

A PEDAGOGICAL GRAMMAR OF THE  
CHIMANE (TSIMANE') LANGUAGE

New Tribes Mission, Bolivia, S.A.

## Use of the Chimane Language Grammar

1. Study the lessons in order atleast up through lesson 15. Memorize the dialogues, study (but don't memorize) the questions and answers for the examples they contain. From about lesson 7 on nearly all examples in the grammar are from text and are to be memorized.
2. Don't get bogged down in the lessons, don't attempt to master everything especially in the later lesssons, don't attempt to memorize the conjugations on the charts, use them for reference, refer to the lessons and charts over and over as you learn, but learn in phrases and situations. The grammar attempts to be exhaustive so you can continue to use it as a reference as you learn. If some type of exercise doesn't help you don't do it (but don't avoid it just because you don't like the work), do what works for you. Memorize the phrases you need, if you use accurately a particular construction don't bother memorizing those phrases.
3. Read through the later lessons before you master all the others, especia lessons 25 and 26 have constructions you use daily.
4. Nasalization is not consistently written, in later lessons only the first vowel of a nasalized word is marked as Chimane seems to have stem nasalization, so if the first vowel of a stem is nasal all in the root will be so.

## Table of Contents

### Lesson One

Pronunciation:	
Stress.....	1
Palatalized t.....	1
The u sound.....	2
Grammar:	
Gender.....	2
Possession of nouns.....	2
The particle ra'.....	2
The verb "to be".....	2

### Lesson Two

Pages three - six

Pronunciation:	
Nasalization.....	4
Chimane "o" sound.....	4
Aspiration.....	4
Glottal stop.....	4
Grammar:	
Pronouns.....	5
Possessive pronouns.....	5
Gender of verb subjects on intransitive verbs.....	5
Postposition suffix -can.....	5

### Lesson Three

Pages seven - ten

Pronunciation:	
t, d, n dental, alveolar, and palatalized.....	7
dy.....	8
Grammar:	
Transitive verbs -jeyaqui.....	8
Feminine object indicator Cl. A verbs.....	8
Pluralizing particle in.....	9
The -dyety, -dyes.....	9

### Lesson Four

Pages eleven - fourteen

Pronunciation	
Glottalized consonants.....	11
Word final m or n - deleted and replaced by light j.....	12
Variations in pronunciation.....	12
Grammar:	
The -te suffix.....	12
The ra' particle imperative.....	12
Negative command.....	12
The ca quotative particle.....	12
The -che' postposition.....	12
The -ve postposition.....	13
Noun - place (jámon - sand, beach).....	13

Lesson Five	Pages fifteen - nineteen
Pronunciation:	
V.....	15
Grammar:	
generic singular.....	15
The -csi, csi' suffix.....	16
The -ya' postposition.....	16
The postposition -dan.....	16
The ra' particle - future.....	16
The -dyes, -dyety on verbs.....	17
Gender.....	17
The word qui.....	17
Lesson Six	Pages twenty - twenty six
Pronunciation.....	20
Grammar:	
Verb pronoun position.....	21
Possessive pronoun position.....	21
The -ye object indicator.....	21
The -ti' obj. indicator.....	21
The Cl. B constructions.....	21
The -ja suffix - we incl.....	22
Verbs - irregularly suffixed with we incl.....	22
Trans. vs. intrans. verbs.....	23
Vowel harmony.....	23
Postpositions, suffixed to modifier.....	23
The pronoun mi shortened.....	24
Third person pronoun shortened.....	24
Lesson Seven	Pages twenty seven - thirty one
Grammar:	
Two verb construction.....	27
The -tiča' object indicator.....	28
The -yac obj. indicator.....	28
Ambiguous subj. and obj.....	28
The -tum postposition.....	29
The pronoun yu contraction.....	29
The -jeyaqui suffix.....	29
Lesson Eight	Pages thirty two - thirty seven
Grammar:	
The -n obj. indicator.....	32
Cl. B verbs -n ending.....	33
Cl. C Verbs.....	33
The -ya' subordinator.....	33
The jéyaqui.....	34
The -dye' nominalizer.....	34
Review: -ij following vowel.....	36



Lesson Nine	Pages thirty eight - forty three
Pronunciation:	
Bilabial fricative.....	38
Grammar:	
The -nac obj. indicator.....	38
The -yi suffix Cl. A verbs.....	39
The -sin' obj. indicator.....	39
-tyi', -ty, -si', -s the one who, that which.....	40
-tyi', -si' with postpositions.....	40
-dyety "only....left".....	40
"paj" "in order that".....	41
The -ja we incl.....	41
Lesson Ten	Pages forty four - fifty
Grammar:	
Conjunction judyeya'.....	44
Use of juijya'.....	45
Negative jun'.....	45
The word óóqui.....	46
The -dye suffix.....	47
Lesson Eleven	Pages fifty - fifty six
Pronunciation	
Au - eu clusters.....	50
Grammar:	
Class D verbs.....	51
-v to -u change.....	51
"jam qui".....	51
"Chafá" (chaf) "then" or "next".....	51
Spanish words.....	52
Negative.....	52
Placing of mu'in.....	53
Object Indicator Chart.....	54
Lesson Twelve	Pages fifty six - sixty one
Pronunciation.....	57
Grammar:	
Use of -ja' with "-aqui, -qui".....	57
Review - 1st person pl. (incl.) subject suffix.....	57
Intransitive verb suffixing -ja'.....	57
Specific meanings - tsan'.....	58
Particle na.....	59
The -acfi "pl. superlative" suffix.....	59

Lesson Thirteen	Pages sixty two - sixty six
Grammar:	
Intransitive verb command suffixes.....	62
Reduplication - verb stem.....	63
Noun reduplication.....	63
Irregular verb siti.....	63
The completive aspect "atsvun".....	63
Particles o- u-.....	64
Lesson Fourteen	Pages sixty seven - seventy two
Pronunciation.....	68
Grammar:	
Suffixing of -ja'.....	68
Transitive verb commands.....	68
Chart of command 1st person pl. form.....	69
The particle jiquej.....	69
Lesson Fifteen	Pages seventy two - seventy nine
Grammar:	
The suffix -ban.....	73
Suffixing of -ban.....	74
Chart of command; we incl. -ban.....	75
Variations -ban.....	75
-ban with -qui, -aqui.....	76
Phrases to Memorize.....	76
The -mun suffix.....	76
The -ja' "we incl.".....	77
Lesson Sixteen	Pages eighty - eighty five
Grammar:	
-ban with obj. indicators.....	80
The verbalizer -ij.....	81
The ji- prefix.....	82
Qui ra'.....	83
Lesson Seventeen	Pages eighty six - ninety three
Grammar:	
Va'joi suffix.....	86
The jiquej past tense emphazier.....	89
The -tuij suffix.....	89
Postposition -veij.....	90
Reflexive reciprocal objects.....	90

## Lesson Eighteen Pages ninety four - one hundred three

## Grammar:

Reflexive verbs.....	95
Reflexive command forms.....	96
The -ti', -tiča, -dyi', -dyiča.....	96
Let's - 1st pers. incl. command on -qui suffix.....	96
The -c- "go" aspect suffixing.....	97 - 101
The -c- "go" aspect with -ban suffix.....	101
The -tiča' obj. indicator - plural.....	101

## Lesson Nineteen Pages one hundred four - one hundred eleven

## Grammar:

-vun suffix.....	104
-taqui verbs.....	105
-dyes, -dyety "for" suffix.....	107
The comparative -yaij, -yai'.....	107
muju'cha'.....	108
Uya'ya; (oya'ya').....	108
The -se suffix.....	108
Onomatopoeia.....	109

## Lesson Twenty Pages one hundred eleven - one hundred nineteen

## Grammar:

bi "benefactive", "detrimental".....	112
The -tin suffix.....	113
Contrary to fact constructions.....	114
Particles a, vu', ca' ča.....	115
The -c "impersonal" suffix.....	116
The verb yu'taqui - helper, compound verb.....	117
Numbers.....	117

## Lesson Twenty One Pages one hundred nineteen - one hundred twenty eight

## Grammar:

-taqui suffix.....	120
-tyetaqui (-tye) formation.....	121
The -taqui II "leave behind" suffix.....	122
The -joiij suffix; action away from speaker.....	124
The -chuij suffix; action toward speaker.....	125

## Lesson Twenty Two Pages one hundred twenty eight - one hundred forty

## Grammar:

-ejooij, ejohuij.....	129
Intermittent action (did the action and went on).....	129
*advancing, growing worse, better".....	129
The -sh-, -ti "come" aspect.....	130
-sb- irregularities.....	131
The -aque suffix, counterpart of -se suffix.....	133
The -aque with other suffixes.....	135

## Lesson Twenty Three Pages one hundred forty one - one hundred fifty

## Grammar:

The -gun' arresting action.....	141
The -yaqui (-ye) "for" suffix.....	143
The meaning of -yaqui contrasted with -tyetaqui (-tye).....	144
The -m- "on the way" suffix.....	145
The -dyem' suffix.....	147
The -dyij (-i').....	147
Reduplication.....	148

## Lesson Twenty Four Pages one hundred fifty - one hundred fifty five

## Grammar:

Use of adverbs.....	151
Combination (-osi, -tyi').....	152
-tyi "eater" suffix.....	152
-dyij "smell, taste" suffix.....	152
-jicaqui, -jcaqui "went along" suffix.....	153
Suffixing of -jicaqui.....	153, 154

## Lesson Twenty Five Pages one hundred fifty six - one hundred sixty four

## Grammar:

Completive particle tyu', to'.....	156
Tyu' contraction.....	157
The u, o particle.....	157, 158
The jun'dye ba' formation.....	158
The u, o particle with yojdye'.....	159
The u, o particle with yoqui'dyem'.....	159
The yo- "place where" with u, o.....	159
The u, o with particle da'.....	159
The construction qui' da.....	160
The -dye' nominalizer with yi.....	160
verb root.....	160, 161
-dye' "field" suffix.....	161
-dyei' "patch" suffix.....	162
The chi- prefix on nouns.....	162
The chi- prefix on verbs, particles and adjectives.....	162
The chi- with -dye.....	163
The -tuqui suffix "until".....	163

Lesson Twenty Six Pages one hundred sixty four - one hundred seventy two

Grammar:

The -ti reflexive suffix - passive constructions.....	165
The -dye nominalizer "season, time".....	167
The words chuc and čui'.....	167
a chuc - immediately.....	168
jun' qui chuc.....	168
compound verbs - bu'yi; tšqij .....	168
Double postpositions.....	169
-šan occurring on verbs.....	169
Variation of postposition suffixing.....	170
Reduplication of postposition.....	170
final -j on uj, oj.....	170
Specific verbs for carrying.....	170
Irregular verb jicajquiqui jitaajquiti.....	171
The yi verb - varied meanings.....	171
Verbalizer -ij.....	171
The usage of ca', ča particles.....	172

Glossary 175-182

Index 182-185

## LESSON ONE

### DIALOGUE:

Naijoi' isho'.	Good morning, old one.
Naijoi' señor.	Good morning, sir.
¿Jám'dyem?	Are you well?
Jám' nash yu.	I'm well.
¿Jana' ra' Victortyi' covamba?	Where would Victor's canoe be?
Itšij nash Victortyi' covamba.	Victor doesn't have a canoe. (Lit. There really isn't Victor's canoe.)
¿Isidoroty na?	And Isidoro's?
Mu' cháfa mu'ya'.	It's here. (Lit. In truth there is that one.)
¿Jana' ra' Santas pe're?	Where would Santa's plátanos be?
Oya' nash Santas pe're.	Here are Santa's plátanos.

### QUESTIONS AND ANSWERS:

- |  |   |
|--|---|
| 1. ¿Mo'ya' Carmensi' pe're?<br>Mo'ya' nash pe're Carmensi'.  | 1. Does Carmen have plátanos?<br>Carmen has plátanos. (lit. There are Carmen's plátanos.) |
| 2. ¿Jana' ra' Victorsi' pe're?<br>Oya' nash Victorsi' pe're. | 2. Where would Victor's plátanos be?<br>Here are Victor's plátanos.                       |
| 3. ¿Jana' ra' Isidoroty<br>shibo'?                           | 3. Where would Isidoro's chonta be?<br>Isidoro's chonta are over there.                   |
| 4. ¿Mo'ya' Santas aca?<br>Santas aca' cháfa mo'ya'.          | 4. Does Santa have a house?<br>Santa's house is there.                                    |
| 5. ¿Mo'ya' Isidoros pe're?<br>Itši' nash pe're Isidoros.     | 5. Does Isidoro have any plátanos?<br>Isidoro really doesn't have plátanos                |
| 6. ¿Jana' ra' Victorsi' aca'?                                | 6. Where would Victor's house be?   |
| Mo've nash aca' Victorsi'.                                   | Victor's house is really over there.  |

### PRONUNCIATION:

1. It is important to correctly stress Chimane words. Study the patterns explained in the phonemic statement p.13, IX 2. It is imperative to know these and correctly mimic them from the beginning. Also, learn the information about vowel length from p.3L of the phonemic statement.
2. The pronunciation of the palatalized t, written ty in Chimane, must be mastered. Listen to its pronunciation at the beginning of words and at the end of words and mimic the informant. Learn not to pronounce it as ch with which it contrasts in Chimane. Practice mu'tyi' covamba "his canoe" (NOT mu'chi') and Isidoroty "Isidoro's" (NOT Isidoroch).

3. Listen to the u sound and learn to mimic it. The closest English sound to it is the vowel in the word "foot"; do not pronounce it as English u. Listen to the vowel in mu' "he" and yu "I" (NOT English "you").

#### GRAMMAR:

1. **Gender:** All nouns in Chimane are either masculine or feminine in gender, similar to Spanish. However, the nouns have no distinguishing feature to indicate their gender; their gender must be committed to memory. The only pattern seen so far is that all human females are feminine gender and all human males are masculine. Most body parts are feminine (though vagina is masculine!). Beyond this, no helpful pattern has been noted. Water "ojñi" is feminine, river "cojiro" is masculine, kerosene is masculine. The dictionary gives the gender of each noun with an f or m following each one.

The gender in Chimane is more all encompassing than in Spanish. The Chimane verbs reflect the gender of the nouns as do words such as "there is", "here", "there", etc.

mo'ya'	there is (fem. subj.)
mu'ya'	there is (masc. subj.)
ōya'	there (fem. subj.)
ūya'	there (masc. subj.)

2. **Possession of nouns:**

- a. Possession of masculine nouns: If the possessing noun ends in a vowel, -ty is suffixed:  
Isidoro: Isidoroty covamba Isidoro's canoe
- b. If the possessing noun ends in a consonant, -tyi' is suffixed:  
Victor: Victortyi' covamba Victor's canoe
- c. Possession of feminine nouns: If the possessing noun ends in a vowel, -s is suffixed:  
Santa: Santas aca' Santa's house
- If the possessing noun ends in a consonant, -si' ending is added:  
Victor: Victorsi' aca' Victor's house

3. **The ra' particle:** In certain contexts the ra' particle expresses probability:

¿Jana' ra' Victortyi' covamba? Where would Victor's canoe be?

This closely parallels the Spanish construction ¿Donde estará la canoa de Victor?

4. **The verb "to be" in Chimane** (as in many tribal languages) is understood:

¿Jana' ra' Santas pe're? Lit. Where would Santa's plátanos? meaning: Where would Santa's plátanos be?

#### VOCABULARY:

aca' (f) house	ōya' (f) ūya' (m) here
chāfa verily	covamba canoe
isho' (m&f) old one:	pe're (f) plátano
person, thing	shibo' (m) chonta palm
itši' (f) itšij (m) there	mo' (f) she, that one, the (fem)
isn't (aren't) any	mu' (m) he, that one, the (masc)

jana' where  
 mo've (f) mu've (m) over  
 there  
 mo'ya' (f) mu'ya' (m) there  
 is, are  
 naijoi' 1. greeting? good  
 morning  
 2. to dawn (amanecer)  
 an emphasizing particle (learn  
 it in phrases)  
 nash emphasizing particle

na particle that shows a change of  
 events or surprise. It can be  
 translated by "but" in some con-  
 texts: Mu' na itšij covamba. But  
 he has no canoe. It can be trans-  
 lated "and" in certain very limited  
 areas: ¿Isidoro na? And Isidoro?  
 or What about Isidoro?

### EXERCISE:

Translate into English:

1. ¿Mu'ya' carmentyi' covamba? 2. Oya' nash Santas aca'. 3. Mo've  
 nash Isidoros aca'. 4. ¿Jana' ra' Carmentyi' shibo'? 5. Naijoi'  
 Victor. 6. Isidoroty shibo' cháfa' mu'ya'. 7. Uya' ra' Santaty  
 covamba. 8. Itši! Carmensi' aca'. 9. Victortyi' covamba cháfa'  
 mu'ya'. 10. Itši' an Santas pe're'

Translate into Chimane:

1. Verily, there is Santa's canoe. 2. Where would Isidoro's house be?  
 3. Here is Carmen's chonta. 4. Where would Carmen's canoe be? 5. Good  
 morning, Carmen. 6. Victor's house is over there. 7. Here is Carmen's  
 canoe. 8. Victor's canoe is here. 9. Isidoro's house is over there.  
 10. Where would Santa's chonta be?

### LESSON TWO

#### DIALOGUE:

Quichčanjoi' ¿jám/mi?  
 Quichčanjoi' jám/ya.  
 ¿Mo'ya' misí' o'yi?  
 Itši' an o'yi yúsi'.  
 ¿Mu'ya' mo'tyi' tára'?  
 Mu'ya' nash mo'tyi' tára'.

Judye' yu ma'je' ya'ij.  
 ¿Jana' ra' mu' tára'?  
 Aca'čan nash tára'.

Good morning, are you well?  
 Good noon, I'm well.  
 Do you have any yuca?  
 I really don't have any yuca.  
~~Does she have any corn? Really is her~~  
 She has corn. (Lit. There really is her  
 corn.)

All right, I want to buy (it).  
 Where would that corn be?  
 The corn is in the house.

#### QUESTIONS AND ANSWERS:

- |  |   |
|--|---|
| 1. ¿Jana' ra' tsúnsi'<br>paquidye'?<br>Banco'čan nash mi'insí'<br>paquidye'. | 1. Where would our axe be?<br>Your (pl) axe is under the bench. |
| 2. Mu'tyi' mishi ¿jana' ra'?<br>Sharčan nash mu'tyi' mishi.                  | 2. Where would his cat be?<br>His cat is under the leaf.        |



3. ¿Ju'ñis ra' mu'insi' son in?3. Which would be their pole?  
Oij ra' mo'insi' son in. This would be their pole.
4. ¿Jana' ra' yusi' ačhuj? 4. Where would my dog be?  
Oya' nash mīsi' ačhuj. Here is your dog.
5. ¿Ju'ñity ra' mo'intyi' 5. Which would be their corn?  
tāra' in? Their corn is in the box.  
 Cajončan nash mo'intyi'  
tāra' in.
6. ¿Ju'ñity ra' mu'intyi' 6. Which would be their cat?  
 mishi in? This is verily their cat.  
 Uts chāfa' mu'intyi'  
 mishi in.

PRONUNCIATION:

1. Nasalization is shown in the dictionary and grammar by underlining the vowel: oij "this" tāra "corn". Mimic the words carefully to learn to pronounce it correctly. The nasalization causes a nasal attack on some consonants. When you hear tabedye' "fish", you'll hear a light m before b and an n before dy; however, do not pronounce it "tambendye'".
2. The o in Chimane at times to us sounds like u or the sound in "foot". However, as one's ear attunes to the Chimane sounds, you'll find that the Chimane o is between u and o in English or Spanish. Listen closely to the sound and try to mimic it exactly as they say it.

Read the information on vowels in the phonemic statement, pp. 1 and 2, A B and C.

3. Aspiration: The p, k (c, qu), ts and ch (t does not occur aspirated) occur both aspirated and unaspirated in Chimane. In the grammar and dictionary the aspirated consonants will be written with a stress mark; βen (phen) woman, čap (khap) to clap, čuin' (k'in') today, tšoi' (tshoi') to land. Because the unaspirated ch is less common than the aspirated ch, the unaspirated ch will be written with the two dots: čhu' (chu') tejōn. The aspirated ch carries no identifying marks: chu' (chhu') mouth. You will need to review this paragraph periodically until these differences are fixed in your mind.

Listen closely to the pronunciation of the aspirated and unaspirated consonants and try to mimic it. The aspiration on ts and ch is admittedly difficult to hear, but stay aware of it and try to hear it and reproduce it as your ear attunes to it.

4. Learn the information on the glottal stop, represented in Chimane by the apostrophe ('), given in the phonemic statement p. 11, VII A. The glottal is very important in Chimane, it can't be ignored.

## GRAMMAR:

1. The Chimare pronouns:

yu	I, me	tsuñ	we, us
mi	you	mi'in	you (pl)
mu'	he, him, it (m)	mu'in	they (m)
mo'	she, her, it (f)	mo'in	they (f)

(Remember to stress the last syllable: mi'in, mu'in, mo'in)

2. The possessive pronouns follow the same pattern as do the nouns; review lesson 1, grammar, 2:

mu'tyi' t̄ara'	his corn	mi'intyi' t̄ara	your (pl) corn
mu'si' o'yi	his yuca	mu'insi' o'yi	their (m) yuca
mu'tyi' covamba	her canoe	mo'insi' o'yi	their (f) yuca
tsuñ'tyi' Jen'	our God	mu'in'tyi' jen'	their (m) father
tsuñ'si' son	our pole	mu'insi'tsefa	their (m) mother

Though the pattern of vowel final words calls for the -ty or -s to be suffixed, either -ty or -tyi' or -s or -si' may be suffixed to the pronouns yu "I" and mi "you":

yúsi' o'yi' or less commonly, yus o'yi my yuca  
 yútyi' jen' or less commonly, yuty jen' my father  
 mísi' tse' or less commonly, mis tse' your mother  
 mítyi' shíbo' or less commonly, mity shíbo' your chonta  
 Note the stress on mísi, yúsi, etc.

3. The gender of the verb subject on intransitive verbs (these usually end in the vowel -i) is shown by suffixing a glottal to the verb when the subject is feminine. If the verb ends in a -j it is dropped before suffixing the glottal.

mu' p̄yaqui	he talks	mo' p̄yaqui'	she talks
mu' ya'ij	he buys	mo' ya'i'	she buys
tsun tyeij	sun goes	ojñi' tyei'	water runs

NOTE: Animals have a class gender—dogs are feminine, anta (tapir) are masculine, puerco de tropa (wild pig) are masculine, taitetú (wild pig) are feminine.

mo' āchuj	the dog
mu' shi'	the anta
mu' mumujñi'	the wild pig (de tropa)
mo' quitivarej	the wild pig (taitetú)

However, when one wants to refer to the sex of a particular animal he may do so using the proper gender markers.

4. -čan: The postposition suffix -čan may be translated under, underneath, in or inside.

Aca'čan nash t̄ara'. The corn is in the house.  
 Shančan nash mu'tyi' mishi. His cat is under a leaf.  
 Mu'čan j̄jcaj ojñi'čan. In there he went (fell) in the water.

VOCABULARY:

ačhuj (f) dog	paquidyē' (f) axe
jam' good, well, it works, pretty, nice	ya'ij to buy
ju'nis (f) ju'niity (m) which	quichčanjoi' noon greetings used from about 11:30 to 2:00 p.m.
judye' all right, o.k.	son (f) pole, tree, log
ma'je' to want	tāra' (m) corn
mishi (m) cat	shan (f) leaf
o'yi (f) yuca	jen' father, God
peyaqui to talk	tse' mother
ojni' (f) water	tsun sun

EXERCISES:

Translate into English:

- ¿Ju'nis ra' misi' pe're, Santa?
- ¿Jana' ra' tsuftyi' covamba?
- Uya' mu'ya' mu'intyi' mishi.
- Aca'can ra' mi'intyi' tāra'.
- Sončan nash mu'ya' yutyi' tāra'.
- ¿Ju'nis ra' misi' paquidyē'?
- Tsuñsi' ačhuj chāfa' mo'ya'.
- Bancočan nash muñsi' o'yi.
- Mo've nash mu'insi' pe're.
- Jana' ra' mo'si' ačhuj?
- Tsuñsi' son ¿ju'nis ra'?
- Quichčanjoi' isho'.
- Yu ma'je' ya'ij pe're.
- Yu ma'je' ya'i' pe're.
- Oij chāfa yūsi' o'yi.
- Cajončan ra' mityi' mishi.

Translate into Chimane:

- Where would my dog be?
- Their yuca would probably be underneath the bench.
- Your cat is under a log.
- We want to buy a dog.
- My axe is in the house.
- Which would be their (m) corn?
- Which would be my yuca?
- His corn is in the box.
- The dog is in the house.
- I want to buy his axe.
- Where would their (f) cat be?
- We have plátanos in the house.
- This, in truth, is his corn.
- Which would be her pole?
- There isn't any yuca in the house.

LESSON THREEDIALOGUE:

Yómoi' ǀJám' mi, isho'?	Good evening, are you well, old one?
Yómoi', jám' yu, chátidye'.	Good evening, I'm well, relative.
ǀJana' ra' mo' nanas, María?	Where would that girl Maria be?
Mo've son tátsje'.	(She's) over there, cutting a pole.
ǀJedyedyes ra' mo' son?	What would the pole be for?
Acadyes nash son.	The pole is for a house.
ǀTyidyety ra' uts tǎra'?	Who would this corn be for?
Mídyety, chátidye'.	It's for you, relative.
Júdye, a tyu' ra' joban yu.	All right, I'm going now.

QUESTIONS AND ANSWERS:

- |   |   |
|---|---|
| 1. ǀTyi ra' sapje' yúsi' aǀhuj?<br>Tsuǎ nash sapje' mísi' aǀhuj.          | 1. Who would have tied up my dog?<br>We tied up your dog.                   |
| 2. ǀTyi ra' pacje' mu'insi' cochij?<br>Mu' nash pacje' mu'insi' cochij.   | 2. Who would have hit their pig?<br>He hit their pig.                       |
| 3. ǀTyi ra' chipje' oij tabedye'?<br>Yu cácalj chipje' tabedye'.          | 3. Who would have shot this fish?<br>I, of course, shot it.                 |
| 4. ǀTyi ra' tátsje' yúsi' son?<br>Mu'in ra' tátsje' mísi' son.            | 4. Who would have cut my pole?<br>They probably cut your pole.              |
| 5. ǀJun' dash fácoij mi?<br>Jadac mi ra' tapje' yúsi' coi'dye'.           | 5. Why are you angry?<br>It looks like you probably took my bow.            |
| 6. ǀTyi ra' jám'je' tsuǎsi' jedye?<br>Mí'in nash cúi' jám'jeyaqui jedye'. | 6. Who would have put away our thing?<br>You yourselves put away the thing. |

PRONUNCIATION:

- Learn the information regarding the dental t, d, and n; the alveolar t, d, and n, and the palatalized ty, dy and n, given in the phonemic statement p. 5 nos. 1, 2, and 3 especially and p. 15 C 4, continued on page 16. The dental t, d and n are made with the tongue touching

the teeth, the alveolar t, d, and n are made with the tongue touching the alveolar ridge behind the teeth. As noted in the phonemic statement, the dental t, dy and n occur only before a and o. However, before these vowels, they are far more common than the alveolar t, d, and n. In the grammar and the dictionary the alveolar t, d, and n will be distinguished by being written with a stress mark over the consonant:

chafa'	verily (alveolar t)
fa	bark string (alveolar t)
ta'	hot pepper (dental t)
ɖacri	clam (alveolar d)
dash	helper word (dental d)
naɪje'	to kill (alveolar n)
naɪjoi'	good morning (dental n)
inoj	type of hot pepper (alveolar n)
inoj	a while ago (same day) (dental n)

Do not get discouraged if you have trouble hearing the difference between the alveolar consonants and the dental consonants. Keep listening, trying to hear it and mimic it. From time to time have an informant pronounce the above examples and try to mimic him.

2. In pronouncing the dy mimic your informant carefully:

chátidye' "relative" and jedye' "what". Do not make the sound like English j which is easy to do: jedye' (not like "a jest").

GRAMMAR:

1. A group of transitive verbs will be introduced with the suffix -jeyaqui. These verbs will be known as class A constructions; jám'jeyaqui "to put away". The grammar and dictionary show the verb in this basic form. However, the -jeyaqui suffix carries its own meaning; when it is suffixed it shows that the action was done to something owned by the subject of the verb:

Mu' jám'jeyaqui	He put his own thing away.
Mo' sapjeyaqui'	She ties up own canoe, horse, dog, child, etc.
Mo' tapjeyaqui'	She grabs own object, child
Mu' tätsjeyaqui	He cut own object, wife, etc.

2. The feminine object indicator: of class A verbs is formed by dropping the -yaqui and adding a glottal:

Mu' sapje'.	He tied her, it (fem) (girl, dog, pole, etc.)
Mo' pácje' son.	She cut the pole. (pole is feminine)
Yu jám'je' o'yi.	I put the yuca away.

Note: When the object indicators are suffixed to the verb (with one exception explained later) the gender of the subject is not shown by the verb.

3. The pluralizing particle in is not obligatory as in Spanish or English, it is used often for emphasis or to avoid ambiguity. However, when the subject of the verb is "they" the in must come at least once in the phrase:

Mu'in ra' tätsje' in misl' son (in). They probably cut your pole.

4. The -dyety, -dyes ending: can be translated "for, for the purpose of". When the thing referred to as being for something is masculine, the -dyety is suffixed, if the thing which is for something is feminine the -dyes is suffixed:

acadyes son pole for a house (pole is fem.)

acadyety shíbo' chonta for a house (chonta is masc.)

¿Tyidyety uts tára'? For whom is this corn?

¿Tyidyedyes oij o'yi? For whom is this yuca?

NOTE: On words of more than one syllable ending with a glottal stop or a j, the glottal stop or the j are removed before suffixing the -dyes, -dyety suffix:

tse' mother tse'dyety qui'ai' clothes for mother

But aca' house acadyes son pole for the house

cochij pig cochidyety tára' corn for the pig

chätidye' chätidyedyes for the relative

#### VOCABULARY:

cochij (f)	domestic pig	¿jun' dash?	why?
<u>çui'</u>	by oneself, without any reason	nanaty	boy
coi'dye' (f)	bow	nanas	girl
chipjeyaqui	flechar	tyl	who, who?
chätidye' (m,f)	relative, fellow country man	pacjeyaqui	to hit, chop with axe
fäcoij	to be angry, hate	sapjeyaqui	to tie
jedye' (f)	thing, in a question: what?	tapjeyaqui	1. to grab, take 2. to have sexual contact with
jäm'jeyaqui	to put away	tätsjeyaqui	to cut
jadac	it seems like	tabedye' (f)	fish
joban (m)	to go away	yömoi'	afternoon and evening
joban' (f)	to go away		greeting, to become night

#### EXERCISES: Translate into English:

- ¿Jun' dash pacje' mi'in yüsi' açuñj?
- ¿Tyi ra' sapje' tsüñsi' pe're?
- CaJoncan nash jäm'je' in misl' tabedye'.
- Son nash tätsje' in açä'lan.
- Jadac mi tätsje' mu'si' cochij.
- ¿Jedye' ra' jäm'je' mi'in aca'can?

7. ¿Jun' dash joban mu'in? 8. ¿Tyi ra' tätsje' mo'si' o'yi? 9. ¿Jun' dash chipje' in yúsi' cochij? 10. Acadyes nash oij son. 11. Mu'ya' tára' cochidyety. 12. Mi'in nash cūi' chipje' yúsi' ačhuj. 13. ¿Ju'nis ra' paquidyé' jám'je' mo'in? 14. Mu'ya' shíbo' acadyety. 15. ¿Tyi ra' tätsje' oij shan? 16. ¿Jun' dash chipje' mi yúsi' pe're? 17. Jadac mi ra' ma'je' tätsje' son. 18. ¿Tyi ra' sapje' oij tabedyé'? 19. Mo've nash mo'ya' son acadyes. 20. Yu ma'je' ya'ij o'yi chätidyedyes.

Translate into Chinese:

1. Who would have cut this girl? 2. It looks like you cut my fish.  
 3. They probably shot (with arrow) my yuca. 4. Who would have put away my leaf? 5. They probably cut that pole. 6. Who would have tied up their dog? 7. Why did they tie up his pig? 8. It looks like he put away our yuca. 9. Who would have shot (arrow) his dog? 10. It looks like he himself put away his own plátanos. 11. This pole verily is for a house. 12. Who would have hit her dog? 13. Who would have put away my plátanos? 14. Over there verily there are chontas for a house? 15. I want to shoot (arrow) fish. 16. He cut his own pole. 17. It looks like you'd like to tie up this pole. 18. Why are you hitting that leaf? 19. It looks like you want to put away this pole. 20. Why did he hit his own dog?

LESSON FOURDIALOGUE:

¿Tyi ra' dajjete yútyi' covamba?

Who would have untied my canoe?

Mu'in nashu' nanaty in dajjete in.

They, the boys, untied it.

¿Jana' ra' j\_jcaj in?

Where would they have gone?

Cashve nash j\_jcaj in.

They went down river.

¿Jedye' veij ra' in?

What would they be after? (Lit. For what would (pl.)?)

Shuru' ca ma'jete in.

They say they want chuchfo.

¿Jana' ra' farajjete in dochaquity?

Where would they have left the singa?

Mu'che' jamanche' farajjete in.

They left it on there, on the sand.

QUESTIONS AND ANSWERS:

1. ¿Jedye' ra' ñibe'jete yu mu' muntiyi'?

1. What'll I give that man?

Pe're ra' ñibe'jete mi.

You'll give him plátanos.

2. ¿Tyi ra' caman'jete yútyi' covamba?

2. Who turned over (or around) my canoe?

Mu' nanaty nash caman'jete covamba.

The boy turned the canoe over (around).

3. ¿Jun' dash sipjete mi'in mu' mishi?

3. Why did you (pl) whip that cat?

Cui' momo' sipjete tsuñ mishi.

Without reason we whipped the cat.

4. ¿Jana' ra' farajjete mi mu' shuru'?

4. Where'd you put the chuchfo?

Tsáuve farajjete yu mu' shuru'.

I put the chuchfo by the bank.

5. ¿Jun' dash sipjete vojity mu'?

5. Why did you whip his brother?

Jam nash sipjete yu vojity mu'.

I didn't whip his brother.

6. ¿Jana' ra' farajjete mi yútyi' tára'?

6. Where'd you leave my corn?

Acc'can nash farajjete yu mityi' tára'.

I put your corn in the house.

\* Explained in a later lesson.

PRONUNCIATION:

1. The glottalized consonants: n', m', r', u' and i' are pronounced by closing the vocal cords immediately following the pronunciation of the consonant. The u' and the i' are technically consonants (w' and y'); the n' and m' sound as nt and mp. Carefully mimic your informant's pronunciation.



2. The word final m or n is often deleted and replaced by a light j.

aca'čan becomes aca'čaj in the house

voji'tum becomes voji'tuj with sister

3. Variations in pronunciation: Many words in Chimane vary in pronunciation from one speaker to another. Either pronunciation is correct but each speaker feels his version is "more"correct. (But this doesn't allow us to introduce our variations in pronunciation.)

Some examples:

jana', juna' where jecajcaqui, jecaucaqui to scare

jámá; jem' good čhura'; čhira' -mara wood

jadac, jádac, judac it seems like

mabety, babety fat

#### GRAMMAR:

1. The -te suffix indicates that the object of the verb is masculine. On class A constructions the -yaqui is dropped and the -te is suffixed to the verb: sapjeyaqui "tie own object" becomes sapjete "tie him, it (masc.)"

NOTE: On some verbs the object indicators actually become indirect objects instead of direct objects:

sapje' tied her (direct object)

cazan'jete turned it (m) around (direct object)

BUT: ñibe'je' gave to her (indirect object)

ñibe'jete gave to him (indirect object)

2. The ra' particle can be used as an imperative or a form of command:

Pe're ra' ñibe'jete mi. Give him (lit. you'll give him) plátanos.

Farajjete ra' aca'čan. Put it (m) in the house.

3. The negative command is the negative jam plus particle ra':

Jam ra' dejjete. Don't untie it (m).

Jam ra' pácje'. Don't chop it (f).

4. The ca quotative particle shows that the idea expressed is not the speaker's. It is equivalent to the lowland Spanish "disque".

Shuru' ca ma'jete in. They say they want chuchfo.

The ca quotative is used repeatedly when telling a story or information received from another source. An example from text:

tojtojyi ca in. they were shooting they say.

A na ca fereban in. Already they, they say, ran fast.

Fer ca tyeij.... Hard, they say, they went....

5. The -che' postposition expresses on, or on top of, it also has figurative meanings:

Fu'che' jámanche' farajjete in. They left it there on the beach.

This type of double construction is very common in Chimane.

Travel is done on the vehicle:

Atsij avionetache'. He came by (not in!) plane.

covambache' by canoe caretache' by ox-cart

tratorche' by tractor motoche' by moto

Upriver direction is shown by -che'

mu'che' bā'yi he lives up river (lit. on there he lives)

dam'che' a little bit (farther up river) (lit. on a little bit)

Ñitsche' ra' yu. I'm going upriver.

-che' is used with the specialized meaning: "regarding" or "in reference to" as shown below:

dyijyi' yūche' she thinks about me (lit. on me)

dyijyeja' Jen'che' Let's think about (on) God.

codaquí Jen'che' to pray, ask God (lit. ask on God)

Though this doesn't exhaust the uses of -che' yet it gives an idea of how it is employed. Be alert to its usage.

6. The -ve postposition has a central meaning that could be translated "by" "towards"

Tsāuve farajjete yu mu' shuru'. I threw the chuchfo by the bank.

Jam ra' vacave va'ictiñe/vara. Don't shoot (throw bullets) towards the cows.

Downriver direction is shown by -ve.

mu've bā'yi he lives (downriver) (lit. by there he lives)

Cashve ra' mu' He's going downriver.

Tomichocvave ijcaij tsun. We went to Tumichucua.

Even though they flew a long ways to Tumichucua and it's on a different river system, yet it's to the north, which is downriver direction so it's Tomichocvave.

7. In Chimane jámon can mean either sand or beach,

pe're either plátano or platanal

o'yi either yuca or yucal (yuca patch) etc.

VOCABULARY:

Jam	penej (m) raft, balsa	tšau (f)	bank
caman'jeyaqui	no, nothing, there's none	shuru' (m)	cuchfo
	to turn over, or around,	<u>ijcaij</u> (-i) (f)	to go somewhere
	turn back, used figuratively	ma'jeyaqui	to want, love, like
	also	momo'	just (Sp. "no mas")
cashve	downriver	muntyi'	man, person, Chimane
dajjeyaqui	to untie	kunsi'	woman, Chimani
dochaquity	pole, for poling canoe		woman
farajjeyaqui	to leave, put down	ñibe'jeyaqui	to give gift,
	throw down, fig. also		to pardon, feel
voji'	sister		sorry for, to
vojity	brother	sipjeyaqui	save, show grace to
nashy'	emphazizer, var. of nash		to whip, give a
			lash

EXERCISES:

Substitute the correct form of the word in parenthesis and then translate:

1. Jam ra' (sapjeyaqui) voji'.
2. ¿Jun' dash (tátsjeyaqui) mu' shuru'?
3. Jadac mi ra' (caman'jeyaqui) pe're.
4. Jam ra' (chipjeyaqui) mo' ačhuj.
5. Jam (ma'jeyaqui) shuru'.
6. ¿Tyi ra' (sapjeyaqui) uts shibo'?
7. Jam ra' (sipjeyaqui) yúsi' cochij.
8. Jadac mu' ra' (farajjeyaqui) mo'intyi' tára' aca've.
9. Yu (ma'jeyaqui) pe're.
10. ¿Tyi ra' (jám'jeyaqui) tsuñsi' o'yi'?
11. Mo'ya' shan aca' (on).
12. ¿Jun' dash jam (caman'jeyaqui) mu'si' o'yi'?
13. ¿Tára' ra' (ñibe'jeyaqui) mo' munsí'?
14. ¿Jun' dash (tátsjeyaqui) mu' dochaquity?
15. ¿Tyi ra' (caman'jeyaqui) mu' covamba?

Translate into English:

1. ¿Tyi ra' chipje' cochij pe'rečan?
2. Jam ca ma'jete shibo' aca'čan.
3. ¿Jun' dash tátsjete mi'in mu' covamba?
4. Mo' o'yi ra' farajje' mi covambačan.
5. Cashve ca pe're mo'ya'.
6. Caman'jete ra' mi'in mu' shibo'.
7. ¿Ju'ñity ra' covamba ma'jete mi?
8. Jam ra' sipjete vojity.
9. Dajje' ra' mi'in voji'.
10. Jam ra' sipje' mi'in yúsi' ačhuj.
11. Jam ra' farajjete yútyi' tára' jámanche'.
12. ¿Jun' dash sapjete mi mu' mishi'?
13. Facjete ra' mu' shibo'.
14. Jam ra' tapjete mi'in mu' muntyi'.
15. ¿Tyi ra' jám'je' yúsi' paquidye' aca'čan?
16. Mi'in nash tátsjete dochaquity.
17. Mo've nash chipje' in tabedye'.
18. Jam ra' tapje' mi'i mo' cochij.
19. O'yi ra' ñibe'jete mityi' vojity.
20. Aca've nash jámjete mu' tára'.

Translate into Chimane:

1. There are bananas by the chuchfo.
2. You're not going to grab that cat.
3. He doesn't want an axe.
4. Why are you (pl) cutting that balsa?
5. Who would have shot (with an arrow) our pig?
6. You're going to untie the canoe.
7. Aren't you going to "regalar" that man (anything)?
8. You're (pl) going to tie that chuchfo on the house.
9. You're not going to whip that man.
10. I want a cat for my relative.
11. Why are you (pl) throwing that chuchfo by the bank?
12. You're (pl) going to throw chuchfo by the house.
13. He says he doesn't want a leaf.
14. Why did they whip the brother?
15. You're going to hit that fish.
16. Why are you (pl) hitting the canoe?
17. You're not going to put my corn on the balsa.
18. It looks like you turned the pole over.
19. What would you have "regalado" that man?
20. You're (pl) not going to tie the brother.

LESSON FIVEDIALOGUE:

¿Jana' ra' Roberto quin'?	Where would Roberto be now?
A nash puertoya' j'j'caij.	He's gone to the port.
¿Jedye'ya' yi ra'?	What would he be doing?
Ts'ij.ca caqui ji'mincadyes.	He says he's taking firewood to sell.
¿Jun'si' ra' atsijban?	When will he come back?
Jadac yomo' ra' atsijban.	It looks like he'll return this evening.
A tyu' ra' yu aca'ya'.	I'm going to the house now. (Lit. Already will I to house.)
Judye'.	Alright.

QUESTIONS AND ANSWERS:

- |  |  |
|--|--|
| 1. ¿Tyi ra' pusaijjejacsi vojity<br>o'jni'can? | 1. Who would have dunked them, the brothers<br>in the water? |
| Yu nash pusaijjejacsi dyuij<br>qui in.         | I dunked them so they'd take a bath.                         |
| 2. ¿Jun' dash tacjeyacsi voji' ni?             | 2. Why did you push your sisters?                            |
| Cui' nash majmaj yu.                           | For no reason, I was just playing.                           |
| 3. ¿Tyi ra' chojjejacsi nanas<br>acelteya'?    | 3. Who would have poured oil on the girls?                   |
| Nu'in nash chojjejacsi in.                     | They poured on them.   |
| 4. ¿Jun' dash jam choben'jeyacsi<br>mu'in?     | 4. Why don't you pick them up?                               |
| Jam nash choben'jeyacsi, fácoij<br>nash yu.    | I'm not picking them up, I'm really angry.                   |
| 5. ¿Jun' dash pochjeyacsi vojity ni?           | 5. Why are you poking your brothers?                         |
| Cui' nash pochjeyacsi yu majmaj<br>yu.         | For no reason I'm poking them, I'm playing.                  |
| 6. ¿Tyi ra' cátsjeyacsi a'hu'j yu?             | 6. Who would have cut my dogs?                               |
| Mo'in nash nanas in cátsjeyacsi<br>in.         | They, the girls cut them.                                    |

PRONUNCIATION:

The v before e and i is pronounced like the word medial v of Spanish: vej "eye". Before other vowels it is similar to the English w sound.

GRAMMAR:

1. The generic singular is common in Chimane, when several things are treated as a class:
- ¿Tyi ra' tátsje' yusi' som? Who would have cut my pole? of Who would have

Yu nash sapje' ačhu j yu. I tied up my dog (or my dogs).

To refer to chickens, poles, bananas, leaves, chonta palm, the singular object indicator is generally used instead of the plural.

2. The -csi, csi' (fem. subj.) suffix indicates that the object of the verb is plural. It is formed by removing the -i and suffixing -si:

tacjeyaqui	to push own belonging
tacjeyacsi	to push them
caqui	to take own belonging
cacsi	to take them
ji'mincaqui	to sell own thing
ji'mincacsi	to sell them

3. The -ya' postposition when used on nouns expresses "to", "at", and also "with" in the sense of instrumental, "by means of", NOT in the sense of "accompanied by".

A nash aca'ya' jijaicj. He went to the house.

ǵTyl ra' chojjejacsi nanas aceteja'? Who would have poured oil on the girls?  
(Lit. Who would have poured them, the girls, with oil?)

NOTE: Another example of the object indicator referring to an indirect object:

chojjejacsi pour on them (NOT pour them)

Examples of instrumental:

Mu' nash tãtsje' paquidy'e'ya'. He cut it with an axe.

Tsuñ pacaqui cravoja'. We nailed (pounded) it with nails.

Ya'ij arcor in cajtafa'ya'. They bought alcohol with jatata leaves.

Jam jedye'ya' pastaqui. There were no (matches) to strike. (Lit. Nothing thing with to strike.)

4. The postposition -čan besides the literal meaning of "under", "in", etc. (see lesson 2) has other usages: It can mean "to" in some contexts:

jijaicj pistačan to go to the pista

jijaicj tãjčan to go to the fire (hell)

It can have a figurative meaning also:

Peyaqui čui'si'čan. (He) talks in his own (language).

Mi'i ivajčan. (He) walks by moonlight. (Lit. in the moon.)

yirisčan mayedye' one day (lit. in one day)

eneročan in January

Many have to be learned as they don't follow the pattern:

ijmečan (to hunt) with bow and arrow (lit. in arrow)

jãm'tyi'čan qui'si' wearing good clothes (in good clothes)

Watch for the usage of the Chimane postpositions so you can learn to use them naturally; they often do not agree with what is natural in English or Spanish.

5. The ra' particle is used also to express future tense:

A tyu' ra' joban yu. Now I will go.

Caqui ra' yu pe're. I will take plátanos.

In summary the ra' particle is used to express:

1. probability
  2. commands
  3. future tense
6. The -dyes, -dyety is used on verbs and can be translated "for" in the sense of "for the purpose of". It is suffixed by removing the final -i which causes the -qu to change to -c:

ji'mincaqui to sell becomes ji'mincaodyes for selling (f. subj.)

Tsij ca caqui ji'mincaodyes. He says he's taking firewood for selling.

Mu'ya' covamba ji'mincaodyety. There's a canoe for selling. (canoe is masculine so -dyety is used)

This same suffix is used figuratively, surprisingly similar to English:

Sāni tsuñsidyes juchaj. He died for our sins (lit. our for sins)

Jen'dyes bā'yi. He lives for God.

Codaqui Jen'che' chātidyedyes. He prays (asks) God for the relative.

Codaqui Jen'che' mīdyes. He prays (asks) God for you.

7. Gender: In contrast to Spanish the "basic" gender in Chimane is feminine, that is when used in a general way and no gender is involved, the feminine is used:

codaqui mīdyes pray for you (not mīdyety)

ma'je' (fem. obj. form) is the auxiliary verb form

Mu' ma'je' jījcaij. He wants to go. (Not ma'jete)

mo'dyes therefore (NOT mu'dyety)

When both feminine and masculine are involved, the pattern calls for the feminine forms to be used. This is not always followed, however.

Especially where people are involved, generally masculine is used.

Atsijban muntiyi'in. The people came.

BUT also:

mo'in ayij in tui' in Jen'si' pēyacdye'. (The missionaries') came and brought God's Word.

8. The word qui can be translated "so", "so that" but its usage and location in the sentence is quite different from English:

It is used to show purpose, the second clause is the reason for the first:

Nūtyete Jen' jām qui bā'yi. God helps him so he'll live good.

(Lit. Helps him God good so he lives)

Peyete Jen' mu' qui vayacje' juchaj. (He) confess to God so He'll forgive (his) sin. (Lit. Talk to Him God He so forgive sin.)

NOTE: We hope to teach grammar here, not theology.

The negative form jam qui means "so that...not, don't", etc.:

Dyijtute ra' Jen' jam qui me' bā'yi. Think about God so you'll not live bad. (Lit. Think about him God not so that like that live (you masc).)

Nibe'je' pe're jam qui fācoi'. Give her plátanos so she'll not get angry. (Lit. "Gift" her plátanos not so that angry (f).)

Peyete ra' Jen' jam qui tsijcan jijcaij mi. Confess to God so you'll not go to hell. (Lit. Talk to God not so that to fire go (m) you.)

The qui is used to show sequence: then, next:

Yu'ya' chum yu camlonche' qui yu. I started on foot and then a truck picked me up. (Lit. with foot first I (went) on truck then I (went)).

Mu'ya' qui venjoij in. Then they arrived there. (Lit. At there they arrived (m)(pl).)

NOTE: In addition to meaning "there is, are", mu'ya', mo'ya' can mean "there";  
mu'ya' "there" (masc. subj.)  
mo'ya' "there" (f) subj.

NOTE: We have not limited the vocabulary in the examples to that already introduced in the lessons as we are using as much as possible examples from text to assure natural usage.

### VOCABULARY:

atsij	to come (masc subj)	juchaj (f.)	sin
atsijban	to return (masc subj.)	majmaj	to play
ayij	to come (fem. subj.)	pochjeyaqui	to stick, poke
This verb is irregular as it ends in j rather than the glottal as fem. subj. verbs normally do.)		pusalijjeyaqui	to dunk (in)
ayijban'	to return (fem. subj.)	paquidye'	(f) axe
caqui	to take	quin'	now, today in future sense only (does not refer to part of day already past) these days
ca'tsjeyaqui	to cut, cut partially to bend, i.e. chuchio, etc.	facjeyaqui	to push
choben'jeyaqui	to embrace, pick up a child	tsij (f)	fire, firewood
chojjeyaqui	to spill on, pour on	tsijcan (f)	hell
ijme (f)	arrow	yomo' (f)	evening, night
cajtafa'	(f) jatata leaves	dyuij	to bathe
qui'si'	(m) clothes, cloth	ji'mincaqui	to sell
dyijtuqui	to think about	vayacjeyaqui	to erase, forgive (sins)
a tyu'	already, now	Crosh	La Cruz (settlement)

### EXERCISES:

- Jam ra' ca'tsje' mi'in mo' o'yi.
- Mu'in nash jam'jeyacsi in paquidye'.
- Jam ra' ta'tsjeyacsi mi ijme.
- A tyu' nash ji'mincacsi cochij.
- Cui' nash tapjeyacsi mo'in coi'dye'.
- Mo' nash jamanche' farajjeyacsi' nanaty in.
- Jam ra' ji'mincacsi mi'in tsu'nsi' jedye'.
- Mi ra' chipje' mo' cochij.
- Jun' dash pochjeyacsi mi'in pe're?
- Tyi ra' pusalijjeyacsi mishi?
- Mi ra' choben'jete mityi' vojity.
- Jam ra' sipjeyacsi mi nanas in.
- Facjete ra' mi mu' covamba.
- Cashve nash cacsi in covamba.
- Jam ra' fa'coi' mi.
- Jam' ra' mi.
- Mo'in nash sapjeyacsi' in qui'si' sonche' in.
- Jam ra' sipjeyacsi nanas jam qui fa'coi' mo'.
- Atsij mu' muntiyi' ya'ij qui o'yi.
- Ayij mo' muns' Croshya' ma'je' qui ji'mincaqui pe're.

Put into correct form:

1. ¿Jun' dash (come again) Isidoro? 2. Yu ra' (see them) ačhuj. 3. Jadac mi'in (stick them) cochij. 4. Mi ra' (bring them) nanaty in. 5. Shíbo' nash caqui mu' ji'mincac (for). 6. Tšij nash caqui mu' ji'mincac (for). 7. Mo' nash (went) aca' (to). 8. (Think about) ca ra' Jen' mu' so (he'll forgive) mfsi' (sin).
9. Jam ra' (buy them) paquidye'. 10. Yu ra' (push) covamba dochaquity (with).
11. Jadac mi (grabbed) yusf' ijme. 12. Mu' nash (loves them) nanaty in.
13. ¿Jedye'veij (he come) mu'? 14. Yu nash ma'je' (live) Crosh (at). 15. Jam ra' (whip them) cochij. 16. Mo' nash (put away) mo'cajtafa' (she went) qui aca' (to). 17. Jam ra' (throw down) shíbo' ijme (on). 18. Mo' nash (returned) covamba (by). 19. Jam ra' (hit them) son (with) (so not) fácoij in. 20. Jám' ca ra' (live) (so not) tšijcan (you go).

Translate into Chimane:

1. Why don't you (pl) give to them the men? 2. You're going to throw that fire-wood on the beach. 3. Who would have tied them, the churchíos on the house?
4. It looks like you would turn them over, the plátanos. 5. Why didn't you hit them, the fish, with a pole? 6. You're going to embrace the brother? 7. We're going to untie them, the canoes. 8. Who would have poured on the, the dogs?
9. Why did you (pl) duck the cat? 10. Who would have doubled (them) the churchíos?
11. You're not going to push that man. 12. They really pushed the canoe. 13. He threw (them) the plátanos by the bank. 14. He verily, loves the man. 15. I'm not going to want a cat. 16. He's taking (his own) plátanos to the port (puertoysa') for selling. 17. God loves men, shows grace to them. 18. God showed grace to her so she'll not go to hell. 19. God showed grace to him so he'll live good. 20. For what did they come?



LESSON SIXDIALOGUE:

A tyu' tabedye' tui' tsun.

¿Jana' ca' jáquem tabedye'?

Oij tabedye' tsique'cansi'.\*

Yu ma'je' ñibe'jeye tabedye' dam'.

Judye' yoshoropalj. ¿Jana' bu  
ra' titso'je'?

Ocan yúsi'Can aca' jám'.

We're bringing fish now.

Where did you catch the fish?

This fish is from the lagoon.'

I want to gift you a little (bit of) fish.

Good, thank you. Where will I hang it?

In here, in my house would be good.

\* construction taught later.

QUESTIONS AND ANSWERS:

1. ¿Jam ma'jem peyaqui

Jen'si' peyaadye'?

Judye', yu ra' peyeye

Jen'si' peyaadye'.

2. ¿Jun' dash jam se'vaqui mi?

Yu ra' cháfa se'veye.

3. ¿Jun' dash ma'je' si'bitim?

Jam jám' mi, mo'dyes ra'

si'beye.

4. ¿Jun' dash cavitim?

¿Cui' momo' caveye.

5. ¿Jun' dash jam jíti'?

Yu baja' jéye munja'.

6. ¿Jam ma'je' so'mitim yovi'?

Judye', yu ra' so'meye yovi'.

1. Don't you want to tell (talk)

God's Word?

Alright, I'll tell (talk) to you

God's Word.

2. Why aren't you listening?

I'll really listen to you.

3. Why do you want to whip me?

You're not good, therefore I'll  
whip you.

4. Why are you looking at me?

Without any reason I'm looking at you.

5. Why didn't you tell me?

I told you yesterday.

6. Don't you want to give me a fishhook?

Alright, I'll give you a fishhook.

PRONUNCIATION:

The aspiration, stress, nasalization and backed consonants are not written in the present Chimane orthography, only in the grammar and dictionary. You must mimic and learn to pronounce the sounds to the best of your ability and not ignore them because the orthography does. The Chimane people know when to pronounce the sounds and are able to read well without having them distinguished.

GRAMMAR:

1. As already seen in the phrases the verb pronouns can precede or follow the verbs:

mu' atsij OR atsij mu' he came

In the same way the possessive pronouns can follow the noun, in fact, this is the preferred order. In this case the -si', -tyi' suffix is dropped from the pronoun:

mu'si' aca' OR aca' mu' his house

mu'tyi' covamba OR covamba mu' his canoe

yúsi' aca' OR aca' yu my house

A very common construction is:

Jen'si' p̄eyac̄ye' mu' God's Word (Lit. God's Word his)

Yonardoty covamba mu' Len's canoe (Lit. Len's canoe his)

2. The -ye object indicator shows that the verb object is "you" singular and the subject of the verb is "I".

In contrast to English, Spanish and the Chimane object indicators already studied; -e', -te and -csi, which are the feminine, masculine and plural objects respectively used with any verb subject, the rest of the Chimane object indicators are combination subject-object suffixes:

With the -ye I to you sg. suffix:

ñibe'jeye I "gift" to you (ñibe'jeyaqui minus -yaqui becomes ñibe'jeye)

si'beye I whip you

With this subject-object suffix the persons are clear without using subject pronouns, but they are routinely used.

Yu ra' si'beye. I'll whip you. (Lit. I will I whip you.)

3. The -ti' object indicator shows that the verb object is first person "me" and the subject is "you" singular.

ñibe'jiti' you "gift" to me

si'biti' you whip me

Note that the e immediately preceding the -ti' is changed to i when -ti' is suffixed. This change is true when any object indicator with an -i in it is suffixed, except for -csi "thes" which doesn't cause the vowel change.

4. The class B constructions:

We have called the transitive verbs ending in -jeyaqui class A verbs.

Many of these can be modified into what we'll call class B forms. These are formed by placing a glottal after the last vowel of the root and then beginning the next syllable with the consonant with which the root formerly

ended and the adding -aqui to finish the construction:

tätsjeyaqui	to cut, double
tä'tsaqui	class B form to cut repeatedly

The meaning of this construction is to do the same action repeatedly; to do it to many similar objects or to do it to one object several times:

tä'tsaqui	to cut (i.e. many chuchfos)
čhacjeyaqui	to come apart, come out
čha'caqui	to take apart (one piece after another)

At times the consonant changes to a similar one, as voiceless to voiced, glottalized to non-glottalized etc.:

sipjeyaqui	to whip, give one one lash
si'baqui	to whip, many lashes
čhacan'jeyaqui	to fry
čhaca'naqui	to fry (i.e. many plátanos etc.)

The -ja suffix in Chiname shows that the subject of the verb is "we" including the person suffixing is the same as for the class A, called "the first person plural inclusive".

sipjeyaqui	sipje'	whip her, it (f.) (one lash)
ŋibe'je si'baqui'ti'.	si'be'ti'.	whip her, it (f.) (many lashes)

UT: Tsuñ ŋibe'jete mu' muntyi' si'bete (excl.) whip him "to the man."

sipjeja	we (incl.)	whip (one lash)	si'be'ye	I whip you	we (incl.)	whip him (many lashes)
			si'biti'	you whip me		

UT: Tsuñ sipjete we (excl.) whip him (one lash)

Tsuñ si'bete we (excl.) whip him (many lashes)

When the verb is intransitive or transitive with a feminine object, a glottal follows the -ja'

Tsuñ nash fácoja'.	We're angry (intransitive, so -ja')
Tsuñ ŋibe'ja' mo' pen.	We gave to the woman (transitive with feminine object, so -ja')
Tsuñ ŋibe'ja mu' muntyi'.	We gave to the man (transitive with masc. object, so -ja)

NOTE: In the exercises when the inclusive form is called for it will say: "we (incl.)", if it just says "we" the exclusive form is required.

6. Verbs that suffix irregularly will be shown in the vocabulary and dictionary with the -ja', -ja suffix to show how they suffix. Those that have been given up to here are:

fácoij	fácoja'	angry
ya'ij	ya'ieja'	to buy
caqui	caja	to carry
bä'yi	bä'ja'	to sit, live

ji'mincaqui	ji'mincaja	to sell
majmaj	majmajeja'	to play
ji_jcaij	ji_jcaja'	to go

7. Transitive vs. intransitive verbs are told more by their form than their function. Ya'ij "to buy" and ji'mincaqui "to sell" are similar in function, but ya'ij acts as an intransitive verb in that it doesn't accept the object indicators:

Yu nash ji'mincate mu' covamba. I sold the canoe.

Yu nash ya'ij mu' covamba. I bought the canoe.

(Actually the meaning of ya'ij is more accurately "to cost" and it covers the idea of expensive.)

Ya'ij nash qui'si'. The clothing is expensive.

8. Vowel harmony: When an object indicator containing i or u is suffixed to the stem it makes the preceding e change to i:

si'be + -ti' = si'biti' you whip me

ñibe'je + -ti' = ñibe'jiti' you "gift" to me

On some verbs the vowel harmony continues through the stem:

peyaqui peye' piyiti' you talk to me

On other verbs the stem changing vowel harmony takes different forms:

o changes to u:

coqui becomes cūti

cojcaqui becomes cūjcati'

e changes to i:

peyaqui = peye = piyiti'

quevaqui = queve = quiuti'

i changes to ä

quiqui becomes cāti

The meanings and constructions of these verbs will be taught later but these examples cover the types of vowel harmony you will encounter. The stem changing verbs will be noted in the vocabulary and dictionary.

9. When postpositions (-che', -can, -ya', -ve, -dyes, dyety etc.) are used on possessed nouns, the postposition is suffixed to the modifier:

aca'can in the house

yūsi'aca' my house

But: yūsi'can aca' in my house

Mu' sāni tsūndyes juchaj. He died for our (lit. our for) sins.

The postpositions sometimes come on both modifier and the noun:

qui\_jodye'can jen'si'can to (her) father's chaco (lit. to chaco to father's)

The double postpositions are very commonly used also in non-possessive constructions, where a pronoun and a noun are used:

mo'che' sonche' tyei' mo'can qui\_jodye'can

She walked on the (felled) trees in the chaco. (lit. on it on pole sh

mu'che' ca varachache' (he's) on the guaracha they say. (lit. on it they say, on guaracha)

10. The pronoun mi "you" and occasionally mi'in "you(pl.)" can be shortened to -m and suffixed to the preceding word;

ma'je' mi often becomes ma'jem  
ma'je' mi'in becomes ma'jem (rarely)

From folklore text:

Jam ra' jibitim. Don't eat me!

On a possessed noun:

jam se'vaqui peyacyem didn't hear your words (message)  
yu cavete covambam I saw your canoe.

This contraction only is used on multi-syllable vowel final words or words ending in a glottal, or a j, in which case the glottal or j is dropped:

jibiti' jibitim you eat me  
ayij mi or ayim you came

11. As with the mi and mi'in the third person pronouns:

mo' or mu' may be reduced to m':

Jen'si' peyacye' mu' OR Jen'si' peyacyem' God's Word

a tyu' itsi' acam' (his) house was gone (lit. now there is no house his) (it burned)

(The third person contraction is used to replace the possessive pronouns, it doesn't normally replace the pronouns used with verbs as does the -m replacing mi.)

Of course, this construction is ambiguous as it can mean either mo' or mu' so it is used where the context is clear. The limitations for this contraction are the same as for mi explained in the last paragraph under 9 above.

<u>VOCABULARY:</u>			
	penej (m)	raft, balsa	se'vaqui to hear, listen
savaqui	to see, look at		si'baqui to whip, give many lashes
jeyaqui	to tell to, advise		jäcaqui, (alt. jecaqui)
	to do, transitive		jäcja, to take out,
munja'	yesterday		remove, go and
			get (Sp. sacar)
so'maqui, so'meja'	to give to		dam' a little, a little bit
titso'jeyaqui	to hang up, to hang up (child in hammock)		tsique' (f) lagoon
tuqui, tuja, tui' (f. obj.)	to bring		yovi' (f) fishhook
bu	used with ra' to express ambiguous future tense		där big, much
peyaqui	to speak, talk		pen woman, wife
peyacye' (f)	word, message, language		ya'ij to buy, expensive
chime', chime'dye	also, too		jemoñe' it's necessary
			dai' many, much, a lot

EXERCISES:

Note: It is recognized that many of these phrases are not culturally applicable (though many are). You are not intended to memorize them but to work them as practice on recognizing and forming Chimane words and sentences.

Translate into English:

1. Yu nash si' beye tsique've.
2. ¿Jun' dash pochjitim?
3. ¿Jun' dash jam ma' jitim?
4. Jemoñe' ma' jeja Jen'.
5. ¿Jam se'vetem mu' nanaty yúsi'ćan aca'?
6. Yu ra' peye' mo' munsí'.
7. Jemoñe' se'vem Jen'si' peyacye'.
8. Jemoñe' se'veja' Jen'si' peyacye'.
9. Tsuñ bu ra' so'me' mo' nanas pe're.
10. Mi ra' titso'jete aca'ćan.
11. Yu ra' jéye aca'ćan.
12. Yu nash ma'je' jítim peyacye' mu'.
13. Aca'ćan ra' piyitim Jen'si' peyacyem'.
14. Yu ra' so'meye o'yi tsique've.
15. Jemoñe' jéje mu' nanaty.
16. "Jam ra' si' bitim," jéte yu.
17. "A tyu' ayij mo' pen, ñibe'jeja' mu' mishi," je' yu.
18. Yovi' ra' so'mitim, jéyaqui pen yu.
19. ¿uin' ra' ñibe' jitim dai' pe're.
20. Jam ra' farajjeyacsia jámanche'.
21. Mo' nash so'macsi' tára'.
22. "Jam ra' tacjitim, fácoij ra' yu," jéyacsí mu'.
23. Yu nash jam ma'je' jéye.
24. ¿uin' bu ra' yu ma'je' so'macsi dai' pe're.
25. Jam ra' so'mitim tabedye', yu nash jáque' dai'.

Fill in the blanks and then translate into English:

1. Mi nash (pushed me) pe'rećan munja'.
2. Yu ra' (hit you) sonya'.
3. Mo' nash (saw them) o'yićan.
4. Yu ra' (tell him) mu' muntí'.
5. ¿Jun' dash jam (you give to me) munja'?
6. Mo'in nash (hung it) in mo' o'yi msi'ćan aca'.
7. Yu nash (love you), chime'dye (you love me).

8. Jam ra' (whip him, many lashes) mi.
9. Jam ra' (whip them, many lashes) mi.
10. Mo' p̄en (told them) aca'can.
11. Mu'in nash (left it) in mu' t̄ara' mo'si've aca'.
12. Jadac mi ra' ("gift" me) o'yi.
13. Yu ra' ch̄afa' ("gift" you) tabedye'.
14. Yu nash (heard them) munja'.
15. Tsuñ nash cave' mo' muni' (in your house).
16. Yu nash jam ma'je' (leave you) Croshya'.
17. Mi ra' (hear me) yu ra' j̄eye Jen'si' p̄eyacyem'.
18. Mo' muni' (told them) munja'.
19. Yu nash (cut it) mo' son m̄si'ya' paquidyey'a'.
20. "Tsuñ ra' (give them) mo' paquidyey'," jetsu yu.

Translate into Chimane:

1. I dunked you yesterday in the lagoon.
2. Don't you cut me with an axe.
3. "She will give them corn today," I told him.
4. He will give them corn today.
5. We (incl.) listen to God's Word in the house.
6. We (incl.) will "gift" that man fishhooks.
7. We (incl.) will "gift" that woman fishhooks.
8. Let's not (we'll not) (incl.) buy that cloth.
9. We (incl.) want fishhooks.
10. We (incl.) love God.
11. "Did you see me yesterday?" said she to him.
12. "I saw you yesterday," said he to her.
13. "I will return today," said he to his wife.
14. He gave his wife many pl̄atanos.
15. I will tell you God's Word.
16. It seems he'll buy jatata for his house.
17. I will leave (throw) you on the beach.
18. He left (threw) his wife at the Cruz.
19. He hung up (in hammock) his brother in the house.
20. We (incl.) told him in our language.

LESSON SEVENDIALOGUE:

Yómoi' Señor, sóbaqui tsuñ.	Good afternoon, Sir, we've come to visit. (lit. estamos paseando)
Yómoi' tyä, sisvac ä.	Good afternoon, come in you (pl).
¿Mo'ya' adac yovi'?	Are there fishhooks?
Mo'ya'. ¿Ma'je' ya'ij mi'in?	There are. Do you (pl.) want to buy?
Tsuñ nash ma'je'. ¿Junñuci'che' ya'i'?	We want to. How much do they cost?
¿Ju'nis ma'je' um?	Which do you want?
Méquis nash ma'jeij.	Like this (signals size with fingers) I want.
Oij nash ijcai' pärä' peso.	These cost (lit. go) two pesos.
Yu ra' ya'ij éanam'.	I'll buy five.
Judye'.	Alright.

NOTE: New Vocabulary and constructions occur in the dialogue, for now simply commit the dialogue to memory.

QUESTIONS AND ANSWERS:

- |   |   |
|---|---|
| 1. ¿Jun' dash cachjitiča' mi'in?<br>¿ui' nash tsuñ cachjeyac.               | 1. Why did you (pl) squash us?<br>Without reason we squashed you.                     |
| 2. ¿Jun'si' ra' tän'jitiča' mi?<br>Yu ra' tän'jeyac nojnočanya'.            | 2. When are you going to visit (spy on) us?<br>I'll visit you the day after tomorrow. |
| 3. ¿Jedye' ra' ma'je' mi'in?<br>Jemoñe' chicon'jeyac tsuñ.                  | 3. What do you (pl.) want?<br>It's necessary we wash you.                             |
| 4. ¿Jätäjyi ra' mu' ftsiquij?<br>Mu' ftsiquij yi, "yu ma'je' jebeyac."      | 4. What would the jaguar have said?<br>The jaguar said, "I want to eat you."<br>(pl.) |
| 5. ¿Jam ma'je' ñibe'jitiča' tsuñ piñidye'?<br>Tsuñ ra' ñibe'jeyac piñidye'. | 5. Don't you want to "gift" us medicine?<br>We'll "gift" you (pl.) medicine.          |
| 6. ¿Jun' dash jam vorjitiča' mi'in?<br>A tyu' nash vorjeyac.                | 6. Why didn't you (pl.) greet us?<br>We already greeted you. (pl.)                    |

GRAMMAR:

1. As most tribal languages Chimane doesn't have an infinitive verb form (hablar, comer, etc. are infinitives in Spanish). When the two verbs come together, both are conjugated:

Yu ma'je' vorjeyac.	I want to greet you (lit. I want it (f.) I greet you. (pl.)
---------------------	--



Tsuñ ma'je<sup>4</sup> jebete t̄ara'. We (excl.) want to eat corn.

Note that the verb "to want" has the fem. object indicator when used as an auxiliary verb.

2. The -tiča' object indicator shows that the subject of the verb is second person and the object is first person but one or the other must be plural:

so'miti' you (sg.) gave to me

BUT so'mitiča'

<u>subject</u>	<u>object</u>
you (sg.)	us
you (pl.)	us
you (pl.)	me

Mi ra' vorjitiča'. You (sg.) greet us.

Mi'in ra' vorjitiča' tsuñ. You (pl.) greet us.

#\*# ra' vorjitiča' yu. You (pl.) greet me.

NOTE: that the i in -tiča' causes the vowel harmony change: so'mitiča'

3. The -yac object indicator shows that the subject is first person and that the object is second person, but one or the other must be plural:

so'meye I give to you

BUT: so'meyac

<u>subject</u>	<u>object</u>
we	you (pl.)
we	you (sg.)
I	you (pl.)

Tsuñ vorjeyac mi'in. We greet you (pl.)

Tsuñ vorjeyac mi. We greet you (sg.)

Yu vorjeyac mi'in. I greet you (pl.)

4. When the subject or object of the verb is ambiguous, nouns or pronouns are used to clear up the meaning. Use of the pronouns will become natural as the language is learned.

With object indicators where both the subject and object are included such as: -ti', -ye, -tiča', -yac, generally the subject pronoun (instead of the object pronoun) is used in the construction.

Yu ra' so'meye is more common than mi ra' so'meye which is also correct, and gives a different emphasis when the pronouns occur together (which is rare) the preferred order seems to be for the object pronoun to precede the subject pronoun.

From text: me' farajjiti' yu mi you leave (reject) me

(lit. like that you-leave-me me you.)

In actual speech the frequency of pronouns, especially subject pronouns is surprising to us; by careful listening and mimicing you'll be able to learn the pattern.

5. The -tum postposition can be translated "with" in the sense of "accompanied by, with"

ḡentum atsij mu'.	With his wife he came.
ḡTyitum ayij mo'?	With whom did she come?
bä'yí' mi'tum yu	I (f. subj.) live with you.
ḡuin'dyem' ta'dyitytum	until they had a kettle (lit. until or recién with a kettle) (lost all kettles, finally bought one)

It is also used figuratively:

Me' ra' anijtum mi. Like that (do.it) carefully (with care)

6. As with the second person pronoun mi and the third person mo', mu' the first person singular pronoun yu is shortened to a contraction -y which is written word finally ij:

yu so'mete ḡeyacyej (or ḡeyacye' yu) I gave him my word (spoke to him)

so'meteij or so'mete yu I gave to him

As with the other contractions the -ij is suffixed on multi-syllable words ending in a vowel or glottal; if the word ends in a glottal it is dropped before suffixing the ij:

ḡeyacye' yu ḡeyacyej my word

7. Review the meaning of the -jeyaqi suffix explained in lesson 3, Grammar point 1;

Yu nash jēte mu' nanaty. I told the boy.

BUT: yu nash jēyaqui avaj. I told my son.

The -jeyaqi form is used only on Class A verbs, yet the same basic form occurs on the many transitive verbs: caqui, jācaqui, ḡeyaqi, etc. Yet the meaning is the same on all these. In addition to the above meaning, it can be used to emphasize the subject of the verb in contrast to the object, it gives the verb an "intransitive" meaning.

Se'vaqui ra' mi'in Jen'si' ḡeyacyem'. Listen to God's Word.

Se've' ra' mi'in Jen'si' ḡeyacyem'. Listen to God's Word.

Yu nash codaqui Jen'che'. I pray to God. (Note in this form the -che' "on" is suffixed to Jen'.)

Yu nash codyete Jen'. I pray to God.

Mu' nash quevaqui shush. He is hunting (looking for meat).

In a context such as this, both the "for self, belonging to self" meaning, and the "intransitive emphasis on subject" meaning are fused in the -aqui suffix.

Though in many contexts the -aqui basic form is required by the grammar, yet in some contexts it is interpretive, that is, it can be used or not depending on the emphasis the speaker wants to give:

From text about the prodigal son:

me'dye ca cochij čojcaqui

so he cared for pigs

In the next sentence:

mu' nanaty cochij čojcai'

the boy cared for pigs

#### VOCABULARY:

anij (alt. aniij)	carefully	ojñi' (f.)	water
arosh (m.)	rice	piñidyē' (f)	medicine
are' ča	be careful	siti	to enter irreg.
men	a long time		sisja'
cachjeyaqui	to squash, squeeze, press, step on	sisva sisvac	enter!
chicon'jeyaqui	to wash	tän'jeyaqui	enter (you pl.)
vacjeyaqui	to splash	ava' (m. & f.)	to spy upon, visit
vorjeyaqui	to greet	sōbaqui	child
ŕtsiquij (m.)	jaguar	juñucsi'	to go visit, pasear
jebaqui	to eat (trans.) stem vowel harmony: jibiti'	čui'si' (f.) čui'tyi'	how many?
jätäjyi	what does (did) he, she, it (etc.) say	jun'si'	own, one's own
		nojnočanya'	when?
			the day after tomorrow, future time

#### EXERCISES:

Translate into English: (some have 2 possible meanings)

1. Yu ra' vacjeye ojñi'ya'.
2. ¿Jun' dash cachjitiča' yu mi'in?
3. "¿Jätäjyi' ra' pen mi?" jēte mu' muntyi'.
4. Jam ra' chojjitiča' tsuñ ojñi'ya'.
5. Yu ra' pēyeyac Jen'si' pēyacyem'.
6. Yu ra' jēyac juñucsi' ya'ij yovi'.
7. Jam ra' si'bitiča' yu.
8. ¿Jun'si' ra' vorjitičam?
9. A tyu' nash vorjeyac mi'in.
10. "Jam ra' farajitim", jēte nash pen mu'.
11. ¿Jun' dash jam ma'je' siti aca'čan mi'in?
12. Mu' nash pēyaqui Jen'si' pēyacye'.
13. ¿Jun' dash jam ma'je' se'vaqui mi?
14. Pentum ca atsijban mu' muntyi'.
15. Tsuñ nash ma'je' tacjeyac mi'in shanya'.

16. Jadac mi'in ra' nibe'jiti'ca' piñidye'.
17. O'yi ra' jebeja' tsuñ.
18. Jam ra' jebetem arosh.
19. Mo' nanas jam ma'je' se've' yūsi' pēyacdye'.
20. Jam za' sapjeyac yu, yu ra' dajjeyac momo'.

21.

Fill in the blanks with the correct form and then translate.

1. Tsuñ ra' (choben'jeyaqui) mi.
2. Jam ra' (pusaijeyaqui) tsuñ mi'in ojñi'čan.
3. Jun' dash jam (ma'jeyaqui) tsuñ mi?
4. Tsuñ ra' (nibe'jeyaqui) mi tabedye'.
5. Are' ča yu ra' (sipjeyaqui) mi.
6. Tsuñ (incl) ra' (caman'jeyaqui) mu' covamba.
7. Ju'nity ra' qui'si' (ma'jeyaqui) mi?
8. Jun'si' ra' (vorjeyaqui) tsuñ mi'in?
9. Ju'nīs voji' (ma'jeyaqui) um?
10. Mo' nanas (sōbaqui) aca' yu.
11. Jun'si' ra' (sapjeyaqui) mo' cochij?
12. Jun'si' xā' (sapjeyaqui) čui'si' cochij?
13. Tyi (with) ra' atsijban mi?
14. Jun' dash ma'je' mi'in (chipjeyaqui) yu shuru'čan?
15. Yu nash (tān'jeyaqui) mi tsiqui' (by).
16. Tyi ra' uts muntyi' atsijban o'yī (with)?
17. Jun'si' ra' yu (chicon'jeyaqui) mi'in?
18. Yu nash (se'vaqui them) covamba (in).
19. Tsuñ ra' (so'maqui) mi'in shibo' aca' (for).
20. Jam ra' (facjeyaqui) tsuñ tsiqui' (by).

TRANSLATE INTO CHIMANE:

1. I want to give you (pl.) an axe. 2. Don't you squash me with a pole.
3. I'm going to listen to you (pl.). 4. I greeted you (pl.) at the port.
5. We told you by the lagoon. 6. We want to push you (pl.) in the water.
7. Why don't you (pl.) gift us medicine? 8. We're going to give you a dog.
9. You threw, left us on the beach yesterday. 10. I want to splash you with water.
11. You want to eat me, he said to the jaguar. 12. I want to wash you with water.
13. I greeted the tiger by the lagoon. 14. I'm going to spy on you (pl.) tomorrow.
15. You dunked us in the water. 16. We're going to whip (one lash) you(pl.) in the corn patch.
17. I'm going to push you (pl.) with a chonta. 18. We want to embrace you (pl.).
19. Don't you stick us with an arrow. 20. Why don't you (pl.) wash them? 21. Why don't you (pl.) tell me?
22. Don't you (pl.) eat us. 23. We saw you (pl.) in the water. 24. I'm going to give you a fishhook.
25. You pushed us on the balsa. 26. I'm going to whip you (pl.) many lashes. 27. Why aren't you listening to us? 28. What did that boy say?

LESSON EIGHTDIALOGUE:

Naijoi', Señora.

Naijoi' tyä, sisva ä.

Bä'va.

Judye'.

¿Mo'ya' adac piñidye'?

Mo'ya', ¿Juñis piñidye' jemoñe'?

Väsdyes ma'je' ya'i' yu.

Mo'ya' nash väsdyes. ¿Tyi ca'  
japacjoi'j?

Japacjoi' nash ava' yu.

¿Juñucsi'che' ya'i'?

Vajpedye' peso yiris ti'bu'.

Good morning, Señora.

Good morning. Come in (you sg).

Sit down.

Alright.

Is there medicine?

There is, which medicine do you need?

For diarrhea I want to buy.

There is diarrhea medicine. Who is  
sick?

My daughter is sick. How much does  
it cost?

Four pesos each pill.

QUESTIONS AND ANSWERS:

1. ¿Tyi ca' carau'jin mi?

Mo' nash María carau'jin yu.

2. ¿Tyi ca' fara'ñin mi?

Mu'in nash fara'ñin yu in.

3. ¿Jun' dash mi väi'väi'yi?

Mu'in nash nopety in are'jin  
yu in.

4. ¿Jun' tyu' ca' quish botella mi?

Mu' nanaty ma'je' ñi'bin yu.

5. ¿Jun' dash jam atsij mu'?

Jadac jam se'vin mi.

6. ¿Jun' dash ča'joi'j in?

Mu'in čáčai'j quiñin yu in.

1. Who bit you?

She, María bit me.

2. Who bawled you out?

They bawled me out.

3. Why are you limping?

They, from the other side (of river  
lagoon) hurt me.

4. How did your bottle break?

The boy wants to shoot (with sling-  
shot) me.

5. Why didn't he come?

It seems he didn't hear you.

6. Why did they flee?

They are afraid of me.

GRAMMAR:

1. The -n object indicator shows that the object is either second person singular "you" or first person singular "me" or plural exclusive "us", when the subject is the third person (he, she, it, they, "tyi" who) the n causes the vowel harmonic change that is caused by the object indicators with the letter i in them (review lesson 6, grammar point 3):

ñibejeyaqui      ñibe'jin      he (etc.) "gifts" to you (me or us excl.)

peyaqui          piyin          he (etc.) talks to me (us excl., you)

jeyaqui          jin              he (etc.) says to me (etc.)

- Mu' can tsuñ. He took us exclusive (does not include person(s) spoken to).
2. Class B verbs that have stems that end in the letter -n have the -n changed to -ñ before all object indicators except -csi:

fara'naqui to reprimand her  
fara'nacsi to reprimand them

BUT:

fara'ñe' to reprimand her  
fara'ñete to reprimand him  
fara'ñeye, fara'ñiti', fara'ñeyac, fara'ñitiča', fara'ñin

In the rare case that a backed -ñ is involved it remains -ñ (does not change to -ñ̄):

cāñ'jeyaqui to push (own) fire together, to invite to drink  
cā'naqui cl. B form  
cā'ñe' to repeatedly push fire together  
cā'ñete, cā'ñiti' etc.

NOTE: Any verb that ends in -aqui with the -a turning to -e for suffixing will be considered a class B verb:

sipjeyaqui to whip (class A)  
si'baqui to whip, many lashes (cl. B form)  
si'be' whip her, many lashes  
so'naqui to give (class B verb with no corresponding cl. A form)  
so'me' to give to her

3. Class C verbs: Verbs that have the object indicators suffixed directly to the stem with no stem or vowel harmony changes will be classified as Class C verbs, only the -qui is dropped. The third person feminine object on these verbs is -i':

caqui to carry (own thing)  
cate to carry him, it (m.)  
cai' to carry her, it (f.)  
can he, etc. carries me, etc.  
cati', caye, catiča', cacsí, caja  
ji'mincai' to sell it (f.)

4. -ya' is used on verbs as a subordinator, it can mean if, when, etc.  
Examples from text:

jambi' rancha ya'ijya' when he hadn't bought the launch (lit. not yet launch buy - when)

jam mu'in atsi'jya' in --- if they hadn't come (lit. not they come - if)  
anic Jen' dyijyedye' so'minya' yu ---- if God gives me (good) thoughts<sup>(pl.)</sup>  
(lit. truly God thoughts give - me - if me)

Me' ca ra' tsuñ sánja'ya' So when we (incl.) die we'll go to God.

Jen'ya' jija'ja'. (lit. like--it says will we die when God-to go)

NOTE: the -ya' "when" on the verb and the -ya' "to" on the noun.

5. The jéyaqui to say to, to do, to ask vs. yi to say, do:

The jéyaqui verb has already been taught, it is transitive, that it requires an object. The yi verb is intransitive, it doesn't have an object.

Yu nash jéte. I said to him.

Atsij ra' nojno, yi mu'. He'll come tomorrow, he said.

This doesn't mean he spoke to no one but only that the subject is emphasized over the object. The yi (yi' f. subject) is the most common way of assigning a quote.

To do:

paquidyé'ya' je' he chopped (lit. with axe he did)

Note that the verb has the fem. object in this case:

i'počan je' in they drink (lit. in cup (they) do)

With yi:

Aty jam yi yu.\* I've had it, can't stand it (tired, sick, hot, thirsty, etc.) (Lit. No longer not do I)

Codaqui Jen'che' paj jam anei' yi. We prayed to God that it wouldn't rain. (Lit. so not rain (he) does)

vaj mu'ya' yi united, all together (lit. together there are do)

NOTE: As with pronouns: yu the yi contracts to -ij (review lesson 7, grammar point 6):

vaj mu'ya' yi OR vaj mu'yaij united

Don't attempt yet to form constructions similar to those above using je' and yi. Memorize the examples given above and be aware of the construction when you do hear them.

6. The -dye' nominalizer suffix changes a verb into a noun.

peyaqui to talk peyacye' word, message

japacjoiij to be sick japacjodye' sickness

NOTE: A verb suffixed by -dye' becomes a feminine noun:

mu'si peyacye' his word

mo' japacjodye' the sickness

When -dye' is suffixed, the verb often becomes a verbal noun:

vänäij to lie vänädye' a lie

dyijyi to think dyijyedye' a thought

naij to fly nädye' a flight (of plane, bird person in plane)

fácoij to be angry fácodye' anger

sāñi to die sän'dye' death

\* aty is a contraction of "a" and "tyu".

## A. Meaning:

It makes some verbs into concrete nouns:

sácsi to eat (intra) sacedye' food, specif. meat

jebaqui to eat (trans.) jebacye' animal, specif. edible animal or bird)

bä'yí	to live	bä'yedye'	town, settlement
jejmíti	to cook	jejmítidye'	cooked food
jám'taqui	to make	jám'tacdye'	made thing; water pots, idol, etc.)

Some formed nouns can have either a concrete or abstract meaning according to the context:

majmaj	to play	majmadye'	1. a toy 2. a joke or play word, nickname (play name)
--------	---------	-----------	---

Note that one cannot predict what the meaning will be:

na'í	to be born	na'edye'	birthday (NOT a birth)
------	------------	----------	------------------------

B. Suffixing:

- a. On most verbs that end in -qui the -i is removed and then the -dye' is suffixed:

ḡeyaqúi	ḡeyacdye'
jebaquí	jebacdye'

- b. On most verbs that end in a vowel plus -ij or -i' the final -i is removed and the -dye' is suffixed:

fáčoiḡ	(he's) angry	fáčodye'	anger
naiḡ	he, it masc.) flies	nádye'	flight

- c. Most two syllable verb ending in -i(not -qui) have the -i changed to -e and then -dye' is suffixed:

báni	to be full, flood	bánedye'	a flood
vámí	to marry	vámedye'	marriage
dyíjyí	to think	dyíjyedye'	thought

Because of the consonant cluster shu'quí to be drunk follows this pattern: shu'quedye' drunkenness ("shu'cdye'" would be impossible because of the 3 consonants.)

- d. Some verbs commonly accept the -dye' after the -ti "reflexive, reciprocal" suffix (taught later). In this case the -i does not change:

chuquí	to fight, hit	chuti	to fight each other
	chutidye'	a fight	
uḡaqúi	to kill	uḡati	to be killing, to kill each other
	uḡatidye'	killing, murders	

- e. Verbs that end in -ní and are stressed on the last syllable change the -ní to -n' and then the -dye' is suffixed:

sáni	(he) dies	sán'dye'	death
čoní	(he) escapes, is saved	čon'dye'	salvation
moní	(he) is lost	mon'dye'	state of being lost.



f. The adjective - adverb "fer" can be suffixed by -dye':

fer strong, hard, etc. ferdye' strength, power

Learn these as words in context, in phrases rather than trying to memorize the constructions. This lesson will serve as a reference.

7. Review the phonemic statement page 15 C 1. regarding the final -ij following a vowel. Note the difference between the masculine and feminine in these cases:

ča'joij	he fled	ča'joj'	she fled
majmajj	he plays	majmaj'	she plays

#### VOCABULARY:

are'jeyaqui	to hurt (trans)	carau'jeyaqui	to bite
are'yi	to hurt (intrans.)	patsjeyaqui	to splat, put on moist mass i.e. mud, moist tobacco, etc.
bojca'	mud	quijnaqui B	to be afraid of (trans.)
ča'joij, ča'joja'	to flee	anicjeyaqui	to believe
fara'naqui	to reprimand, scold	jambi'	not yet
vatyquej (var. vatyquej) <sup>1</sup>	perhaps, 2. suddenly	ca'	interrogative marker, can be used to ask a question
vāi'vāi'yi	to limp	sāni, sānja'	to die
ni'baqui B	to shoot with slingshot	japac	hot
nopej	the other side (of a body of water)	japacjoij, japacjoja'	sick
quish	to break, shatter i.e. bottle, egg shell, cāntaro, etc.	tomi, tomja'	to drown, sink, be covered with water
sinve	water's edge	tsan'	but, however
		yitar'jeyaqui	to kick, play soccer
		yi	to say, do (int.)

#### EXERCISES:

Translate into English:

1. ¿Tyi ca' are'jin mi? 2. ¿Jun' dash fara'ñetem mu' muntyi'?
3. Mu'in nash are'jin yu in sonya'. 4. Jam ra' ča'joij mi'in. 5. ¿Tyi ca' ni'bin mi? 6. Mu' nopety ni'bin tsuñ fer. 7. Mo' nanas quijñin tsuñ. 8. ¿Jun' dash quijñin yu mu' nanaty? 9. "Mu' nash jam quijñin yu," yi' ca' peyaqui'. \* 10. ¿Tyi ca' so'min mi t̄ara'? 11. "¿Tyi dash cai' mo' t̄aij?" yi' ca' peyaqui. 12. "Jam nash anicje' mu'si' peyacye'," yi' ca. 13. "Aty fer japacjoi' mo', jadac ma'je' sāni'," jin yu. 14. Aty jam japacjoij mu' vāi'vāi'yi momo'. 15. Fer are'yi, aty jam yi yu. 16. Mu' nash jam chij yita'raqui perota, are'jin yu. 17. Jam fer yitar'jin yu, it̄si' ferdye' mu'. 18. Fer are'yi, anic nash fer japacjodye'. 19. Jambí' nash ji'mincal' pe'rem', jambi' nash ya'ij qui'si'. 20. Tsuñ nash jija'ja'ya' Jen'ya' it̄si' ra' japacjodye'.

Fill in the blanks and then translate to English:

1. Jam ra' (fara'naqui) yu mi. 2. Mu' nash jam (anicjeyaqui) j'en' yu.
3. Jam ra'in (fara'naqui) tsuñ (excl.). 4. Mu' nanaty (quijnaqui) yu.
5. Jam mu'in atsijya' in jam (japacjoi) (we incl.).
6. Tsuñ (incl.) nash (tomi) ojñi' (in).
7. Me' ca ra' sänja'ya' Jen' (to) j<sub>i</sub>jcaij (we incl.).
8. Jam ra' japacjoi'ya' mo' (j<sub>i</sub>jcaij) ra' bä'yedye'can.
9. Ku' muntiyi' jam (fara'naqui) tsuñ (excl.).
10. Yu nash jam ra' (fara'naqui) mi nojno.
11. Jam ra' atsijya' mi nojno yu ra' (fara'naqui) mi.
12. Jam ra' j<sub>i</sub>jcaijya' tsuñ mu' ra' (fara'naqui) (we excl.).
13. A tyu' ayij fersi' (sickness).
14. A tyu' itöi (strength) mu', aty jam yi mu'.
15. jTyi ra' (caqui) tsuñ (excl.) bä'yedye'can?
16. Mu' nash can yu nitsche', jam (ma'jeyaqui) j<sub>i</sub>jcaij yu.
17. Ku' nash fer (yitar'jeyaqui) yu. 18. Mo' pen aty jam (japacjoi).
19. "Jam ra' yu (are'jeyaqui) mi," (j<sub>e</sub>jeyaqui (to me) mu'.
20. "Jam ra' (are'jeyaqui) mi," (j<sub>e</sub>jeyaqui) (I said to him).

Translate to Chimane:

1. "He took me upriver. 2. Don't you hurt me with a pole," I said to him.
3. "I'm going to reprimand you," he said to me.
4. I'm going to reprimand you (pl.). 5. We're going to reprimand you (sg.).
6. "Don't you (pl.) be afraid of me," I said to you (pl.).
7. A bad (strong) sickness came to the Cruz.
8. If you don't come, I'll reprimand you. 9. Who washed you (sg.)?
10. They will talk to me the day after tomorrow.
11. The dog bit them by the house
12. If we're (incl.) not sick, we'll go to town. 13. Why didn't they tell me
14. "We'll (excl.) go to the Cruz," he said, they say.
15. "I'm afraid of them," she said, she talked.
16. Be careful, he wants to spatter you with mud.
17. He can't stand it, he no longer has strength.
18. We (incl.) don't believe his word.
19. We (excl.) don't believe her word.
20. It (fem.) didn't die, no longer is it sick.

## LESSON NINE

DIALOGUE:

¿Tyi dash cofjinac mi'in?	Who dressed you?
Mu' na ataj cofjin tsuñ.	He, uncle dressed us.
Jam ra' mu'ćan qui'si' mi'in.	Don't you (pl.) wear those clothes. (Lit. Don't in that clothes you (pl.))
¿Ju'nityćan ra' qui'si' tsuñ?	Which clothes shall we wear?
Mu' quin' ra' jām'tyi'ćan.	Wear the good ones now.
Judye', quin'dye' ra' jām'tyi'ćan qui'si'.	Alright, right now we are going to wear good clothes.
Judye', cavinyi ra' mi'in.	Alright, you're going to hurryup.

QUESTIONS AND ANSWERS:

- |   |  |
|---|--|
| 1. ¿Jun' dash sāninac in mi'in?<br>Munja'ćan sānin tsuñ in.                       | 1. When did they write to you (pl.)?<br>They wrote us the day before yesterday.            |
| 2. ¿Jana' tyu' ca' cajñinac in mi'in?<br>Mo'ćan payaćan cajñin tsuñ in.           | 2. Where did they pass by you (pl.)?<br>Over there in the patajasal they<br>passed by us.  |
| 3. ¿Jun' dash fara'ninac mu' muntyi'?<br>Jun' ra' ćui' momo' fāquin tsuñ.         | 3. Why did the man reprimand you?<br>Why would it be, for no reason<br>he's angry with us. |
| 4. ¿Tyi ca' fa'yinac mi'in tajya'?<br>Mu nash Cose fa'yin tsuñ.                   | 4. Who painted you with urucú?<br>José painted us.   |
| 5. ¿Tyi dash cavinac mi'in mu've?<br>Jam cavin tsuñ ćaćaij na jijmu'siti<br>tsuñ. | 5. Who saw you (pl.) over there?<br>No one saw us because we hid.                          |

PRONUNCIATION:

The Chimane *f* is a bi-label fricative, that is, the air passes between the lips which are close enough together to produce friction, it is not a labio-dental fricative where the air passes between the lip and the teeth as in English *f*. Listen closely to its pronunciation and mimic it carefully.

GRAMMAR:

1. The -nac object indicator shows that the subject of the verb is third person sing. or plural; he, she, it, they, who; and the object is second person plural; you pl. The -nac causes the vowel harmonic changes of -e to ɛ as do the -n and the other object indicators containing the letter *i*:

fara'naqui	to reprimand (own relative, etc.)
fara'ninac	he (etc.) reprimands you (pl.)

ḡeyaqui to talk  
 ḡiyinac he (etc.) talks to you (pl.)

2. When the -yi is suffixed to class A verbs, it makes the verb intransitive:

Mu' are'jeyaqui. He hurt his own relative (etc.)  
 Mu' are'jete He hurt him, it (m.).  
 Fer are'yi. It hurt a lot.  
 chipje' shoot her, it (f.) (with arrow)  
 jo'mesya' chipyi ava' in with that (play arrow) our children  
 shoot.

Note how the -jeyaqui class A transitive suffix compares with the jeyaqui transitive verb; to say to, to do, and how the -yi class A intransitive suffix compares with the yi intransitive verb; to say, to do.

3. The -sin' object indicator shows that the subject of the verb is third person; he, she, it, they, who; and the object is us inclusive, meaning that it includes the one(s) spoken to.

(Review the usage of the first person inclusive subject suffix -ja in lesson 6, and the first person exclusive object indicator -n in lesson 8.):

Mu' so'min tsuñ. He gave (it) to us (the speaker is not including the person(s) spoken to)  
 Mu' so'misin' He gave (it) to us. (The speaker is including the person(s) spoken to.)  
 Mu' muntyi' fara'ñin tsuñ. The man reprimanded us (excl.)  
 Mu' muntyi' fara'ñisin'. The man reprimanded us (incl.)  
 Mu'-Jen' ma'jisin'. God loves us (incl.). The inclusive is commonly used when saying "God loves us" as normally the speaker is including the person(s) spoken to.  
 Mu' Jen' ñibe'jisin'. God shows grace to us (incl.).

Note the contrast in usage between prayer and preaching; in prayer the exclusive is used as God is not included:

Mi ra' ñutyitiña', soyo' ma'je' Help us, the devil wants to  
 ji'peñin tsuñ. defeat us.  
 Yohoropaij jeyac mi Jen', mu'in Thank you God, they preached to us  
 nash vorjin tsun mis ḡeyacdye'. your Word.

BUT in preaching:

Jen' nash so'misin' ḡeyacdye' mu'. God gave us His Word.  
 Jen' ñutyisin' paj jām' bā'ja'. God helps us so we live good.

4. Review the *-tyi'*, *-ty* (m.), *-si'*, *-s* (f) suffix used on possessives, Lesson 2. The same form can be used on verbs and following postpositions to mean: the one(s) who, the one(s) that, that which, etc.:

úche' bá'yityi' mi'in	you (pl.) who live upriver (lit. up there ones who live you (pl.))
úche' jacche'tyi' tsuñ	we who on the earth (on it ones on earth we)
Jen' mayedye'chety	God who is in heaven
shush yu ji'mincayinsi' yu in	the meat that they sold me. (lit. meat my that-which-they-sold-me- (pl.))
ñibe'jisín'tyi'	our (incl.) saviour (lit. one who saves us (excl.))
Croshyas mansi'	the woman from La Cruz (lit. the-one-at-La-Cruz woman)
mu'can jíjcaja' jam codyejaty Jen'	we'll go to (hell) if we don't ask God (lit. in-there we'll go not we-ones-that-ask God)

As explained in Lesson 2 the *-tyi'* or *-si'* is suffixed following consonants, and the *-ty* or *-s* following vowels. When the word ends in a glottal, the glottal may be dropped and the *-ty* or *-s* form suffixed:

Jen' mayedye'che'tyi'	or more commonly: heaven
Jen' mayedye'chety	God who's-in (on)- heaven

The *-tyi'* form may be suffixed following vowels also:

codyejaty' Jen' or more commonly: codyejaty Jen'	we-ones-that-ask-God
--	----------------------

5. The *-tyi'*, *-si'* suffix can be combined with postpositions to express a variety of meanings involving "the one(s) who" etc.:

cravotumtyi' muntiyi'	the man with nail(s)
mu'cántyi' Tabocántyi' in	the ones in (who live at) Tambo
tsique'canai' tabedye'	the fish in (or from) the lagoon
mu'ferdye'tumtyi'	the strong one (lit. one with strength)
anic ca.dyijyedye'tumsi'	she had a plan (lit. truly disque she-one-with-thoughts)

6. When *-dyety* is suffixed it can be translated "only---left":

yirisdyyety mayedye'	only one day left
yirisdyyety <u>iva</u> j	only one month left
ne'dyety nojno	only tomorrow left
ne'dyety yudyety jam sañi	only I haven't died (lit. only like that, only I not die)
jindyety	only bone left (meat eaten or rotted off)

yudyety mu've Jongetumdyety  
yu pārā'dyety yu

Only I was there with only  
Jorge, just we two. (lit. only  
I by there with only Jorge I  
only two, I)

The -dyety has only one form, it does not vary with gender. The word final glottal is not dropped when the -dyety is suffixed. Note that this is a different suffix than the -dyes, -dyety suffix taught in Lessons 3 and 5.

aca', acadyety shibo'      house, palm for a house  
pārā', pārā'dyety      two, only two left

(Note from the above, when the -dyety "only" is suffixed the word final glottal or j is not dropped as it is with -dyes, -dyety "for").

7. The word "paj" means "in order that", it is often best translated by the Spanish "para que", it can also mean let it—may it—.

Quiñ' p̄yaqui yu paj mi'in me' bā'yi.      Now I talk so that you (pl.)  
like that live (well).  
ji'chāyiti in paj p̄ye' paper mi      they study so that they (can)  
read (talk paper)  
Paj mu'ya'      Leave it there, leave it alone. (Lit. let it  
(m.) there)  
Codaqui Jen'che' tsuñ paj      We prayed to God so it wouldn't rain,  
jam añei' yi.      he'd do.

There is some overlap with qui, review the qui in Lesson 5. The qui emphasizes sequence and the paj emphasizes the idea "in order that".

Paj and qui are used together to strengthen these meanings:

p̄yaqui tsuñ Jen'dyes paj      He talked to us about God's things  
qui yu jujeteve Jen'      (for things (for God) so that I would  
accept God.

In the negative the jam follows the paj:

paj jam qui me' bā'ja've      so that we'll not like that live

Note that the postposition -ve is often suffixed to the verb or principle word in the clause when the "in order to" meaning is given.

8. The -ja we (excl.) suffix (review in lesson 6) besides meaning "we excl. ...." can also mean: "Let's....."

so'meja      we give (it) (to him) OR let's give (it) (to him)  
p̄yejeja'      we talk (to her) OR let's talk (to her)

#### VOCABULARY:

ataj	uncle		
atava (f)	chicken	jūjeyaqui (Cl. A)	to accept, believe
cavinyi	to hurry up	ji'jmu'siti (intr.)	to hide oneself
cajnaqui B (trans.)	to pass, go by	mayedye'che' f.	heaven
cofjeyaqui A	to dress, clothe	shush f.	meat, flesh
vajnaqui	to bark	jun' ra'	how would it be?

nōtaqui v. harmony	ñutyiti' to help	munjaya'čan	day before yesterday, time in the past
čáčaj na	because, for	sánaqui B	sáñeja' to write to, to write
dyijyi (intr.)	dyijjeja' to think	faí'jeyaqui	to paint, anoint, rub on
dyijtuqui	to think about	fa'yaqui (cl. B)	to paint, smear
páya	a type of jungle plant, patuju	rájčan	always
páři'	two	tse'	mother
chibin	three		
ráj	all		

EXERCISES:

Translate into English:

1. Are' ča vatyeequej carau'jinac mo' ačhuj.
2. Mu' Jen' ñutyisin' paj jam qui me' bá'ja've.
3. Jemoñe' dyijtuja Jen' paj jám' bá'ja'. 4. Yu nash cajñeye munja'.
5. Yu jam ma'je' yita'raqui pelota jam qui yitar'jitiča' mi'in.
6. Mo' nanas quiñinac mi'in.
7. Jam ra' jijcaja' mu've jam qui fara'ñisin'.
8. Jam nash cavinyi tsuñ mo'dyes cajñin tsuñ mu'in bá'yedye'čantyi' in.
9. Jemoñe' jám'tyičan qui'si' mi'in.
10. Pári'dyety ava' mo', a tyu' sáni' in yocsi' in.
11. Mu'in jám'taqui dai' ijme in čáčaj na ma'je' chipiyi in.
12. Jemoñe' jújeja' Jen' mayedye'chety paj mu'tum bá'ja'.
13. Tsuñtyi' Jen' mayedye'chety, mi ra' ñutyin tsuñ paj se've' jám' mial' peyacye'.
14. Mu' muntyi' yitar'je' mo' ačhuj čáčaj na rájčan vajñete mo'.
15. Mu' ca ra' sáñinac mi'in paj qui dyijtuteve, yi mu'.
16. Me'dyety yudyety jam sáni' čáčaj Jen' ñutyin yu.
17. Are' ča ñi'binac mu' nanaty.
18. A tyu' se'vaqui Jen'si' peyacye' mi'in, jemoñe' jujyi chime'dye.
19. Munja' atsij in mu'čantyi' Tabočantyi' in.
20. Jtyi ca' cajñinac mi'in pistačan?

Fill in with proper form and then translate to English:

1. Mu' ra' (cajnaqui) mi'in cojiročan.
2. Mu'in nash ma'je' (cavaqui) tsuñ (excl.) puerto (at).
3. Mo'in nash munsí' in (se'vaqui) mi'in.
4. Jen' mayedye'chety ma'je' (nōtaqui) tsuñ (incl.).

5. Jen' (ñibe'jeyaqui) tsuñ (incl.) čáčaij na tsuñ (incl.) (jũjeyaqui) Jen'.
6. Jaiac (pãrã) (only left) coohij mu', aty ji'mincacci yocsi' in.
7. Mu' muntyi' (jeyaqui) tsuñ (excl.) jam ra' atsi.j.
8. ĽJun'si' bu ra' (vorjeyaqui) mi'in mu' muntyi'?
9. Are' ča vatyquej mu' Ľtsiquij ra' (jebaqui) mi'in.
10. Mu' nash an'je' (peyaqui) tsuñ (incl.).
11. Jemoñe' codaqui Jen'che' čáčaij na mu' (ñibe'jeyaqui) tsuñ (incl.).
12. Mo'in (so'maqui) tsuñ (excl.) tsique' (from) tabedye'.
13. Mo' nash tse' mi'in ma'je' (chicon'jeyaqui) mi'in.
14. Mo' mumsi' jam ma'je' (ñibe'jeyaqui) tsuñ (excl.) pe're.
15. Mo' mumsi' jam ma'je' (ñibe'jeyaqui) tsuñ (incl.) pe're.
16. Mo' pen (ñibe'jeyaqui) yu. 17. Mu' muntyi' (ñibe'jeyaqui) mi'in.
18. Mi ra' (ñibe'jeyaqui) yu. 19. Yu ra' (ñibe'jeyaqui) mi.
20. Mi'in ra' (ñibe'jeyaqui) tsuñ. 21. Yu ra' (ñibe'jeyaqui) mi'in.

Translate into Chimane:

1. Let's talk to God because he is our Saviour (shower of grace).
2. We pray to God so that he gives us (excl.) strength.
3. Only three pigs (are left) many died.
4. Two died, because it was strong the sickness.
5. He truly had a plan, idea. 6. Your uncle wants to dress you (pl.).
7. Let's always think about God. 8. We (incl.) think about our mother.
9. God helped us (incl.) so that we are not sick.
10. I kicked the dog because it wanted to bite me.
11. The boy was afraid of us (incl.).
12. The girl was afraid of us (excl.).
13. He's angry because only three of his chickens (are left).
14. He didn't talk to you (pl.) because you hid in the corn.
15. She is very sick therefore I gave her medicine.
16. You are sick therefore I'll give you medicine.
17. Why did he give you (pl.) meat?
18. God helps us (incl.) because we accepted him.
19. Talk to them so that they'll enter the house.
20. He passed you (pl.) because you didn't hurry.



LESSON TENDIALOGUE:

¿Jam ma'je' sóbaqui mi ñitsche'?  
Yu ma'je'. Jam tsan' tyi casin'.

Revorio ra' casin' covambache'.

¿Tyity bu ra' covamba catem?

Yútyi' ra' cate covamba.

Judye', quin'dye ra'.  
jám'jeyaqui jedye' yu.

Judye', yu ra' cār'je' aca' jam  
qui siti muntyi' in.

Don't you want to visit upriver?

I want to. But there's no one to  
take us.

Gregorio will take us by canoe.

Whose canoe will you take?

My canoe (I) will take.

Alright, now I'll put my things away.

Alright, I'm going to close the house  
so people won't enter.

QUESTIONS AND ANSWERS:

1. ¿Tyi bu ra' jãtsã'ñisin' murujručan?

Mu' nanaty ra' jãtsã'ñisin'.

2. ¿Ju'ñity ra' muntyi' che'jisin'  
tsãuve?

Mu' nash dãrtiy', mu' che'jisin'.

3. ¿Jun' dash mi chuden'yi?

Vatyequej ra' mu'in ujasin' in  
pururuya'.

4. ¿Tyi bu ra' pur'jisin'?

Nono' ra' pur'jisin'.

5. ¿Jun' dash mi noi'yi?

Jadac mu' ma'je' tojjisin'.

1. Who's going to scratch us on our  
backs?

The boy will scratch our backs.

2. Which man lifted us up by the bank?

The big one lifted us.

3. Why did you lie down?

Maybe they'll kill us with a  
firearm.

4. Who's going to cover us up?

Mother is going to cover us.

5. Why are you afraid?

It seems he wants to shoot us.

GRAMMAR:

1. The conjunction judyeya' is used to: a. join nouns, b. join equal clauses, and c. show a time relation between clauses. It can usually be translated simply: "and" or "and then" or "and so":

a. Dai' nash muntyi' in: Cavideña in, There were many people, Cavineños,  
Chacobo in judyeya' Ayoré in judyeya' Chacobos and Ayores and Chiquita-  
Ese'ejja in judyeya' Chiquitano--- nos----

b. Cúti ra' Jen'chem judyeya' codaqui You'll believe on God and so pray  
Jen'chem. to God.

- c. Čüti ra' Jen'che' mi'in judyeya' You'll believe on God and so  
ra' Jen' ra' ñibe'jinac. God will save (show grace to)  
you (pl).
- A ra' jujiya' mi'in judyeya' When you (pl.) accept and then  
jäm' ra' bä'yi mi'in. you'll live good.

Note the intransitive -yi on jüjeyaqui "to accept"

2. The use of juijya' : Review the usage of -ya' on verbs, lesson 8.  
In some contexts the word juijya' has the same meaning as the suffix  
-ya': "if", "when";

- Yu ra' japacjoi'j juijya' jam ra' If I will be sick I won't (be  
jun' ven'joi'j yu. able) to come.
- A ra' nai'joi' juijya' ijacseja in. When it is daybreak we'll (incl.)  
kill them.
- Jam na cächä'chujä juijya' itsi' If (or when) we (incl.) don't  
nash A'edyem' čojtyi'čan tsuñ. follow (him) His spirit isn't in  
Spirit his in hearts ours.)
- piñidye' jute' ra' mi jam ---send medicine if you don't come  
juijya' atsij mi čäčai'j fer because very sick are the people.  
japacjoi'j in muntyi' in.

Note that the usual order is for the juijya' to follow the dependent  
clause rather than precede it as in Spanish or English:

If we don't follow him Si no lo seguimos

But:

Jam ra' cächä'chujä juijya'

It may precede the verb but not begin the phrase:

jam juijya' atsij mi if you don't come

Though juijya' is commonly used to mean "if" and sometimes "when", the  
"if" meaning can simply be understood by the context:

Jam ca ra' jäm'tye' majmi tsun He says if we don't make (another)  
tojjin ca ra' tsun. trail he'll shoot us. (Lit. Don't,  
(he) says make road we, shoot (us)  
(he) says will us.)

Of course, one could say also:

Jam ca ra' jäm'tye' majmi tsuñ juijya' tojjin ca ra' tsuñ.

3. The word jun is usually used in a negative construction.

a. It may mean "not able to";

- Jam jun' se'vacacsebi. We weren't able to understand (hear)  
them (their language).
- Jam nash jun' ya'ij yu. I wasn't able to buy it.
- "Ñabi' yuj yu jam qui "Swollen my foot, I'm not able (to  
jun'," yi yu. walk, go, etc.)", I said.

- b. It may be used as a strengthened negative:

Jam jun' atsi j camión. No truck came. (lit. not at all came truck)

Jam jun' dyijtute mo'. She didn't think about him at all.

- c. It has the specialized meaning of: "nothing happened to us, me, them", etc.

Jäm' atsi jban yu jam jun' yu. I returned fine, nothing happened to me.

Context shows which of the meanings is indicated. The word jun' also joins with other words to form idioms with different meanings. Study the word jun' in the dictionary to learn these meanings.

4. The word *čóqui* has several different meanings:

- a. It means "to go, to see, visit", a -c- is used in this form:

Yu ra' čóque' I'll go see her.

Yu ra' čocte. I'll go see him.

The full usage of the -c- with all persons will be taught later, for now memorize and recognize the above forms.

- b. Learn the construction for: "to believe, think incorrectly". The word *jeñej* "it seems" in some form is generally used in the construction:

Jeñej itšij Jen' čóte mu'. He thinks (incorrectly) there's no God. (Lit. It seems there isn't any God thinks him, he.)

Jeñej jām' mo' shush čoi' yu. I thought the meat was good (it wasn't). (Lit. It seems good the meat, I thought it.)

Since Jen' is masculine the object of the "think" verb is masculine:

čóte, shush "meat" is feminine so the object is feminine; čoi'

Jeñej ca tsuñ čun jājy' ca. We thought (incorrectly) she yelled at us. (Lit. It seems dizque us thought us she yelled dizque.)

This demonstrates the difficulty of fitting Chimane thinking into neat patterns, here the object of the "think" verb is us (excl.), the idea is she yelled at us so it comes as the object of the verb. These sentences must be memorized and used in context. The "ca" here is carrying the Sp. *dizque* meaning, showing that the speaker knows it's not true rather than a strict quotative meaning.

Jeñety jāye' čóqui' yu. I thought it was my grandchild.

Here the "think" verb carries the -qui suffix since she is referring to her own relative. Review the "own" meaning of -jeyaqui or -qui ending in lessons 3 and 7. Note the -ty on *jeñej*; this is a contraction of *jeñej + tyu'* and commonly occurs in the "thought" constructions.

In summary the construction usually consists of: jeñej in some form plus čöqui suffixed with object indicator referred to (but not necessarily in that order):

Jeñety yu cura čöte mu'. I thought he was a priest (cura).

Study čöqui in the dictionary for other examples of the above and two further meanings.

5. The -dye suffix can often be best translated by the Spanish el (ella, ellos, etc.) mismo(s). In English it can often be translated as (he) himself, etc., that very one, the same one, the one referred to. It can also give an idea of fulfilling a thought or idea, or of continuing on. It occurs on verbs but is more common on nouns and pronouns:

vatyquej jeñej Jen'dye aty yi	probably God himself already did it.
mo'dye piñidye'	the same medicine
Arajdye ijan tsuñ mu'vetydye in.	They almost killed us, the same ones over there.
avionche' can tsuñ in mu'indye in	by plane, they themselves took us
are' mo'dye ča'joi'si' <u>ava'</u>	maybe it's the daughter who fled (Lit. maybe she-same one-who-fled daughter)
me'dye ca cochij čöjcaqui	So he went to care for the pigs (as a result of his plan of asking for a job - prodigal son)

-dye commonly occurs following postpositions:

räjtumdye mu'in chiquitano	all of those chiquitanos (lit. all-with- same those chiquitanos)
mu'vedye Tomichocua	over there at Tumichucua
covambačandye čoshi paj tsan' ojñi'tum	right there in the canoe he slept even when it had water in it

Some words occur more commonly with -dye than without it, there is little change in meaning with -dye suffixed:

chime'	also, too	more commonly: chime'dye	also
araj	nearly	more commonly: arajdye	nearly
vaj me'dye	they're the same		

On some words the -dye causes a notable change of meaning:

čuin'	today (fut.)	čuin'dye	right away (fut.)
pan'	early	pan'dye	very early

Memorize the above phrases which are from text, learn to use the words given above and then be aware of the -dye as you hear it, and finally learn to use it in the same contexts.

NOTE: Do not confuse the -dye with -dyes, dyety "for", (review lessons 3 and 5), with -dye' nominalizer (review lesson 8), or -dyety "only, left" (review lesson 9).

The -dye' and -dye may rarely occur together in which case the -dye' precedes the -dye:

peyacdye'dye (their) word, the word itself, etc. (use to refer to a "comisión" that is sent)

I have one example of -dye and -dyety "for" occurring together in which case the -dye precedes the -dyety:

(Jen') jām'sin' mu'dyedyety (God) made us for Him, Himself.  
tsuñ.

(mu'dye he himself, mu'dyedyety for himself)

#### VOCABULARY:

busjeyaqui	to cover up food, cargo, etc.	sōbaqui B sōbeja	to visit, pasear
cār'jeyaqui	to shut, close door, etc., cough up something in throat	paj tsan'	even though
noi'yi, noi'yeja'	to be afraid (intransitive)	jo'mes, jo'mety	like that, in that way
ñitsi	to go up river	čojtyi' (m.)	heart, (lit. & fig.)
ñitsche', ñitsche'	upriver	jeñej	like, as, about, widely used, at times as a filler word
čōqui C čōja, v. harm. čūti', čun, etc.	to visit, believe incorrectly, be aware of, believe in, to find it	čächä'chuqui C čächä'chuja	to follow, (lit. & fig.)
che'jeyaqui	to raise, lift up	jebacdye' (f.)	animal, bird, esp. edible animal
chuden'jeyaqui	to lie down	tojjeyaqui	to shoot ie. with shotgun
jätsä'naqui	to scratch	pururu (m.)	shotgun, thunder
a'edye'	(f.) spirit, (God's) Spirit	ujaqui (alt. ijaqui) C	to kill
jo'no'	(f.) head	ujaja	to kill
		pur'jeyaqui	to cover with blanket, sheet, etc
		murujru' (m.)	back, backbone

#### EXERCISES: Translate to English

1. Mu' Jen' mayedye'chety jām'sin' tsuñ mu'dyedyety.
2. Mi ra' čūti Jen'che' judyeya' čodaqui Jen'che'.
3. A tyu' ra' jujyia' mi'in judyeya' ra' jām' ra' bä'yi mi'in.
4. Yocsi' bä'yedye' čōque' judyeya' ya'ij pururu.
5. Jeñety Juan čōte yu. 6. Mu' nash Jen' räjčan cavisin'.
7. Jām' momo' ñitsi tsuñ, jam jun' tsuñ.
8. Jam ca jām' bä'ja' jo'mes tsuñ, chätidyē', jemoñe' jām' bä'ja'.
9. Munjaya'čan mu'dye Señor čōcte ava' yu.
10. Mu' nash jam jun' casin' tsuñ covambache' čāčaij na itšij covamba mu'.
11. Mo'dye' tse' mo' ma'je' čōque' ñitsche'.

12. Tsuñ nash jújete Jen' juijya' siti' ra' Čojtyi'čan tsuñ Jen'si A'edye'.
13. Jam ma'je' tojfinac mi'in pururuya'.
14. Codaqui ra' Jen'che' juijya' tsuñ mu' ra' ñutyisin'.
15. Jam ca jun' che'je' mo' jebacdye' are'yi ca murujru' mu', yu ra' notyete.
16. Mi ra' cār'je' aca' tsuñ jam qui siti in muntyi' in.
17. Mu' nash ujai' jebacdye', rāj mu'tyi' chātidyē' in so'macsi shush, yiritydyety voji' momo' itši' so'me'.
18. Fer ca japacjoi' mo', are'yi' ca jo'no' mo' judyeya' murujru' mo'.
19. Mi'in ra' chuden'jete ava' mi'in judyeya' pur'jete, yi mu' doctor jīnac mi'in.
20. Mu'čandyē chuden'yi covambačandyē.

Fill in with the proper form and then translate to English:

1. Yu ra' (caqui) mu' muntyi' ñitche'.
2. Are' ča mu' ra' (caqui) mi'in.    3. Jam ra' (ujaqui) mu' muntyi'.
4. Mi ra' (ujaqui) mo' jebacdye'.
5. Mu'in jam ma'je' (cāchā'chuqui) tsuñ (incl.).
6. Yu ra' (pur'jeyaqui) mi.
7. Jeñej ma'je' mu' muntyi' (tojjeyaqui) jen' tsuñ (čōqui) yu.
8. Jadac mi ma'je' (sānaqui) yu.    9. Mi ra' (nōtaqui) yu.
10. Mi ra' (jújeyaqui) Jen' (if) mu'dye ra' (caqui) mi'in mayedyē'che'.
11. Jemoñe' (dyijtuqui) Jen' rājčan mayedyē'.
12. Yu ra' (ji'mincaqui) mu' pururu paj qui (ujaqui) jebacdye'.
13. Paj tsan' itšij pururu yu ra' (ujaqui) jebacdye'.
14. Jadac mu'in ra' (caqui) tsuñ (incl.) cashve.
15. Paj tsan' jam ma'je' (caqui) tsuñ (excl.) covamba (on) yu ra' ñitche'..
16. Jam nash (noi'yi) yu.    17. Yu ra' (sōbaqui) mi'in nojno.
18. Mo' pēn chuden'jeyaqui ava' mo' (and) pur'jeyaqui.
19. Jeñej atsij ava' mo' (čōqui) mo' muns'.
20. Mu' nash cocte ataj tsuñ (nōtaqui) ra' mu'.

Translate to Chimane:

1. I'm going to cover you (with a blanket).
2. He himself helped us(excl.) therefore we (excl.) went downriver.
3. I thought (incorrectly) it was our father.
4. You're going to lay down that chonta.
5. If you will accept God in (your) heart he will help you.
6. He killed the animal and sold meat.
7. If you (pl.) believe on God, he will give you (pl.) his Spirit.
8. We (incl.) are not afraid because we follow God.
9. We (excl.) are afraid because we don't follow God.
10. He killed them with (a) shotgun.    11. What did that boy say?
12. If they will give us corn, we will take them downriver.
13. He is not afraid of you (pl.); he is afraid of us (excl.)

14. We will tell them God's Word and they will follow God.
15. Who helped you (pl.) upriver?
16. We (incl.) are afraid because those dogs bark at us (incl.)
17. They wrote us (excl.) yesterday.
18. I thought it was you.
19. Even though you (pl.) don't want to, we (excl.) will follow God.
20. When we (excl.) visit (pasear) you will follow us.

### LESSON ELEVEN

#### DIALOGUE:

Yómoi' tyä, ¿atsijban um?	Good afternoon, ¿you've returned?
A tyu', quevaqui nash tsaa' shush yu.	Yes (lit. already), I was looking for meat (hunting).
¿Juna' ca' jadyiqui mi?	Where did you go?
Matočan nash yu anic moch jadyiqui.	To the Mato, truly far I went.
¿Junucsi' qui' ca' coshequim?	How many days were you in the jungle? (lit. How many times did you go to sleep?)
Chibin qui' coshequi yu.	Three days. (lit. Three times I went to sleep.)
¿Jedye' ca' daquem?	What did you get? (lit. find)
A nash dacte mumujñi judyeya' uru'.	I got (lit. found) a pig (de tropa) and a howler monkey.

#### QUESTIONS AND ANSWERS:

- |   |   |
|---|---|
| 1. ¿Jedye' tyu' ca' quetse' mi?               | 1. What are you milling? (moler en trapichi)                      |
| Viroj nash quetse' yu.                        | I'm milling sugar cane.   |
| 2. ¿Jedye' ca' coctem" Tara' nash cochte yu.  | 2. What are you grinding (in a tacu)? I'm grinding corn.          |
| 3. ¿Jun' jin bu ra' yu mu' soñi'?             | 3. What is that man going to do to me?                            |
| Mu' nash ma'je' jiquin to'čan mi.             | He wants to take you out of the hole.                             |
| 4. ¿Jam bu ra' quitim? Quin'dye ra' queuye.   | 4. Aren't you going to look for me? I'll look for you right away. |
| 5. ¿Tyi dash bise' mi? Jacinto nash biste yu. | 5. For whom are you waiting? I'm waiting for Jacinto.             |

#### PRONUNCIATION:

The au or eu clusters (which are phonetically ab, eb; review the phonemic statement p. 10, B, 1 and p. 15, C, 2) in Chimane sounds much like af, ef. Mimic carefully the informant's pronunciation: jauqui "heavy".

Mimic the following contrast:

queutaqui	to look for
queftaqui	to shore up, place underneath

GRAMMAR:

1. Some verbs suffix the consonant initial object indicators directly following the consonant of the stem. These will be called Class D verbs:

dacaqui	to find	dacye	I find you
daque'	to find her	dacyac	we find you, etc.
dacte	to find him	dacti'ca'	you find us, etc.
dacacsi	to find them	dacsin'	he finds us (incl.) etc.
dacti'	you find me	dacnac	he finds you (pl.) etc.
daquin	he finds me, etc.	dacja	we (incl.) find him

2. As noted in the section Pronunciation there is a change in the spelling from -v to -u when a consonant initial object indicator is suffixed. Study the verb javaqui:

javaqui	to burn	jauti'	you burn me
jave'	to burn her, it,	jauyac	we burn you, etc.
javacsi	to burn them (f.)	jausin'	he burns us (incl.)
javin	he burns me, etc.	jauti'ca'	you burn us, etc.

But:

jaute	to burn him, it,	jaunac	he burns you (pl.) etc.
jauye	I burn you (m.)	jauja	we (incl.) burn him

A verb with stem final -v and with vowel harmony conjugates like this:

quevaqui	to look for	quiuti'	you look for me
quevo'	to look for her, etc.	queuyac	we look for you, etc.
quevacsi	to look for them	quiusin'	he looks for us
quivin	he looks for me, etc.	quiuti'ca'	you look for us, etc.
queute	to look for him, etc.	quiunac	he looks for you (pl.)
queuye	I look for you	queuja	we (incl.) look for him

3. Review the use of "jam qui" in lesson 5, where it is shown to mean so (he, it, they, etc.) wouldn't... (Span. para que no....)

Mu' nash tyeij piñidyé'	He took medicine so he wouldn't get sick.
jam qui japacojoij.	

The "jam qui" construction can also mean "so (he, etc.) didn't....."  
Note that this is simply the combined meaning of jam and qui:

Mu' nash japacjoij jam qui	He was sick so he didn't come yesterday.
atsij munja'.	

4. The word "cháfa'", which is often contracted to cháf, was introduced as an emphaziser in lesson one, meaning "verily". The word cháfa' (or cháf) can show a time break, often best translated as "then" or "next":

Yu na mu'ya' ya'ij radio cháf	There I bought the radio then I went to the house.
joban yu aca'ya'.	

Aty ji'chäyiti yu escuela yu	I studied in the school then I knew God's Word.
cháfa' Jen'si' peyacye' chij yu.	



Tsuñ nash jāque' pīra judyeya  
vāra chāta' cocte mu' Tomash tsuñ.

We took out (bought) batteries and  
.22 shells then we went to visit  
Tomās.

With very little change of meaning the work qui "so, so that" is used following the chaf (which is the form generally used with qui). The qui often doesn't immediately follow the chaf but is separated from it by one or more words. Still the chaf..... qui construction is best considered one unit. It may be helpful to think of the construction as meaning "so then" or "so next":

Venjoij tsuñ Riberaltačan chaf  
mu'can qui sōbaqui tsuñ.

We arrived at (in) Riberalta then  
we walked around (pasear). (Lit.  
then in there so paseamos we.)

Chaf me'si' joban qui tsuñ chaf  
perofaij qui in cavacsi mu'ya'  
tsuñ.

Then we went (left) then they played  
ball, we watched them there. (Lit.  
Then at that time went so we, then  
played they ball so saw them there  
we.)

5. The Chimane people do not like to mix Spanish with their language; they are proud of their language and its ability to communicate any concept they need to express. They have, however, borrowed a few Spanish words changing the pronunciation to fit their phonetic system. They do not view these as
- 1 incorrectly spoken Spanish words, but as their own words which are similar to Spanish words. Learn to pronounce them using their phonetic pattern.

pīra	pila	tōvo	shotgun cartridge
quiro	kilo	vāra	.22 cartridge
perofa	ball	perofaij	to play ball
paper	paper, notebook, ( <u>not</u> pronounced like English though spelled the same.)		

6. Chimane has several forms of negative. You already know jam and itsi'. Besides meaning "no" jam can mean "nothing":

¡Jedye' m'je um?                      What do you want?

Jam.    Nothing.

Learn to recognize and use these other negatives:

jedye'dye not, not at all, not a bit, etc.

¡Jiyi ca'?                      Was it a goal? (Lit. Did it pass?)

¡Jedye'dye!                      NÓ!

Jedye'dye samaij. (We) didn't get wet at all.

jun'dyem'                      not at all, strong negative

jun'dyem' dacte                      didn't find him

jun'dyem' botsocyi' (rope) doesn't break (it's very strong)

jedyedyesdyem' (f.) subj.    jedyedyetydyem' (m.) subj.    no good,  
good for nothing, what good is he, it, etc.

Jedyedyesdyem', paj mo'ya',    she's good for nothing, leave her, she's  
isho', jam nash mo' nanas.    old, she's not young.

jedyedyetydyem' mu'in                      they're no good



juna'dyem' untrue, expression to show disbelief Sp. *¡de donde!*

Där vänäij juna'dyem' me' yi. It's a big lie, it's not like that!

When used with itš'i' it can mean: "There's no place to ...."

itš'i' bu'tacdye' juna'dyem' dača'. There's no mosquito net and no place to (we) find one.

jun' da bo (o) f. subj jun' da' bu (u) m. subj.

is generally a softened way of saying "no".

Do you want to work on the pista tomorrow?

¿Jun' da bo o? How would it be? meaning usually "no".

7. The mu'in (or mo'in) pronoun can occur directly before the plural particle "in":

Dai' peyaqui mu'in in Jen'si' peyaadye'. They talked God's Word a lot.

In normal speech this sounds: mwin' in

8. Chart of the Object Indicator ----- See page 54

#### VOCAULARY:

bisaqui D bisja	to wait	quetsaqui D quetsja	to mill, grind, squeeze sugar cane
čochaqui D čochja	to hull, grind in tacú	son' (alt. soñi')	male, man
dacaqui D dacja	to find, encounter, kill (in hunting)	javaqui D jauja'	to burn, (trans.) chaco, etc. to cook
favaqui D fauja	to wash	jejmiti (intr.)	to cook
vāsh (m.)	armadilla	jejmitiča' (intr.)	we (incl.) cook
viraqui D virja	to shell (corn)	jemonaqui D jemoñe'	
viroj (f.)	sugar cane	jemoñeja	to need
jo'na' (f.)	stew of yuca, rice, plátanos, Sp locro	jobajsha' (see joban)	let's go
marāča (f.)	orange	chij, chi' (f) subj.,	
		chija	to know a fact, know how
musaqui D musja	to grind with a stone	juchaj (f.)	sin
quevaqui D queuja	to look for	juchaj (-i') juchajeja'	to sin
coshequi	to sleep in jungle away from home	quereča (m.)	money
		tóvo (f.)	shotgun shells (der. Sp.)
jadyiqui, jadyiča'	we (incl.) to go and return, can imply "to return the same day" to go up and fall down	vāra (f.)	.22 shells (der. Sp.)
		ca'	interrogative particle, used in questions.
jiyi, jija' (intran)	to pass, surpass	¿A ca' sāni'?	Has she dies?
		peyaqui	also means to confess, pray

CHART OF OBJECT INDICATOR CONSTRUCTIONS								
subject of verb	me	you sg.	him	her	us excl.	us incl.	you pl.	them
I		-ye	-te	-e', -i'			-yac	-csi, -csi' <sub>2</sub>
you sg.	-ti' <sub>5</sub>		"	"	-tića' <sub>5</sub>			"
you pl.	-tića' <sub>5</sub>		"	"	-tića' <sub>5</sub>			"
we		-yac	"	"			-yac	"
he, she it	-in 4, 5	-in 4, 5	"	"	-in 4, 5	-sin' <sub>5</sub>	-nac 5	"
they	-in 4, 3, 5	-in 4, 3, 5	" <sub>3</sub>	" <sub>3</sub>	-in 4, 3, 5	-sin' <sub>3, 5</sub>	-nac 3, 5	" <sub>3</sub>

The following refers to the numbers in the boxes above:

1. The -i' is used on Cl. C verbs: caqui - cai' "take her", -e' is used on the other verbs.
2. The glottal occurs on the -csi suffix with any feminine subject.
3. Remember that with a plural subject the "in" plural particle must occur in the phrase in which the verb with plural object occurs.
4. This suffix can be considered as -n or -in depending on one's point of view, just as -e' could be considered -, and -csi' could be considered -si', you must review the lessons on the object indicators if needed.
5. These suffixes cause the vowel harmony stem changes from e to i, o to u or i to ä.

### EXERCISES:

Translate into English:

1. Judye, yu ra' bisye ūya'. 2. ¿Jana' ca' dactem vāsh?
3. Jedyedyesdyem' p̄en mu' čāčaij jam chi' jejmiti'.
4. Mu've nash jadyiqui tsuñ jedye'dye na dacaqui tsuñ.
5. Jedyedetydyem' mu' muntiyi' čāčaij jam chij quevaqui shush.
6. ¿Aty ca' favtem shuru? 7. ¿Jun'si' bu ra' queve' tšij mu' Jorge?
8. Jadac mi'in ma'je' virte t̄ara'. 9. Tyi ra' jeque' tsuñsi' a'fava?
10. Itsij quereča yūtyi' juna'dyem dacteiij.
11. Yu nash jadyiqui mu've jun'dyem na dacacsi nanaty.
12. Yu ra' queute m̄ishi aca'ya'dyety yu.
13. O'yičan ra' quiutiča' yu. 14. ¿Jana' ca' jāque' p̄aquidye' mi?
15. ¿Tyi ca' čochte uts t̄ara'?
16. Yu ma'je' quetse' viroj judyeya' čochte' pe're.
17. Mo' nash čochte arosh chāta' jejmiti' qui tsuñdyes.
18. Yu nash ya'ij marača querečhaya' chať joban qui yu.
19. Tsuñ muntiyi' juchajeja' juijya' jemoñe' p̄eyeja' Jen'.
20. Mu' nash dacte vāsh to'čan chať atsijban qui aca'ya'.

Fill in with the proper form and then translate to English:

1. Yu ra' (quevaqui) mi. 2. Mi ra' (quevaqui) yu.
3. Mu' muntiyi' jam (quevaqui) tsuñ. 4. Yu nash (quevaqui) nanaty in.
5. Tsuñsi' tse' (quevaqui) mi'in. 6. Mu' muntiyi' (quevaqui) mi'in.
7. Yu ra' (quevaqui) mi'in. 8. Mu'in ra' (quevaqui) tsuñ (excl.).
9. Mu'in ra' (quevaqui) tsuñ (incl.). 10. Mu' muntiyi' (quevaqui) yu.
11. Tsuñ ra' (quevaqui) mi'in. 12. Tsuñ ra' (quevaqui) mi.
13. ¿Aty (favaqui) -m son? 14. Mi ra' (čochaqui) arosh.
15. Mo' p̄en (musaqui) t̄ara' aca'čan. 16. Tsuñ nash (bisaqui) mu' Jesucristo.
17. Jedye'dye (dacaqui) shush tsuñ. 18. ¿Jun' dash mi (favaqui) t̄ara' mi?
19. Xu' Jen' (so'maqui) tsuñ p̄eyacdye' mu'.
20. Mu' Jen' mayedye'chety jam ma'je' (juchaif) tsuñ (incl.).

### Translate to Chimane:

1. When are you going to mill sugar cane? 2. He's good for nothing, he didn't find meat. 3. We (excl.) need a canoe because we want to look for fish.
4. If we (incl.) find an armadilla then we'll cook.
5. She went to the lagoon then she washed them.
6. She found those boys in the chuchial.
7. We (incl.) wait for Jesus Christ, the-one-in-heaven.
8. "If we (incl.) sin, God doesn't love (want) us," he said to me.

9. "No", I said, "When we (incl.) sin, God shows-grace to us," I said to him.
10. He grinds corn (in tacú). 11. She grinds corn (with stone).
12. She shelled the corn then she ground it (with stone).
13. Where did you find the arrow?
14. We (incl.) need money, we also need medicine.
15. We (excl.) don't know how to mill (sugar cane).
16. God who-is-in-heaven sees our sin.
17. He prays to (talks on) God every day.
18. She knows how to cook.
19. We (incl.) know how to cook, we don't know how to grind (with a stone).
20. Yesterday he went to and returned from (in) town, because he wanted to buy shotgun shells and .22 cartridges.

### LESSON TWELVE

#### DIALOGUE:

¿Juna' bu ra' nai'queja'?

Jám' ra' cojiročan nai'queja'.

Uve ra' chaja' tsáuve.

Mu'che' jámanche' anic ra'  
dár ma'joja'.

Uya' ra' jám' dyuja', jam  
buty cushyi.

Chime' jám' ra' doi'proja'  
jam qui pot-sin' isinu'.

A tyu' dyuja' jám' cháfa qui ra'  
farayeja' pe're.

(juna' is alt. form of jana')

Where will we swim?

It's good we swim in the river.

Let's go down the bank here.

On there, on the beach truly we'll  
be happy.

Here it's good we bathe, it's not  
niry.

Also let's watch well so a sting ray  
doesn't sting us.

Now we bathed well, now let's roast

#### QUESTIONS AND ANSWERS:

1. ¿Jun' jéja bu ra' mu' cochij?

Quin'dye ra' nai'jeja, itši'  
sácsedyes taun.

2. ¿A tyu' ra' farayeja' pe're?

A tyu' ra', cän'jeja' chum  
tšij.

3. ¿Jobajsha'?

Jambi' chum jam qui samayeja',  
añei' nashu'.

4. ¿Jun' jéja bu ra' mu' querecha?

Dam'dye jám' shipnayeja'  
shipna qui ji'mincaja.

5. ¿Juna' bu ra' jijaaja' därejeja'?

Dam'dye jám' Matočan

1. What'll we do to that pig?

Right away let's kill it, we have  
no food (meat).

2. Are we going to roast bananas now?

We're going to now, let's push the  
fire together now (first).

3. Shall we go?

Not yet (first) so we'll not get wet,  
it's raining.

4. What'll we do about (to get) money?

It's better we make mats, we'll  
sell mats.

5. Where'll we go to hunt?

It's better we go to the Mato

6. ¿Juna' bu ra' qui<sub>j</sub>oja'  
 Mu'can ra' cumcan qui<sub>j</sub>oja'  
 jam qui men.

6. Where will we make a chaco?  
 In there, in the barbecho we'll  
 make a chaco, so it doesn't take  
 long.

### PRONUNCIATION:

Word final nasals; m or n are often replaced by j in fast speech. Learn to recognize this variation. However, pronouncing the n or m is always correct.

- jun'tum ra' OR jun'tuj ra'                      how many would there be?  
 tsique'can daque' OR tsique'caj daque'      found it (f.) in the lagoon

### GRAMMAR:

1. The use of -ja' with -aqui, -qui "own" suffix:

When the we (incl.) (let's) subject -ja' is used with the -qui "own, intransitive" suffix (see lesson 7, pt. 7) the -ja' is suffixed following the c (q) and the j is dropped and the c becomes aspirated:

jéyaqui, jéyaça'	we incl. say to relative
codaquei, codaça'	we incl. ask, pray (intrans. meaning)
jimaqui, jimaça'	we incl. sing (intrans.) hold a meeting

Note that the -ja' (with glottal) is always used here as it acts as an intransitive verb.

2. Review of the first person pl. (incl.) subject suffix -ja' (see lesson 6, Gr. pt. 5 and lesson 9 gr. pt. 8):

Subject of the verb	Intrans. verb	Trans. vb. masc. obj.	Trans. vb. fem. obj.
we inclusive	-ja'	-ja	-ja'
caveja	we (incl.) saw him		
caveja'	we (incl.) saw her		
japacjoja'	we (incl.) are sick		

3. Intransitive verbs vary in the suffixing of the -ja'.

- a. Many intransitive verbs ending in -i simply change the final -i to -e before suffixing -ja':

chuden'yi	to lie down	chuden'yeja'	we (incl.) lie down
nai'qui	to swim	nai'queja'	we (incl.) swim
mi'i	to walk	mi'eja'	we (incl.) walk

- b. Many verbs ending -ñi drop the -i and change the ñ to -n before suffixing -ja':

sañi	to die	sänja'	we (incl.) die
moñi	to lose	monja'	we (incl.) lose

- c. Many verbs including most that end in -joij simply drop the -ij before suffixing -ja':

qui <sub>j</sub> ojj	to make chaco	qui <sub>j</sub> oja'	we (incl.) make chaco
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- d. Many verbs that end in a vowel plus -ij change the i to y and suffix -eja':

faraij	to roast bananas	farayeja'	we (incl.) roast bananas
--------	------------------	-----------	--------------------------

samaɪj to get wet      samayeja' we (incl.) get wet  
 sára'iiɟ to make carry-      sara'iejeja' we (incl.) make bag  
    ing bag

- e Some verbs that end in consonant plus -i (or -ij) suffix the same way:

ya'ij he buys                      ya'iejeja' we (incl.) buy  
 ri'çi'çiɟ he trembles              ri'çi'çiyejeja' We (incl.)  
    tremble

Because of the different ways that the -ja is suffixed each of these irregular type verbs will be listed with the -ja' suffix to show how it suffixes:

däräɪɟ -äyeja' to hunt  
 doiɟroiɟ -oja' to watch

This will also show the method of adding many other suffixes so you must learn these forms:

däräɪɟ - därejeja' - därejeban - därejeva'joiɟ, etc.  
 doiɟroiɟ - doiɟroja' - doiɟroban - doiɟrova'joiɟ, etc.

Verbs that don't naturally accept the -ja' we (excl.) subj. will be shown with the -iban suffix (meaning taught later):

ōfoi' -oyeban' bananas turn yellow

4. The word tsan' has been already introduced in lesson 8 meaning: "but, however". Learn the more specific meanings of the word tsan':

- a. The most common usage of tsan' (when used alone) is as a "frustrative". It shows that the action, plan or thought was frustrated, it was not carried out:

Ma'je' ca tsan' cavin joban in.	They wanted to leave right away (but weren't able to).
Mui' nash ra' ji'chäyiti tsan' tsuñ profesor Nishuya'.	Today (past) we (planned to) study with the teacher Dionicio (but weren't able to, he was sick).
Ma'je' añei' tsan' jam na jun' anei'.	It wanted to rain but it didn't rain at all.
Codaqui tsan' Jen'che' yu....	I pray (accept) to God (but still fall into sin)....
Ji'säcse' tsan' yu jam säcsi'.	I fed her but she didn't eat. (Her feeding of her was frustrated.)

Watch for the usage of tsan' first to recognize its usage and then to learn to use it where it is natural. Memorize the above phrases.

- b. The constructions: paj tsan' and me' tsan' are usually used interchangeably to mean "even though" or "even if":

Me' tsan' se'vaqui in....	Even if they listen.....
Paj tsan' täcraty mu'.	Even though he's blind he preaches
vorotäcsi muntyi' in.	to people.
Me' tsan' täcraty carɪɟtaqui...	Even though he's blind he works...
Me' tsan' añejčan mi'eban tsuñ.	Even though it was raining (lit. in the rain) we walked.

- c. The negative construction "jam tsan'" can mean either "frustrative" or "even though not":

Jam tsan' domicoya' mi'in	Even though it's not Sunday you
taca'dye shu'qui.	still get drunk.

- d. The tsan' may also carry a "contra-expectative" meaning, that is it shows an unexpected outcome much as "but" does in English:

Jen' ca anic dār fáque' juchaj	God hates sin. But God (sur-
Jen' ca tsan' ráj ma'jeyacsi	prisingly) loves all people.
muntyi' in	

Watch for the occurrence of tsan' first to recognize its usage then learn to use it naturally.

5. The particle na, introduced in lesson one is the common way to show the contra-expectative "but" (see above):

Mi'in jēnej ra' feryi' cūti	You think you are strong but your
mo' na ra' pēn feryi' mi'in.	wives (lit. wife) are stronger!
	(Lit. strong)

Yu ma'je' cā'nin yu,	He wanted to serve me (alcohol) but
yu na jam mā'je.	I didn't want it. (Lit. (Lit. He
	wanted to serve me, I but not want.)

And the sentence already given above:

Ma'je' añei' tsan' jam na jun'	It wanted to rain (frustrative) but
añei'	it didn't rain at all.

- \*Note: the construction pēn mi'in means "your wives", when the possessive word follows the noun it may be separated from the noun by another word:

feryi' pēn mi'in	your wives are strong	possessive word
pēn feryi' mi'in	your wives are strong	

mu' atsijban avā' yu	my son came
----------------------	-------------

mu' avā atsijban yu	my son came
---------------------	-------------

6. The -acñi "plural superlative" suffix intensifies the action and shows that the subject is plural. It occurs only on intransitive verbs.

Mu've shu'cacñi muntyi' in.	There the people were really drunk.
-----------------------------	-------------------------------------

Dār noi'yacñi tsuñ.	We were really afraid.
---------------------	------------------------

Aty jam yacñi shu'qui in.	They had really had it, they were
	(so)drunk.

(yi + -acñi, see Lesson 8, grammar point 5)

Most verbs ending in -i drop the -i before suffixing the -acñi:

shu'qui = shu'cacñi; noi'yi	noi'yacñi; yi = yacñi etc.
-----------------------------	----------------------------

The verbs ending in -joi drop the -ij and suffix -cñi:

japacjoi = japacjocñi tsuñ	We (excl.) are very sick.
----------------------------	---------------------------



The inclusive -ja' suffix following the -acñi with the same final -i to -e change the -ja' usually requires:

Noi'yeja' We're not afraid.  
 Noi'yacñeja'. We're (incl.) very afraid.

VOCABULARY:

añej (f.)	rain	ma'joi, ma'joja'	to be happy, content
añel'	to rain	mi'i mi'eja'	to walk
cän'jeyaqui, cä'ñaqui, cä'ne', cä'neja	induce to drink, 2. to push fire together	naijeyaqui qui_joi, qui_joja'	to kill, strike dead to make a chaco
cojiro (m.)	river	samaty (-s)	wet
cum (f.)	abandoned field, barbecho	samaj, samayeja'	to get wet
chai, chaja'	to go down	shipna (m.)	mat
doi_jroi, doi_jroja'	to look at, watch	shipnaij, shipnayeja'	to make a mat
tajñi'	grass, pampa grass	därä' (f.)	jungle
ton'	sm. tacuara, type of arrow	däräij, därejeja'	to hunt
faraij, farayeja'	to roast in the coals of the fire	moch	far, distant, high as adverb; very extremely
insinu' (m.)	sting ray	ji'chäyiti	to study
fer	hard, strongly (adv.)	quivij	again
feryi	strong (person, etc.)	shu'qui, shu'queja'	to get, be drunk
fäcaqui, fäqueja	to hate, be angry at (gr. pt. 1, Note)	codaqui, codye'	to ask for, pray the obj. ind. shows indirect objects:
sacyi, sacyeja'	to arise, stand up, get up	codyete:	Ask him for it. (review lesson 4 at gr. pt. 1, Note)
cushyi	miry, deep mud	codaqui Jen'che'	to pray to God (with -che' suffixed to Jen' the verb does not conjugate.)

EXERCISES: Translate to English

1. Anijtum ra' chaja' tsäuya'. 2. Ya'ieja' pe're judyeya' qui farayeja'.
3. Aty jam yacñi, shu'qui in muntyi' in.
4. Jam ra' fäqueja jam jäm jo'mes. 5. Moch nash bä'ja' tsuñ.
6. Ma'je' tsan' däreij mu' itsi' na vära.
7. Ya'ieja' tövo därejeja' qui tsuñ.
8. Jam ra' shu'queja' jam me' ma'je' Jen' mayedyechety.
9. Me' tsan' itsi' jemoñe' tsuñ räjäcan nash codaqui Jen'che'.
10. Tsuñ nash noi'yacñeja' tsan' jam na jun' tsuñ.

11. Paj tsan' cä'nisin' in arcorya' jam ra' shu'queja' tsuñ.
12. Mi'ēja' añejčan tsuñ mo'dyes samayeja'.
13. Munja' dārāij tsan' yu itsi' na yiris jebacdye' daque' yu.
14. Me' tsan' se'vaqui in Jen'si' peyacye' jam ma'je' jūjete Jen' in.
15. Jām'si' mo' dārā' tupuj qui'joja' mu've.
16. Ma'je' ca tsan' cavin jījcaij yu bā'yedye'čan itsi' na cacdyes yu.
17. Jam ra' fāqueja' Jen'si' peyacye' mu'.
18. Tsuñ nash caveja mu' vāsh chāf naijeja qui.

FILL IN WITH THE PROPER FORM AND THEN TRANSLATE TO ENGLISH:

1. Tsuñ (incl.) ra' (qui'joij) mu've.
2. Tsuñ (incl.) (mi'i) añejčan judyeya' (samaij).
3. Tsuñ (incl.) (fācoij) munja'. 4. Tsuñ (incl.) (ya'ij) qui'si'.
5. Tsuñ (excl.) (ya'ij) qui'si'.
6. Tsuñ (incl.) aty jam (ma'jeyaqui)(shu'qui).
7. Tsuñ (excl.) aty jam (ma'jeyaqui) (shu'qui).
8. Tsuñ (incl.) (faraij) pe're. 9. Tsuñ (incl.) (fācaqui) mu' muntiyi'.
10. Tsuñ (excl.) (fācaqui) mu' muntiyi'.
11. Tsuñ (excl.) (jījcaij) tajñi'čan
12. Tsuñ (incl.) (jījcaij) tajñi'čan.
13. Tsuñ (incl.) (doi'jroi) mo' muns'i'.
14. Tsuñ (excl.) (doi'jroi) mo' muns'i'.
15. Tsuñ (incl.) (doi'jroi) mu' muntiyi'.
16. Tsuñ (excl.) (doi'jroi) mu' muntiyi'.
17. Tsuñ (incl.) (ma'joij). 18. Tsuñ (incl.) ra' (dārāij) quin'dye.
19. Tsuñ (incl.) nash (chaij) tsāučan.
20. Tsuñ (incl.) (shipnaij) aca'čan.

TRANSLATE INTO CHIMÁ'Ē:

1. We (incl.) didn't get drunk yesterday.
2. When are we (incl.) going to make mats?
3. We (incl.) will bathe in the river.
4. We (incl.) will go down over there by the tree.
5. He wanted to go but couldn't because it rained.
6. We (incl.) will walk in the pampa.
7. Let's (incl.) not be afraid of that dog.
8. Where will we (excl.) play? 9. We (incl.) thought it was far, (it wasn't.)
10. We (incl.) will get wet if we walk in the rain.
11. Let's (incl.) kill (strike dead) that dog.
12. You saw us (excl.), that's why we're angry with you.
13. We (excl.) will push the fire together and you will look for firewood.
14. We (incl.) will make a chaco in the jungle.
15. We (incl.) ate chicken therefore we are happy. 16. Even though we (incl.) walked in the rain a little (no mas) we got wet 17. They were very afraid (frustrative) but it was a dog "no mas". 18. We were very afraid (frust.) we thought it was a jaguar 19. They got very drunk and then they became very angry 20. Let's think about God se we'll not sin.

## LESSON THIRTEEN

DIALOGUE:

- Yómoi' tyúñe'. Good afternoon, father-in-law.  
 Yómoi' tyá tyúñe', sisva. Good afternoon, son-in-law, come in.  
 Uya' putsquen'yeva. Sit down here.  
 No'vl nash atsiĵban yu. I've come back tired.  
 Meijyejam' ava' mi'in, Move out of the way, you children,  
 maĵmajejam' mu've, tsuñ play over there, we're going to converse.  
 ra' peyaqui.  
 ĴJam tyu' japacĵoij mi'in? Aren't you (pl.) sick?  
 Jam nash japacĵoij tsuñ, ĵám' We're not sick, we're well.  
 nash tsuñ.

QUESTIONS AND ANSWERS:

1. ĴJun'si' bu ra' quiĵodye'ĉan 1. When are we going to the chaco?  
 tsuñ?  
 Sacyeva, a nash ra' quiĵodye'ĉan Stand up, we (incl.) are going to  
 ĵiĵcaĵe'. the chaco right now.  
 2. ĴJedye' bu ra' maĵmaĵ quin' 2. What are we (excl.) going to play  
 tsuñ? now?  
 Uche' shipnache' roi'roi'yevac On here, on the mat, jump  
 jeñej ococo. (you pl.) like frogs.  
 3. ĴJana' bu ra' ĵám' sára'ii' yu? 3. Where will I make a carrying bag?  
 Joroĵya' ra' ĵám' sára'iyeva. Outside it will be good that you make  
 a bag.  
 4. ĴJana' bu ra' ĉoshi yu? 4. Where will I sleep?  
 Uche' shipnache' ĉoshva. Sleep on here, on the mat.  
 5. ĴAty jam dam'dye ma'je maraca 5. Don't you want some more oranges?  
 um?  
 Aty jam ma'je', shunyeva. I don't want anymore, come down.  
 6. ĴJana' bu ra' panaqui' yu? 6. Where will I weave?  
 ōve na'ruve panva'. Weave it over there by the wall.

Note: As you learn the phrases, remember to adapt them for gender:

- ĉoshi (man) sleeps      ĉoshi' (woman sleeps);  
 uve (man) over there      ōve (woman) over there;  
 panaqui (man) weaves      panaqui' (woman) weaves, etc.

The word final glottal on panva' explained in the next lesson.

GRAMMAR:

1. The intransitive verb command suffixes are:

- you (sg.) subject: -va  
 you (pl.) subject: -vac or -jam'

Putsquen'yeva. Sit down. (you, sg.)  
 Putsquen'yevac. OR Putsquen'yejam'. Sit down (you pl.)

The suffixing follows the pattern for the we (incl.) -ja:

čoshja'	we sleep	čoshva	sleep!
ya'ieja'	we buy	ya'ieva	buy!

2. Reduplication of the verb stem indicates that the same action is repeated in close sequence.

roi'yi	to jump
roi'roi'yi	to jump repeatedly in close sequence
tojyi	to shoot a gun (intrans.)
tojtojyi	to shoot repeatedly
yauyi	to move, start (jump)
yauyauyi vo'coya'	stomach moves repeatedly (breathing)
chipchipyi	to shoot (arrow) repeatedly

Some verbs usually occur with the reduplication due to their meaning:

väi'väi'yi	to limp (a repeated action)
eje'eje'yi	to cough (a repeated action)

3. Words may be reduplicated or repeated often with the meaning of "many" or "different kinds" or "many different kinds"; "in this way"

Räj jedye' jedye' co'shai'; machitu yu, räj paquidye'.	All different things burned; my machete, everything, the ax.....
Anic cai' mu' arcor dai' cai', rata rata cai'....	Truly he took many cans of alcohol. ... (Here the reduplicated "can" were of the same kind.)
...jo'mes me' me' nash quin' aty räj dyijyi tsuñ.	... like this in this way (or again and again) now already we think of everything.
jedye' cui'	whatever
jedye' jedye' cui'	whatever (different things) (this last phrase emphasizes the variety)

4. The irregular verb siti "to enter" was introduced in lesson 7.  
 Learn to recognize and use the word:

siti	I, he, they, we (excl.) etc. (masc.) enter
siti'	I, he, they, we (excl.) etc. (fem.) enter
sisja'	we, (incl.) enter
sisva	Enter! (you, sg.)
Sisvac.	Enter! (you, pl.)

Study the transitive form and uses of the verb "siti" in the dictionary.

5. The particle; atsvun (with alternate forms; atsun, aivun or aij) emphasizes the completive aspect. The atsvun or atsun forms are the most common, with aivun next in frequency; I have aij only once in text. There is no difference in meaning between the forms.

- a. The commonest usage of atsvun (etc.) is to emphasize a completed state, it is often used to emphasize the fact that there is no returning to the former state (in the present context):

Aty ma'je' sāñi' aivun, aty jam vañinyi' chuden' aivun, aty jam mi'i' atsvun.	She was about (wanted) to die, she no longer got up, was lying down, she no longer walked.
---	---

Note that the aty (contraction of a tyu') "already, now" would suffice to give the meaning, however, the atsvun emphasizes the finality of the meaning. Note also the interchanging of the atsvun and aivun forms.

Intsiij arosh atsvun.	The rice is ripe (pintón). (It'll never be green again.)
Cä'nin yu in, yu na jam ma'je' atsvun.	They offer drink to me, but I don't want it now. (I've accepted the Lord.)
Rafaij jāñ' me' bā'yi atsvun, aty jujiyī atsvun.	Rafael lives good now, he's accepted (God) now.
Jam ma'je carijtaqui atsvun.	He didn't want to work anymore. (He was tired.)

- b. The atsvun is used in time clauses with basically the same meaning as above; it emphasizes the time having passed:

A nash men aivun aty yocsi' sävaro.....	After a long time, on the next Saturday... (Lit. Already long time completed already another Saturday...)
Aty men aivun atsij nash Señor.	After a long time the Señor came.

6. The o- fem. and u- masc. particle can be combined with the postpositions:

ōya'	here, at, by here (fem. subj.)	ūya'	here; at, by here (masc. subj.)
ōche'	on here, upriver here (subj.)	ūche'	on here, upriver here, etc. (Masc.)
ōve'	over here, downriver here (f.)	ūve'	over here, downriver here (masc.)

#### VOCABULARY:

tyūñe'	father-in-law, son- in-law	yōmoi' (tyä)	good afternoon, evening
dam'dye	more	na'ru (f.)	wall, fence
dam'dye jāñ'....	it's better to, that....	no'bi no'beja'	to become, be tired
jorojya'	outside	panaqui panja	to weave
mejeyaqui	to move over, etc. apartarse	putsquen' jeyaqui	to sit down
ococo (f)	frog, toad	oij	this, this one (fem.)
rol'jeyaqui	to jump	uts	this, this one (masc.)
yauyi yauyeja'	to move, start jump from being startled	chiij chi' (f. subj.)	chiya' to know a fact, know how
		napo'	national person
		majmajij majmajeja'	to play, to tease

roi'quen'jeyaqui	to stand up	anic	truly, very
sāra'ij	marico, carrying	taca'	yet, still
	bag	qui_jodye'	chaco
sāra'ii_j (sāra'ii' fem. sub.)	make a marico	taij	take off! Go!
sāra'iyēja'		tovoj (m.)	square mat
shunjeyaqui	to climb down a tree, bring down an airplane, bring down numbers in math.		

EXERCISES: Translate to English:

1. Munja' anic no'bacñeja' tsuñ.
2. Cashvac mi'in mu'che' úche' shipnache'.
3. Moch mi' i yu dārā'ćan, aty fer no'bi atsvun yu.
4. Jambi' ca sāñi' mo' jebacdye' taca' yauyauyi' vo'coya'.
5. Majmajeja' cācāij na aty joban in napo' in.
6. Dam'dye jām' meijeja' mu've. 7. Aty jam me' dyijyi atsvun yu.
8. Dojrovac jām' judac mu'ya' ftsiquij.
9. Cavinyevac ya'iyevac, a tyu' ma'je' joban yu.
10. Jam chi' mo' pānaqui' munsī'. 11. Sisvac mi'in, putsquen'yevac.
12. Cavinyeva, chava ūćan.
13. Jam jām' mīsi' aćhuj carau'carau'jete muntyi'.
14. Mu' nash jācte quisī' querećhaya', judyeya' pīra judyeya' tōvo, vāra,  
jedye' jedye' ćui' momo' ya'ij.
15. A nash yōmoi' atsvun perofayevac.
16. Ya'iyeva pe're judyeya' qui farayeva. 17. Chipchipyevac mi'in.
18. Jam yu nanas, isho' aivun yu. 19. Busbusyeva shanya'.

A. Give the correct 1st person plural form to say: "Let's..." and then translate:

Example: putsquen'yi putsquen'yeja'. Let's sit down.

- |               |             |           |              |
|---------------|-------------|-----------|--------------|
| 1. bā'yi      | 2. ya'ij    | 3. majmaj | 4. qui_joij  |
| 5. siti       | 6. sara'ii' | 7. roi'yi | 8. cavinyi   |
| 9. roi'roi'yi | 10. cā'joij | 11. sacyi | 12. shipnaij |

B. Give the correct command forms for "you sg." for each of the above verbs and then translate:

Example:

putsquen'yi putsquen'yeva you (sg.) sit down

C. Give two correct command forms for "you pl." for each of the above verbs and then translate:

Example:

putsquen'yi putsquen'yevac, putsquen'yejam' Sit down (you pl.)

TRANSLATE INTO CHIMANE:

1. Let's live on the beach. 2. Be careful, maybe we'll get sick over there.
3. Come down, there aren't any oranges now.
4. Get up, let's move over there. 5. Get up (you pl.) move over there.
6. Jump (again and again) (you pl.) in the house.
7. Let's play ball on the beach.
8. Watch, becareful, they might take the canoe.
9. Let's flee to the yucal.
10. Go down the bank (tsăucan) we (incl.) need water.
11. Go on (you pl.) and sit in the house.
12. We (excl.) were afraid, but it was a frog.
13. We (incl.) jumped (started), we thought it was a jaguar.
14. Hurry up (you pl.) we (incl.) are going to walk now.
15. Hurry up and buy, I want to go now.
16. Make a chaco (you pl.) in the jungle.
17. Move out of the way, we (fem.) (excl.) want to weave.
18. Make a marico in the house.
19. It's better that we (incl.) buy today, there is a National outside.
20. We (incl.) are very tired, truly far we walked.

## LESSON FOURTEEN

DIALOGUE:

¿Jam ma'je' mi ji'mincai'  
atavas fen?

It'si' an fen quin'.

Yu nash cave' dai' jiquej.

Dai' tsan' jiquej mu' na

varishi jebel'.

Där otej mo' fen jiquej.

Me' ca'.

Chime' ma'je' väij ya'ij  
yu jebacdyes.

Mo'ya' nash väij, anic nash  
intsii' oij väij.

Don't you want to sell chicken  
eggs?

There aren't any eggs now.

I saw a lot of them.

There were a lot but the  
carachupa ate them.

What a shame, the eggs (used to be).

Agreed. (It sure is, etc.)

Also I want to buy chonta fruit  
to eat.

There is chonta fruit, truly  
ripe this fruit.

QUESTIONS AND ANSWERS:

1. ¿Jedye' bu ra' jai'dye' yu?

Mu' covamba jai'dyeme jäm'.

2. ¿Ju'ñis bu ra' fojfe

chipjeja'?

Mo' tashches mo' chipjeja'.

3. ¿Ju'ñis mo' ačnuj shu'ai'?

Mo' jai'bas shu'ai', sipjevac!

4. ¿Jon'si' bu ra' jemoñe' peyete  
Jen' tsuñsi juchaj?

Jam ra' jijmu'se' juchaj mi'in,  
quin'dye peyemac Jen'.

5. ¿Jedye' jëyacsi' mo' pen?

"Vanacjevac mo' chui'dye'  
yu nash ma'je' siti'," yi'.

6. "Tumac covamba, aty ra' cashti  
yu.

It'sij ca covamba, a nash  
cashti, ojni' ca cate.

1. What will I hew (with an adze)?

Hew that canoe well.

2. Which perdiz shall we shoot?

Let's shoot the first one.

3. Which dog steals (or stole it)?

The white one steals, whip it (you  
pl.)

4. When should we (excl.) confess (talk  
to God) our sins?

Don't hide your (pl.) sins, right  
now confess to God.

5. What did the woman say to them?

"Open (you pl.) the door, I want  
to enter," she said.

6. Bring (you pl.) the canoe, I'm  
going down river now.

The canoe (they say) is gone, it's  
gone downriver, the water (they  
say) took it.



PRONUNCIATION:

As explained in the phonemic statement the word final ij or i' of Chimane is actually a y or y'. When this sound follows a, ä, o or u it is easy to hear; cal' "carry her", väj "chonta fruit", oij "this", tui' "bring her". When it follows e it is a little harder to hear; listen to someone pronounce jute' "sent her" and jebei' "ate it (f.)".

When it follows i it is easy to miss:

intsii' (some say itsii') (phonetically intsiy') ripe (f.)

intsiij (some say itsiiij) (phonetically intsiy) ripe (m.)

This is not just intsi' nor is it a long vowel which would be a level vowel but longer. The ii' or iiij is pronounced with the tongue going up to the y position right after making the i. Listen to your informant's pronunciation carefully, try to mimic it, keep working at it and don't be discouraged if you can't hear it well at first.

Also listen to: jä'mii'tyi to get ready

GRAMMAR:

1. The first person plural incl. -ja' is suffixed following the plural object suffix -csi which changes in form to -cse:

tsuñ cavacsi we (excl.) see them

BUT:

tsuñ cavacseja' we (incl.) see them

tsuñ jëyacsi we (excl.) say to them

tsuñ jëyacseja' we (incl.) say to them

cacseja' we (incl.) take them

chioon'jëyacseja' we (incl.) wash them

NOTE: Following the -csi (-cse) suffix the -ja' suffix always occurs with a glottal whether the objects are masculine or feminine.

It is important to learn the suffixing of -ja as it is the pattern for much suffixing in the Chimane language.

NOTE: The plural object suffix -csi is used mainly for people; for plural objects it is more common to use the generic singular.  
(Review Lesson 5 grammar point 1)

Dajjeja' ačhuj: Let's untie the dogs!

2. The transitive verb command suffixes are:

you sg. subj. with fem. object -va'

you pl. subj. with fem. object -vac or -jam'

you sg. subj. with masc. object -me

you pl. subj. with masc. object -mac

you sg. subj. with plural object -va

you pl. subj. with plural object -vac or jam'

jéyaqui	to tell, say to		
jéva'	tell her	jévac or jéjan'	you pl. tell her
jéme	tell him	jémac	you pl. tell him
jéyacseva	tell them	jéyacsevac, jéyacsejan'	you pl. tell them

### 3. Chart of command and 1st person plural forms:

Subj. of the vb.	intrans. verb	trans. vb. masc. obj.	trans. vb. fem. obj.	trans. vb. pl. obj.
we incl.	-ja'	-ja	-ja'	-cseja'
you sg.	-va	-me	-va'	-cseva
you pl.	-vac -jam	-mac	-vac -jam	-csevac -csejam'

**NOTE:** As with the we incl. -ja suffix the plural object -csi is used mainly for people, plural objects are often handled by the generic singular;

Dajjevac ačhuj! Untie (you pl.) the dogs!

The object "dogs" is plural yet the fem. object form for the plural subject is used. (ačhuj "dog" is feminine)  
(However, Dajjeyacsevac ačhuj! is also correct)

### 4. The jiquej particle emphasizes past tense.

- a. The jiquej is normally used, often several times at the beginning of a narrative that took place in the past:

Qui ra' jeñej oij yocsi' péyacdye' péye' yu jeñej yacchuti tsuñ  
ji'chäyiti jiquej, Haroldoya' jiquej.

Now about this other story (word) I'll talk about (how) we began studying past tense, at Harold's, past tense.

- b. The jiquej is used to emphasize a change, something that used to be true, no longer is.

...ava' mu' monaquety jiquej  
quivij venchuban.

....his son who was lost, past  
tense, again has arrived.

Chime' nash covamba mu'in penej  
jiquej.

Also their (people who lived  
long ago) canoe was a raft.  
(Lit. Also canoe, their raft,  
past tense.)

Jäm jiquej acadyety

It would have been good for a  
house (pole). (Referring to a  
ripe chonta that had been cut  
into short lengths making it un-  
fit for a house.)

- c. The jiquej is used anytime one wants to emphasize the past tense:

Mo'dyes uts jiquej urucya'  
nanaty....

Therefore this boy of long ago  
(Lit. this past tense ancient boy)

Remember that the jiquej is used to emphasize the past or changed situation; there are many past or changed contexts where it does not occur.

VOCABULARY:

epetsjeyaqui	to climb up, to pull up canoe on beach, etc.	chui'dye' (f.)	door
a'chity -s	bad, broken, not working, dirty, lit. & figuratively <u>useless</u>	fen (f.)	egg
shu'aij (-i)	to steal, acts as intran.	cashti	to go down-river
shu'aij	he stole it,	nas (m.)	snake
shu'ai'	she stole it	ta'dyity	kettle
shu'atuqui	to steal from	tsin'cuty -s	
shu'atun radio	he stole (my) radio from me	(alt. tsin'caty)	black
fojfe (f.)	perdis, partdridge-like bird	tij (f.)	1. name 2. nest
ishajeyaqui	to shoo, chase away	jai'баты -s	white
intsiiij (-i')		qušrösen (n.)	kerosene
(alt. ftsiiij)	to ripen	varishi (n.)	carachupa animal
intsity -s		väj (f.)	edible chonta fruit
(alt. ftsity)	ripe	me' ca'	that's right, agreed, así es
jai'daqui,		yäjdyä'dyä (n.)	palo maria tree, wood
jai'dyeja		jijmu'saqui,	
jai'dacsi	to hew with adze	-seja	to hide, trans.
ojdo (f.) tujuju,	palm husk, container	tashchety -s	the one in the lead, the oldest, one of most importance
fibi'		otejjeyaqui	to regret
(alt. jibi')	in vain, for no purpose	Mu' nash otejjete	He regrets his
vanacjeyaqui	to open door, etc.	qui'ai' mu'.	clothes were lost.

Otej: What a shame. Can be used for just some kerosene spilled. etc.

EXERCISES: Translate into English:

1. A tyu' jām' bā'yi mu' jam jeñej jiquej.
2. Ishajame mu' ojtere' ma'je' jebete arosh.
3. Epetsjēmac covamba mu' jam qui cashti.
4. Pacjevac mo' ačhuj čāčaij mo' ma'je' shu'ai' mo' shush.
5. Queumac shfbo' yusdyety aca'.
6. Mu'ya' dai' jiquej shfbo' nopej, a nash moch jácja tsum.
7. Cavinyeva faume mu' vāsh a nash dāqui atsvun yu.
8. Jām' mu' yājdyä'dyä jiquej covambadyety.
9. Oij son chui'dyedyes, jai'dyeva' mi.
10. Jimu'sevac paquidye' mu' shančan tārī qui mu'.
11. Chime' nash covamba jiquej mi'in penej jiquej.

12. Jeñej ca nas čöte mu' jibi' momo' roi'yi jiquej.
13. Jai'baty nash jiquej camisa yu anic a'chity quin'.
14. Jjedye' tij mu' tashchety vojity ai?
15. Jjedye' tij oij čui'si'čan peyacyem?
16. Gavinyeva, chipjeva' mo' fojfe.
17. Ijavac oij atava paj jabeja', a tyu' dacacñeja' tsuñ.
18. Virme tãra' jo'nadyety
19. Musmac tãra' yudyety, yu ra' so'meyac querečha.
20. Cacsevac utsi covambache' in.
21. Tucseja napo' in, ma'je' ca ya'ij pe're in.

B. Translate the words in parentheses to Chimane using the command forms then translate the whole sentence to English.

1. (Let's take them (people) covambache'. ("to take" see lesson 5)
2. (Take it (f.) bã'yedye'čan nojno
3. (Take him) covambache' chime'dye. 4. (Take (you pl.) (the ball) nopej.
5. (Take them (people) cashve. 6. (Take (you pl.) them (people) covambache'.
7. (Let's tell her) nojno 8. (Let's tell him) nojnc chime'dye.
9. (Tell her) ma'je' ya'ij quin'dye'. 10. (Tell him) nojnočanya'.
11. (Tell (you pl.) her) quin'dye. 12. (Tell (you pl. him) quin'dye chime'dye.
13. (Tell (you pl.) them) paj qui chij in mu'in in.
14. (Tell them) quin'dye jam qui fácoij in.
15. (Give it to her) quin'dye paj qui ma'joi'.
16. (Give it to him) jam qui fácoij.
17. (Give (you pl.) it to her) nojno.
18. (Give (you pl.) it to him) nojnočanya'.
19. (Give it to them) aca'čan.
20. (Give (you pl.) to them) paj qui jã'm' ma'joi' in.
21. (Let's give it to them) quin'dye' jam qui ča'joi' in.

Translate to Chimane; using the command forms for commands;

1. Throw (put) (you pl.) the chonta in the jungle, it used to be (past) good for a house, now it's useless.
2. Open the door (you pl.) I want to enter.
3. My clothes were white (past) now they're truly dirty.
4. Pull the canoe up so it'll not go downriver.
5. Hew (you pl.) the canoe so it'll be good.
6. In vain he jumped, he thought it was a snake.
7. Shoot (by arrow) the perdiz, I want to eat it.
8. Take them (people) (you pl.) by canoe, because it rained, the trail(road) is truly bad.

9. "What a shame!" he said, "Even though the kerosene is dirty, don't throw it on the beach, give it to my wife.
10. Shoot (with gun) the jaguar so it won't kill us.
11. Tell him the man stole from me yesterday.
12. Let's tell them God's Word; if they accept God they'll be happy.
13. Let's take them by canoe tomorrow so they'll listen to God's Word.
14. Let's buy medicine so we'll not die.
15. Grab the ball so it'll not pass (the goal posts).
16. Accept them (do what they want) take them by canoe.
17. Chase (you pl.) the rooster away, it wants to eat rice.
18. Chase (you pl.) the dog away, it wants to steal meat.
19. Enter (you pl.), sit down.
20. The bad thought entered him. (see "to enter" trans. form, dictionary.)

LESSON FIFTEEN

DIALOGUE:

Dominca, ayibada, aty dáqueban yu.

Dominga, come back here, I'm hungry "again".

Jushu'jebada' ta'dyitycansi'  
jejmitye'.

Warm up the food "again" in the kettle.

π to' -----

A to' o japac jejmitye'.

The food is warm now.

Judye', bá'bajsha' judyeya'  
sácseba.jsha'.

O.K., let's sit down "again" and let's eat.

-----

Ma'jem jo'na dan'dye um?

Do you want more stew?

Jam, aty tupuj, chúqueban yu.

No, it's enough, I'm full again.

Chicon'jebajme ta'dyity, vecjebajme  
daca'che'.

Wash the kettle, hang it on the branch "again".

A nash tsuñ ma'je' jijcaban aca'ya'.

We want to go back home now.

Judye', cabadac oij jejmitye'  
tse'dyes mi'in.

Take (you pl.) this food for your mother.

Memorize these phrases from text:

- |   |   |
|---|---|
| 1. Cháfa' nában tsuñ quivij mu've.                          | 1. Then we took off (flew) again there (after landing).           |
| 2. Mochdye mu've mi'eban tsuñ cháfa' venjoban tsuñ Keniya'. | 2. Truly far there we walked then we arrived next at Kenny's.     |
| 3. Chai', quivij bojban', chai', quivij bojban'.            | 3. (The road) went down, again climbed, went down, again climbed. |
| 4. Chaf mu've venchuban Natočan tsuñ ma'joban tsuñ.         | 4. Then there we arrived next at the Mato; we were glad then.     |

5. Jam qui jun' jăcačan yu. 5. I couldn't get it out next (it got too hot).
6. Paj tsan' me' taca' ra' carijtačan ava' mi dacačan. 6. Even though it's like this, (things burned up) still your son will work again, find (buy) things again.
7. Jam ra' me' momo' čoshajsha' jemoňe' codaca' Jen'che'. 7. Let's not just sleep next, it's necessary we pray to God.
8. Tsuň na farayeban aty säcseban atsvun tsuň. 8. We roasted (bananas) next then we ate(completed).
9. Venchuban tsuň jeňej ochoya' säcseban mu'ya' tsuň jedye' cui' jebaban! tsuň pe're tyeban pentum tsuň. Čať jijan qui tsuň. 9. We arrived next about 8 o'clock, we ate next there, something we ate (next) bananas with (our) wives. Then we passed, (went on) next.
10. Uts ji'quibačmac ava' yu. 10. This my son, dress him (you pl.) (Father of prodigal son to slaves.)
11. Aty itsi' maraca', shunyebeda. 11. There are no more oranges, climb on down.

**GRAMMAR:**

1. The -ban suffix in its various forms has several usages with meanings centered around the idea of "again", "next", "back", "than", etc.

atsij	he came	atsijban	he came back, returned
ayij	she came	ayijban	she came back, returned

- a. The -ban is used to show change of direction in a narrative, or to show a certain stage having been reached. In this situation the -ban is often used several times:

Venchuban tsuň jeňej ochoya' säcseban mu'ya' tsuň jedye' cui' jebaban! tsuň pe're pentum. Čať jijan qui tsuň.

We arrived about 8 o'clock. We ate there, something we ate, bananas with our wives. Then we passed (went on).

A certain stage in the journey is reached and the -ban suffix is used four times to signal the different stages. In English we could cover this meaning by the words: "next", "then", etc.

- b. The -ban can emphasize a repeated action, it may be accompanied by quivij "again":

....čäťa' naj tsuň. ....then we took off

But after landing in a village on the way:

Čäťa' năban tsuň quivij mu've. Then we took off again there.

Remember: The -ban is used in this situation to emphasize the meaning, he could have used năban in the first sentence to mean: (we went to the pista) and then flew.

Paj tsan' me' taca' ra' carijtačan ava' mi dacačan. Even though(they burned) your son will work again, buy (find) things again.

- c. The -ban can show a subsequent action, the next step, also in this case it can often best be translated: "then", "next", etc.

--- jam qui jun' jăcačan yu (It got so hot) I couldn't then get (my things) out.

NOTE: jäcačan is; jäcaqui to take out (own possession) see lesson 3 Gram. Note 1) plus -ban.

Aty it<sup>s</sup>i' maräca, shunyebada There are no more oranges, cling down next

As in a previous lesson you could simply say; shunyeva but the shunyebada is much more natural as they want to make explicit that this is a further step in the process.

- d. Because of their meanings some verbs have the -ban as an integral part of the verb;

atsijban to return (come back)

joban to go away

jobajsha' Let's go

## 2. Suffixing of -ban;

The -ban is suffixed with the same stem changes as required by the "we incl." -ja suffix;

fäcoij to be angry fäcoja' we're (incl.) angry

fäcoban he's angry "again"

On "to roast": faraij, farajeja', farayeban

jëyacseja we (incl.) tell them jëyacseban tell them again

NOTE: Following the -csi (-cse-) plural object suffix the final glottal or lack of it shows the gender of the speaker:

jëyacseban masc. speaker told them again

jëyacseban' fem. speaker told them again

The forms used on intransitive verbs are;

-ban masc. subj.

-ban' fem. subj.

mi'eban mu' he walked

mi'eban' mo' she walked

The -ban suffix combined with the command forms (review lesson 14, Grammar points 1 to 3):

jobada go "again"! (you sg. intran.)

jobadac or jobajsham' go "again" (you pl. intrans.)

jobajsha' 1 let's go

jëbada' tell her jëbadac or jëbajsham' tell her (you pl.)

jëbajme tell him jëbajmac tell him (you pl.)

jëyacsebadada tell them

jëyacsebadac, jëyacsebajsham' tell them (you pl.)

jëbajsha' we (incl.) tell her

jëbajsha we (incl.) tell him

3. Chart of command and we incl. with -ban suffix:

subj of the verb	intrans. verb	tran. vb. m. obj.	tran. vb. f. obj.	trans. vb. pl. obj.
we incl.	-bajsha'	-bajsha	-bajsha'	-csebajsha'
-----				
you sg.	-bada	-bajme	-bada'	-csebada
-----				
- - you pl.	-badac	-bajmac	-badac	-csebadac
	-bajsham'		-bajsham'	-csebajsham'

4. Variations in the form of the -ban suffix:

The consonant immediately preceding the suffix -ban affects the form of -ban:

- a. Stems that end in m, ts, n, y, ñ (which changes to n stem finally), b (which changes to p) or v (which changes to u) are suffixed by -jan instead of -ban:

tomi	it sunk	tomjan	it sunk again
tyimaqui	to tamp	tyimjan	tamped "again"
peyaqui	to talk	peyeban'	talked to her "again"
		(alt. form peija	peijan')

NOTE: The syllable final y is written i, compare lesson 7 gram. point 6

ji'venaqui	to carry	ji'venjan'	to carry "again"
chanij	to dry out	chanjan'	it dried "again"
nobi	to cross	nopjan	(he) crossed "again"
motsi	to run out	motsjan	runs out again
quevaqui	to look for	queujan'	look for "again"

The irregular verb jiyi "to pass, surpass" is suffixed by the -jan form dropping the last syllable:

jiyi'	she passed by	jijan'	she passed by again, next
-------	---------------	--------	---------------------------

- b. Stems that end in sh or s are suffixed by -an instead of -ban:

ċoshi	(he) sleeps	ċoshan	(he) sleeps "again"
musaqui'	(she) grinds	musan'	(she) grinds "again"

- c. Stems that end in c are suffixed by -an but the c becomes aspirated:

jācaqui	to take out	jāčan	take (him) out
carijtaqui	to work	carijtačan	(he) worked "next"

NOTE: These forms carry through the complete conjugation on the respective verbs:

ji'venjasha, ji'venja<sup>h</sup>sha', ji'venjada, ji'venja<sup>h</sup>mac, etc.  
tomjan, tomjan', tomja<sup>h</sup>sha', etc.  
ċoshan, ċoshan', ċoshadac, ċoshajsha', etc.



5. The -ban is suffixed to the -qui, -aqui "own", "intrans. emphazier" see lesson 7, pt. 1) by dropping the -b and adding aspiration to the final -c:

carijtaqui	to work	carijtačan	he works again
		carijtačajsha'	we (incl.), let's work again
jācaqui	to take out	jācačan	he takes out (own thing) again
		jācačan'	she takes out (own thing) again
		jācačajsha'	we (incl.) take (own thing) again

Note that since this form has an intransitive meaning, the forms act as intransitive:

-an	mas. subj.,
-an'	fea. subj.

It is best to learn the usage of the -ban suffix in phrases rather than attempt to memorize all of the above. However, you should refer to this lesson until you learn to use the -ban in its many forms.

6. Memorize the phrases used in the grammar notes demonstrating the -ban suffix, (which are from text). Here are a few others to memorize:

me' ra' jam dan' quiviĵ	(God helps me) so I'll not a bit fall
penjan yu.	again (into sin).
Tsa'ebada, cān'jebada tsĭj.	Wake up now (next) push the fire to-
	gether now.
Qui ra' chimo'dye* ra'	Now the same thing I'll talk about
peiĵan' yu jeñej quin'.	again as I was just now (on the other
	side of the tape).

\*Taught later -

7. The -mun suffix expresses the idea of "accompanying" or "joining in", "going along", etc.

Yumun ra' cashve chime'.	I'll go along (join in) down river also
Ma'je' ca tsan' mu'mun	He wanted (frustrative) to go along
	(to Tambo).

Contrast this with the -tum suffix:

Mu'tua cashti yu.	I went downriver with him.
-------------------	----------------------------

The -mun often carries the idea of "among", or "a member of the group or class". Often it is used in situations where we would simply use plural in English or Spanish. Since the -mun patterns as a postposition, in addition to pronouns as shown above the -mun is also suffixed to nouns, adjectives and adverbs:

On adv.:

Anic fermun dāqui in.	They were really hungry. (Lit. Truly (they were) among the strongly hungry (ones).
Arajmun tomi tsuñ.	We almost sunk. (Lit. almost among the sunk (ones) we).

On nouns:

Ji'chāyiti in escuelačan	They studied in school among (with)
in profesormun.	teachers.

On adjectives:

itśi' dārmun aca'                      there are no big houses (Lit. there's  
no big (ones among them) houses.)

The -mun can at times mean "whole, entire, entirely":

Dai' so'me' shush jeñej pärä'mun    He gave her lots of meat, two  
cochij so'me'                            entire pigs he gave her.

anic batamun                            he was completely pale (yellow)

The one phrase above could carry this meaning also:

arajmun tomi tsuñ                      We almost sank (the whole bunch of us)

On adjectives the -tyi', -si' markers of possession are often suffixed to the -mun (Lesson 1, Gram. Note 2).

Dārmuntyi' an shōbow.                      Your squash are big. (Lit. are of the  
big class)

Dārtiyi' an shōbow.                      is also correct, however.

A nash ayij in miquis'munsi' in.        The little girls came.

At times the -mun and +tum can be used in the same context depending on the emphasis the speaker wants to give.

From text:

Mu'ya' tyeij yu Pampitave ava'tum    I went by there, by Pampita  
yu Pedro, Pablo atsiy yu.                      with my sons Pedro and Pablo  
I came.

...pistave jījcaij tsuñ. Ava'mun        ...to the pista we went, along  
yu mu've jījcaij in .....                      with my sons there they went....

This was the same trip, same sons, etc. In the first sentence he said, "I took them along" (ava'tum). In the second he was thinking: "I went along with them" (ava'mun).

Memorize the phrases from the Grammar notes above.

8. The -ja' "we incl." suffix has variations in form when suffixed directly following a -c:a. Some speakers in slow speech pronounce the regular -ja, -ja' forms following the -c:

jācaqui                      to take out, etc.

jācja                        to take him, it (m.) out

jācja'                        to take her, it (f.) out

b. Some speakers vary between masc. object and fem. object; with a fem. object the -j is dropped and the -c becomes aspirated:

jācja                        to take him, etc. out

jāca'                        to take her out

c. Some speakers, maybe most, in normal speech drop the -j on both forms and aspirate the -c:

jāca                        to take him, etc. out

jāca'                        to take her, etc. out

dača	to find, encounter him
dača'	to find, her

VOCABULARY:

col'jeyaqui, col'daqui	to comb	vudui'jeyaqui; vudui' m. & f. vudujeja'	to lean, bend over, to be leaving over
čhacan'jeyaqui	to fry	jejmitidye'	food, cooked food
čhaca'naqui B	to fry (several things, etc.)	(see lesson 8 G.N. p. 35 for -dye')	
tyifjeyaqui	to shake out (clothes, etc.)	jushu'jeyaqui	to warm, heat up
čhūqui	to be full (food)	sacjeyaqui	to stand up
daca' (f.)	forked branch	muquej, muquety -s	cooked, burned
daqui B	to be hungry	quich	straight, correct, lit & fig.
vecjeyaqui	to hook, hang on hook, pull with hook, to bar (door)	quichjeyaqui	to make straight up and down, to correct
potso'vi (m.)	pole for putting in ground, horcón	čoshi čoshja'	to sleep
vonej (a.)	sābalo fish	so'jeyaqui	to string, thread i.e. fish on a line, to pass through i.e. plane through clouds
pu'saqui B	to kiss	peñi penja' pen'dye'	to agonize, about to die, to lose (a game) to fail, fall into sin
taca'	still, yet	quin'dyem'	before, and then, finally
mequity -s (alt. miquity)	small, tiny	jicti' jicsin' etc. v. harm. of of jācaqui to take out etc.	
fa' (f.)	bark for tying, misa		
venjoij -i'	to return		

EXERCISES: Translate into English

1. A to' o čoshan' mo' nanas. ("a to' o" is the feminine form of "a tyu" or "a tyu' u" "already")
2. Aty jijan mu'in chač čoshan qui tsuñ.
3. A na men chanjan' mo' aca'. 4. Chibin mayedye' bā'ban yu.
5. Mu've nash jījcaban tsuñ chač cavacseban qui napo' in.
6. Mu'ya' jījcaban tsuñ. Venjoban tsuñ cojiročan, nopjan mu' cojiro tsuñ quivij mi'eban tsuñ.
7. Nopej paya sacyeban tsuñ quin'dyem' venchuban aca'ya' anic fer no' bacñi tsuñ.
8. Tubajmac covamba mi'in, yu nash ma'je' nopjan tsique'.

9. Nojno ra' carijtačan yu qui\_jodye'čan jam añei' juijya'.
10. Nobi tsuñ, anic miquische' puente arajmun tomi tsuñ.
11. Jijan' yu miqui'munsi' bā'yedye', jam anic dārmunsi'.
12. Dai' ca so'me' shush jeñej pārä'mun cochij so'me'.
13. Anic fermun tojyacñi' cohete in. 14. Yumun ra' chime'dye.
15. Atsijbada, cā'jebada tñij. 16. Pārä' mayedye' ji'venjan' son tsuñ.
17. Bā'abajsha' učan aca'čan, anic no'bi yu.
18. Cār'jebadac aca' mi'in, jobajsha'.
19. Se'vebajmac uts muntyi' cācāij na peyaqui Jen'si' peyacye'.
20. Jēyacsebadac mi'in cūi'si'ya' peyacye', jam chij yu.

Conjugate the following verbs where necessary. Suffix the -ban (-jan, -an) to the following verbs and then translate to English.

1. Yu ra' (jiyi). 2. Mo' nash (nobi) tsique'.
3. Tsuñ (excl.) nash (carijtaqui) qui\_jodye'čan.
4. Mu' muntyi' (venjoij) aca'ya'. 5. Chañ qui (faraij) pe're mo' pēn.
6. Mo' ra' (pu'saqui) tse' mo'. 7. Mo' pēn (venjoij) bā'yedye'ya'.
8. Tsuñ nash perotaj munja' (peñi) tsuñ.
9. Mu' nash (venjoij) cojiročan (quevaqui) tabedye' judyeya' (jācaqui) pārä' vonej.
10. Tsuñ (excl.) (ya'ij) vāra (ji\_jcaij) Mátove mu'čan nash (dārāij).

Memorize the following phrases from text: (there are words that have not been introduced, look them up in the dictionary as you learn them in phrases.):

- |  |  |
|--|--|
| 1. Dār otejiyi tsuñ arajdye<br>tsuñmun cashti.               | 1. We were much to be pitied, we almost<br>we taken down river (along with our<br>house - bank fell in). |
| 2. Isho'mun nash yi in peyaqui in.                           | 2. The old ones said this, talked about this.  |
| 3. Tsāucānmun tyei' maji, vocve<br>tyei' mucu'.              | 3. Among the banks (cliffs) goes the highway<br>(to Tambo) by the cliffs it goes.                        |
| 4. Paj tsan' monimun jimaquij<br>adyena jimaqui yu.          | 4. Even though I was completely lost (didn't<br>know how to sing) at least I sang.                       |
| 5. "Tas ca motsjan' jebacye',"<br>yi in.                     | 5. "The animals are all gone," they say.   |
| 6. Paj qui tsuñ sisja' mayedye'che'.                         | 6. (He paid) so we can enter (next) heaven.  |
| 7. Jen' dyijyedye' so'minya' yu,<br>me' ra' jam dam' quivij. | 7. (If) God gives me thoughts that way, I'll<br>not fail (fall in sin) again.                            |
| 8. Tsuñ na faraij pe're aty<br>sācseban quivij tsuñ.         | 8. We roasted bananas then we ate again.   |
| 9. Tashan ra' Gerardo.                                       | 9. Gerardo will (go) first (on ahead).   |
| 10. Pārä' mayedye' ji'venjan' tsuñ.                          | 10. (For) two days we carried (wood).  |
| 11. Jobajsha' jācja mu' shibo'.                              | 11. Let's go, let's get the chonta.  |
| 12. Jobajsha' qui_jodye'čan,<br>jāca' pe're.                 | 12. Let's go to the chaco, let's get plátanos.   |

LESSON SIXTEENDIALOGUE:

- ¿Jana' bu ra' dabalj mi Santiavo? Where are you going to grow peanuts, Santiago?
- Mu'can sijta'can ra' dabalj yu. I'm going to grow peanuts in the joporobobo.
- Are' ca dal' nash chosho' in sijta'can. Be careful, there are lots of mice in the ~~the~~ joporobobo.
- Are' ca me'. It might be like that (idiomatic).
- ¿Jana' tyu' ca' mu' isho' Martin? Where is that old one, Martin?
- Mu'can dära'can achuij nashu' isho'. He is in the jungle (hunting) with dogs.
- ¿Jedye' ca' queve'? He says he's looking for jochi pintado.

MEMORIZE THE FOLLOWING PHRASES:

- Judyeya' qui ca meij faijajte mu' Räsaro: "Abram, Abram," yi. 1. And so, it says, he continued calling "then" Lazarus: "Abraham, Abraham," he said.
- Qui'si', sapato, judyeya' yocsi' jedye' ji' quibajte in. 2. Clothes, shoes and other things they dressed him (prodigal son).
- "Carijtaçajsha' ra', nojno ra' acayeban yu," yi. 3. "We (incl.) will work again (build house that burnt down) tomorrow I'll make the house again" he said.
- "Yu nash ji'tä'tsiti Erasmoja'," yi. 4. I was cut (hair) by Erasmo," he said.
- Quivij mu' ji'japacban' so'meban' ferdye' näban' mu'ya' mo' avioneta. 5. Again he warmed up (the motor - note motor fem.) "next" gave it strength (accelerated) "next" it flew "next" there the plane.
- "Yu ra' quin' cabadyeye," yi'. 6. "Now I will take you," she said.
- Jeyacsi ram paj bisun yu in. 7. Tell them that they wait for me "next".
- Ji'säcse' tsan' yu, jam säcsi'. 8. I fed her (frustrated) but she didn't eat.
- "Po'ya' cajnacseban' tsun," yi' in. 9. "There we (f.subj.) passed them next," they (f.) said.

GRAMMAR:

1. The -ban (-jan, -an) "again", "then", "next", is suffixed following the object indicators with changes in the form of both suffixes.

jöyaqui to say  
jiti' you said to me

BUT: jibun' you said to me "again" (-ban plus -ti')

Learn the combination -ban plus object indicator suffixes:  
(Review the object indicator suffix chart Lesson 11)

-bun' you sg to me (-ban plus -ti')

-budyica' you pl to me; you sg or pl to us (-ban plus -tica')



aca'	house	acaij (he)	makes a house
ačuj	dog	ačuij (he)	hunts with dogs

The meaning varies, so it is necessary to learn the meaning for each construction. Here are some possibilities:

covamba	canoe	covambaij	to make a canoe
ařava	chicken	ařavaij	to raise chickens
řıřbo'	chonta	řıřboij	to be stuck by chonta thorns
quereřa	money	quereřaij	(she) earns money
perofa	ball	perofaij	to play ball (esp. soccer)

The resultant verbs are intransitive and suffix following the pattern of majmai "to play" which was introduced in lesson 6, point 4.

Mu' nash majmai. He plays. Majmajeja' We play.

SO:

řipnai'	(she) makes mats	řipnajeja'	We make mats.
řipnajeřan'	(she) makes mats "again"		
quereřajeyeřan	(he) earns money "again"		
Acayeřac:	Make a house (you, pl.):		
Acayeřařřa'	Let's make a house "next".		
Acayeřada:	Make a house "next" (you, pl.):		

### 3. The ji prefix:

a. The ji'- is often used as a causitive:

čřiyaqui	to know something, someone, etc.
yu čřiyete	I know him.
Tsuñ čřijeja' řeyaoye'.	We know (God's) Word.
BUT: <u>ji</u> 'čřiyaqui	to cause to know, to teach (own child, etc.)
<u>ji</u> 'čřiyacı	to teach (them)
Yu <u>ji</u> 'čřiyete.	I teach him.

NOTE: This verb has nasal only in the infinitive form.

Mu' čřäyin.	He knows me.
Mu' <u>ji</u> 'čřäyısın'.	He teaches us (incl.).

tyej to drink

Mu' <u>ji</u> 'tyeısın'.	He caused us to drink, invited, gave us drink (usually alcoholic drink).
Yu <u>ji</u> 'tyeacı.	I caused them to drink, gave them drink.

NOTE: When prefixed to a verb with nasal on the first vowel, or begun with a nasal consonant, the i of ji'- becomes a nasal:

<u>ji</u> 'čřäyısın'	he teaches us (incl.)
BUT: <u>ji</u> 'čřiyacı	he teaches them

- b. Often the ji'- acts as a transitivizer, it makes an intransitive verb transitive. Usually the form of the verb root changes so one cannot simply prefix the ji'- to other verbs; each one must be learned. (The extensive ji'- section in the dictionary demonstrates how common this prefix is.):

peñi to lose (a game), fall in sin, be very sick

ji'penaqui to cause to fall into sin, etc.

moñi to lose (an item) be lost, etc.

ji'monaqui to lose, (trans.)

Yu ji'monte yovidyety. I lost the fishline.

bä'yi to sit down, live

ji'bäyaqui to sit (own relative) down.

quiqui to wear (clothes), to dress

ji'quiqui to dress (trans.)

SO ji'quibajte in they dress him "next"

- c. The ji'- is also used to show the passive. The verb is commonly suffixed with the reflexive (taught later). Memorize the following phrases so you'll recognize the passive:

Yu nash ji'tä'tsiti Erasmoja'. I was cut (hair) by Erasmo.

Parej ma'je' jiyutyiti in. Some want to be run over.

Are' äa jiyutyitiäa' Watch out, careful we'll be run over.

Jam na ji'naijti'. She was not seen.

Jemoñe' ji'cavitiäa' doctorya'. It's necessary we are seen (examined) by the doctor.

NOTE: Occasionally the glottal is deleted from the ji'-:

yütyitica' you step on us jiyutyitiäa' we are stepped on  
run over

(the dictionary will show these variations)

- d. The ji'- at times can be best translated as "allow, let":

Ji'jiijme perota. Let the ball go through (the goal):

(from verb jiyi "to pass" (ji'jiyme written ji'jiijme)

4. Qui ra' can usually be translated: "right now, right away" or simply "now"...or "soon". It is used in the future.

Qui ra' säni<sup>soon</sup> yu ñibe' ra' Now (soon) I'll die, my animals  
där cu'dye' yu. will really suffer.

Qui ra' jobajsha'. Right away let's go.

Qui ra' äcan yocsi' peye'.. Now I'll talk another (message)  
in here (recorder)...

Qui' chäta' ayij arcor qui ra' Now alcohol has come, now we'll drink  
jäa' tyeja'. well!



## VOCABULARY:

chiyaqui B chiyeja (vowel harm.) chäyiti', chäyisin' etc., (trans) to know Note: the nasal is dropped with the change of vowel	moñi monja'	to be, become lost
dabaj (f.) peanut	naca' (f.)	jochi pintado
fäcaqui B fäqueja to anger someone to hate (trans.)	pöfi (f.)	papaya
itsuc small	pa'caqui B	to hit with stick, etc.
tyeij (-i') tyeja' 1. to go; walk, run 2. to drink	rëbaqui B also v. harm. rëbin (alt. rëbin)	to meet on a trail, encounter
ji'tyequi ji'tyeja' to cause to go, to cause to drink	säcsi säcseja'	to eat (trans.)
ji'jä'naqui ji'jä'neja' (alt. ji'jänja')	ji'säcsaqui B	to feed (trans.)
mequi'muntyi' (alt. miqui'muntyi')	shuj	run, run fast
mubaqui (alt. bubaqui) mubeja' to pull	shuj tyeij (-i')	he, she, it, etc. goes fast
ji'japaqui ji'japacja to warm (engine, etc.) (trans.)	Chosho' (f.)	mouse
fayaqui B fayeja' (alt. faija, faijan' etc.) to call	sipta' (f.)	joporobobo, beach willow
ji'chiyaqui (v. harm.)	fe'tsi	trail (picado) in jungle
ji'chäyin ji'chäyisin' etc. to teach Note: nasal dropped with change of vowel	¿Jun' dash?	why? (one way of expressing why?)
ji'chäyitiça' (we incl.) study, let's study	ayo' (m. & f.)	chief, Lord, president, etc.
	ji'jiyaqui ji'jiyeja' (alt. ji'jiija' ji'jiijbajte, etc.) to cause to pass, to make a goal	

## EXERCISES: Translate to English

1. Jam ra' penjajsha' juchajçan.
2. Ji'säcsacebada avä' in, a tyu' däqui in.
3. Venchuban tsuñ judyeya' ji'chäyibudyiça' Jen'si' peyacye'.
4. A to' o monjan' mo' paquicye' jadac tomi' cojiroya'.
5. Jäçajmac shuru' dära'cantiyí!.
6. Yu ra' vorjebadyeyac bä'yedye'çan.
7. ¿Jun' dash so'mebudyiçam' dai' dabaj?
8. Shuj, ishajeban' mo' afava, jam qui jebete arosh.
9. Tsa'ebada çän'jebada tsij çhacan' jebajme vonej.
10. A nash atsij mi' nopety, qui ra' jibudyiça'.
11. Ma'je' tsan' ñibe'jibunac shush.
12. Yu nash cavebajte quivij mu' rebebjasha pistave.

13. Qui ra' atsijban mu' ayo' jibun ra' tsuñ jana' mu' querecha.
14. Mi ra' jai'dyebajte covamba nojno.
15. Nojno ra' sôbaqui tsuñ cavebadyeyac ra'.
16. Tsique've ra' tsuñ sôbacseban çui'si' aca' mu'in.
17. Mi ra' cabun yu jam qui moñi yu dârâ'çan.
18. Mu' nash nopjan puertoya' rêbibun yu majmiya'.
19. Shuj tyeban mu' ji'jiyebajme perota.
20. "Shuj mi!" yi in perotaijtyi' in.

Translate the following the Chimane using the -ban suffix to translate "next" or "again".

1. You (pl.) tell us next.    2. I tell you again.
3. He became angry with them again.    4. She became angry with them again.
5. He fed us (incl.) again.
6. She fed us (excl.) again.
7. They fed you (pl.) again.    8. He gave us (excl.) (caused us to) drink.
9. You (pl.) told me again.    10. He warmed up (motor) again.
11. He wants to hit us (incl.) again (with stick).
12. You taught us again.
13. You (pl.) taught me again.
14. You (sg.) taught me again.
15. I taught him again.
16. He taught her again.
17. He taught them again.
18. She taught them again.
19. They taught you (pl.) again.
20. He taught us (excl.) again.
21. He taught us (incl.) again.