

LESSON SEVENTEEN

DIALOGUE:

¿Tyi dash cabajte covamba yu?	Who took "next" my canoe?
Mu' baja' Cosé cabajte, yovityi ca ra'.	He, José took it next, he says he's going to fish.
Jun'je' ca' coracdye' yu?	And the paddle, where is it?
Chime'dye caban' Cosé.	José took it, too.
¿Jun'si' bu ra' tubajte covamba?	When will he bring back the canoe?
Jadac tsedyedye' ra' tubajte.	It looks like he'll bring it back to-night.
Yu tsan' ma'je' ra'bebajtei.	I wanted (frustrative) to repair it.
Jadac nojno ra' epetsjebajte in.	It looks like tomorrow they'll pull it up (on beach, etc.).

MEMORIZE THESE PHRASES FROM TEXT:

- | | |
|----------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| 1. Aty covambačan bisacva'joi, mendye venchuij a'tuatyi'. | 1. Already in the canoe we were waiting really a long time (later the owner arrived). |
| 2. Jam jun' cōshi tsuñ čui' momo' peyacva'joi tsuñ. | 2. We couldn't sleep, we just were talking (about nothing in particular). |
| 3. Uya' jījcaij mu' mumujni caveva'te yu. | 3. The pig went there, I was watching it. |
| 4. Tsuñ ca ra' jā'mij codyeva'queja Jen' paj qui mu' chāquisin'. | 4. (The Word) say we (should) first continually ask God so He'll hear us. |
| 5. Aty atsij in mu'in muntytuijtyl' napo' in, jenej cuartercandyety ca in. | 5. Then came the recruiters Nationals getting (men) for in the army, they said. |
| 6. Jam tsuñ ma'je' vo'co querechaveij nash tsuñ. | 6. We don't want a (cow's) stomach (for our bananas) we're after money. |
| 7. Pai' ca jiti jiti peyaqui in. | 7. All over they told each other, they talked. |
| 8. Vaj meij vorjiti tsuñ räj in. | 8. All (of us) greeted (shook hands) each other. |
| 9. Mu'in chi'biti in ijmeja'. | 9. They shot (at) each other with arrows. |
| 10. Ji'jutyibudyica', aty jam yi yu. | 10. Let's rest now; I'm real tired. (Lit. not able to anymore). |
| 11. Dacacsequi' yu jejmiva'ti' pāto in. (dacacsequi taught in next lesson) | 11. I found them (f) cooking a duck. |

GRAMMAR:

1. The -va'joi suffix:

A. Meaning:

- a. This suffix emphasizes continuous action, in English we would often translate this with the progressive tense: "he was eating", "she was singing", "they are watching", etc.

čoshva'joi' na mo' jāye' yu. My granddaughter was sleeping.
 dārā' yu čui' momoi'j (others bought) I was empty (no
 cavacseva'joi'j. money) I was just watching them
 (momoi'j: lesson 7, pt. 6)

Dacacsequi ca in sácseva'joi'j He found them eating, he said.
 ca in.

Bā'va'joi'j tsun, jam jun' čoshi. We were sitting, we couldn't
 sleep.

With the -tyi', -si' suffix it can often best be translated by the English gerund "-ing" plus "the one(s)" "the place," etc. or with a noun:

mu' shi' čoshva'joi'jtyi' the sleeping tapir

A ca vai'neva'joi'si' o'ni' They say into boiling water he
 codichyi mu'čan. jumped (sommersaulted).

mu' rico yenamqueva'joi'si'čan the rich one-in-the-flaming-place

- b. The -va'joi'j suffix can mean continuous in the sense of "always", often the word rājčan "always" occurs in the context:

Ijaja ra' paj jam rājčan Let's kill him so he won't always
 jibiva'sin' sánja'ya'. eat us when we die.

Rājčan mu' peijva'te in He always talks about him,
 codacva'joi'j in sonya'. they always pray (ask) to wood
 (idol).

In the same way as under a. above the -tyi', -si' may be suffixed to give a meaning combining "always" and the one(s) etc.

uts jebacseva'joi'jtyi' fen the one who always eats eggs

ā nash ayij mo' tsijtuva'joi'si' the (woman) who always brings
 wood came

bucatuva'joi'jtyi' the bringers (hunters) of lizards
 (young boys)

(bucaj - "lizard" plus -tuij bring,
 see gram. pt. 3)

Memorize the above phrases

B. Suffixing of -va'joi'j:

- a. The -va'joi'j is suffixed in the normal position as shown by the -ja' we incl. suffix, -ban "again", "next", etc.
 (Review Lesson 12, pts. 1 and 2):

cavaqui to look at caveja, caveva'joi'j to be looking

bā'yi to sit, live bā'ja', bā'va'joi' (she) is sitting

- b. When -va'joi'j is suffixed the final i is dropped to make the new stem for suffixing -ja, -ban, etc.:

bā'va'joi'j (he) is sitting

bāva'joja' (we incl) are sitting

bā'va'joban' (she) is sitting "again"

bā'va'jobajsha' (we incl.) are sitting "again"

sācsi, sácseva'joi'j,

sācseva'joja' (we incl.) are sitting

- c. When the -ja is suffixed with a transitive meaning, that is where an object is referred to, the -joi of -va'joi is dropped and a -que suffixed before the -ja:

peye'va'queja' we incl. are talking to her.

codye'va'queja we incl. are praying(to God)

BUT with an intransitive meaning:

peyac'va'joja' we incl. were talking

bisac'va'joja' we incl. are waiting.

The exception is the -csi suffix, the -va'joi follows the -csi and the -joi remains:

bisacse'va'joja' we were awaiting them (m. or f.)

- d. The object indicators suffix following the -va'joi, the -joi is dropped and a -que or -qui (depending on vowel harmony following the pattern of the object suffixes) is introduced before some of the object suffixes:

bisva'ti' you are waiting for me

bisva'que' to wait for her

List of the -va'joi plus object suffixes:

the verb "to wait for" with continuous meaning:

-va'ti'	bisva'ti'	you await (cont.) me
-va'ti'ca'	bisva'ti'ca'	you await us, you (pl.) await me, us
-va'quin	bisva'quin	he, she, they await you, me, us, (excl.)
-va'sin'	bisva'sin'	he, she, they await us, (incl.)
-va'quinac	bisva'quinac	he, she, they await you, (pl.)
-va'queye	bisva'queye'	I await you
-va'queyac	bisva'queyac	we await you, I await you (pl.)
-va'te	bisva'te	await him, it, (masc.)
-va'que'	bisva'que'	await her, it, (fem.)
-cseva'joi	bisacseva'joi	he, they (masc.) await them
-cseva'joi'	bisacseva'joi'	she, they (fem.) await them

Note again that the -va'joi is suffixed following the plural object -csi as in the -ja:

bisacseja' we (incl.) await them

bisacseva'joja' we (incl.) are awaiting them (m. or f.)

(After -cse the -ja always has a glottal with either masc. or fem. object.)

- e. The same object indicators that cause vowel harmony continue to do so when suffixed following -va'joi:

jebeva'te is eating it (masc.)

f. Suffixing with -ban:

The -ban is suffixed in the order shown by the -ja:

bä'va'joja' bä'va'joban (he) is sitting "again"
bisacva'joja' bisacva'joban' (she's) waiting "again"
bisacseva'joja' bisacseva'joban (he's) waiting "again"

With the object indicators the -joij is dropped (as explained above in c);

bisva'bajte	awaiting him
bisva'ban'	awaiting her
bisva'bunac	he, she, they are awaiting you (pl.)
piyiva'busin'	he, she, they are awaiting us (stem and -ban both affected by vowel harmony of the i in -sin')

g. The -aqui, -qui "own thing" or "intransitive" meaning (review lesson 3, pt. 1 & lesson 7, pt. 7.) is maintained with the -va'joij. Study the contrasts below:

Yu nash bisva'te. I was awaiting him.
Covambačan bisacva'joiɟ tsuñ. We were waiting in the canoe.
Tsuñ nash p̄eyeva'queja'. We (incl.) were talking to him.
Tsuñ nash p̄eyacva'joja'. We were talking.

2. The *jiquej* past tense emphaziser (review lesson 14, pt. 4) is used idiomatically to express the idea: "And here it was....", "And it turned out...". It gives the idea of something unexpected, it is often best expressed by the Spanish; "había sido..." The *na* "but" particle is often used in the phrase. Memorize the following phrases:

Jeñej nas čöte jibim' roi'yi,
naca' na jiquej.
Añei' na jiquej öcan.
Čöja' tsun jām'si' mo' banco,
a'chis na jiquej.

(He) thought it was a snake, in
vain he jumped, here it was a
jochi.
It turned out to be raining here
(arriving in Cochabamba).
We (incl.) thought the bench was
good and here it was bad.

3. The -tuij can be suffixed on nouns making an intransitive verb out of the noun. It usually means "to bring" or "to get" the object on which it is suffixed (compare with the tuqui "to bring" (trans. verb);

tšij	firewood	Mu' nash tšijtuij.	He gets firewood.
ojni'	water	Ojnitui' mo' pen.	The woman gets water.

NOTE: When the word has more than one syllable, any word final j or glottal stop is dropped before suffixing the -tuij.

oĵni' plus -tuij;	oĵnitui'	she brings water
cochiĵ plus -tuij;	cochituij	he brought pigs
muntyi' plus -tuij;	muntiyituijtyi'	in the men "bringers" (recruiters from the army)

On the interrogative: jedye'

Jedyetuij dash atsij mi?

What did you come for?

(The jedyetuij is used where there is movement: come, go for)

Used with people it usually means to anger:

Mu' nash jen'tuij.

He angered his father.

Suffixing: The i of the -tuij is dropped for further suffixing:

tsijtuij to bring firewood

tsijtuja' we (incl.) bring firewood

tsijtuban (he) brings firewood next

jaijtyitudy'e bird hunting (bringing) noun form

4. The postposition -veij can be translated "for" "after", "in order to obtain", the object to which it is suffixed. At times it can be translated "to come to get";

Shöboveij yu.

I've come to get squash.

Pe'revei' nash mo' napo'. That national woman came for bananas.

Carijtaqui mu'ya' in jedye'veij in cui' in, machituveij in,
jedaadye'veij in judyeya' jicojveij in.

They worked there for things for themselves, for machetes, for palas
and for salt.

Jicojveyeja' tsuñ.

We came for salt.

Jam nash motocierravei' mo' son. That tree is not "for" a chain saw
(the wood is so soft you can easily
chop it down.)

Sän'dye'vei' juchaj tsuñ a "for" death crime, sin (we kill a
man, and he'll kill us)

Cui'si'veij mu'

(idiomatically) he's to blame, he brought
it on himself (lit. it's for himself)

Memorize the above phrases.

5. The reflexive and reciprocal objects:

- A. To show that the action was done to oneself the -ti (fem. subj. -ti')
is suffixed to the verb:

mu'ya' pochjiti yujche' yu there I stuck myself on (stepped on
thorn)

mo' nash tätsjiti' unya' she cut herself on the hand

Anic tãri çojtyi'çan yu me' Truly sad in my heart I saw myself.
caviti yu.

The form of the suffix is the same for all persons (with a glottal
added for fem. subj.) except for "we incl" which is -tiça' (-tiça'
can mean either we... or let's):

ji'jutyitiça' we rested (ourselves) OR let's rest

The same form is used to mean reciprocal, to do the action to one
another, to each other:

jam ma'je' nibe'jiti in

they don't help, do good to each other

jam ra' jun'tica' cui'
fāquitiča'

Let's not do to each other, be angry
at each other

NOTES:

1. The -ti or -tiča' can also be suffixed to the helper verb jun' in the same phrase:

jun'ti, jun'tiča'

2. The plural in is used in any phrase with -ti when it refers to 3rd person pl.: "they"

3. The reflexive may also be suffixed on other words where a translation is difficult:

Sobaqui' mo' mohti'. She traveled very far.

Sobača' tsun, mohtiča' tsun. We traveled very far.

(there the -ti', -ti, -tiča' comes on moch "far" to emphasize the distance. Learn to recognize the reflexive in these situations, also.)

- B. Suffixing: The -ti, -tiča' are suffixed in exactly the same way and with the same vowel changes and in the same order as the object indicators that have the same forms:

Mi nash tätsjiti'.

You cut me.

Yu nash tätsjiti unya'.

I cut myself on the hand.

Jejmiva'ti' in.

They (f.) were cooking (-va'joi plus refl.)

The combination -ti, -tiča' and -ban are the same also except the glottal shows fem. subject on the -ti:

Mi nash tätsjibun'.

You cut me next.

Yu tätsjibun unya'.

I cut myself on the hand next.

Mo' tätsjibun'.

She cut herself next.

Tsun nash ji'jutyibudyiča'. We (incl.) rested "again".

NOTE: The -ban, -tiča' combination: -budyiča' may be replaced by -bujsha' with no change of meaning:

VOC

CC

ji'jutyibudyiča'
cashbudyiča'

OR

ji'jutyibujsha'
cashbujsha'

we rested again

we went down river again

P,

viya

and reference for the
grandfather-grandchild
relationship

ra'beja

to patch, repair
clothes, canoe, etc.

tsedyedye' (f.)

night, late at night

tšiu' (m.)

wasp

nipjeyaqui,

ni'baqui B

to shoot with
slingshot

yovityi,

yovityeja'

to fish with fish-
hook and line

shi' (m.)

tapir

därä'

empty, poor,
without money

yenamqui B

yenamqueban'

to flame, burn

VOCABULARY, Cont.

obadye'	month of May	chujduij, -uyeja'	to be lying down
jä'mij (m. or f.)	to precede, go ahead, (do it) first thing	carijtaqui	to work
vo'co (f.)	stomach, intestine, abdomen	yäcäj	hard, (lit. & fig.)
chicaqui	to understand, to know, to hear	bucaj (m.)	small lizard, jausi
codichyi	to sommersault, jump in	jedacdye' (f.)	shovel, pala
ji'jutyitiča'		vai'ñi	to boil, (intrans.)
ji'jutyiti	to rest (oneself)	a' (f.)	body, fuselage of plane
jaijtyi' (f.)	bird	bä'yedye' (f.)	town, country, living place
		a'tumtyi' -si'	owner

EXERCISES: Translate to English:

- Mu'ćan venjoij tsuñ bä'yedye' tsäüćan na mo' jiquej bä'yedye'.
- Oij nash peyacye' jeñej jaijtyitudy'e' chi'bacsı in ijmeja'.
- Jam jām tsuñ shu'queja' pai' vatyeequej aca'ya' fara'nacseva' jobasha' muntıi' in.
- Aty mu've yu radio ya'iyeva'joij San Borjaćan.
- Mu' tsan' bisva'te camion jam na jun' atsij.
- Pistave nash tsuñ bisva'que' avioñeta mu've tsuñ.
- Munjaya'ćan peyeva'queij mo' napo', anic dārā' mo' ćaćaij na moñi mo'tyi' quereća.
- Munja' nash jıjcaij quıjodye'ćan yu atsijban viya' yu piyiva'bun yu, mo'dyes jam jun' carihtaqui yu.
- A nash ayıjban mo' tsıjtui'si' jiquej.
- Tsuñ nash bisacva'joij tsäüćan, a na men venchui' mo' a'tumsi' cacdyes.
- Dıjıyı tsan' yu jacte mu' shıbo', vatyeequej jä'mij atsij mu' napo' cabajte mu' shıbo'.
- Räjäćan nash codacva'joij sonya' in jam ra' jo'mesche' tsuñ.
- Jen' mi ra' codyeja Jen', mu' ra' chäquisin'.
- Arcorveij yu jiquej, quin' na machituveij yu.
- Jam jun' ćoshi in, bä'va'joij in peyacva'joban in.
- Cavinyevac, a tyu' bisva'bunac cojiroya' mu' ayo'.
- Sactiya' tsuñ Cochabambaćan anic jam'si' mayedye', añei' na jiquej ćcan.

Join correctly the verbs and suffixes in the parentheses and then translate to English; if several meanings are possible, give them all. (Consider the preceding pronoun to be the subject, the one following the parentheses to be the only object pronoun. (Do from memory referring to the lesson only where not able to to remember the forms):

- Tsun (excl.) (peyaqui -ya'joij).

2. Tsun (incl.) (peyaqui -va'joiĵ).
3. Mi nash (peyaqui -va'joiĵ) yu.
4. Mi (peyaqui -va'joiĵ) tsun.
5. Mi'in ra' (peyaqui -va'joiĵ) yu.
6. Mi'in (peyaqui -va'joiĵ) in tsun (incl.).
7. Yu nash (peyaqui -va'joiĵ) mi.
8. Mu' tsan' (peyaqui -va'joiĵ) mi'in.
9. Yu nash (peyaqui -va'joiĵ) mu' muntŷi'.
10. Yu (peyaqui -va'joiĵ) mi'in.
11. Tsun (peyaqui -va'joiĵ) mi.
12. Mi nash (bisaqui -va'joiĵ) mo' nanas.
13. Mo' (peyaqui -va'joiĵ) mu'in.
14. Mu' (peyaqui -va'joiĵ) mu'in.
15. Tsun (excl.) (bisaqui -va'joiĵ -ban) mu'in.
16. Yu (bisaqui -va'joiĵ -ban) mu' muntŷi'.
17. Yu (bisaqui -va'joiĵ -ban) mo' pen.
18. Mu' (peyaqui -va'joiĵ -ban) tsun (incl.).
19. Mu' (peyaqui -va'joiĵ -ban) yu.
20. Mu'in (peyaqui -va'joiĵ -ban) in mi'in.

DIALOGUE: At the meeting:

Judy'e' a to' o, jimača' qui.

Alright, it's time, let's sing next.

¿Juñis número ma'je' jimača'?

Which number do you want that we sing?

Pārā' qui' tac número, mi ra' tiyacohui' mo' jimačye'.

Number twenty, you'll start the song.

Anic jā'm'si' mo' jimačye'.

Truly pretty is that song.

Jimja' chime' yiri' tac yāvātide' jiyi' número.

Let's sing also number seventeen.

Judy'e' cōdača' ra' Jen'che'.

Ok, let's pray to God.

Cōdaqui paj se'vaqui munt'yi' in Jen'si' βeyacdy'e'.

Let's pray that people will listen to God's Word.

Chime'dye hīchety in judyeya' cashvety in cōdaqui mu'indyes in.

Also for the upriver ones and downriver ones let's pray.

Qui ra' se'vača' Jen'si' βeyacdy'e', Señor Yonardo ra' βeye' urucyas βeyacdy'e' Jen'si'.

Now let's listen to God's Word, Señor Leonardo will talk about the old Word (Old Testament).

MEMORIZE the following phrases:

1. Nitseja', cashtīca'.....

Let's go upriver, let's go downriver...
(from hymn)

2. Fereban ca jeyācan ōve in

They hurried, told them there

3. "Taij jāčajmac," yi ca in.

"Go, go get him next," they said
dizque.

4. Cha' ca caman'yēcan' tse' mu' jeyajquīcan' āva'.

Then (she) went and returned his mother, she went to tell her son.

5. Čojquīcva'joi' jāi' mo'.

She used to go to visit her mother-in-law.

6. Ma'je' tsan' ji'jām'yu'tajquīqui modyin.

He wanted (frustrative) to go to have (cause to) his tooth fixed.

7. Taij cōdaca mo'ya' pe're.

Go, go ask for bananas there.

8. Quevique' tsan' tsun mo've, jam jun' daque' tsun.

We went to look for it (to buy knife) but we didn't find it (any).

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| 9. Mu'che' qui Fan daquicte tsun,
jajbu'yecte Fan tsun. | (On) there so we found Juan, we went
to stay (be with) Juan. |
| 10. Chime'dye sãcseñan in, chaf
aty dam' ji'jutyibun
čoshva'joiptyij. | Also they went to eat next, then a
little bit I rested next, I was
sleeping (a sleeper). |
| 11. "Yu ram' Táta čóčajte,"
tári' ava' yu. | "I'll go visit daddy," my daughter
was sad. |
| 12. Yovityeča', anic ħitsi'
tabeđe' in. | Let's go fishing, the fish are going
upstream. |
| 13. Taij cavecme mu' covamba aty
ijaij in. | Go see the canoe, they've finished it. |
| 14. "Carijtačajsha' ra'
dacačajsha'" yi. | "We'll work again and find (get) again
(the burnt up things etc.)," he said. |
| 15. Jam ra' jun' bisača', ħibe'
juijya' mi, jemoñe' cavin
atsij mi. | We can't wait (to accept the Lord) lest
you suffer (lit. if-when you suffer,) it's
necessary quickly you come (to the Lord). |
| 16. Dacacsequi' yu jejaiva'ti' páto
in. | I (f) found them cooking a duck. (male
speakers drop -: dacacsequi) |
| 17. Men momo' tsun chaf muou'
daquite tsun. | After a long while (in plane) we came
to the mountains. |
| 18. Taij cavecmac nopety muntiyi'. | Go you pl. see the man across the
(lagoon). |
| 19. Mu' nash jiquej jāye'
čojquičan. | He went (past) to see his grandmother. |
| 20. Tse' mu' jeyajquičan' ava' mo. | His mother went next to see her son. |
| 21. Ma'je' tsan' čoshan tsun
soijičan tsun bu'tacdye'čan. | We wanted (frus.) to sleep then but he
went to drag us (excl) from the
mosquito net. |

GRAMMAR:

1. Reflexive verbs: There are some verbs in Chimane that have the reflexive suffix as an integral part of the verb. These will be known as reflexive verbs and will be shown in the dictionary and in the vocabulary with: refl. written after them. There is nothing in the meaning that determines which verb is reflexive. These verbs end in -tiča' for 1st person pl. "we incl." and in -ti (-ti' with a fem. subject) in all other persons following the pattern for reflexive taught in lesson 17:

ji'jutyiti	I, he, you, we excl. etc. rest
ji'jutyiti'	I, you, she etc. fem. subj. rest
ji'jutyitiča'	we incl. rest OR let's rest

Suffixing is as taught for the reflexive, lesson 17, pt. 5 B.

Some reflexive verbs are:

cashti, cashtiča'	to go downriver, be swept downriver
ji'chāyiti, ji'chāyitiča'	to study, learn
ji'jmu'siti, ji'jmu'sitiča'	to hide (intrans.)
jejmīti, jejmītiča'	to cook (intrans.)
ca'ñiti, ca'ñitiča'	To return, go back, backslide (spirit.) return to Lord etc.

to'biti (cl. B of topyi to explode) rice, etc. heads out

to'biti' pe're banana plant sends out stalk

(The first four have been introduced in previous lessons.)

Suffixing with -ban (these changes have been taught in lesson 16, pt. 1:)

ji'chāyiti	to study
ji'chāyibun	to study "again"
ji'chāybudyiča'	we study "again"

2. The reflexive command forms are:

you sg.	-ta
you pl.	-tičam', -tac (this form preferred)
Jejmita!	Cook!
Jejmitac! OR Jejmiticam'!	Cook (you pl.)!
ji'chāyita! Study!	ji'chāyiticam'! Study (you pl.)!
ƒai'jita piñidyey'a.	Anoint yourself with medicine.

3. The -ti' "you sg. to me" object suffix, the -tiča' "you pl. to me, you to us" suffix and the -ti, -ti', -tiča' "reflexive, reciprocal" suffixes change in form to -dyi', dyi or dyiča' respectively when suffixed directly to a q or sh:

Mi ra' ōucdyi'.	You'll visit me.
Mi ra' ōucdyiča'.	You'll visit us.
ji'tashdyi, ji'tashdyiča'	to lead

When suffixed directly to a -n' it can have either form:

mi ji'mon'dyi' OR ji'mon'ti' you got me lost

4. The "Let's ..." 1st person pl. incl. command on the -qui suffix (Review Lesson 3, pt. 1 and Lesson 7, pt. 7 as to the meaning of the -aqui, -qui suffix) The "Let's" command is formed by dropping the i and suffixing an -a' (instead of the regular -ja') and adding aspiration on the -c:

carijtaqui	to work	carijtača'	let's work
jimaqui	to sing	jimača'	let's sing!

This contrasts in meaning with the transitive form:

jimja' let's sing it (a certain song)

So: Jāyača' ava' tsun. Let's tell our child.

ƒeyača'. Let's talk.

ƒeyeja. Let's talk to him.

(Note that the form is the same as for: "we incl." see lesson 12 pt. 1. ƒeyaja. We talk to him OR let's talk to him.)

5. The -c- "go" aspect suffixed to the verb emphasizes the concept of going to perform the action. This is the suffix that was introduced in lesson 10, pt. 4

a. on the word *ôôqui*:

Yu ra' *ôôque'*. I'll go see (visit) her.
 Yu ra' *ôôte*. I'll go see (visit) him.
ôûdyîca' you go visit us etc.
ôûdyi' You sg. go visit us

a. The verb "cavaqui" suffixed with -c- plus object suffixes:

Yu cave'. I saw her. Yu caveque'. I went to see her.
 Yu cavete. I saw him Yu cavegte. I went to see him.
caviçti' (or *caviçdyi'*) you go see me
caviçtiîca' (or *caviçdyîca'*) you go see us, you pl. go see me, us
caviçquin 3rd pers. go see you, me, us excl.
caviçsin' 3rd person go see, us incl.
caviçnac 3rd person go see you pl.
caveçye I go see you
caveçyac We go see you, I go see you pl.
cavacsequi to go see them (m. subj.)
cavacsequi' to go see them (f. subj.)

Notice: 1. The Chimane vowel harmony pattern. 2. the -c-(-qui, -qui' in this position) follows the -csi "them".

b. Class D verbs (lesson 11, pt. 1) which suffix directly to the final consonant add the vowel e between the consonant and the -c- "go" aspect:

quevaqui, *queuja*, *quevecte* go to look for him
cochaqui, *cochja*, *cochechte* go to grind it m.

c. The verb *dacaqui* "to find, encounter" is irregular in that it adds an i instead of e:

dacaqui, *dacja*, *daquicte* to encounter, find him
daquique' to go to find her

The other objects are added to *dacaqui* following this pattern. The verb "jâcaqui" "to get, take out" is irregular in that it adds an i instead of an e and this causes stem vowel harmony:

jâcaqui, *jâcja*, *jiquicte* to go to get him, it m.
jiquique' to go to get her, it f.

Note: *dacaqui* plus -c- "go" rather than meaning "to go to find" usually means "to reach, to come to, or just "to find" in the sense of "coming upon":

Dacacsequi' *yu jejîmîva'ti'* *pâto in*. I found them (arrived at the house)
 cooking a duck.

Men momo' *tsun çaf mucu daquicte* (After) a long while (in the plane)
tsun. we came to the mountains.

(From now on *tsun* "we" will be written without the stress mark signaling the backed n. The backed n is still there, but context will distinguish it from *tsun* "sun".)

d. It is interesting to note that the verbs *tuqui* to bring and *qauqi* to take are considered to have the meaning "to go" as an integral part of the verb, (lit. "to go to bring" and "to go to take") consequently they do not accept the c "go" suffix.

e. The -c- is used on intransitive verbs also. A -qui is commonly suffixed to the verb stem (as shown by the suffixing of -ja' (See Lesson 12, pts. 1 and 2):

tātsyi	to cut (intrans.)		
tātsyeja'	we incl. cut (intrans.)		
tātsyequi shamij	(he) went to cut motacū leaves		
dyui'	she bathes	dyuja'	we incl. bathe
dyūqui'	she went to bathe (Note the stressed vowel in this word)		
shupqui	to come out etc.	shupqueja'	we incl. come out
jām' shupquequi'	(The chain saw f.) came out (of log) alright (Lit. went to come out, thinking of the movement to the end of the log (sawing boards) so it "went - came out alright"		
yovityeja'	we incl. fish	yovityequi	to go to fish
ya'ieja'	we buy	ya'iequi	to go to buy

The -ban is suffixed on these verbs simply by dropping the -i of the -qui and adding -an plus aspiration on the -c- as the pattern requires:

caman'yequi	to go back	caman'yecan'	she went back next
dyūqui	to go to bathe	dyūcājsha'	we incl. went to bathe next.

f. The -c- "go" with the "we incl." transitive suffix with masc. object is -ja: cavecja we go see him, it m. OR let't go..... bisecja we go wait for him, OR let's go....

The intransitive and transitive with fem. object "we incl." suffix has aspiration on the -c- plus -a':

caveca'	we go see her, it f.	OR let's
bisača'	we go wait for her, it f.	OR let's...
ya'ieča'	we go buy	OR let's....
yovityeča'	we go fishing	OR let's....

(compare with Lesson 15, pt. 7)

(Some speakers use aspirated -c- for masc. subj. too: caveča we go see him)

g. The intransitive command forms with the -c- "go" suffix are:

you sg. -ca:	dyūca	go bathe!	ya'ieca	go buy!
you pl. -cam':	dyūcam'	go bathe	you pl. ya'iecam'	go buy
we incl. -ča':	dyūča'	let's go bathe	ya'ieča'	let's go buy

Note the shift in stress on this verb with the -c- "go" suffix:

dyuja' we incl. bathe

But: dyūqui to go to bathe dyūca go bathe etc.

This shift is common on one syllable words suffixed by the -c- (-qui) go:

dyācyi	to stop	dyāqui	to go to stop, stay
chaja'	we go down	chāqui	to go to go down
chāja'	we vomit	chāqui	to go (outside etc.) to vomit

Note that these last two have different word stress (review phonemic statement p.14, f) yet both are stressed on the first syllable when the -c- (-qui) "go" is suffixed.

The transitive command forms with the -c- "go" suffix are:

you sg. fem. obj. -ca:	caveca	go, see her, it f.
you sg. masc. obj. -cac, -cvac, -cam',:		
	cavecvac OR cavecac OR (pref.) cavecam'	go see her, it f.
you pl. m. obj. -cmac:	cavecmac	go see him, it m.

With -csi "them":

you sg. -ca: cavacseca you sg. go see them

you pl. -cac, -cam': cavacsecac OR cavacsecam' you pl. go see them

h. The transitive we incl. forms with -c- "go" are regular showing fem. gender of the object by a glottal:

caveča' we(let's) go see her, it f.

caveča we (let's) go see him, it m.

The same variations in speakers occur here as described in Lesson 15, pt. 8: some say cavecja', cavecja in very slow speech. some say caveča', cavecja; most say it as above.

i. Chart of command and we incl. suffixes with -c- "go":

subject of verb	intrans. verb	trans. vb. masc. obj.	trans. vb. fem. obj.	trans. vb pl. obj.
we incl.	-ča'	-ča	-ča'	-cseca
you sg.	-ca	-cme	-ca	-cseca
you pl.	-cac, -cam'	-cmac	-cvac -cac -cam'	-csecac, -csecam'

Learn these in phrases using the grammar as a reference until you have mastered them. Also note the similarity to the regular command forms (without the -c- "go"), review the chart lesson 14, pt. 3.

j. The -c- "go" plus "own" -qui, suffix:

1. Review the meaning of the -aqui, qui "own", "intransitive emphazier" suffix in lesson 3, pt. 1 and lesson 7, pt. 7. This suffix can be combined with the -c- "go" suffix with either of the above meanings.

jéte	to say to him
jéyaqui	to say to own (relative) etc.
jeyajquiqui	to go to say to own (relative)
čóqui	to think own thing etc.
čócte	to go visit him čóque' to go visit her
jāye' čójquiqui	to go to visit grandmother or grandchild
cavaqui	to see cavecte to go to see him
cavajquiqui ava'	to go to see one's child

2. Suffixing: The -c- (in this case -qui) "go" is suffixed immediately following the stem final "own" -qui which is preceded by a -j-. The stem final -a (in verbs that have one) remains -a, there is no change to e or i:

jeyaqui	jeyajquiqui	to go to say to one's relative
éóqui	éójquiqui	to go to visit, see one's own relative, one's own thing, chaco etc.

3. In actual usage this construction often occurs with the -ban "again,next" suffix. Its form is -an with the adjoining -c becoming aspirated following the pattern already taught (lesson 15, pt. 5):

From text:

Mu' nash jiquej jāye' éójquičan.	He went (past) then to visit (his) grandmother.
tse' mu' jeyajquičan' <u>ava</u> ' mo'	his mother went next to say to her son

4. The -va'joi follows the -qui "go" (with -i dropped) in this formation:

éójquicva'joi' she went often (continuously) to visit own relative

Note: The -qui "own" suffix can be used to interpret the speaker's feeling, its use is not absolute. Occasionally both the "own" -qui and the regular object will be used in the same context referring to the same person:

From text:

éójquiqui ra' éui'tyi' vi' yu.	I went to visit ("own") my own
Ementerio Cayuba éóota yu.	brother-in-law. Ementerio Cayuba
	(his name) I went to visit.
Jāye' yu caqui' yu jorojya'	My grandchild I carried (own) outside
farajjeque' yu.	I went to put her.

k. The -c- "go" with the combination -ban plus object indicator suffixes: Review the -ban plus object suffixes in lesson 16, pt. 1. The -c- "go" meaning is added to the combination simply by replacing the b with the -c which becomes aspirated. (The same vowel harmony patterns are followed):

jībun	he, she, they tell you, me, us excl. again
jīcūn	he, she, they go tell you, me, us excl. again

List of the -c- "go" plus -ban plus object suffixes on the verb βeyaqui to talk:

βiyīcūn'	you sg. go to talk to me again, next
βiyīcūdyīcā'	you go to talk to us again, you pl. to me
βiyīcūn	3rd pers. goes to talk to you, me, us excl. again
βiyīcūsin'	3rd pers. goes to talk to us incl. again
βiyīcūnac	3rd pers. goes to talk to you pl. again
βeyēcādyē	I go to talk to you again
βeyēcādyeyac	we go to talk to you again, I to you pl.
βeyēcājte	to go to talk to him again
βeyēcān'	to go to talk to her again
βeyacseān	3rd pers. m. go to talk to them again
βeyacseān'	3rd pers. f. go to talk to them again
βeyacseājsha'	we incl. go to talk to them again

From text:

Ma'je' tsan' čoshan tsun soijičun
tsun bu'taodye'čan.

We wanted to (frustr.) sleep then but
he went to get (drag) us (excl.) from
in the mosquito net. (We would say
"come to get us", in Chimane the
speaker talks from point of view of man
who went, so "went to get us.")
Dodorfo ran they say, he went to wait
for us (in English we'd say "came".)

Shuj ca Dodorfo, bisičun tsun.

1. In the same way the combination command and we incl. suffixes with the
-ban suffix show the -c- "go" suffix by replacing the -b with aspirated -č
(Review the chart lesson 15, pt. 3):

-bada	-čada	ya'iyecada	go, buy again
-bada'	-čada'	qodyecada'	go ask her again
-badac	-čadac	qodyecadac	go ask her (you pl.) again
-bajme	-čajme	qodyecajme	go ask him again
-bajmac	-čajmac	qodyecajmac	go ask him (you pl.) again
-bajsha	-čajsha	qodyecajsha	we incl. (or let's) go ask him again
-bajsha'	-čajsha'	qodyecajsha'	we incl. (or let's) go ask her again
-csebada	-csečada	qodacsečada	you go ask them
-csebadac	-csečadac	qodacsečadac	you pl. ask them
-csebaajsha'	-csečajsha'	qodačsecajsha'	we incl. (let's) go ask them m. or f. subj.

From text:

"Are' itšij" yi, daquicajte tsun. "Maybe he's not home," he said, (but) we
found him (there).

m. The -c- "go" plus reflexive: -ti, -tiča':

As explained in lesson 17, pt. 5B, the reflexive suffixes just as the -ti',
-tiča' object suffixes:

jejmiti'	she cooks
jejmicyi'	she goes to cook
jejmicyiča	we incl. or let's go cook
jejmictal	Go, cook!
Jejmicyičam'	Go, cook (you pl.)

In actual practice, however Taij, jejmictal! Go, cook! would be more natural.

6. The -tiča' object indicator suffix means you pl. to me, us OR you sg. to
us excl. However the usage of the -tiča' seems to trigger the you pl.
pronouns or suffixes in their mind and they use plural where they "should"
according to language patterns use singular:

Mi ra' cabudyiča' tsun jam qui	You sg. take us so we don't get lost in
moñi tsun dārā'čan.	in the jungle.

The above should be completely correct but my informant, even though he
understood the participants clearly, insisted on:

Mi ra' cabudyíca' tsun mi'in jam qui You sg. take us you pl. so we don't
moñi tsun dārā'ćan. get lost in the jungle.

The above would be the literal translation, however the actual meaning is still: "you sg. take us...".

Tsun nash codyeyac mi ferdye' We ask you (God) that strength you give
so'mitićam' mi'in. us pl.
Though when he stopped and thought he changed the last mi'in to mi yet in
fast speech this is common.
From text myth:

Mi adac rājćan, aty ra' You sg. always, already will finish
rājjića' jibitića' mi'in. us off, eat us you pl.

Here again the subject is singular but the -tića' triggers the mi'in pronoun.

VOCABULARY:

cāti, cātiyeja' to plant intrans.

e'bina (f.) hammock

vāti, vāteja' to cry

ivaj (f.) moon

ivaj (m.) month

mucū' (m.) mountain, m. range

odo' (f.) spider monkey, marimono

pirij (m.) clay, also used for cāntaro
sheva'jeyaqū, sheva'naqui B to toast
coffee etc.

tai'jeyaqū to swing

jajbu'yaqui to live with, be with;
spiritually, live with God etc.

tabi, tabeja' to fish with bow
and arrow, net

dyuij, dyuja' to bathe

dyūqui to go to bathe

tasjeyaqū to finish off

shamij (m.) leaf, motacū leaves

tāri, tāreja' to be sad, cry,
repent

aty tas it's, they're all gone

ca'ñiti refl. to return, turn back,
backslide(spirit.), return to Lord

jimaqui, jinja' to sing, to have a
church meeting

jām'yu'taqui to repair, fix

bu'tacdye' (m.) mosquito net

feri, fereja' to hurry, come, come
along

to'biti refl. to head out, send out
stalk, rice, bananas etc.

shupqui, shupqueja', shuban to leave,
go out, come out

ujaij (alt. ijaij) ujayeja' to finish
(intrans.)

soijeyaqū to drag, pull out

sācti refl. to leave on trip

EXERCISES: Translate to English:

1. Cōdyebada' quereña. yu ma'je' ya'ieyqui mo' e'bina.
2. Cōdyeca'jme arosh, a nash jayej tsuntyi' arosh.
3. Jeñej itšij mu' Fan cōte tsun, daquica'jte tsan' aca'ćan tsun.
4. Yu nash daquique' mo' ñen jejmiva'ti' naca'.
5. Yu dcajquiqui jāye' yu sheva'ñeva'que' cafe.
6. Piñidyey'a' fai'jita, aty tas juijya' ya'iećan' quivij.
7. Aty jam añei', jām' cātiyeća' arosh.
8. Tsun jūjeja Jen' atsvun, jam ra' dam' ca'ñitića'.
9. "Taij shamituva," jēte ca. Mo'dyes tātsyequi ca shamij.
10. Čoshva'joi' jāye' yu caqui' yu, jorojya' farajjeque' yu.
11. Anic tāri' aya' yu cāćaij na mui' jam jimaća'.
12. Nojno ca ra' piyicunac mu' napa'. maitot ca yajit arosh

13. Jun' dash jam piyičun' mi, ma'je' tsan' carijtaqui yu.
14. Yu ra' jām'yutaqui camión yu, nojno ra' soijeyaqui yu.
15. Nojnočanya' yu ra' cavecyac aca'čan mi'in, ma'je' ya'iequi bu'tacdye'.
16. Perofayeča' Yermosya' aca' cháfa' qui ra' dyúča' tsique'čan.
17. Jiquicme mu' Pancho ħutyibudyiča' qui.
18. Jiquioada' mo' pen mu' paj jejmibun' muntyi'dyes.
19. ¿Jam ra' ma'je' čucdyi' mi?
20. Nojno ra' yu čucye jam tas juijya' pira mi.

Conjugate using the suffixes following the verb and then translate the completed form to English: (-c- will refer to the "go" suffix, -qui to the "own" suffix):

Example: jéyaqui -c-, -ban, -te
jéčajte went to tell him "again"

1. cavaqui -c-, -e'
2. cavaqui -c-, -ban, -te
3. peyaqui -c-, -ban, -tiča'
4. peyaqui -c-, -ban, -yac
5. jéyaqui -c-, -qui, -ban (m. subj.)
6. čóqui -c-, -qui, -ban (f. subj.)
7. čóqui -c-, -te
8. čóqui -c-, -ti'
9. čóqui -c-, -tiča'
10. dacaqui -csi, -c-, -ban (f. subj.)
11. soijeyaqui -c-, -ban, -in
12. dacaqui -c-, -ban, -ye
13. cavaqui -ban, -yac
14. dacaqui -csi, -c-, -ban (m. subj.)
15. cavaqui -c-, -qui, -ban (f. subj.)
16. farajjeyaqui -c-, -e'
17. farajjeyaqui -ban, tiča'
18. farajjeyaqui -c-, -ban, -tiča'
19. yovityi -c-, -ja'
20. jācaqui -c-, -mac

LESSON NINETEEN

DIALOGUE:

- ¿A ca' se've' mi Jen'si' ðeyacdye' mu?
A tyu' nashu'.
Have you already heard God's Word?
Already (I have).
- ¿A ca' jújete Jesocristo mi?
A tyu', porojma jiquej juyi yu, Dino ji'chāyin yu.
Have you accepted Jesus Christ?
Already, long ago I accepted, Dean taught me.
- ¿Taca' quin' cāchā'chui' mas ðeyacdye'?
Dam' yejcoij yu taca' qui nam' jayej, jam jān' bā'yi yu.
Do you still follow His Word?
A little I've progressed but still I lack, I don't live well.
- Me' nash, jemoñe' rājcan se'veja' Jen'si' ðeyacdye' paj qui yejcoja' jam qui penjajsha'.
Yu nash ma'je' ca'ñibun quivij se'veban' Jen'si' ðeyacdye' mu'.
That's the way it is, it's necessary we listen to God's Word so that we progress, so we'll not fall (in sin).
I want to return again, listen to God's Word.

PHRASES:

Memorize all the phrases and sentences given in the grammar points as examples of the grammatical constructions introduced in this lesson.

GRAMMAR:

1. The -vun is suffixed to a noun:

- a. To show that the person referred to is dead. It is translated in Spanish by the word finado(a):

Ramonavun the late Ramona
jen'vun yu el finado, mi padre (my late father)
Tāri' tse'vun mi. Your mother (now dead) was sad.

The suffixing of -vun follows the pattern for suffixing of postpositions:

mo'si'vun ava' her (dead) child

- b. It is used on dead animals, usually former domestic animals when talking about them:

añhujvun yu my dog(now dead)
mishivun the dead cat

- c. It can be used on former objects: houses that have fallen, a canoe that's rotted away, a lost gun etc.

aca'vun yu my old house (now gone)
Yonardotyvun rancho Leonard's launch (now destroyed)

- d. It can be used on a nominalized verb:

mu' ji'chiyaacsityvun the teacher (now dead)
ñibe' cave' shishi'atyvun the (now dead) thief suffered

2. The -taqui verbs:

- a. There are a group of verbs that end in -taqui and though there is no similarity of meaning yet they all suffix alike. Some of these suffix to other stems to form different words. Learn the pattern of suffixing (later you will learn the separate -taqui suffix):

jām'taqui to make: "own" or "intransitive" meaning. The fem. object is suffixed by first making the -t palatalized:

jām'taqui to make it f.

The masc. object is suffixed by first removing the entire -taqui:

jām'te to make it m.

with -ja we incl.

jām'tyeja we incl. make it m.

SO: naijtyeban', naijtyebajte, naijtyečajte etc.

- b. Conjugation of -taqui verbs demonstrated by the verb naijtaqui "to see, spot, distinguish":

naijtyeja we incl. see him, it m.
naijti' you see me
naijtiča' you pl. see us etc.
naijtyin 3rd pers. sees you, me etc.
naijsin' 3rd pers. sees us incl.
naijnac 3rd pers. sees you pl.
naijtyeye I see you
naijtyeyac I see you pl. etc.
naijtye' to see her, it f.
naijte to see him, it m.

- c. Some verbs occur both with and without the -taqui, the -taqui causes the meaning to change but the change cannot be predicted so each must be learned as a separate verb:

foohjeyaqui to stab, jab, poke
fochtaqui to give an injection
pujjeyaqui to blow with mouth etc.
pujtaqui pujte to inflate ball etc.

These will be given in the dictionary as separate verbs but their close meanings will help you to learn them.

3. The -taqui suffix:

- a. The -taqui usually emphasizes that the action was done against the will of or taking advantage of the object. It occurs most frequently in contexts of violence, of hurting the object:

taptete ojtere' (he) grabbed the rooster (against its will)
játiche' oa tijtete they shot him in the forehead (against his will)
tiyacchute chiptete in they began to shoot him (with arrows)
mo'che' nash repté' yu I "met" it (stood in front of fleeing turtle)
(against its will)

4. The -dyes, dyety "for" suffix (lesson 3, pt. 4 and lesson 5, pt. 6). It can be used referring to people in the sense of "destined for" especially in spiritual vocabulary. When carrying this meaning a postposition is usually suffixed on the noun preceding the -dyety, -dyes:

From text:

Yu ra' sāñi, junadyety, čui' I'll die, for where would I be des-
momo' jadac tšijčandyety yu, tined, just myself, maybe I'm
jadac Jen'yadyety yu. destined for the fire, maybe I'm des-
tined for (at) God's (place).

Mo' ðen jam tšijčandyety a The woman is not destined for the
to' o jūjete Jesocristo. fire, she's accepted Jesus Christ.

Jam qui yiri'ya' tsun So we'll not all together be destined
mon'dye'čandyety tsun for perdition (lit. destined -for-in-
lostness)

mon'dye'čandyety she's destined for perdition

Note: an alternate (and perhaps more common) pronunciation of the above is: mon'dyetyčandyety, mon'dyescandyety

Without the postposition -čan, the -dyety, -dyes referring to people means simply "for" or "made for":

From text:

Mu' jām'sin' mu'dyedyety tsun (God) made us himself for himself
jeñej Jen'dyety like for God, for heaven.
mayadye'chedyety. (mu'dyedyety: see lesson 10, pt. 5)

5. The comparative:

- a. The suffix -yaij, -yai' gives a comparative meaning to the word to which it is suffixed:

itšii'yai' ofo'	there's fewer mosquitos (now)
aseijte de máquina	(sewing) machine oil is a little
dam' chinyai'	thinner
aseijte de motor dam'	motor oil is a little thicker
pe'i'yai'	
Mochyaij tsan', ava'.	It's further, daughter.

On verbs:

Cajnacsiyaijdye rāj	He passed more than all the Nationals
napo' in.	(he played ball better than all the Nationals).
dam' utu'yaijtyi' mu'	a little bigger one (motor)
Mu' ji'chiyacsi	He teaches the upper grades
chijyaijtyi' in.	(the ones who know more).

Note the usage of dam', both dam' and dadam' can have a comparative meaning: even more, even less, even better etc.

The negative means: "not a bit":

Jam dam' daque' yu. I didn't find (hunt) a thing.

- b. The -yaij and -dye "mismo" suffix (lesson 10, pt. 5) occurring in the same word or phrase are used in time situations:
- | | |
|------------------------|--------------------------------------------------------------------------------------------|
| inojyaijdye | sometime ago (same day) |
| jiiyaijdye | 1 p.m. to 2 p.m. (lit. a little more past) i.e. past noon (tsun "sun" is the subject here) |
| chājam'dye menyaij.... | finally later..... |
- c. The word muju'cha' (mojo'cha' f. subj.) covers many comparative meanings, centering around the concept of "greater". It can mean: "farther along", "superior", "more" etc.

dam' mu'in muju'cha' in	They know more (lit. a little more
anic chij in	they, more truly know)
...Jen' taca'dye muju'cha'	...God loves us surpassing (his
ma'jisin'	hatred of our sin)
anic muju'cha' tsuntyi'	truly there were more of us Chimanes
chātide' in Tsimane' in	(than other tribal people)
Muju'cha' tojjete quivij.	Farther along he shot it again
	(hunting trip).
soyo'.....mojo'cha'	the devil makes us sin even worse
ji'juchayisin'	

- d. The word uya'ya' (oya'ya' f. subj.) covers comparative meanings opposite to muju'cha' centering around the concept of "lesser":
- | | |
|---------------------------|---------------------------------------------------|
| dam' oya'ya' mo' peyacye' | that word is a little inferior (to the other one) |
| moch poqui', oya'ya'dye | they (boots) stink from far away, |
| nash yiris vās poqui' | less stinks (one) manure (than the boots) |
| Fer tsivv'vui' uya'ya' | It was real cold (in San Borja), |
| qui tsivv'vui' | it turned out it was less cold in |
| Cochabambañan jiquej. | Cochabamba. |

Note both in this sentence:

Jeñej miedyity in dadam' ca muju'cha' in, mu'in ca jeñej ayo' in uya'ya' ca mu'in shupqui in.

The ones who kept themselves (from eating) were superior, the chiefs inferior they came out (in the tests) (From the book of Daniel).

- e. At times the context alone gives the comparative meaning:
- Mi'in ra' útí jeñej ra feryi útí, mo' na ra' pen feryi' mi'in.

You pl. think you are strong ("stronger" in this context) you think, but your wives are strong (stronger than you) (in joking).

6. The -se suffix:

- a. The -se acts as an object indicator and emphasizes the fact that the speaker did not see the action done, or it was done when the speaker was not present. It can often be translated in English by the past perfect: "had....". The -se only occurs on transitive verbs, it always involves an object. It often includes the concept that it was done to another's possession or for another, not for oneself.

jautacva'joban, quitit' ijase	they were roasting (meat) they had killed a peccary (we weren't there but we now see the pig)
shipna mu'che' farajjise in	they had put the mat there (we didn't see who'd done it we just saw the mat there)
aty rāj tsacjise in	the gun (parts) were all broken, (the animals fell out of the tree, hit him on the head, and when he looked at the gun it was broken, he didn't see it happen)
čhocom'yi soijicse mo' radio (-c- "go" plus -se)	He took (stole) drug out (took out) the radio. (The actual theft wasn't seen but they know he stole it.)
Mo' na radio aty jiquicuse jiquej majmive. (-c- "go" plus -ban plus -se)	He went again to leave the radio by the trail.

- b. Because of its meaning the -se is often used in referring to creation:
- | | |
|------------------------------------------------------|-------------------------------------------------------------------------------------|
| Anic na Jen' tiyacchuse
jām'se jebacdye' | Truly God began them, made the animals
(we weren't there but we see the animals) |
| rāj, judyeya' muntiyi' jām'se
jām'sin' jiquej rāj | (he made) everything and people he made, he made us (past) all (of us) |

- c. The -se is used to emphasize, not every time something is done unseen, in text it is rather rare. Yet you should learn to recognize and use it. Note that below both -se and -e' are used in the same context to refer to the same object:

Mu' na ca fai'jise mo'che' jiquej son'che' fai'je' faj.	But he painted (unseen) on it on the stick he painted it with urucū.
------------------------------------------------------------	----------------------------------------------------------------------------

- d. Suffixing: The -se has only one form, there is no change for gender, either subject or object or for number. It suffixed in the same order as the object indicator suffixes and causes the same stem changes, it also causes the vowel harmony changes:

fai'je'	fai'jise,	fai'jibuse
jiquicuti'	you go to leave me again: -c- "go" plus -ban plus -ti'	
So: jiquicuse (he) went to leave it again (unseen)		

7. Many Chimane nouns and verbs are actually the "sounds" for which they stand, as interpreted by the people. This is known as onomatopoeia. Examples in English are: Splash!, Bam!, Pop!, etc. In the vocabulary and dictionary these words will be followed by: (ono):

nofjeyauqi	to hit, thump (ono) (sound of hitting body)
tijjeyauqi	to hit (arrow) (ono) (sound of arrow hitting body)
toejeyauqi	to break (ono)
shincavavaj	frog (this is what the frog "says")

VOCABULARY:

cafon'jeyaqui, cafo'naqui B to stir
 çapjeyaqui to slap, clap
 ca'ij (f) sweet potato
 dār big
 fi' (f) juice, tree sap
 jutsjeyaqui to roast
 jautaqui to roast on chapapa
 méquity, -s like this, this size
 (indicate size with hand)
 ofo' (f) mosquito
 repjeyaqui to meet (on trail etc.)
 yiri'ya' altogether
 nofjeyaqui (ono) to hit, thump
 tijjeyaqui (ono) to hit (arrow)
 soyo' (f) demon, devil, satan
 dam'dye jām' it's better...
 dadam' comparative, better, better
 yet, worse
 uya'ya' (oya'ya') less, lesser,
 a little cheaper etc.
 çhocom'jeyaqui to remove, steal,
 put in hand
 tsivv'vui' to be cold (weather)
 faj (f) urucú, red coloring
 dyāc'jeyaqui to stop
 chuti refl. to fight
 ðoqui, ðoqueban to stink

eachjeyaqui to step, press on, flatten
 ricarica'ij to play, or make drum
 ðiqui, ðiqueja' to run
 shevaqui to cut with scissors,
 knife, etc.
 mon'dye'çan in "lostness" eternal
 perdition, away from the Lord (in
 this life)
 shóbo (m) squash
 ojtere' (m) rooster
 mu' today (past time)
 mu'dye right now (past time)
 porojma, (alt. projma) long ago
 ðochtaqui to inject
 tiyacchuqui, -chuja' to begin
 (trans.)
 jenjeyaqui to hoe, shovel, throw
 away with shovel
 chin watery, thin (liquid)
 pe'i thick (liquid), muddy
 ututy -s medium (size)
 utu'yaijtyi' -yai'si' bigger
 muju'cha' (mojo'cha' f. subj.)
 superior, more
 micdyi refl. to abstain: from certain
 foods, sexual contact, to avoid sin,
 to obey tabus etc.

EXERCISES: Translate to English:

1. Jen' nash jām'se porojma jiquej.
2. Yu jam ma'jeye yu, tse'vun mi tār'i', yu ma'jin yu.
3. Dam'dye jām' tsijtuja' tsun.
4. Jam dam' jújete Jen' in, jam ma'je' farajje' shu'quedye' in.
5. Muju'cha' codaqui querecha mu' muntiyi'.
6. Muju'cha' ra' cave' majmi, mu'çan ra' dyāqui mi.
7. Mu' muntiyi' soijicse mo' radio anic mon'dye'çan bā'yi.
8. Jen' jām'se muntiyi' jām'sin' mu'dyedyety mayedyechedyety.
9. Jām'tyi' jiquej pururuvun yu, tomi nash ojñi'çan.
10. Tsun ra' carijte covamba, itšij nobaquity tsique'çan tsun.
11. Ma'je' nash carijtyeban' aca' yu, anic aty a'chis atsvun oij aca'.
12. Shi'aij jedadye' yus in, a ca ji'mincai' bā'yedye'çan.
13. Mu' napo' ya'iyequi avioñeta, dam' utu'yai'si' jāque'.
14. Fer chuti in anic taptiti in, jam jām' jo'mes, chātidyey'.
16. Mu' nash tapte' ačhu, ma'je' tsan' mu' fácoi' a'tumsi'.
17. Jam nash daquiçan' aca'çan tsun, mo'dyes cañibun tsun judyeya'
 rébeban' majmaicān tsun.
18. Quin' maydye' micdyiça' tsun paj qui tyeja' piñidyey' yōmo'.
19. Shuj nash tsun, çoosequi mumujñi, tojjete tsun chibin ujate tsun.
20. Cavajquiqui jen' yu, jautacva'joij pā'ā' mumujñi ijase.

Translate to Chimane:

1. God made the jungle long ago.
2. You go to visit me tomorrow.
3. I went to visit my mother.
4. He went to see you pl. yesterday.
5. They (frust.) went to visit us (incl.) but we weren't (home).
6. He grabbed me (against my will) he was truly drunk.
7. Farther along you'll see a house, in there she lives.
8. He went to get a motor, a little bigger one.
9. We found them eating.
10. Let's be asking God everyday, he will help us.

LESSON TWENTY

DIALOGUE:

¿A ca' tiyacchute vādañan arosh
mi?

Have you begun harvesting rice?

Jambi' nash intsiij arosh yu.

My rice isn't ripe yet.

¿Juñucsi'dyety semana jayej?

How many weeks are lacking?

Parej taca' to'biti, parej
dam'dyety jayej, jadac
rūneshya' tiyacchuteij vādañan
yu jam añei' juijya'.

Some of it is still heading out,
some lacks a little (to harvest)
it seems I'll start to harvest it
Monday if it doesn't rain.

¿Jām' ca' arosh mi?

Is your rice good?

Dam' momo' jām', munjayañan tomi
dam' majjiya' cojiro jiquej.

Just a little good, the other day it
flooded a little when the river rose.

¿Jam ca' jo'chaij mu'?

Didn't it (rice) fall down?

Parej jo'chaij chime' a tyu'
chibi jo'chaijtyi' arosh.

Some of it fell, also the fallen
rice sprouted.

Anic ca ra' ya'ij arosh oij
yōmodye', jam ra' cavin
ji'minoatem, dam'dye jām'
jām'jetem arosh mi.

Rice is high priced this year, don't
sell it right away, it's better to
to store your rice.

GRAMMAR:

1

. The -bi "benefactive," "detrimental" suffix:

- a. The often used -bi suffix emphasized that the action of the verb was done to another's possession. Surprisingly, though the action may be neutral, it often means that the action was done benefiting or "for" the person, or to his detriment: done "against" him or "on" him, or without his consent. The context makes it clear which meaning is in focus:

Jen' sánacsebi tij mu'	God writes their names (for them (in the Book of Life)
jam ca ra' dam' shacsebiban tij mu'	not a bit (it says) will he erase their names (on them)
Se'vebija Jen'si' ðeyacdye'.	Let's listen to God's Word. (From a hymn)

Note that the first phrase would be classed as benefactive: to their good, the second would be detrimental, and the third would be neutral. The -bi simply shows it is dealing with God's possession.

- b. The -bi causes the verb object to become indirect objects:

Jen' sánacsebi tij Normally the -csi suffix would be a direct object: "God wrote them." But here it means indirect: "God wrote for them their names."

Se'vebija Jen'si' ðeyacdye'. A direct object here would require a glottal on the -ja: Se'veja' Jen'si' ðeyacdye'. "Let's listen to God's Word." But since the -bi makes it a direct object the glottal is missing: Se'vebija Jen'si' ðeyacdye'. God is the indirect object, since He is masculine there is no glottal.

sáñebusin' tij	(He) writes our names (NOT: writes us)
chäyibutíca' tij yu	you pl. know my name (though the object is literally you pl. to me, here it's not you know <u>me</u> but you <u>know</u> my <u>name</u> .)
Ji'tyebusin' piñidyé' <u>ava</u> ' tsun.	He causes to take medicine for us our children. (he gives medicine our children)

NOTE: When the -bi is suffixed following a vowel and preceding the 3rd person masc. -te or we incl. -ja it usually but not always changes in form to -p:

se'vebija would more commonly be: se'vepja	
Otejjepete señorsi' jedye' yu.	I regretted (the loss of) the Señor's things (action referring to his things so <u>-bi</u> used, <u>-te</u> because he is the indirect object.

c. Suffixing the -bi:

Order: Of the suffixes taught to date the -bi is suffixed between the -c- "go" and the object indicator suffixes (except for the -csi which follows its regular order):

Jam ra' dam' čucbun aca' yu in. May they not even a little bit
go visit my house "on me".
(He was traveling and didn't want
any one "to go visit" "on" him
meaning to steal or damage.)
čocsecbi to go to visit their possession (for them or "on"
them)
(čocu plus -csi "them" plus -c- "go" plus -bi)

When the -bi occurs with the -ban the -bi occurs first in order:
čocbibajte to go to visit his possession "again"

As with the -ban suffix the -bi combines with the objects to suffix as units. In the above sentence the bi joins with -in object suffix 3rd. pers. to us excl., you, me, to form -bun: čucbun (The o of čocu changes to u because of vowel harmony caused by -in as explained in previous lessons.)

d. List of the combination -bi and object suffixes on the verb jebaqui "to eat" trans.

jibibut, (alt. jibibuti') you ate my ...
jibibun 3rd. per. ate our excl., my, your sg....
jibibutiča' you pl. ate my, you ate our
jibibusin' 3rd. per. ate our incl.
jibibunac 3rd. per. ate your pl. ...
jebebiye I ate your
jebebiyac I ate your pl., we ate your ...
jebebi' ate her ...
jebepete (alt. jebebite) ate his ...
jebacsebi(') ate their ...
jebacsebiča' we incl. ate their ...

Note that of the above combination -bi plus object forms the -bun, -bunac and -busin' forms are the same as the combination -ban "again, next" plus object forms (see lesson 16 pts.1)

Context resolves any ambiguity:

čucbusin' went to visit us "again" OR went to visit our
possession for (or "on") us

Watch for -bi so that you will begin to understand the Chimane usage of this suffix.

2. The -tin suffix:

a. The -tin is suffixed only with the you pl. subject on verbs with transitive meanings: It is commonly used in the you pl. command forms utilizing ra' (review lesson 4 pt.2) and the you pl. negative commands:

Se'vetiŋe' ra' Jen'si'	Listen (you'll listen) to God's
peyačdye' mi'in.	Word (you pl.).
Jam ra' yacchutiŋe' jo'mes	Don't (you pl.) leave God's
Jen'si' peyačdye' su'.	Word like that.

The -tin tends to give a softened command, so it is very common in preaching and exhorting.

- b. The -tin is also used in other "exhorting" situations where the ra' command form is not used, with the same meaning as above:

Jemoñe' Jen' dyijtutinte, mu'	It's necessary that you pl.
nash ñibe'jisin'.	think about God. He shows grace to us.
ḡeyacye' yu'tye' yu paj	I put my word so that you pl.
mi'in chiquetiñe'	listen to it.

- c. When used in declarative or interrogative sentences the meaning could be: "those of you to whom it applies," OR "some of you":

ḡJedye' dash me' jām'tiñe'	What do you pl. make arrows from?
ijme?	(those of you who make arrows).
chiyetinte iji'ma Dino Kempf	you pl. (those of you that do)
	know Dean Kempf
ḡJedye' dash me' chipjetiñe'?	What did you (his two sons, one shot arrow at him) shoot it for?

- d. Suffixing: The -tin is limited to: 1. Second person pl. (you pl.) subject, 2. Transitive meaning and 3. 3rd person sing. object: masc. -te (-tinte) and fem. -e' (-tiñe').

dyijtutinte	you pl. think about him, it m.
dyijtutiñe'	you pl. think about her, it f.

Order of suffixing: The -tin suffixes between the -bi "benefactive, detrimental" and the object suffixes:

Jemoñe' anicjebitinte	It's necessary (you pl.) believe
Jen'si' ḡeyacye'.	God's Word. (Since the -bi is suffixed the -te refers to God-believe God's possession).

3. The contrary to fact constructions:

- a. Simple contrary to fact statements are made by using juiiya' in the "if" clause and the ra' in the second conditional phrase:
- | | |
|------------------------------------|-----------------------------------|
| Jam tse'vun <u>juiiya'</u> mi, | If it hadn't been for your |
| jam <u>ra'</u> yu dam' quin' mitum | dead mother, I wouldn't even |
| bā'yi' yu. | a little bit live with you now. |
| | (Lit. Not mother-dead if your...) |
| Jam mu'in atsij <u>juiiya'</u> in, | If they (missionaries) hadn't |
| jam ra' mequi tsun chij | come we (excl.) wouldn't know |
| Jen'si' ḡeyacye'. | even a little God's Word. |

The -ya suffix (see lesson 8, pt. 4) may be substituted for the juiiya':

Jam mu'in atsijya' in, jam ra'.... If they hadn't come.....

The phrase order may be shifted with little change in meaning, i.e. the "if" phrase may follow:

Aty tsan' <u>ra'</u> cajñe' jeñej	Already it would have passed (the
fer dam'dye so'mete <u>juiiya'</u>	pole) if they had given the canoe
in mu' covamba.	a little more (power).

- b. The jiquej past tense may be used in one or both phrases to emphasize the fact that what could have been is now impossible, especially in regard to time:

Ochoya' juijva' sacti jiquej in. If they had left at 8 o'clock
tupuj ra' venjoij jiquej in. (they didn't) they would (alcan-
zaría) have arrived today.

- c. The little ra' is important, watch what happens when it occurs in the juijva' clause:

"Mi ra' yocsi' ðen jāque' "If you take another woman", I
juijva' jete yu, "Yu ra' told him, "I'll also take another
chime' yoctyi' jācte son'. man."

Note the ra' in the juijva' clause makes it future instead of contrary to fact.

4. The particles a, vu', tyu', ca' and ða are used in different combinations in various contrary to fact and related constructions.

- a. a vu' tyu' ca' can best be translated: "I wish", often stating an impossible wish:

"A vu' tyu' ca' yu me' yu rāj "I wish I like that (like ones
chij yu," yi yu ðojtyi' ðan who preached) I knew every-
yu. thing (about God's Word)," I said
in my heart.

A vu' tyu' ca' muntiyi' yirity I wish a (one) man would come and
atsij ñibe'jin yu. help (favor) me.

A vu' tyu' ca' Jen' yi rājtum I wish God (would) do (so) all
vaj cāts muntiyi' tsun together we people united
yiri'ya' anictyity Jen'. were believers (in) God.

- b. me' vu' ca' is often best translated: "I hope" (though it overlaps with the idea of "I wish" also)

Me' vu' ca' jām' mayedye' I hope it's a nice day
nojno mayedye'. tomorrow (wants to fly home).

Me' vu' ca' jām' chija' I hope we incl. will know well
Jen'si' ðeyacyem' tupuj God's Word so we'll be able to
vorjeyacseja' yoctyi' muntiyi' preach to other people.
in.

Me' vu' ca' ðya' muntiyi' I hope (wish) the people believe
in anicyi miche' in Jen'. on you, God.

A noun may be substituted for the me':

Jen' vu' ca' yi ca' ñibun I hope (trust that) God will make
Haroldo. Harold return. (lit. God I hope
does returns Harold.)

- c. a vu' ða is often used in a "would" clause. It is usually best translated simply "would have" (note the aspirated ða contrasting with the ca' of the other formations):

Jefej me' bujtaðanya' If he had left his (own) motor
a vu' ða mu'che' baquits running it would have passed
tsolj, a vu' ða rāj over him, it would have cut his
fetsecjajibuti ñuctyi'. veins (or tendons) "on him".

(suffix -jajiti taught in lesson 22)

Jam atsiq doctor juijya'
a vu' ča sāñi yu.
 Dār a vu' ča ñibe' yu,
 jam qui tyi ñuin' ava'
 yu queveyacseban sācsedye'.

If the doctor hadn't come I would
 have died. Greatly I would have
 suffered so no one today
 (would) look for food for my
 children.

- d. The a vuty (vuty is a contraction of vu' plus tyu') can be considered a combination of the meanings: "would have" and "almost", "nearly", the ra' often occurs in the phrase also:

Čui' me'tye' ñen yu, a vuty
 ñac ra' ji'tsun yu jo'chaij
 yu, a vuty ñibe' cavi.

I myself incited my wife, I
 would have been (or nearly got)
 hit, (she'd) have hit me, I'd have
 fallen, I'd have (almost)
 suffered. (In joking.)

Note the first a vuty modifies 3 verbs: ñac, ji'tsun and jo'chaij, the ra' modifies the whole clause. In actual usage the a vuty and a vu' ča are nearly interchangeable: The above could read:

Čui' me'tye' ñen yu, a vu' ča ñac ra'...

The above gives the basic usages of the contrary to fact constructions. Memorize these phrases and others so they will be natural rather than trying to construct them in your mind. You will find contractions and variations with little change in meaning. For example the second sentence above could also be said:

Jam vuc me' juijya' doctor, If the doctor wouldn't like
 a vu' ča sāñi yu. that have (come) I would have died.
 The vuc is a contraction of vu' ča, here it occurred in both clauses
 (a vu' ča doesn't normally follow jam).
 Also faraj vu' ca' can be substituted for a vu' tyu' ca':
 ...faraj vu' ca' mu'ya' dai'tyi' I wish there had been many
 tsun of us.

5. The -c "impersonal" suffix:

- a. The -c is used to express such concepts as: "it's hard...", "it's good...", "it's necessary...." etc.

Carij an quevac fojfe.

It's hard to look for (hunt)
 those peridices (birds).

Jām' jebac qij jebacdye'.

This animal is good to eat.

jām' ra' sapjeyac shan.

It would be good to tie up
 the leaves. OR: One must tie up
 the leaves. OR the leaves must be
 tied up well.

Carij quic jedye', aty vāshi
 aty jam cari jōja'.

It's hard to plant things,
 when it bears fruit, (we
 don't find it hard (to eat them)).

- b. The -c "impersonal" is also used in what would be considered passive

situations. At times it means "-able" (drinkable etc.):

Jam adac tyeac ojñi?

Wouldn't (this) water be drinkable?

Ùve fe'tsive jãcac shibo.

By here, by the trail chontas
are taken out.

Parej aty qui jatui' in

Some "mesquinan" (their mangas)

eqdac qui nam' ñibe'yi in.

but if they're asked they
give them.

dadam' momo' fácoij jéyac

even more they get angry (when)

in, mijam anicyi juji in.

they're told (the Gospel) they
don't believe, accept.

Note that jéyaqui plus -c: jéyac "to be told" is the same in form as
jéyaqui plus -yac: jéyac I tell you pl., we tell you.

- c. The -c "impersonal" is formed simply by dropping the final i of the
-aqui, -qui stem:

jebaqui

jebac

to be eaten

Other verbs suffix the -c directly to the stem:

tyeij, tyeja' to drink

jām' tyeac it's good to drink

6. The verb yu'taqui "to put, place" is used also as a helper verb and as
compound verbs:

ji'cātsyu'tacsi muntiyi' in he judges people (from hymn)

(ji'cāts "to be the same", yu'tacsi "put them")

Study the more complete meanings of yu'taqui given in the dictionary.

7. Numbers:

yirity -s	one
yiri'	one time
pārā'	two
chibin	three
vajpedye'	four
čanam'	five

jābān	four
yāvātidiye'	seven
quēncān	eight
araj tac	nine
yiri' tac	ten

yiri' tac yiris jiyi'.....11
yiri' tac pārā' jiyi'.....12
pārā' qui' tac.....20
pārā' qui' tac yiris jiyi'.....21
chibin qui' tac pārā' jiyi'.....32
araj tac qui' tac araj tac jiyi' ??
yiri' cien.....100
pārā' qui' cien....200
yiri' mir (mil)....1,000
pārā' qui' mir.....2,000

Note: The glottal on the jiyi' drops with a masc. subject, the -s remains on
the yiris:

yiri' tac yiris jiyi son' 21 men

postpositions go on the jiyi':

Lucas pārā' qui tac yiris jiyi'čan

In Luke 12

VOCABULARY:

vāmi to marry	vaj cāts all together, all alike
vāmedye' (f) marriage	ñibe' cave' (cavi) to suffer, ñibe'
jinac (f) stream, arroyo	caveja' we incl. suffer
āequi' adv. some, a bit	paqui (pajquiqui, pajique' with
ji'vāmaqui to cause to marry	-c- "go") to hit, chop, chop down
shāqui shāja' C to erase, rub	quijaij (alt. tyijaij) quijatuqui
on, polish	trans. form to sting, "mesquinar",
dyijjeyauqui to remember,	not give to
think of	quiqui quija' to plant (trans.)
bujjeyauqui trans. to run engine	ji'tsoqui (-oja) to hit (in shooting
bujtaqui to start engine,	etc.) knock down, crash (plane)
have it running	vorjeyauqui to greet, address, preach
bāchona (f) deer, mule deer	vorotaqui to preach to
yu'taqui to put, place refl.,	fetsecjeyauqui to break, snap rope become
become, etc.	chañej (m,f) dry
ji'cātsyu'taqui to make even,	ñutyi' (m) vein, tendon
make come out the same,	mijam no, not even
to judge	carij difficult, hard
tsoqui, tsoque', tsoča'	adac as if, so (you) don't...! so (you)
(tsoij with -c- "go") to be	did...! acaso, etc. , used in
able to touch bottom (of	questioning: ¿Mo'ya' adac yovi'?
river water, etc.)	Are there fishhooks?
cāts 1. equal, same, 2. to hit	tiyacchuqui C -chuja trans. to begin
are'nej -reyejā' to be	(see dialogue: tiyacchute "begin
hurting, sick	(rice)"
tupuj (m,f) enough, alcanzar,	me'taqui to mistreat, incite, do like
to be able to	that to

EXERCISES:

Memorize the phrases and sentences given as examples in the grammar notes. Translate to English.

1. Jen' ñutyin tsun jūjibun cōdaedye' tsun.
2. Jen' anic chāyibusin' dyijyedye' tsun.
3. Jen' nash ñibe' jisín' vayacjibusin' juchaj tsun.
4. Jemoñe' ñeyepja Jen'si' sanaedye' tsun.
5. Jam ča'joja' juijya' tsun jiquej, a vu' ča dam'dye chija' jiquej.
6. Jam ji'chāyitiya' yu oij paper sanaedye', a ra' jam chij yu.
7. Me' vu' ca' jam añei' nojno, anic a'chiyi' majmi.
8. A vu' tyu' ca' quin' me' tsun rājtumdye se'veja' Jen'si' ñeyacdye.
9. Itšij juijya' miqity covamba, a vu' ča tomi aya' mu'.
10. Jemoñe' jūjetinte Jen' anicjebitinte ñeyacdye'.
11. Mi'in ra' anicjetife' Jen'si' ñeyacdye', jam qui tšijčandyety mi'in.
12. Paj tsan' jēyac miqui'muntyi' in, jam dam' se'vaqui in.
13. A nash are'rei' yu, mi ra' jibuti' aya' yu.
14. Yu nash tšāučan tyeij ñiqui yu, dyijjepte Jorgety covamba yu.
15. Tsun nash sisbite aca' mu', rāj cavepte tsun.
16. Jam ya'ieyqui' piñidyē' juijya' mi, a vu' ča sāñi yu.
17. Jam are'reij juijya' yu, aty ra' ijañ quijoiñ yu.
18. Jambī' ra' saeti mi'in, mu' ca napo' ma'je' čucbinac aca' mi'in.
19. Shush juijya' mo'ya' ta'dyity'can, busjetife' ra' jām'.
20. Čačə puyuru juijya' yu, bāchona ra' ijañ yu.

Add the suffixes in the correct order and then translate to English. (the -c- refers to the "go" suffix):

1. Yu ra' (ôôqui) -ban, -c-, -bi, -te
2. Jemoñe' (anicjeyaqui) -te, -bi, -tin, Jen'si' ðeyacdye' mi'in.
3. Jam ra' (ôôqui) -bi, -c-, -tiça', aca' mi'in.
4. Mi ra' (jéyaqui) -ti', -bi, ava' yu.
5. Yu ra' (farajjeyaqui) -c-, -bi, -ban, -e'

LESSON TWENTY ONE

DIALOGUE:

Atsij ca mu' napo' carijtaquity ca quevacsi.

"Carijtaqui ra' mi'in, yu ra' ya'ityeyac jām'," yi nashu'.

¿Jedye' ra' carijtaadye' mu'?

Tsun ca ra' ji'veñeyebajte son, judyeya' shíbo'.

¿Juñucsi'che' ya'itye' mayedye'?

Ya'ityin tsun ca ra' yiri' cien çanam' qui' tac jiyi peso momo'.

Jam jām' ya'itye' mayedye', fer tsun no'bi ji'veñe' son.

"Dār to'oty mi'in jam chíj carijtaqui mi'in," yi nash mu' napo'.

"Tsun jam chíj carijtaqui çáçaij na jam jām' ya'itye' mayedye' mi," jéte tsun.

"Çáçaij na mi jam jām' ya'itye' mayedye', me' me' qui jam jújeyac tsun," jéte nash tsun.

A national has come, he says he's looking for workers.

"Work (for me) I'll pay you pl. well," he said.

What work does he have?

We will (he says) carry out for him "next" poles and chonta.

How much does he pay a day?

He'll pay us excl. only 150 pesos.

He's not paying well (the day) we excl. get real tired carrying poles.

"You're very lazy, you pl. don't know how to work," said the National.

"We don't know how to work because you don't pay well the day," we told him.

Because you don't pay well the day therefore we don't accept you," we told him.

GRAMMAR:

1. The -taqui suffix:

- A. In lesson 19 pts. 2 and 3 the -taqui verbs were introduced. The -taqui (this is a different suffix from the -fauqi) also occurs as a regular suffix:

Mu' na pururu doijrojtaki aty	He noticed his (own) gun, it was
rāj tsacjise in.	all broken
pactaki	to plant (house poles etc.)

B. Suffixing:

1. The -taqui can usually be suffixed directly to the root of Cl.A verbs. On some verbs this causes a shift in the meaning (review lesson 19 pt. 2 c):

sei'jeyaki	to cut
sei'taki	to operate (not on abdomen)
ruijeyaki	to correct, make "straight"
ruijtaki	to go straight (there)
pacjeyaki	to hit, strike
pactaki	to plant (house poles etc.)

The dictionary will show the variations in meanings.

NOTE: Review lesson 19 pt. 2, a and b for the pattern of suffixing following -taqui.

2. On some cl. A verbs the -taqui is suffixed directly to the root with little change in meaning from the regular -je- form of the verb:

(tojeyaki) - tojin tsun	they (will) shoot us
(tojtaki) - tojtin tsun	they (will) shoot us

The above both occurred in the same context in text.

Tšiu' are'yi chime'dye pachjisin'ya'. Wasps hurt also when they sting us incl.

ALSO with -taqui:

Tšiu are'yi chime'dye pachsin'ya. Wasps hurt also when they sting us incl.

2. The -tyetaki (-tye) formation:

- a. The -tyetaki (-tye) suffixed on transitive verbs usually shifts the meaning from a direct object focus to an indirect object:

dochje'	to bar, lock door
dochjetye'	to lock her out
jebete	to eat it m. (bread etc.)
jebetete	to eat with him (at his place)
jebetaci (or jebetetyetaci)	to eat with them
chui'	to take out, remove her, it f.
chutyete	to take it from him
cāhā'chucseja'	we incl. follow them
Jam cāhā'chutacseja'	Let's not follow (their example)
chime' tyeijtyi' muntiyi'	also (of) drinking men.
in.	
Yu se'vetaci Jen'si'	I heard God's Word from them.
βeyacdye'.	

Note that as with the -bi "benefactive, detrimental" suffix (review lesson 20 pt. 1 b) the -tyetaqui causes the verb objects to become indirect objects:

jācte to get him
jācteyete to get, buy (it) from him

As noted above the "indirect" meaning can take various forms, the context often clarifies the meaning:

Yu qui nash tapjetyete	So I took it (chain saw from
yu qui shucaqui	him then I sawed
ḡaquidyeyā' tājñetyeban'	with an axe we chopped it then
mo' son tsun	from the tree (the chain saw was
	stuck in the wood)
oudyityin tsun quereñha	he asked from us money
"Tyetyiti' ra' mi." yi.	"(Come) drink with me at my
	house" he said.
ḡoctacsi aca'	he went to visit at them (their
	house) (to sleep there).
Ijatyey yu.	I killed (it) game) with fem. (dog).
Ijatyete yu.	I killed (animal) with masc. (dog).

- b. The -tyetaqui (-tye) on intransitive verbs allows them to accept the object suffixes which become indirect objects:

venjoij	to arrive
ventaqui	to arrive at "own" possession
ventyete	to arrive where he is
vāsi	to defecate
vāstyete	to defecate on him (jaguar in myth)
yovityi	to fish with line
yovitaacsi	(we) fished them (ventón fish)
ya'ij to buy	ya'ityiti' you pay (to) me
ya'tyisin'	(he) pays (to) us incl.
Idiomatically: ya'itye' mayedye'...he pays.....a day	
tsicaij	to be ashamed
tsicataqui juij	he's ashamed of (his own) nose (myth)
tsicataacsi napo' in	I was embarrassed (in front) of the Nationals
ma'joij	(he) is happy
ma'jotaqui ava'	he's satisfied with his (own) child
ma'jotye' festa	he's happy with, likes the fiesta

- c. Suffixing: In many instances either the -tye or the -taqui part of the -tyetaqui is suffixed, though in some situations both are suffixed:

tyeij	tyeja'	tyetaqui	to drink with own (relative)
dochje'	dochjetye'		to bar (door) (against) her

BUT:

chuqui	to take out	chuja'	we take out
chutvetataqui ava'			to take from own child
(an alternate form is: chutaqui ava' to take from own child)			
SO: chutyetye' OR chutye' to take it from her			

d. Sample conjugation with variations of -tyetaqui on jācaqui:

jācaqui, jācetyetaqui	to get, buy it from own relative
jictyiti', jictyityiti'	you buy it from me
jictyin, jictyityin	3rd per. buy it from you, us excl.
jictyitiča', jictyityitiča'	you buy it from us etc.
jictyisin', jictyityisin'	3rd per. buys it from us incl.
jictyinac, jictyityinac	3rd per. buys it from you pl.
jācetye, jācetyetye	I buy it from you
jācetyeyac, jācetyetyeyac	I, we buy it from you
jācetye', jācetyetye'	buy it from her
jācetyete, jācetyetyete	buy it from him
jācetaosi('), jācetyetaosi(')	buy it from them
jācetačseja', jācetyetačseja'	we incl. buy it from them
jācetyeja('), jācetyetyeja(')	we incl. buy it from him, her
jācetyeča('), jācetyetyeča(')	we incl. go to buy it from her, him

Either form is correct. Also note the effect of the vowel harmony.

- e. Order: The -tyetaqui (-tye) comes in order between the -c "go" and the -bi "benefactive, detrimental".:

čogtaosi to go to visit at their house
che'jityibusin' raises it for us (our possession)

3. The -taqui II "leave behind" suffix:

- a. The -taqui II suffix indicates that the actor left after doing the action, abandoned the object of the action, or did the action and left:

Mo' ŋen titso'jeyactaqui ava' mo'.	The woman hung up (in hammock) her daughter (and left).
Che've tyeij tsun cavetaque' yu bā'yedye' San Borja.	We went up (in plane) I saw the town of San Borja (before flying on).
Nārārāc ca tyeij in farajjeyactaqui ijme in.	Running (ono.) dizque they went, they left behind their (own) arrows.
Dārā'čān nash farajjitaquin yu in. Doijrojetacte ca shuj.	They left me behind in the jungle. He looked behind at him and ran away.
Mu'čān aca'čān vecjetacte pururu.	Inside the house he hung up the gun (and left).
Pam'dye ino'čāndye mu'in sacyetačān in.	Early, sometime before they got up (and left).

(-taqui II plus -ban follows the pattern for -qui plus -ban, sacyetaqui plus -ban becomes sacyetačān)

Me' dārāyetaqui mu'čān tsun
me'dye atsijban tsun.
cashtaqui' aca' tsun

Like that we hunted (and left)
there then we came back.
Our house was swept downriver
(bank caved in).
we incl. hunted there.

dārāyetača' mu'čān tsun

Some verbs have specialized meanings and forms, these will be listed in the dictionary:

Yirisčan ca mayedye'	One day his wife gave birth "behind"
bastaqui ca þen mu'.	him (while he was gone).

Note that the subject of bastaqui (basdyi' "give" birth" plus-taqui II) is the person who is gone so bastaqui does not carry a glottal here.

Jam tacya' bu'yi in chať qui ca	He didn't stay there so then his
þantaqui' ca ava'.	son grew up behind him (with him gone).

On "þantaqui" the subject is the active parent, here the mother "þantaqui" the child: But: þantaqui ava' mother left (or died) child grew up with the father

The in plural in the phrase above is idiomatic, memorize the phrase as it is.

b. Suffixing:

On intransitive verbs the -taqui II is suffixed regularly to the stem (with a final glottal with fem. subjects):

dārāyeja'	dārāyetaqui	hunted before leaving
sacyi	sacyetaqui	got up and left
jāsi'	jāsja'	jāstaqui' she made chicha before leaving

On transitive verbs the -taqui II is suffixed regularly following the pattern for -ja':

cavaqui	caveja	cavetaque'	cavacsetaqui	etc.
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Example of conjugation on farajjeyaqi "to put, leave" with -taqui II (which varies radically from -taqui suffixing):

farajjeyactaqui	to put and abandon (own possession)
farajjitaacti'	you abandon me
farajjitaquin	3rd per. abandons us incl. me, you sg.
farajjitaactiça'	you abandon me, us
farajjitacsin'	3rd per. abandons us incl.
farajjitaquinac	3rd per. abandons you pl.
farajjetacye	you sg. abandon me
farajjetacyac	I, we abandon you
farajjetaque'	abandon her, it f.
farajjetaacte	abandon him, it m.
farajjeyacsetaqui(')	abandon them
farajjetaça	we incl. abandon him, it m.
farajjtaça'	we incl. abandon them

c. On some intransitive verbs the meaning can vary from the central meaning of "do it and leave". On these the meaning is similar to the -tyetaqui meaning of indirect object (though it is not technically this as the verbs thus suffixed remain intransitive and don't accept an object). The context will generally indicate which meaning is in focus:

þen shu'ayetaqui in	they stole girls and left
BUT: focoyetaqui	the oranges (he had bought) rotted

co'shayetaqui saja
mu' rā'etaqui jāijnāty

his mosquito net burned "on him"
his money finished (and left him
without any)

4. The -joi suffix:

- A. The -joi (-joi' f. shuj.) can usually be translated "become", "got like that", etc. It emphasizes the idea that it "happened" without outside influence, this doesn't rule out a cause of action but the emphasis is that it "became". Time is often involved in the meaning. In Spanish we'd say: "de por sí":

jām'yejoi' pista	the pista became good (dried up etc.)
las siete tojmajejoi'	at seven it became dark
jayejoi' cuaderno	the notebooks became lacking (ran out)
ñibe'joi	(the prodigal son) became poor
ñui'dye ca jājām'	(by) herself dizque slowly "got good"
jām'joi'	(got over being angry)
fon'joi	(the trailer) came unhooked
fetsecjoi' fa'	the bark (rope) (rots and) breaks
poi'joi'	it f. dissolves (because of the meaning the -joi is an integral part of the verb)
čoshjobajsha'	we just go to sleep (one gets drunk and falls asleep where he is)

- B. On some verbs the concept communicated is one of growth, advancement or the opposite:

dam' chijjoi' tsun	we advanced in knowing (we learned)
pa' qui jam yaquinjoban mu'	so he doesn't just forget (what he knew)
dār yejoi' nanaty	the boy got big
peyaqui... anic ruijyejoi'	he's speaking better (Chimane) he's become (growing in) correct talking

Note the loss of -ij (-i') when a suffix is added to -joi.

- C. On Cl. A verbs the -joi is suffixed either: 1. directly to the root, OR 2. following the -yi intransitive marker (lesson 9 pt. 2) usually with little change in meaning: The regular change of i to e occurs following -yi.:

ñibe'joi or ñibe'yejoi	he became poor
chijjoi or chijyejoi	(they) came to know

The yi "to say, do" verb can be suffixed by -joi:

dār yejoi	he became, grew large
yiris yejoi	it became one (only one left)

D. Action away from the speaker:

1. The -joi can also show action or movement away from the speaker or subject or his home.

venjoi	he arrived (going away from his home)
Carlos Aguada mu'tum yu tajyejoi	With Carlos Aguada we went
tsun mu'čan venjoi	(away) in there we arrived

- E. Action towards the speaker or subject or his home is shown by **-chuij** (the counterpart of **-joij**):

venchuij he arrived (on his return)
 ſhei'ya' yechuban he came close (on his return)

Note the loss of **-ij** when a suffix is added to it.

5. The movement formation is constituted by reduplicating the first syllable of the verb and suffixing **-joij** or **-chuij** depending on the direction of movement. The formation shows that the action was done as the subject went along; walked, traveled, flew etc.

se'vaqui fetsfetsyechuij	he heard (someone) coming cutting (rozando) as he came
Vavatechuban mu' Rene.	René returned (walked home from church) crying
Mu'ſan ca chichi'bacjoij ca in.	In there they shot (arrows) as they went.
Vecdye ca momo' ji'jimaque' ca sese'vacjoban ca.	(the radio) was hung (over his shoulder) he caused it to play, he said, he was listening (as he walked).
ſeſeyacchuban in atsiſban	they returned talking (as they came)
fucfucyejoij mu' ſtsiquij	the jaguar charged roaring

NOTE: On Cl. A verbs the movement **-joij** or **-chuij** suffixed following the **-yi** intransitive:

fucfucyejoij it came roaring

The movement formation can also carry a figurative meaning:

tsatsa'ejoij ca mu'dye ſhajbe	the giant armadillo wake up slowly (lit. went waking up)
vāvāmiſjoijtyi' in juſhaij	those who commit adultery (go along marrying) sin much
nash dai' in	
ſhushupqueſjoij' ſan	feathers were coming out (sprouting) (on the man turned into a bird)

Note that none of these three were literally done "on the way" but carry the idea of continuing or growing action.

Affixing:

The **-joij** or **-chuij** is suffixed between the stem and the **-ban** (the only suffix with which we have found it to occur at present.) For all further suffixing the final **-ij** (or **-i'**) is dropped:

sese'vacjoban

Note that the syllable final glottal or **j** is not reduplicated with the first syllable:

se'vaqui	sese'vacjoij	went hearing
dyiſyi	dvidyijjoij	(we're) learning (growing) in knowledge

6. The **-joij** can be suffixed following the **-yi** intransitive marker (see pt. 4 C above) or the **yi** verb.
- a. This can mean became etc. as indicated above:
- | | |
|---------------|-----------------------------------------------------|
| ſibe'yejoij | he became poor |
| chubur'yejoij | (jaguar was shot) he just lay (fell) on his stomach |

- b. It can be connected to the "action away" meaning:
 moch yejoi' she went (was getting) far away
 chaf nojno tajyejoj in the next day they went and poked (the pigs
 juchumyejoj ca in to chase them out of the cave)

- c. Often the "action away" becomes figurative, it might be translated:
 "they went at it". This form always acts as intransitive even when
 an object is stated:

chipyejoj ca in quéquev' they went shooting (were shooting)
 quéquev' birds
 yirity momo' tojyejoj he went and shot once (we heard him from a
 distance)

On these last two it seems that the intransitive is in focus, "they
 just shot".

focyejoj qui sijta' so we went at breaking off willows
 (to put under tractor's wheels)
 yiri'ya' yejoi' chapqui tsun altogether we f. went at swimming
 Mu'ya' shauejoj mumujñi There the pigs were squealing, they
 chuti in. were fighting

- d. These forms can be ambiguous, context defines the meaning:

focyejoj qui sijta' tsun so we went to breaking off willows
 focyejoj pururu the gun got broken (or just broke)
 sipyejoj' we f. went at whipping (him)
 sipyejoj tsun we got (became) whipped

VOCABULARY:

basdyi' to give birth	fe'tsaqui Cl. B form rozar
bastaqui to be absent when wife, child gives birth	fucyi to roar (jaguar)
bujyi intrans. to run, engine etc. runs	jāijnāty -s (alt. jāijnaty) red idiom. 100 peso bill, money
chgi'ya' close, to be close	jiquin, jicti' etc. v. harm. form of jācaqui
bujtaqui to run, drive, cause to run: engine, motor	jājām' carefully, slowly, systematically
chubur'jeyaqui to lie, fall on stomach be upside down, canoe etc.	ji'jimaqui D -acja to cause to sing
chuqui C chuja' chui' 1. to fight, beat up on 2. to remove, take out (see dic.)	jibij (f) (alt. jubij) things, bedding, pack
dochjeyaqui to bar (door etc.)	ji'venaqui B -nja to carry, transport
doi'rojeyaqui to look, glance at	ma'jotaqui to be satisfied with
doi'rojtaqui to notice, see	me' me' qui me' that's why
farajtaqui to bewitch, embrujar	moche' high, up high, flies high; greatly
fon'jeyaqui 1. to remove from 2. out of joint, dislocated 3. come apart, unhooked	pañi, panja', pan'dye' to grow
fetsjeyaqui to cut with machete, rozar	panaqui to raise child with spouse absent
toco'jeyaqui to touch, feel	poi'joj (-i') to dissolve
tajnaqui to chop with ax, machete	tacya' to stay, remain
ruij straight, honest, correct	tajyi to go (there)
	tsacjeyaqui to pull out, knock down, blow over, take down

ruijjeaqui to correct, straighten
 go straight
 ruijtaqui to go direct
 rā'etaqui to finish off
 sei'jeyaqui to cut, slice
 sei'taqui to operate, (not on
 abdomen)
 sāntaqui to lose relative in death
 shiva'vaij to bubble up, from animal
 swimming underwater etc.
 shaujeaqui to yell, scream
 shucaqui D shueja to saw (wood)
 shoodye' (f) chicha, drink
 tšoj, tšōja' to land (plane, bird)

tšōtaqui to come upon, visit
 (i.e. angel)
 tsāqui' dangerous
 tšiu' (m) wasp
 vanchuqui to open, (kettle, house)
 vanchutaqui to let out
 vāti -teja' to cry
 vecjeaqui to hook, hang up, to
 bar, lock (with padlock)
 veodye hung up
 ya'itaqui to buy from
 yejcoij to advance (spiritually),
 grow, get better, worse

EXERCISES:

Memorize the phrases (any with two or more words) given as examples in the Grammar Notes.

Translate to English:

1. "Tyetyiti' ra' mi," yi, "Mo'ya' shoodye'," yi mu' jin yu.
2. Quivij ca tšōtaci anjer.
3. Venjoij mu' aca'ān vecjeaotaqui jubij mu' quivij joban mu'.
4. Aty ōhe'ya' doijsrotye' tsan' mo' son aty jam jun' jiyi mu'.
5. Cashti mu'in jam nash bujtaqui motor, anic tsāqui' me'.
6. Jemoñe' ra' odyetacseja' quereña, jam qui me' jo'mes arco.
7. Jam jān' tyetacseja' are'āa shu'queja' judyeya' juna' ōui' ōoshjobajsha' majmiya' juijya'.
8. Ji'chāyīn tsun señor Haroro, anic ōui'dye dyidyijjoij tsun.
9. Mu' nash ma'je' se've' peyacye' paj qui jam yaquinjoban mu'.
10. Vāvāmiyoja'tyi' tsun juijya' anic dār juchaj mo'.
11. Cavinyi tyei mu' jejebacjoij majmiya'.
12. Quichān yejoij tsun atsijsban qui tsun.
13. Anio fāoij in chuti in taptiti in, jam jān' jo'mes, chātide'.
14. Judac atsijs mu' shu'aijtyi' muntiyi' chutyetaci radio mu'in.
15. Dai' ji'venaqui tratorche' aty dam' yejoij jedye' mo'ya'.
16. Yu ra' vanchutaci coohij yu anic dāqui in.
17. Jāmbi' ca' basdyi' ōen mu'?
18. Tsun nash farajjeaocetaqui dārā'ān ōācāij na cavinyi nash tsun.
19. Nāban tsun cavetaque' bā'yedye' judyeya' moche' qui jicāij tsun.
20. A to' o ca' jeñej dārā'ān mu' bastaqui nashu' ōen mu'.

A to' o ca' "already she" ōa' not interrogative here

Conjugate the verb with the suffix given and then translate to English.

1. Mu' ra' (sei'taqui -te).
2. Yu nash (ruijtaqui -e) mayedye'che' sāñiya' ra' yu.
3. Tšiu' nash (pachtaqui -in) yu.
4. Mu' nash (jebetaqui -sin') tsun.

5. Mu' nash (codyetaqui -in) yu.
6. Yu nash (jāctyetaqui -te) napo'.
7. Mo' nash (jāctyetaqui -sin') tsun
8. Tsun (dochjeyetaqui -e') chui'dye'.
9. Tsun (dochjeyetaqui -e') chui'dye'.
10. Yu nash (tsicataqui -csi) napo' in.
11. Yu ra' (ya'itaqui -te) mu' muntiyi'.
12. Mo' (ya'itaqui -sin') vára.
13. Mu' (ma'jotaqui -te) pururu.
14. Mu' (titso'jeyactaqui -te) arosh.
15. Mo' (doi'rojeyactaqui -te) itsiqui.
16. Mu' (doi'rojeyactaqui -e') mo' ñen.
17. Yu nash (vecjeyactaqui -e') chui'dye'.
18. Mu' (tasjetaqui -sin') shush tsun.
19. Yu (cavetaqui -te) mu' muntiyi'.
20. Mu' ma'je' (tojtaqui -in) tsun.

LESSON TWENTY TWO

DIALOGUE:

- | | |
|---------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|
| ¿A ca' escueraij mi chime'dye? | Now are you teaching school also? |
| A tyu' nashu' yu'tyin yu in paj
ji'chiyacsiij miqui'muntiyi' in. | Already (yes) they put me so I'll
teach the little ones. |
| ¿Juñuosi' ca' ji'chiyacsi mi
miqui'muntiyi' in? | How many little ones are
you teaching? |
| Dai' momo' jeñej pārā' qui tac
vajpedye' jiyi' mu'ya' in. | Many, twenty four of them. |
| ¿Jedye' ji'chiyacsi mi? | What are you teaching them? |
| Jedye' ñui' ji'chāyitidyē', paraj
aty chij ñeye' paper in, paraj
jambi' dam' chij in. | Whatever (different) studies,
some already know how to read,
some don't know a bit. |
| ¿Taca' mi ji'chāyiti chime'dye? | Are you still studying also? |
| Taca', jam jun' farajje' paper tsun,
vejcoij ra' ji'chāyiti rāñān tsun | Still (yes) we can't leave
paper (stop studying) we're
still advancing, studying always. |

GRAMMAR:

1. The -ejcoij, -ejchuij ending also shows movement similar to the formation taught in lesson 21, pt. 5:

paj tsan' motor bujquejcoij	even if a motor came running (as it comes)
dam' yejcoij diyijyejcoij	a little more we advance, we think (learn) as we go

- a. Note that it can carry the figurative meaning also as explained in lesson 21, pt. 5.

- b. The -ejcoij commonly occurs on the me' "like that" particle:

Chat me'quejcoij tsun, me'quejcoij	Then we kept doing like that
tsun, chājām' venjoij tsun.	(flying) doing like that (as we went) finally we arrived.
Me'quejcoij anic a'chis mayedye'.	Like that it continued truly a bad (weather) day.

- c. The -ejcoij shows action away from speaker or subject (or his home), -ejchuij shows action towards:

Chat me' qui me'quejchubun tsun	Then like that we continued all
pai' dyādyāquejchubun mu'dye.	along we stopped as we went along (on the way back).

- d. The above shows that the first syllable can be reduplicated as explained in lesson 21, pt. 5.

fucfucyejoij (as in lesson 21)	he charged roaring
ALSO: fucfucquejcoij	he charged roaring

- e. The -ejcoij, -ejchuij can also communicate intermittent action, "did the action and went on, did the action and went on" etc. This is demonstrated by the sentence in c. above:

dyādyāquejchubun	we stopped (on the way) then went on, stopped again, went on etc.
Roi'roi'yejcoij in.	(The raccoons) jumped as they came, (jumped, came farther, jumped again).

- f. It can carry the idea of "advancing, growing worse, better" etc. as it goes along.

Me'quejcoij tsun are'yi tsun.	Like that we (walked) it hurt (got worse) as we went.
meijquejcoij βeyacdye' jāque' cai' yu	more and more words (in Spanish) I take (I learn more Spanish)

g. Suffixing:

When -ejcoij, -ejchuij is suffixed following a consonant the form is -quejcoij, -quejchuij; when following a vowel, such as following the -yi intransitive marker the form is -ejcoij, -ejchuij (with i changing to e):

me	me'quejcoij	fucyi	fucfucyejcoij
dyāqui	dyāquejcoij	fuc	fucfucquescoij

It is irregular on the verb βiqui:

mu've βiquejcoij čocsequi there he went running, went to see
them

NOTE: The final i is removed for further suffixing.

- h. The verb yejcoij is the verb yi "to say, do" with the -ejcoij ending, it carries the idea of moving towards a goal, growing as one goes, or getting worse as it goes. It is used widely in spiritual vocabulary to mean: "to grow, progress (in the Lord)":

Jemoñe' yejcoja' tsun.

It's necessary that we grow
(in Him).

2. The -sh-, -ti "come" aspect is the counterpart of the -c- "go" aspect (review lesson 18, pt. 5 as the suffixing of the -sh- parallels -c- in order and other ways).

- A. The -sh-, -ti emphasizes coming from somewhere to do the action:

čocte	to go to visit him
čoshte	to come to visit him
farajecte	to go to put, leave him, it m.
farajeshte	to come to put, leave him, it m.

- B. As stated above the order and suffixing of the -sh- is the same as the -c-. however the -sh- is replaced by -ti in the following situations:
- a. Verbs with a "built in" -c- have the -c- (or -qui) change to -ti:

jadyiqui	to go and return etc.
jadyiti	to come and go back (right away)

- b. The -sh- "come" with the "own" suffix (review lesson 18, pt. 5,j) changes to -ti:

čojquiqui'	(she) went to visit (relative)
čojquiti'	(she) came to visit (relative)
cavajquiti	(he) came to see (relative)

But: With further suffixing i.e. -ban the -sh- is again used:

cavajquishan	(he) came to see relative again
čojquishan	(she) came to visit relative again

c. Following the -csi "them" object the -ti occurs:

cavacsequi	(he) goes to see them
cavacseti	(he) comes to see them
čosseti'	(she) comes to visit them
čossesha'	we incl. come to visit them

Note the irregular form -sse in this verb, the above form is preferred to the regular -cse them.

d. The -in object is usually preceded by a i, not -sh:

cavitin	he etc. comes to see me, you, us excl.
čútin (occasionally čúshin)	he etc. comes to visit me etc.

C. Further irregularities:

a. The -e' object with the -sh- "come" is -te' (not -she'):

čóte'	to come to visit her
cavete'	to <u>come</u> to see her (cp. with cavete to see him)

b. The -sh- "come" changes to an s preceding the we incl. object -sin' (following the normal Chimane phonemic pattern):

čússin'	3rd pers. comes to visit us incl.
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c. The combination: suffix -ban plus sin' has a j preceding the -sin':

cavishujsin'	came to see us "again"
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D. Example of conjugation:

a. cavaqui "to see" plus -sh- "come":

cavishti', cavishtyi'	you come to see me
cavishtíča', cavishtyíča'	you come to see me, us etc.
cavitin	3rd per. comes, sees me, you sg.,
we excl.	
cavissin'	3rd per. comes, sees us incl.
cavishnac	3rd per. comes, sees you pl.
caveshye	I come to see you
caveshyac	we, I come, see you etc.
caveshte	to come to see him, it m.
cavete'	to come to see her, it f.
cavacseti(')	to come to see them
cavesha'	we incl. come to see her, it f.
cavesha	we incl. come to see him, it m.
cavacssha'	we incl. come to see them

- b. Säcsi "to eat (trans.)" with intransitive command suffixes plus -sh- "come":

säcseti	to come to eat
Säcseshva.	Come to eat!
Säcseshvac. OR Säcsesham'.	Come to eat (you pl.)

Note : The above two forms are a part of the Chimane vocabulary but are rare in actual use. They are included here so you'll recognize them on any verb they might use.

- c. The verb cōdaqui "to ask for" with the transitive command forms plus -sh-:

cōdyeshva'	come to ask her
cōdyeshme	come to ask him
cōdyeshmac	come (you pl.) to ask him
cōdyeshvac, cōdyesham'	Come (you pl. to ask her
cōdyesha	we incl. (or Let's) come to ask him
cōdyesha'	we incl. (or let's) come to ask her

- d. βeyaqu "to talk" with -sh- "come" plus the combination -ban plus object suffixes:

βiyishun'	you came to talk to me, "again"
βiyishudyida'	you came to talk to me, us "again"
βiyishun	βeyeshajte
βiyishujsin'	βeyeshan'
βiyishunac	βeyacseshan(')
βeyeshadyeye	βeyacseshajsha'
βeyeshadyeyac	βeyajquishan(') ("own" form)

NOTE: In actual usage the -sh- occurs more often with -ban than without it.

- e. The command and we incl. forms plus the -sh- "come" plus the -ban suffix on the verb cōdaqui "to ask for":

cōdyeshada'	come, ask her for it again
cōdyeshadac	come, you pl. ask her for it again
cōdyeshajme	come, ask him again
cōdyeshajmac	come, you pl. ask him again
cōdacseshada	come, ask them again
cōdacseshadac	come, you pl. ask them again
cōdyeshajsha	we incl. (let's) come, ask him
cōdyeshajsha'	we incl. (let's) come, ask her
cōdacseshajsha'	we incl. (let's) come, ask them

f. The intransitive commands plus -sh- plus -ban on sācsi "to eat":

Sācseshada.	Come, eat again!
Sācseshadac. OR Sācseshajsham'.	Come you pl. eat again!
Sācseshajsha'.	We incl. (Let's) come to eat.

g. The dacaqui plus -sh- means "to reach, to come to" or "to find" in sense of "coming upon", all on the way back!

Qyo' dacacseshan tsun.	(Next) we came on a monkey.
Atsijban mu' ca'ñibun	He returned, came back (to
daquishun yu.	where I (was) he reached
	(found) me.

3. The -aque suffix is the counterpart of the -se suffix (review lesson 19, pt. 6).

- A. They both emphasize that the speaker did not see the action done, or was not present when it happened. The -se only occurs on transitive verbs, the -aque occurs on either transitive or intransitive verbs, but the resultant formations all act as intransitive with the -aque, object suffixes never occur with the -aque. Also the -aque usually indicates that the action was done by the subject himself (on intransitive verbs) or to his own possession on transitive verbs. As with the -s the action was done by the subject himself (on intransitive verbs) or to his own possession on transitive verbs. As with the -sit.

In summary the -aque shows: 1. action unseen by the speaker, 2. intransitive meaning and 3. done to himself or own possession (as interpreted by the speaker):

Daque' ca in mo'ya' sānaque	They found dizque there a dead (they
ca va'ava'a.	didn't see it die) fox.
Ayij avioñeta, aty mu' inoj	The plane came, already awhile before
tšóque.	he had landed (we didn't see it
	land)
Aty tšijtuque in, itši' ca	Already they had brought firewood,
pafera.	there were dizque no matches.
tšijčan dyācaque	(the rich man) stopped (arrived
	in hell
jun' chuc mu' nataque porojma	where (St. Paul) traveled long ago
	(we weren't there)
Ava' yu monaquety jiquej	My son who was lost already now
aty quin' venchuban.	has returned.
Ji'vorvetinte sanaquety muntiyi'	You pl. call a dead man (spiritism)
jam ruij jo'mes.	that's not good.

Note the last one refers to a dead man, not one we saw die as a recent relative. (Note use of -tin, lesson 20, pt. 2)

B. Suffixing:

- a. The -aque does not vary according to speaker, there is no glottal stop:

sānaque he, it m., she, it f. died (speaker didn't see it)

- b. The -aque is not suffixed with object suffixes, it only occurs with the -aqui, -qui form of transitive verbs (lesson 7, pt. 7). On these as well as most other verbs ending in i the i is deleted and -aque is suffixed:

farajjeyaqui	farajjeyacaque	he, she etc. left it (wasn't seen by speaker)
jebaqui	jebacaque	ate it (unseen)
moñi	monaque	was lost (unseen)
sāñi	sānaque	died (unseen)
shu'qui	shu'caque	got drunk (unseen)
dyijyi	dyijyaque	thought it up (long ago, we weren't there)
tuqui	tucaque	brought it (unseen)

NOTE: The ñ of moñi, sāñi (and other words with ñ) changes to n (as ñ cannot precede the vowel a)

- c. Verbs that add a -ye for suffixing drop the e and suffix -aque:

acaij, acayeja', acayaque made a house (unseen)
ya'ij, ya'iyaja', ya'iyaque bought it (unseen)

- d. On intransitive verbs that end in a vowel plus -ij and drop the -ij for suffixing -ja', when suffixing the -aque the -ij is dropped and -que is suffixed:

dyuij	to bathe	dyuque	bathed (unseen)
jiijcaij	to go	jiijcaque	went (unseen)
tšqij	to land	tšóque	landed (unseen)
japaojoiij	sick	japaojoque	sick (unseen)
tšijtuij	to bring wood	tšijtuque	brought firewood (unseen)

(see lesson 17, pt. 3 for -tuij, tšijtuij)

NOTE: The stress follows the Chimane pattern, however verbs that carried a written stress before suffixing -aque retain it:

dyáqui stopped, went to stay
dyácaque went to stay (unseen)
báni bānaque it flooded (we weren't there)

The one syllable verbs are suffixed according to the pattern shown in the dictionary and explained in the phonemic statement (p. 14, f):

chaij	to go down	chaja', chaque (chaqué)	went down (unseen)
chaij	to vomit	chája', cháque	vomited (unseen)

C. The -aque with other suffixes:

a. With -joi, -chuij, the ij is dropped and -que suffixed:

venchuij	venchuque	arrived (unseen)
tyum'joi	tyum'joque	(she) died (lit. extinguish)
		(speaker didn't see)

b. With the -ti reflexive the pattern is regular

tājjiti,	tājjitaque	they met each other (collided) unseen
cashti,	cashtaque	(house) swept down river (unseen)

c. The -aque with -ban "again" changes in form to -daque and the -ban is suffixed regularly as taught in lessons 15 and 16. (Compare the use of q of the -bada, -badac command forms as a memory help, see chart lesson 15, pt. 3):

nobi -ban -aque	nopjadaque	
Chaf yoctyi' na aty muve		Then the others had crossed again by
nopjadaque in.		the other way (we didn't see them
		cross but they were working)
ji'venaqui, -ban -aque	ji'venaçadaque	
jācaqui, -ban -aque	jācaçadaque	
Chājām' aty tas		Finally all he transported then. Finally
ji'venaçadaque u.		he got it all to the house then.
		(Speaker not see him working).
Aty yocsi' gravadora		Now another recorder the señor bought
ya'iyebadaque.		again (speakers not see him buy it.)
Mu'in Yoyocarej in		The Yuras came then (unseen).
atsijbadaque in.		

Review lesson 15 and 16 regarding the variations of the suffixing of -ban, they apply equally here, remembering however that -aque doesn't suffix with any object suffix or transitive formation.

d. The -aque with -o- "go" or -sh-, -ti "come" only occurs in the -aqui, -qui constructions:

dojquiqui	to go to visit a relative
dojquicaque	went to visit a relative (unseen)
cavajquiqui, cavajquicaque	went to see relative (unseen)
cavajquiti, cavajquitaque	came to see relative (unseen)
cavaqui, -qui "own", -sh- "come", -ban, -aque:	
cavajquishadaque	came to see relative (unseen) again

4. The ja- -ti formation:

- A. The ja- -ti emphasizes that the subject overpowers the object, the action is done without the consent of the object. It is limited to a third person subject acting on a 3rd person object, it is not used with either first or second person subject or object.

- a. It is commonly used in describing supernatural actions of God or mythological beings, whether they are helping or harming the object of the action:

jaso'miti ra' tsāqui'sis	(God) will give him a fearful thing (judge him)
Jen' jajicdyi mu' Saulo jafaijdyi paraJJajiti.	(God) took out (chose) Saul (jācaqui plus ja- -ti) called him, separated him.
Jen' jajiti Noe	God said to Noah
Jen' jañutyiti' chi've jijcai'	God helped her (so) she went to shallow (water) (nōtaqui plus ja- -ti)
jaji'chāyiti'	(the witch) taught her (ji'chiye' plus ja- -ti')
moch jañucdyi' menya'	(the jaguar) went to visit her at midnight (čōque' plus ja- -ti), it was far
TapJajiti' ca, "Cabutyum, yūsi'ya aca' mi, yi ca jajiti'.	(The jaguar) grabbed her, dizque, "Let's go to my house, you," he said to her.
mochdye ca janaijti tyi'mu	The wind saw him (super- naturally) from far away (naijtaqui plus ja- -ti)

- b. It emphasizes that the action is done by something or some one more powerful than or beyond the control of the object of the action. It may refer to a stronger person, it is commonly used in fights, or to refer to sickness etc.:

Tšiu' dacacsi tsun japa'chiti paraJ in.	We came upon wasps they bit some (of us) (Cl.B form of pachjeyaqi plus ja- -ti)
a vu' ca' rāj fetsecJajibuti ñuctyi' mu'	(the propeller) would have cut all his veins (fetsec "to cut" plus ja- -ti plus -bi "on him")
mo' me'Jajiti aroor jātsuti japacdodye'	alcohol "did it" to (ruined) him the sickness came, landed on him (he caught the disease (tšōij to land plus ja- -ti)

Chafa' mo'can tapjajiti'
aca'can jachuti'.

Jedye'dye are'jajiti shibo'

Jām' ca araj tsāfjajiti.

Then in there they grabbed her
in the house and beat her up.
(chuqui plus ja- -ti)

The palm log (fell but) didn't
hurt him at all (it had
power to do so).

(The arrow) really (well)
almost hit him (it had
power to hurt him)

- c. The ja- -ti is used in situations where the supposed victim
"turns the tables":

Čafeyaquí nashu', feryi'
nash ſen mu' čafjajiti
muijya' tšpij,
čhipan'jajiti nash
jo'noche'.

Arajmun jadotsiti in.

"Jam chíj mī," yi ca
jajiti.

Ove jįcai', mu' na
Seferino jajecauquiti.

He hit (his wife) she was strong (er)
and she hit him, he fell
(landed) down, she pulled on
his head (hair) (joking).

(The bato bird) almost pecked them.
(they were killing it).

"You don't know how," the fox
dizque said to (the jaguar) (a
jaguar is stronger but by his
intelligence the fox gets the
upper hand.)

(The jochi) ran over there but it
startled Seferino (the harmless
rodent scared him).

B. Suffixing:

- a. The ja- -ti is suffixed only on transitive verbs. On Cl. A verbs the
stem final -je is moved over to allow the ja- to be inserted, then
-ti follows the -je which changes to -ji because of vowel harmony:

tapjeyaquí, tapje-, tap je-, tapjajiti to grab....

- b. On other verbs the ja- is prefixed and the -ti is suffixed. It
suffixes in the same order as, and with the same changes and vowel
harmony as the -ti' object suffix (or the -ti reflexive) (see
lesson 6, pt. 3 and lesson 17, pt. 5).

so'maquí, so'me-	jaso'miti	to give
chuquí, chu-	jachuti	to get, beat up

- c. With the ja- -ti formation the object is shown to be feminine
by a glottal on the -ti. This is opposite of the reflexive -ti
which shows a fem. subject by a glottal on the ti:

mo' tštsjiti'	<u>She</u> cut herself
mu' tštsjiti	<u>he</u> cut himself

BUT:

Jen' jañutyiti'	God helped <u>her</u>
Jen' jañutyiti	God helped <u>him</u>

- d. The in plural is used with a plural object, again this is opposite of the other objects:

Mu'in so'mete in.	<u>They</u> gave it to him.
Mu' so'macsi.	He gave it to them.

BUT:

Mu' piyiyire jadotsiti in. The bato bird pecked them

- e. As stated above the -ti of ja- -ti accepts further suffixation with the same changes as the -ti reflexive (see lesson 17, pt. 5,B). Here too though there is the shift of glottal to object.

Example of ja- -ti plus -ban: (nôtaqui, jañutyiti plus -ban)

Jen' jañutyibun.	God helped him.
Jen' jañutyibun'.	God helped her.

tasjeyaqui, tasjajiti plus -bi (lesson 20, pt. 1):

Mishi tasjajibuti shush	The cat finished off his meat ("on" him).
mu'.	
Mishi tasjajibuti' shush	The cat finished off her meat ("on" her).
mo'.	

Note that the -bi (-bu) suffix causes the final glottal to react to the indirect object, i.e. the person, not the direct object, i.e. the meat. Review lesson 20, pt. 1,b.

NOTE: There is an alternate form of the -bi plus ja- -ti, the i may be dropped with no change of meaning:

tasjajibuti' OR tasjajibut can be tasjajibut

- f. The ja- -ti plus -tyetaqui (-tye) (lesson 21, pt. 2) retains the "indirect" meaning:

jáchuti (by force) took him out, beat him up (chuqui plus ja-
-ti)
with -tyetaqui (chuqui plus ja- -ti plus -tyetaqui):

jáchutyeti	took it from him (greater power)
jáchutyeti'	took it from her " " "

plus -ban:	jáchutyibun'	took it from her "again" (overpower)
	jáchutyibun	took it from him "then" "

- g. The resulting formation generally follows Chimane stress patterns. (Review phonemic statement p. 13, IX 2), the exceptions are when affixed to a verb with just one syllable between the ja- -ti which doesn't form a consonant cluster in the middle syllable:

tsoij jatsuti chuqui jachuti
 the jajiti (jéyaqui, je, jajiti) "said to him" doesn't
 follow this pattern. It retains the regular stress (jajiti)
 which doesn't need to be written.

- h. The verb ijaqui (alt. ujaqui) is irregular with the ja- -ti:
 The first vowel is replaced by a glottal:
 ja'jiti (sickness, or more powerful force) killed him

NOTE: Words with ja- -ti generally aren't in the dictionary:
 jajiti is not in the dictionary, the infinitive form
jéyaqui is.

VOCABULARY:

bopyi ono. to fall, stumble, fall
 on face
 šafjeyaqui, ša'teja B form to hit
 with fist, slap, strike
 co'shaij -shayeban to burn (intr.)
 cutudye' (f) handle: ax, knife, pala
 šhacjeyaqui to pull out, remove
 (plug, nail etc.)
 šha'caquity modyin dentist
 šha'taquis cravo nail puller
 chājām' (alt. chijām) finally, at
 šhofi šhonja' to escape, get away,
 be saved (spiritually)
 šhon'dye' salvation, escape
 dyāqui (with -c- "go") to stop at,
 end up at, get to, stay at
 muijya' on the ground, down
 muques (-ty) cooked
 muve by there, another way
 nati nashja' (-sh-, -ti part of
 root) to walk, travel, go
 šuti, -tiyeja' to drown
 parchijyi wrinkled, frown, mussed up
 quiti'varej (alt. quiti') (f) wild
 pig, peccary, taitetū
 tājjeyaqui to hit, touch, kick,
 crash into, to cut
 tsa', tsa'tyi' -si' alive, awake
 tsa'i to be alive, awake
 tsāqui'sis dangerous thing, esp.
 God's judgement
 Yoyocarej Yura
 ver'jeyaqui, ve'raqui B form to
 tear paper, cloth
 tsāfjeyaqui ono. to hit body,
 penetrate (arrow etc.)

dotsaqui, dotseja to peck, pinch
 pick at
 farjeyaqui to cut, i.e. grass, rozar
 fucjeyaqui to roar i.e. jaguar
 jecajcaqui (alt. jecaucacqui) -caja
 to scare, to startle
 jicoj (f) salt
 jijtuij -tuja' to come (counterpart of
 jicaij)
 ji'vorvaqui to call, ask to come,
 (used in spiritism also)
 ji'tsa'acqui (alt. jejt'sa'acqui)
 -'eja to awaken, resurrect (trans.)
 jonocjeyaqui to puncture, (canoe etc.)
 jejmucqui C -muja, -mui' to cook
 (trans.)
 meij (m,f) to do, continue like that,
 get better or worse
 modyin (m) tooth
 tyum'jeyaqui 1. to suck (baby)
 2. to extinguish (fire, anger etc.),
 idiom. to die (usually with -joi)
 tyum'joi he died
 tyum'taqui to suck on nose for
 liquid
 yacchuti (alt. tiyacchuti) refl.
 intrans. to begin, start, at the
 beginning
 yejcoij -coja' to progress, advance
 (used spiritually also), to get
 worse
 va'ava'a (f) animal like raccoon
 (used in folklore)
 vopina (alt. mopina) (m) tacuara
 (big bamboo)
 yātij (f) thorn, small fish bone

EXERCISES:

1. Memorize the phrases in the Grammar Notes.

2. Memorize the following phrases with the -sh-, -ti "come" suffix:

- | | |
|-----------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| 1. Mi'eban tsun moch dacacseshan
quiti' tsun. | 1. We walked far, we came upon
(found) peccary then (or again). |
| 2. Jéyaosi ram paj bisun yu in,
paj bisaquishan in. | 2. You'll tell them so they wait
then for me, so they'll come
then to wait for (their relative). |
| 3. Tsun venchuban muques jejmitidye'
daquishan' acaij. | 3. We returned back, cooked food
we came back to find (at) my
house. (they'd already cooked). |
| 4. Venchuij tsun mu'ya' daquishte
tsun. | 4. We returned, there we came,
found him. |
| 5. A ca men quevajquishan' ava'. | 5. Already dizque (after) a long
time she came to look for (own
relative) (her) daughter. |
| 6. Jun'si' ra' éui' óshujsin'
Jen'. | 6. At any time the Lord'll come
to visit us incl. (return
from heaven). |
| 7. Me' tsan' shu'qui tsun
óshste tsun. | 7. Even if we were drunk we came
to visit him. |

3. TRANSLATE TO ENGLISH:

- Dam'dye ra' jām' jimača' yōmo' ra' quín'.
- Jimja' qij jimacye' anic jām'si' mo'.
- Uve jijtuban tsun cojirove, ya'iyeshan tsun fōvo tsun učan
bā'yedye'čān.
- Jesucristo atsij paj cōssetive muntiyi' in paj čhoñive.
- A nash sacti' mo' me'quejeban' ava'tum.
- Vavatejoban' ava' tsun čāčaij na jadotsiti' ojtere'.
- Jijtuij tsun cosseshan tsun.
- Aty čhei'ya' yejchuij qij Tabo (Tambo) bā'yedye'.
- Anic ca fācoij mu' ftsiquij, fucfucyeban ca.
- Atsij ca in pārā' ftsichety in, jicojveyeshan ca in.
- Čui'si'čān bā'yedye' peyajquishan' mo' munsí'.
- Atsijban tsun aty rāj cashtaque aca' jiquej.
- Jonocjotaqui covamba mu'in arajmun puti in.
- Mu' na Daniel meij mu' piquejicoij, jam mu' ma'je' dyāqui.
- Mo'in ayij in cavete' Antonia, joban' qui in.
- Nojno ca ra' cavissin' in nopety napo' in, ma'je' ca' jāctyetacseja
shībo' tsun.
- Mo' piñidye' jam dam' tātsajiti' chādye', araj ja'jabun' mo' isho'.
- Mu' muntiyi' jācabun' nanas mu'si'ya' aca'.
- Jaji'tsa'ibun ca, "Tsa'ebada cān'jebada tšij," yi ca jēte.
- Qui ra' čōčajsha mu' muntiyi'.

PRAYING TO GOD:

Judy'e', chātīdy'e' qui ra' cōdača'
Jen'che' tsun.

Ok, brothers, now we'll
pray to God.

Jemoŋe' cōdyēja Jen' rāj chātīdy'e'dyes
tsun paj qui jān' se've' mus ſeyacye'.

It's necessary we ask (pray
to) God for our relatives so
they'll listen well to His Word.

Tsuntiyi' Jen' mayedy'e'chety ſuin' nash
cōdyeyac mī. Mī ra' ſutyitiſam' Jen'.

Our God in heaven, now we pray
to you. You help us God.

Mī ra' ferdye' so'mitiſam' ſojtyi'ſan
tsun paj dyijtyuac mī rājſan mayadye',
miche' Jen'.

You give us strength in our hearts
so we think about you every
day, so we'll trust in you
everyday, God.

Chime'dye nōtacseva ſitchety in,
mī ra' dyijyedye' so'macsi paj
ſūti miche' chime'dye in.

Also help the upriver people, give
them (good) thoughts so they'll
trust in you also.

Chime'dye uts profesor in, ferdye'
so'macseva paj vorjeyacsi
chātīdy'e' in.

Also these (the) teachers, give
them strength so they'll preach to
the people.

Tsuntiyi' Jen' paj tsan' jam
naijtyeyac tsun jēyac mī
"Yoshropaij," mī nash jutete mu'
Jesocristo paj sāñi tsunsi'dyes
juchaj.

Our God, even though we can't
see you we say to you, "Thank you,"
as you sent Jesus Christ so that
he die for our sins.

Jesocristo tij mu' cōdaqui
miche' tsun Jen'.

(In) Christ's name we pray to
you, God.

GRAMMAR:

1. The -ſun' arresting action suffix:

- A. The -ſun' suffix emphasizes that the action arrested, avoided or changed
some other action or state. The action that is arrested or stopped can
vary greatly, context defines what has been "arrested":

Mu' tapjeſun'te perofa.

He grabbed the ball (arrested its
movement).

c. The -čun' plus object suffixes:

tapjičun'ti'	tapječun'ye
tapjičun'tida'	tapječun'yac
tapjičun'in	tapječun'te
tapjičun'sin'	tapječun'ne'
tapjičun'nac	tapječunacsi(')
tapječun'ja	tapječunacseja'

d. The commands are suffixed following the -čun':

tapječun'me. Grab it m. (ball) (to stop it)!

tapječun'mac, -ječun'va', -je'cun'vac, -ječun'jam'

e. Order: The -čun' does not occur readily with many suffixes, it does occur with -bi and -ban:

tapječun'ban'	grabbed her again (to stop....)
tapječun'bajte	grabbed him again (to stop....)
tapječun'bi'	grabbed her possession (to stop....)
tapječun'bite	grabbed his possession (to stop....)
tapječun'bibajte	grabbed his possession again (to arrest...)

NOTE: The -čun is a comparatively rare suffix however you should learn to recognize it and to use it in the proper contexts.

2. The -yaqui (-ye) "for" suffix:

A. Meaning:

- a. As with the -bi suffix (lesson 20, pt. 1, b.) and the -tyetaqui (-tye) suffix (lesson 21, pt.2) the -yaqui (-ye) suffix changes the verb object from direct to indirect. The meaning is often (though not always) "benefactive" though the focus is on the person rather than on his possession as with the -bi. The -yaqui (-ye) usually indicates that the action was done "for" the object but at times it can be "in" or "from" or "to" the object, with the context defining the meaning:

ji'veñete tsun	we transported, carried him, it m.
ji'veñeyete tsun	we transported it for him
ji'mincaqui tsun	we sold own possession
ji'mincayaqui tsun	we sold it for our relative
tsun caosi	we take them
Mu' Pablo juna' čui'	Paul went all over taking
ji'jcaqui cayacsi Jen'si'	to (for) them (people)
peyacye'.	God's Word.
tui' shoodye' in	they brought chicha
tuyin tsun shoodye'	they brought chicha for us
Jam qui mu'indyey napodyes	Let's not for them, for
carijtyeyacseva'joja.	Nationals, let's not always be working for them.
(carijtaqui plus -yaqui plus -csi plus -va'joi plus -ja)	

- b. The -yaqui (-ye) can be suffixed to intransitive verbs., after which it can accept the object suffixes:

ča'joi	(he) fled
ča'joyaqui	to flee from
Mu'dye ca pa'e ča'joyete	They fled from the same priest
jiquej in.	it's said.
maijyi	to shine, light up
Maijyete chibin véra in	Three lights shined for
pai' ca cavi.	him, he could see everything.

- c. In some contexts the "for" idea is vague and depends heavily on the context to define it:

soijeyaqui	to drag
Soijeyete ca fer in	They drug it for him, loudly it
sharararayi.	rustled (in jungle) (Tricksters
	drug a cord through the jungle
	so he'd think a jaguar was coming).

- d. The meaning of -yaqui (-ye) contrasted with -tyetaqui (-tye) (lesson 21, pt.2): As noted above both of these make the verb object indirect. Though as occurs in all languages, there is overlapping of meaning between them (as well as with the -bi) yet the -yaqui (-ye) generally is translated as "for" while the -tyetaqui (-tye) can mean "from", "against", "with" etc. Study the following contrasts:

dochjetye'	(they) barred (the door) against her (so she'd not enter)
dochjeye'	(they) barred the door for her
ijatye' cochij	to kill the pig with (help of) a dog (f)
ijaye' cochij	to kill the pig for her
jāctyete	to buy it from him
jāqueyete	to buy it for him
chutyetacsi	to take it from them
chuyetacsi	to take it or buy it for them
ogdyetyete	to ask for it from him
ogdeyete	to pray for him
tapjetyete	to take it from him (tool etc. to help him)
tapjeyete	here the first (but not only)
	meaning is: "to commit adultery with his wife" (see vocab. lesson 3) so:
	to grab (her) "for" him
facjetye' jo'no'che' jicoj	to push salt from her head
facjeye' jo'no'che' jicoj	to push salt (so it falls) on her head

This last example shows how wide the area of meaning is and the importance of context in defining it.

B. Suffixing:

a. The "own" form is -yaqui:

jāqueyaqui to buy, obtain for own relative

b. The -yaqui (-ye) suffixes in the regular stem position with the regular changes:

ča'joi	ča'joja'	ča'joye'	to flee from her
cōdaqui	cōdyēja	cōdyeye'	to pray for her

The exception is on D verbs, those that suffix directly to the final consonant add an g between the stem and the -yaqui:

jācaqui	jācja	jāqueyaqui	to buy it for relative
varaqui	varja	vareyaqui	to pluck it for relative

c. Once suffixed the resulting formation acts as a B verb stem with all subsequent suffixing on the new stem:

Plus -ban: ji'veñeyebajte to carry (it) for him again

Mo' jām'tyiyiban caudyis yu. She made for me then sweet (drink)
(for) me (jām'taqui plus
-yaqui plus -ban plus -in)

d. The -yaqui (-ye) does not normally suffix with -tyetaqui (-tye) or the -bi.

3. The -m- "on the way" suffix:

A. Meaning:

The -m- suffix in its varied forms means that the action was done "on the way" or that the subject "stopped, did the action and went on". At present in text we have only the literal usage of the suffix:

Tyemchuban tsan' jijan tsun.	We drank (cane juice) then we passed (went on) (on our return).
Dam' momo' dyācyi mu'ya'	A little while only (they) stopped
sācsemchuij mu'in chāfa'	there, they ate then passed
jiyi.	(went on).
Jinaočan ca venjoban	We arrived at (in) the arroyo, we
ñutstyemjoban tabedye'.	poisoned fish (on the way).

B. Forms and Suffixing:

a. On intransitive verbs the form is -mjoij when the action is done away from the speaker or the subject's home; -mchuij when the action is done toward's the speaker or the subject's home. (The -m- here combines with the -joi, -chuij see lesson 21, pt. 4, D and E):

sācsemchuij ate on the way sācsemjoiij ate on the way back

Note that suffixing on the stem is regular:

sācsi, sācseja', sācsemchuij

Further suffixing: the -ij (or -i') is dropped:

sācsemchuja' we incl. ate on the way, returning and went on
sācsemjoban' she ate then on the way, going away

- b. On transitive verbs the forms are: -mca- to do the action on the way, going away and: -mtu- to do the action on the way back. For further suffixing the -mca and the -mtu act as cl. C verbs: -mcaja, -mtuja:

Hu'can jebentui' sãcsedye' tsun.	In there we ate food on the way back (returning) (and then continued).
Me' tsan' fojjemcaqui cas in	Even though they bump their knees on the way (going) they still go to visit (see) it.
taca' ãote in.	

Note that the "own" or "intransitive idea" -aqui, -qui is suffixed following the -mtu, -mchu suffix.

- c. Suffixing to this suffix is exactly the same as the tuqui "to bring" and caqui "to take, carry" verbs, the direction meaning carries through also:

jebemcai'	eat it f. on the way out
jebemcate	eat it m. on the way out
fiyimcati'	you talked to me on the way out
peyemcaja	we incl. talked to him on the way out
so'jajimcabuti	(the arrow) passed through his (clothes) and kept going:
(so'jeyaqui plus ja- -ti plus -mca plus -bi)	
ijamcaceja'	we incl. killed them on the way out
cavemtute	to see him on the way back
cavimtun	to see us excl. etc. on the way back

Note that the vowel harmony continues its regular influence.

C. Alternative forms of the -m- "on the way" suffix:

- a. With the -aqui, -qui "own" suffix the -mtu- changes in form to -menchu- and suffixes following the -c of the -qui "own, intransitive":
- | | |
|--------------------------------|-----------------------------|
| fojjemcaqui OR fojjejacmenjoi | hit "own thing" on way out |
| fojjemtuqui OR fojjejacmenchui | hit "own thing" on way back |
- b. The transitive formations may be formed by -mchu- and (rarely) -mjo-:
- | | |
|-------------------------|-----------------------|
| jebentui' OR jebemchui' | ate it f. on way back |
| jebemtute OR jebemchute | ate it m. on way back |
- (jebemjoi' and jebemjote are not accepted by some speakers)
- c. The -mentu, -menca transitive forms:
- | | |
|-------------------------|-------------------------------|
| ijamtui' OR ijammentui' | to kill it f. on the way back |
|-------------------------|-------------------------------|

These alternative forms are rare, we have no examples of them in text, they are described here so you will recognize them if you hear them.

4. The -dyem' suffix:

A. The -dyem' can usually be translated as "still" or "yet":

jambi'dyem' tsun chiyete jiquej	not yet still we didn't know him (past) (now we do) (we didn't know him yet)
Jesha' tsa'dyem' jiquej...	Look, when (you) were still alive... (Abraham to rich man)
quin' tsa'dyem' tsun munt'yi'	now while we people are still alive
Itšijdyem' tsun sobaquidyem'	We were still gone, we were
ñitche' tsun ...	still "paseando" upriver...
arosh tsun jojoi'dyem' cashti	Our rice was swept down river still green
Anic ðan'dye'dyem' miqui'dyem'	Truly (while) still growing up,
jiquej me' yu.	while still little, I was like that.
(ðafi to grow, -dye' nominalizer, -dyem' still)	
Jefej ca pãrã' qui' tac ðanam'	(He was) only still about
jyiyi'dyem' yómodyem' mu'.	twenty five years old.

Note: 1. The -dyem' suffixed to jiyi' "past" modifies the whole number phrase not just the last word. Compare its use with -can "in":

Lucas^{can}, capítulo pãrã' qui' tac yiris jiyi'can:
In Luke, in chapter twenty one

2. momo' "only, just" is often contracted to -m' and joined to the preceding word which drops its final glottal stop or j:

yómodye' plus momo': yómodyem'

The context clarifies which is -dyem' and which is the -dye' plus momo'.

B. The -dyem' is suffixed with no changes in the verb, it does not cause the normal stem changes:

sóbaqui	sobaquidyem'	still "paseando"
carijtaqui	carijtaquidyem'	still working

The -dyem' doesn't accept additional suffixing.

5. The -dyij (-i') suffix emphasizes that the action was repeated in close sequence:

A. On some verbs, because of the intrinsic repeated action, the -dyij is best considered a part of the verb itself:

coi'dyi'	she sweeps
dochdyēja'	we incl. pole (the canoe)
cordyij OR joi'dyij	he paddles the boat
jishdyi'	she combs
man'dyij	he lights (match)

- B. It occurs as a limited suffix (i.e. not on all verbs), at present we only have examples of it occurring on intransitive verbs:

Vereshdyij ca mu've dačacsequi	We came upon (found) the wild pigs
mumujñi	squealing (repeatedly)
(vereshyi it squealed, from being shot etc.)	
Cosho'dyij ca mumujñi in	The pigs grunted repeatedly, they say,
juna'dyij buty in.	where would that have been? (that
	They found the pigs)

Note the -dyij occurring on the juna' "where", it is reinforcing the repeated action of the verb.

- C. The -dyij is suffixed to the root of the verb:

cosho'yi	to make noise, grunt
cosho'dyij	(pigs) grunt repeatedly

Verbs having roots that end in -i change it to e:

jutyi	to breathe
jutyedyij	to breathe repeatedly (emphasizing the repeated aspect of the action)

- D. The -ja' we incl. causes the -ij to change to e:
doohdyij doohdyeja' we incl. pole (the canoe)

6. Reduplication:

- A. Reduplication of certain verb suffixes or the final syllable of the verb indicates action repeated (not necessarily in close sequence as the -dyij) over a period of time. (Review lesson 13, pts. 2 and 3 as the meaning is related.):

Tsun jebetyete.	We ate at his place (food).
Tsun jebetyetyete.	We often ate at his place.
chucujeyaqui	to plug, stop up
chucucujibun chun	(the fireworks) stopped up our ears (each time they went off)
vudui'	bend over
vuduɟduj jadyiqui'	The tree bends over (again and again) it goes down and up (strong wind)
Fáco'coij isho'	The old one always got angry.

- B. There can be change in the stem with a glottal, vowel, nasal etc. dropped or a j added. The syllable may be repeated several times and the meaning is continued action:

quiban'yi	to shut eyes
quibababa ca chaban	("the wind lowered him down) eyes closed-closed-closed- as he went down (the tall tree)
bāni	full
bānānāj	filled, filled them
junana	where ever, where ever
miquiqui	cut into small pieces

VOCABULARY:

Ājjejaqui Ājyi to shout;
idiomatic: to regret, show wonder,
admiration, respect

Ājnaqui to shout at

coi'dyij (-i') to sweep

cordyij (-i') to paddle (canoe)

ċafjejaqui to hit (with fist)

ċhimon'jejaqui to submerge, dive
swim underwater

e'fe (f) chest

jesha' let's see! like that...

Sp.: A ver! to say, do it again

ċrepaj (m) gourd, tutuma

joi'dyij (-i') to paddle (canoe)

joi'jejaqui to serve food, drink etc.

jana'dyem' (alt. juna'dyem') strong

negative: there's no place to,

it'd never be like that, etc.

pa'e (m) priest (catholic)

piji' (f) plate

ċoyajjejaqui (water) sweeps, carries
away, rolls over, boils up

sātjejaqui to stop up, close, shut, be
filled up, closed over

so'jejaqui to string (on a line) to
pass through (cloth, cloud etc.)

sondaro (m) soldier

sharyi, shara'raiċ to rustle, sound
of movement in dry leaves etc.

ċojjejaqui to hit, strike (with
fist)

qui' times pārā' qui' two times (see
use in numbers p. 117)

quiban'yi to close eyes, esp. in
prayer

quin'dyem' before, and then, just
then, recién

tsa' to be alive

véra (f) electric lights, candle

man'dyij to light a fire

ċai'taqui to jump on, pounce
on, land on

ñutstyí (alt. ñuttyí)

B ñutstyēja' to poison fish

EXERCISES:

A. Memorize the phrases used in the Grammar Notes.

B. Translate to English:

1. Tapjeċun'te ram perofa.
2. Mu'ya' yirity dyāċjete camión sātjeċun'te mu'ya' in.
3. Yu jiquej porojma jambi'dyem' jújeteya' Jen' jiquej jam nash
jām' bā'yi yu.
4. Anic ċan'dye'dyem' miquidyem' jiquej me' yu.
5. Dār vāñāij, juna'dyem' me' yi'.
6. Ca'joban yu itšijdyem' ava' yu.
7. Jemoñe' chicon'jeja' jām' jedye' ċui' piji' ċrepaj quin'dyem'
tyeja', chātidyē'.
8. Mo' ċen joi'jeyete ca shoodye'.
9. Mu'dye ca pa'e ċa'joyete jiquej in.
10. Mo' ċen joi'jeyete ca shoodye'.
11. Mu'in sondaro in mu'ya tapjeċun'bibaċte ava' in.

C. Memorize the following phrases:

1. Rāj oachjīncabun ton' yu. (The pigs) all stepped (on my arrow) on the way by. (I shot at them and missed.)(-m- plus -in "me" obj.)
2.me' tsan' fertyi' tyi'mu
atsij tšacjemtui' mo' sonbut if a strong wind comes it'll blow over (on the way by) the tree
3. ...dyācyemchuban, jijan (the bus) stopped (as it came) then passed by
4. ...mij farajeyete ca uān
qui'si'ān (she) put (for him) a rock in his clothes (so he'd sink in the water).
5. chāfa' ca so'macsi ji'mincayacsi
muntui' in then they gave them to people, sold them for them
6. jam qui tyi quin' āva' yu
queveyacseban sācsedye' (if I had died) there'd be no one now to look for food for my children

LESSON TWENTY FOUR

Phrases to Memorize:

1. Mu'ān ca chi'baosi jedye'
či' in greij cotityeban'si'
in jitsačansi' in In there they shoot (arrows) at whatever birds, small parrots, guayaba eaters (coti', -tyi, -ban, -si') who live on them (jitsaqui, -ban, -si')
2. utsi jebaeseva'joiptyi'
fentyity in this (mythological being "Cuji") always eats ones who are "egg eaters"
3. Anic jān' chij carijtaqui mu'. He truly well knows how to work.
4. Jemoñe' jān' chucajcaja' mo'
anicsis ſeyacdye'. It's necessary that we well follow (along) the true Word.
5. Mijam jun' dyijyeja', mem'
anicjejcacaja', mijam
anicyeja'. (mem' is me' momo') Not at all do we think (consider), we just believe (follow) differing (ideas, ways) we don't believe (the truth).

6. A vu' ča pis cajñe' son
dyācjejacate qui mu' covamba. (I) wish it had gone by the snag, but
(lit. so) it kept stopping the canoe.
7. anic biouc jenejdyi' tsijtyi'
jebaodyety (beer) is truly bitter, it smells,
tastes like an animal's gall
8. Mu' rāshtyi' muntyi' jam
jemonte mu' piñitucosity. A well man doesn't need a doctor.
9. Tyeja' mo' caudyis jām'dyis
ca jerdyis. Let's drink the sweet thing, it
smells, tastes good, smells sweet.
10. Jen' ca jūjete tsun chāfa'
ji'chāyijacati qui tsun. We (excl.) accepted God, then
we studied (as we go along).
11. Cavin, cajotyiti ſiqui yu
tsant' vecjijcan son yu. Hurriedly, I was scared, I ran
(frust.) but a stick hooked me
(my clothes).

GRAMMAR:

1. The use of adverbs:

You have been using adverbs in speaking Chimane. (Adverbs modify a verb or another adverb in contrast to an adjective which modifies a noun. For example, the well in He ate well. is an adverb as it modifies ate, a verb. In the phrase a good house the word good is an adjective as it modifies house, a noun.) In Chimane the same word can often function as either an adverb or an adjective, the -si' (or -sis), -tyi' (or -tyity) suffix is often used on the adjective, it never is used on the adverb:

jām'si' ſeyacdye'	good word (adj.)
jām' ſeyaqui	(he) talks well (adv.)
ruijsis ſeyacdye'	straight (correct) word (adj.)
ruij bā'yi	(he) lives straight (correct) (adv.)
anicis ſeyacdye'	true word (adj.)
anic jām' bā'yi	truly well (he) lives (two adverbs)
dārtiyi' shi'	a big tapir (adj.)
dār are'rei'	it hurts a lot (adv.)
čājsis ji'chāyitidyē'	incorrect teaching (adj.)
čāj cai'	to live, act (lit. carry) incorrectly (adv.)
dai'si' ſen Or dai' ſen	many women (adj.)

Note: Adjectives vary in their suffixing, some accept -si, -tyi', and some accept -sis, -tyity, the dictionary notes which suffix is accepted.

2. The combination of the -gsi "them" object suffix and the -tyi', -si' "one who" suffix gives an agentive meaning to the verb, that is, one who customarily does what the verb indicates. It can mean one who has that profession or office:

piñituqui	to treat with medicine
piñitucuity	a male doctor or curandero (lit. one who treats them)
ñibe'jeyaqui	to "gift", help, show favor, grace to
ñibe'jeyacsity	the savior, one who shows grace (lit. to them)
Qij ßeye' in urucya'	This (word) they talk, a long ago
muntiyi' jiquej in,	man who was an eater (of people)
jebacsity ca...	(lit. ate them)...

3. The -tyi "eater" suffix indicates that the person, animal, or bird is an eater of or likes to eat the noun on which it is suffixed:

Jactyi' nash aya' mu'.	His daughter eats dirt.
Fentyi nash mu' muntiyi'.	The man (likes) to eat eggs.
Jefej ñuin' tsun muntiyi' (He was) like we people today we like to	
tsun fentyeja'tyi' ca.	eat eggs, they say (lit. we are ones who eat eggs) (fen, -tyi "eater", -ja' "we", -tyi' ones who)
Ji'sa' ca mu'in jebeti'tyi'	They say they are ones who eat
in, jam ca jefej tsun	smoke, not like us who are stew
jo'natyi in, jedye' ñui'	eaters, whatever, meat we eat.
shush jebaja'.	

Note: On words of two or more syllables ending in a glottal or a -j the glottal or -j is dropped when the -tyi is suffixed:

coti'	guayaba	cotityi in	guayaba eaters (masc. subj.)
cochi	pig	cochityi	(he) likes pork
shiva'	parrot	shivatyi'	(she's) a parrot eater

But: shi' tapir shi'tyi in they like tapir
(Compare with -dyety, dyes suffixing, page 9.)

4. The -dyij "smell, taste" suffix indicates that a taste or smell is in focus.

jām'dyij jebac	it (m.) is good to eat (good tasting)
jām'dyi' mo' shush	the meat is good tasting (or smelling)
Jesha' jun'dyij tyu'	Let's see, how it tastes, give me a
u ñibe'jiti'	little bit (of cheese). (Note the usage
miqui've	on the interrogative jun'.)
Jefejdyi' quijbos vo'com'	It (stinks) like a turtle's intestines,
arajdye jefejdyi' mu' ta'.	the hot pepper almost smells like that.

Note: 1. On some words the -dyij is an integral part of the stem:

caudyi' 35 6 1

2. The "taste, smell" -dyi is exactly the same in form as the "repeated action" -dyi (p. 147), context clears up which meaning is carried:

coi'dyi' she sweeps
jerdyi' it (f.) smells sweet

3. Following the pattern of Chimane the -s, -ty replaces the -j, -' when the word functions as an adjective:

Tyeja' mo' caudyis... Let's drink the sweet (thing).....

5. The -jicaqui, -jicaqui "went along" suffix:

A. Meaning:

1. This suffix emphasizes that movement was involved in the action. (It's meaning is likely derived from the verb jicai' "to go" which it resembles in form.) It can often be translated: "as it (he, she etc.) went along" or something similar (compare with the movement formation described under pt.5 p. 125. Though there is some overlapping of meaning the movement formation emphasizes a more constant action in contrast to the -jicaqui suffix). At times it simply emphasizes continued action:

Toco'jejcaqui mu', "A ca
mo' hora," yi.

He touches it (as it moves,) "It's this time," he says. (The blind man touches his braille watch to tell the time, the -qui ending emphasizes that it is his own possession.)

The -jicaqui suffix here emphasizes the fact that the watch is working, he touches it as it goes along.

Uts na nanamuntyi' in
dyimejicacsi in,
cuarterity ca ra' in.

The young man they recruit (lit. go along to gather) for the army they say.

2. The meaning may be figurative:

Jen'si' ßeyacdye' mu' taca'
me'chujcai' tsun.

We still are involved with, follow (as we go along in life) God's Word.

B. Suffixing:

1. Suffixing to the different verb classes:

- a. On class A verbs the form is -jicaqui and suffixes in the regular position:

toco'jejcaqui, toco'jejcaja etc.

- b. On class B verbs the form is either -jicaqui or -jcaqui:

cha'shejicate (they) reached him
 dyimejicaasi (they) kept recruiting them
 cajñijicati Or cajñijcati the trucks overtook and passed each other (as they went along)

- c. On class C verbs the form can vary:

On the verb caqui it is: -jcaqui or -ijcaqui:

cajijocañan or cajocañan he carried along his own (motor)
 (caqui to carry. -ijcaqui, -ban)
 me'chujcai' ðeyacdye' he follows (as he goes) the Word

On C verbs the form -cajcaqui is at times used:

chucajcai' ðeyacdye' (he) took, followed along the Word
 (chuqui, -ijcaqui)

- d. On class D verbs the form is -jcaqui with an e joining the suffix to the stem:

jācaqui, jācja, jāquejcai'

2. As demonstrated above for additional suffixing the -ijcaqui, -jcaqui acts as a class C verb, the -qui is dropped and the suffix added (review class C suffixing p. 33):

toco'jejcaqui toco'jejcai' tocojejcate etc.
 vecjejcaqui vecjijcan yu it hooked me (as I went)
 (Note the vowel harmony caused by the suffix -in)

3. Reduplication of the root and/or the ga of the -jcaqui suffix shows repeated action:

tojjejcate mumujñi he shot at the pig (as he went)
 tojtojjecate mumujñi he shot repeatedly at the pig (as he went along)
 tojjejcacate (OR tojtojjecacate) to shoot repeatedly (going along)

4. The ja- -ti formation occurs with the -jcaqui suffix:

Jacajcati cam' ojñi'... The water carried him (along) (against his will).....
 tojtojjajijcati muijya' (She turned the tables on him) hit him repeatedly (as she went along) knocked him down
 nash ji'tsote

VOCABULARY:

bicuc, bucun'dyij bitter tasting

cajotyiti refl. worried,

troubled, scared

dyimaqui to pick up spilled

items, to gather

ji'sa' (f) smoke

tsijtyi' (m) gall, gall bladder

me'chuqui C -chuja to be involved

concerned with, work for, to have

to have to do with

rāsh, rāshsi' -tyi well,

healthy

sarón (m) .22 caliber rifle,

bojvi, bojvaqui B trans. to climb, go
up

chij (m) ant tree, palo santo

greij (m) small parrot

itsu'quity -s small, little

jitsaqui to live on, i.e. have for main
food

pan (m) bread

quesiyo (m) cheese (sp. quesillo)

quijbo (m) land turtle

toco'jeyaqui to touch, feel

fojjeaqui to hit, with fist etc.

EXERCISES:

A. Memorize the phrases used in the Grammar Notes.

B. Translate to English:

1. Anic pantyeja' tsun, dam'dye jām' ya'iyēca', jām'dyij óóte yu.
2. fojfojjejai' qui ca jo'ho'can.
3. Anic noi'yi in nanamuntyi' in, a ca dyimejiacaci in cuarteryity in.
4. Jam nash jām'dyij mu' quesio, jeñej focoty.
5. Anic ma'joi in mu'in me'chutety saron in.
6. Mu'in nash dārā'canti' muntiyi' in anic jitsacan pe'retyeban in.
7. Chijche' bojvaqui jiquej pachjin yu unche' yu.
8. Mo' nanas vecjete quijbo sonya', jam tsan' ma'je' toco'jete.
9. Mu' nash dyime'itsu'quis son, tsijdyes ca ra' yi mu'.

LESSON TWENTY FIVE

Phrases to Memorize:

- | | |
|--------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Tsun momo' Vorjatun ñibe'
tsun chiche'eban'* tsun. | We just with Borja suffered, we raised it again (the pole which had fallen). |
| 2. Meij ca mu' tse'tum
taojemcabajte mij chui'dye'yaty
ñhon ca tse'tum. | He did like that with (his) mother, he pushed (on the way by) the rock which was at the door, he was free with his mother. |
| 3. "Ma'je' adac viaje mi Taboñan?"
yi. "Are' yiri'ya' tsun," yi
mu'. "Me' to' o," jéte yu. | "Don't you want to travel to Tambo?" he said, "It seems like we'll go together he said. "Ok," or "That's the way it is (compl.)." I said to him. |
| 4. juna' çui' muntiyi' dyu'tsaquity
in jo'mei'ya' | wherever people kneel before (things) like that (saints, images) |
| 5. Jedy'e'vej tyu' um? | What did you come for? |
| 6. Çui' aty bā'yi' o in, yedyes
ñen in. | By themselves they (compl.) <u>were</u> living, only women (living in the jungle). |
| 7. Dai' mu'ñan muntiyi' in, sãf
tsun.... | There were lots of people (in the bus) we were packed in... |
| 8. Busbus ca ññan jijcaij
bujsaqui' tse' mo'. | They covered her mother up with <u>ho'</u> fruit) (Lit. covered, covered dizque in there, they went, covered her mother up. |

*This is derived from che'jeyaqui "to raise" but it is changed in form by the chi- prefix; see vocabulary.

GRAMMAR:

1. The tyu'. to' (fem. subj.) completive particle:
You have already learned to use the tyu' in conjunction with the a "already" particle (for example see the first sentence of the dialogue, lesson 18, p. 94).
 - A. The tyu' occurs most commonly with the a "already" giving a completed aspect to the construction:
A tyu' atsiy mu'. He has come.
This contrasts linguistically with:
A nash atsiy mu' He came, has come.

However in actual usage and in translation to English the two are nearly the same in meaning.

NOTE: There is no corresponding a to' formation, it only occurs as a to' o (see below).

- B. The tyu' occurs as a contraction: The u' is lost and thety is suffixed to the preceding word:

Me' a caty jā'mi'tyi ca.

So (like that) he dizque got ready dizque.

A ca mo'dyety naijoi'si'
pam'dye....

As soon as it was light, very early... (Lit. Already, dizque just then (compl.) light, early...)

Note: 1. The last two examples show the common a tyu' "already" formation separated by one or more words in which case the -tyu' becomes a contraction (cp. the contraction aty).

2. The contracted form -ty of tyu' is the same in form as the -ty form of the -tyi' "masc. possessive" or "one(s) who" suffix etc. (review these on p. 2 and p. 40). Context clears up any ambiguity:

Jen' mayedye'chety

God who is in heaven

Isidoroty covamba

Isidoro's canoe

...jam čútičaty Jen'che'

...we who don't believe in God

Me' a caty mu'in...

So (like that) dizque they already..

3. The contraction paty (paj "so that" plus tyu') is occasionally used, often by some speakers, where most generally use paj, be aware of this variation in speech.

4. When the -ty contraction is added to a word any word final glottal

or -j is generally dropped:

cháfa'

cháfaty

jeñej

jeñety

2. The u, o (fem. subj.) particle:

- A. Meaning: The u, o particle is used to give a slight emphasis to the subject, it is often used where we would use the verb "to be" in English. At times it can be translated: He, she, it etc. was the one who did it etc. An exact translation in English is difficult.

Me' u in.

They are like that. (lit. Like that are (they)).

¿Jedye' ma'je' um?

What do you want? (um: u plus mi)

¿Tyi ma'je' yutum

Who wants to fight with me

chuti u?

(giant David killed)

¿Juna' čáčaj u,

Where is it (cheese), uncle?

pápāj?

"Tátsočau'ves

At the end (you'll sleep) Antonia,

Antonya," yi' o

she said (here it emphasizes the statement).

Raj mu' tyeij čajoi. He ran back, fled (Lit. ran in jungle he

"Roro" o in," yi in. fled). "It's bees", they said.

B. The u, o is used in combination with other words or particles.

- a. The u, o occurs commonly in combination with the tyu', to' completive. The formation may be separated by several words. Here the meaning is mostly carried by the -ty completive, the formation however makes the u nearly obligatory:

a vuty sāñi uij	I would have died...
A vuty ŋuin' jam	Then it wouldn't be (OR I wish it
oarij u tsun	weren't) hard for us now.
Me'dye na chācān, Jen'	Like that he got well, God (was the one
aty jafutyiti u.	who) helped him (ja- -ti
	formation).
Va've dyijyi in jeñej	Wrongly they thought, they (incorrectly)
aty jiquej ŋoi'	thought it was that way (they believe
u in.	the myth).
Jeñej mu' ŋūti u	He incorrectly thought he would scold
jeñety aty ra'	him.
jafara'ñiti ŋūti u.	

NOTE: As shown above the tyu' u, to' o occurs commonly with the ŋōqui verb (p. 46, pt. 4 b) with the emphasis on the completive, that's what they (he, she etc.) believed at that time.

A to' o.	It's finished (haircut, most any job). (a
	"already" plus to' (fem. form of tyu')
	plus o)
¿Jun'taqui' to' om?	What are you <u>doing</u> ?
¿A ... noi'yi' to' om?	Oh ... you <u>are</u> scared? (Here the A is an
	exclamation, not the a "already".)

- b. The jun'dye ba' "just like now" etc. formation requires the u, o particle. This formation is often used to relate a mythological or other past event to present day life:

Jambi'dyem' tyeja', jun'dye	We (kids) didn't yet drink just
ba' ŋuin' ichi'muntyi'	like today's young ones don't
u in jam tyeij in.	drink.
Čācāij na ca fadaqui, a ca	Because the (mythological
to'čān mu' vāsh, jun'dye	armadilla) dug, he was already
ba' dārā'čān vāsh u in.	in a hole, just like
	armadillas in the jungle (dig
	holes).
Mo' na ca tsique' maj,	But the lagoon was deep just like
jun'dye ba' oñi' o...	water (is deep now)...

- c. The word yojdye "like that", in that way, in the same way" usually occurs with the u, o particle:

Rājān japacjoi' bā'yi', <u>yojdye</u> yu o.	I (fem.) always lived sick, like that I was.
<u>Yojdyem</u> tsun jam jujejaty Jen' u.	Like us (the priest) hasn't accepted God.

Note that the emphasis of the subject is inherent in this construction, hence the use of the u, o particle.

- d. With other particles the yojdye can vary a little in meaning but the u, o still occurs:

Yojdye' bo' o, aniodye me' Jen'si' ðeyacye mu' yi.	Don't you see (OR that's what it's like) truly like this God's Word says.
<u>Yojdye</u> ða u in, anic tyu' u dai' tui' shush in dārāij juijya' in.	Like that they (mythological jaguar men) are, do (OR you'll see,) they bring (compl.) lots of meat when they hunt.

- e. The word yoqui'dyem "to the extent of" (see dictionary for full meaning) usually occurs with u, o:

Tšijtuij dai' <u>yoqui'dyem</u> tui' uij.	(I) bring lots of firewood, see how much (to this extent) I bring it.
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- f. The yo- "place where" root (which is suffixed by the appropriate postposition) often occurs with the u, o. The subject emphasis is apparent here too:

...paj qui ca jam mu'ðan chime' venjoij <u>yoçandyem</u> yu u.	... so (the rich man's brothers) won't arrive in here (in fire) where I am.
Jam jūjejaty' Jen' dār ñibe' tsun. Anic ra' <u>yoçandyem</u> jam sāñiñan marui' u in, mu' ca ra' jijoaja'.	If we don't accept the Lord we'll suffer. Truly in where the worms don't die dizque we'll go.

- g. The u, o often occurs in constructions with the particle da'. These formations generally carry a negative meaning:

Jun'dyem' tšōða' <u>jun' da</u> chi' o.	Not at all could we touch (bottom), it wasn't shallow. (see p. 52, pt. 6)
Jedyedyesdyem' arcōr, <u>jun' da</u> quereña u.	No good is alcohol, it's not money! (see p. 52)
me'dyi' jeñej <u>da</u> tsun daða' u	like that she repeatedly (didn't find food) like we don't find (food)
Jun'dye ma'je' carijtye', jeñej daij ganaij u.	Not at all do I want to work on it (fem.) (pista) like I (da', yu - daij) don't earn (anything) (I don't make money).

- h. The construction qui da' is not negative, it means "probably", or "probably now", it occurs with the u, o particle:

Qui <u>da'</u> shush	(The cat) is probably now eating the
jebei' u.	meat (it stole) (cat masc.).

NOTE: The u, o particle emphasizes the subject, however it is best to learn these as units or formations in phrases as shown above not to attempt to construct them grammatically.

3. The -dye' nominalizer (see p. 34) is used idiomatically with the jéyaqui "to do, say" transitive verb to give a superlative meaning:

Bisaadye' tsun je'.	We (excl.) waited and waited (for a truck to come) (Lit. The wait we did).
Quivij je' tyedye' arcor in.	Again they really drank. (Lit. Again did drinking alcohol pl.)
Jemoñe' anic jeja' dyijyedye' tsun.	It's necessary truly we think (consider) much. (Lit. It's necessary truly we incl. do thoughts we)

4. The -dye' nominalizer also combines with the yi "to do, say" intransitive verb to give a continuous or superlative meaning. It is close in meaning to the above -dye plus jéyaqui. It occurs most frequently in contexts of violence:

Mu'in faquitidyeij in chutidyeij in.	They got angry with each other, fought each other.
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NOTE:

1. The yi is contracted (see p. 29 for the yu contraction: chutidye' plus yi - chutidyeij written chutidyeij).

Ma'je' ujatidyeij in, jun' ra' me'.	They want to kill each other, how would it be?
Chij ßeyaadyeij anic ca shishi'aty.	He knows how to talk, truly he's a thief

Listen for these constructions and learn to use them.

5. The verb root can occur without suffixing in Chimane though the common pattern calls for the root to be suffixed.

A. This form is often used in portraying a vivid word picture:

Quivij caman' tsun majmiche'	Again we turned around on the trail (caman'yi would also be correct).
Cochij so'macsi sācsi in cāchā' ca mu' jebei'	He (prodigal son) gave to the pigs he followed dizque he ate (what they did)
Mu've jijcai' tsun, tāj mu'ya' Yermo.	We went there, encountered there Guillermo (tājete would be correct also).

- B. Often the unsuffixed root is used closely with another action verb, almost as a compound verb:

Vatyequej ca tap jachuti'	Suddenly dizque (he) grabbed - overpowered
mo' yiris....	(ja- -ti) the one (woman)
Mu' ca epets bojvi sonche'	(Zaccheus) dizque climbed - went up the tree

- C. Limited affixing may be added directly to the root (which normally goes on the stem, ie. following -yi or -je):

Quivij sap ca shajbe yujve	Again (they) tied dizque the giant
<u>chisapdye</u> mu' munt'yi'.	armadilla by the foot again-tied-in-same-way the man.
Quivij chaf qui ca dajban'	Again then (they) untied next it (fem.)
mo'...	(more normally: dajjeban')
...tidye' sapbites	the cord of which tied his trap (verb
ñu'dye' mu'	root, -bi p. 112, -te, -s "which"
	(sapjibites is also correct)

Recognize these forms, mimic them but don't attempt to branch out using unaffixed roots you haven't actually heard or know they use.

- D. The root may be reduplicated (review p. 148) to show repeated action:

Busbus ca ôcan jījcaij	They covered, covered her (there)
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6. In lesson 4, p. 13 you learned that pe're can mean either plátano or platanal. However the -dye' suffix added to a plant forms a feminine noun which means explicitly "field":

Mo'ya' pe'redye' mu'in mu've	They have a banana field (platanal)
ca jījcaij in.	to there they went.

The -dye' (which they may consider the same as the nominalizer -dye' (see p. 34) though this -dye' occurs on nouns in contrast to the other which occurs on verbs) is used with crops normally grown in fields by the Chimane people:

pe'redye'	platanal	tāradye	cornfield
o'yidy'e'	yucal	aroshdye'	rice field

Note: Any word final (on words of two or more syllables) glottal or j is dropped when -dye' is suffixed:

tāra'	tāradye'	cornfield
-------	----------	-----------

7. The *-dyei'* suffix is used on plants that are not normally planted by the Chimanes. It means a concentration or "patch" of the plants so suffixed:

shibo'	chonta palm	shbodyei'	patch of chonta palm
shurudyei'	chuchio patch	vojpinadyei'	bamboo patch

Also suffixed by *-dyei'*:

meriquedyei'	patch of pineapple
ashashadyei'	patch of lemon trees
pofidyei'	papaya patch

These are not considered plants planted in a field.

NOTE: Words formed by both *-dye'* and *-dyei'* tend to take on the gender of the root words:

mo' pe'redye'	mu' shbodyei'
mu' t'radye'	mo' pofidyei'

8. The *chi-* prefix on nouns gives the noun a superlative meaning, i.e. "big", "great" etc. Study the following examples:

pe're	plátano	
chipe're	plátano bellaco (a large species of plátano)	
vo'co	stomach	
chivo'ooty	big stomach (man, pot bellied)	
Uts qui Jacho ðeyaqui	So (this) Alejandro talked, truly he has a	
anic chinemtyi'.	long tongue (lit. he's a long-tongued one)	
	(in joking).	
fefen	testicle	
chifefentyi'	in the large testicled ones (joking way of referring to wild pigs)	
vo'voij	to commit adultery	
chivo'voty	a bad, greivous adulterer, one who commits it repeatedly	

9. The *chi-* prefix on verbs, adjectives and particles can often be best translated "also". It gives the idea of a similar action repeated or something done in the same way:

me' así, like that	chime'	also, in the same way like that. (this is the word that you know so well for "also": <i>chi-</i> plus <i>me'</i>)
Mu'si' ava' chibin ðen		His children are 3 girls and also (same way) 3 boys.
chichibin son' in.		
Jam ma'je' júje' Jen'si'		(He) doesn't want to accept God's Word
ðeyadye' chijam ma'je'		also - not want to listen to it.
se've'.		
Chime'dye tse'dye Santa		Also aunt Santa bought (some) for the same
ya'i' chime'si'che'dye		price. (<i>chi-</i> , <i>me'</i> , <i>-si'</i> , <i>-che'</i> , <i>dye</i>)
nash ya'i'.		("on" used for pricing)
Ráj oveca chijo'mei'dye		All sheep in same way gave birth to off-
ava'yi'.		spring (God made so each one would pro-
		pagate after its kind) (<i>chi-</i> <i>jo'mei'</i> <i>-dye</i>)

10. The *chi-* occur relatively rarely on verbs suffixed with *-dye* often carrying a meaning similar to "until":

chičoshidye	to sleep until (patrón comes etc.)
Yu jam ma'je' yacchuti'	I don't want you to leave me until I die
yu chisāñi'dye ra'	then I'll leave you.
yu, quin'dye farajjeje.	

11. The -tuqui suffix:

- A. It often changes a verb from intransitive to transitive:

Mu' nash quijaij.	He's a mezquino, stingy (person).
Mu' nash quijatuqui	He (mesquina) "stinges" his (own) ax.
βaquidye'.	
Anic vo'voij mu'.	He commits adultery.
Mu' nash vo'votui'.	He committed adultery with her.
Yu nash piñiij.	I treat with medicine.
Yu ra' piñituye.	I'll treat you with medicine.

- B. At times it functions as a verbalizer, i.e. it changes a noun into a verb:

sópe	fence
Yu ra' sópetuqui.	I'll make (my own) fence.
na'ru	wall
Mu' nash na'rutui'.	He made a wall.

C. Suffixing:

When suffixed the *-tuqui* acts as a class C verb, so it accepts further suffixing in the same way as the class C verb *tuqui*:

piñitui'	to treat f. obj.
piñitucsi	to treat them
piñituye	I treat you

Learn to recognize and use the *-tuqui* suffix, but don't attempt to create words without checking them first with an informant.

VOCABULARY:

áshasha (f) lemon, tree and fruit
 chipe're plátano vellaco, big
 species
 chiche'aqui to raise, lift up again
 ichi'muntyi' -si' little ones
 ji'cojcaayaqui B to watch,
 see movement, something leave,
 go by
 jun'dye ba' ...u,o just like..
 (today etc.) comparing with
 ancient times etc.
 pecajraqui, pecar'yi to talk
 Spanish
 roro' (m) bee, type of
 taja've side of, other side of
 tyā'pāj no hay, he's (it's etc.)
 not there, hasn't come etc.
 vo'voij, vo'votuqui trans.
 to commit adultery
 yedyej, yedyety -s only, pure,
 just, not mixed

chācān, chācājsha', -ban
 meaning included, to get well
 čoti' guayava
 dyu'tsaqui to kneel
 jā'mii'tyi -i' to get ready, prepare
 jo'mety -s like this, that
 jo'mej -i' to be, do like this, that
 merique (f) pineapple
 oveca (f) sheep
 nem (f) tongue
 quijaij, quijatuqui -jayeja' (trans.)
 (alt. tyijaij) to be stingy, mezquinar
 rajyi to run, go through jungle
 (ono. noise of walking on leaves)
 tātsca'i've (alt. tātsquei've)
 end, at end of line, book, pista etc.
 va', va've to miss, err, be missing
 yōmoi -i' to become night,
 yōmoyeja' night came upon us
 busjeyaqi, bujsaqi to cover up, with
 leaves, other objects

EXERCISES:

A. Memorize all the phrases used in the Grammar Notes.

B. Translate to English:

1. Jo'mejve ca jicaban in taja've ca jicaban in.
2. Jemoñe' ra' aniojeja Jen' tsun, anic qui rāj vayac juchaj tsun,
 sānja'ya' qui Jen'ya' jicaja'.
3. Tyā'pāj mu' Haroldo, jedye'dye ji'cojcaayete, mu'ya' ji'monteij
 moñi, jam aty mu' doijroyeban u.
4. Čui'dye mu' Haroldo doijrojtyibun yu, tyā'pāj yu.
5. Jun'si' bu' ra' pista carijtyeja', yojdye' yu u dai' deve,
 vajpedye' qui' tac deve yu.
6. Mi'in ra' muntyi' čuti ra' Jen'che' mi'in, yojdyem' yu aty
 čuti Jen'che' yu.
7. Pārā' nanamuntyi' ca in quevacsi jaijtyi' in, iji'ma čotidyei'čān
 ca čotityis ca in.
8. "Uts shi' sānaque." yi ca in. "Juna' tyu' u?" yi cam' yoctyi' in.
9. A tapjicacati ca in chutidyeij qui ca in, vajmun in dai' ca in.
10. Yōmoi' ca, jun'dye ba' quin' yōmoi' o, parej mu'ya' tsun, juna'
 čui' yōmoyeja' itšij bu'tacdye', juna'dyem' dačja anic fiibe' tsun.

LESSON TWENTY SIX

PHRASES TO MEMORIZE:

- | | |
|-----------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| 1. ...šššaij na ŋche' jacche'
anic yijyi ma'jitidyas juchaj. | ...because on this earth there are
truly many - varied desired things,
sins (lit. that which is to be wanted). |
| 2. ŋche' qui nam' yi' ŋeyacdyem'
jun' chuc nataque urucya'
jiquej. | In here (God's) Word says how
(Saint Paul) traveled long ago. |
| 3. Mu'ya' jijan tsun ucheyā'
añetyi tsun. | We passed by (next) there, further up
(river) we walked in the rain. |
| 4. ŋij Jen'si' ŋeyacdye' mu'
jeñej ŋveya' yi' | (This) God's Word says over
here (on the page) |
| 5. Jiquicme pururu aca'ya'. | Go, leave (take it to) it at the house. |
| 6. Shevecjetyete ca, chimo'ya' ca
shachyetšqi' shush, anic ca
dai' shuban'. | He cut it (bark) for him, at the
same place, the meat fell, piled
up, truly a lot came out (it turned out
to be a lot). |
| 7. ŋJun'si' bu ra' jicajquiqui
vojity mi? | When are you going to take (go to
leave) your brother (to town,
house etc.)? |
| 8. Jiquicva' shush aca'ya'. | Take (go to leave) the meat to the house. |

GRAMMAR:

1. The -ti reflexive suffix (review p. 90 pt. 5 for -ti and its suffixing patterns) is used in situations that could be considered as passive constructions (see p. 83, pt. c for the passive formed by the combination ji'- plus the -ti', -tiča' reflexive suffix, here neither the ji'- or -tiča' is used):

jibitis	food, lit. that which is eaten (jebaqui, -ti' refl. suffix, -s that which)
sapjiti	is tied (m. subj.)
sapjiti'	is tied (f. subj.)

Memorize the following phrases which demonstrate this construction:

Rāj cātidye' jām'tye' mi
tsundyes jibitis,
yoshoropaj mi Jen'.

All planted plants you made to
be eaten by us (lit. for us, to
be eaten), thank you God.

Jām' so'miti chañej
ji'tsuti jeñej quin' juijya'
muntiyi' me'chute pururu in.

It would have been good that
he'd (mythological jaguar) be
really shot (lit. he'd be given dry-
hard, be hit (with bullet) like today
if men have shotguns.

Dar anii' oi' bojvitivity in

It's a good opportunity to climb
(the tree) and get the "tojo" birds
(lit. "tojos" m. that which is
climbed).

Ĉoshva'joi'j tyu' ca' shajbe,
jām' anii' sapjiti yujve.

The giant armadilla is sleeping.
It's a good opportunity to tie to his
foot (lit. to be tied towards his foot).

It's best not to attempt to closely analyze these comparatively rare constructions but learn them in phrases.

2. The -dye' nominalizer can rarely occur twice on a verb, in which case the final construction usually means "season" or "time":

feñi'	to lay egg	fen'dye'	the laying of (an) egg(s)
fen'dyedye'	the season of (turtle) egg laying		
ĉhāij	to be fat (animal)	ĉhādye'	(animal) fat
ĉhādyledye'	the season when animals are fat		
pañi	to grow	pañ'dye'	(the) growing up
pañ'dyedye'	time of growing up		

NOTE: The glottal is dropped from the first -dye' when the second is added.

3. The words chuc and ĉui':

- A. These words are commonly used in combination to give the following meanings (you learned ĉui' in lesson 7 with a different meaning and you've undoubtedly learned some or all of these usages):

juna' ĉui', juna' chuc	wherever
jun'si' ĉui', jun'si' chuc	whenever
jedye' ĉui', jedye' chuc	whatever
ju'ñis -ty ĉui', ju'ñis -ty chuc,	whichever
tyi ĉui', tyi chuc	whoever
jun' ĉui', jun' chuc	that which, how

Though there is overlapping in meaning yet chuc often gives a more definite meaning than does ĉui':

Dai' ya'ij mu', qui'si',	He bought a lot of clothes, salt, just
jicoj, jedye' ĉui'	whatever (many different things) he
momo' ya'ij.	bought.

Yu ra' ya'ij jedye' chuc ma'je' mi.	I'll buy whatever you want. (referring to definite items).
Jam ju'ñity čui' son' tapjete yu.	I don't grab (live with) just any man (čui' used because man indefinite).
Vaj mu'ya' yeban, răj napo' in, judyeya' tyi' čui' in.	They were all together, all the Nationals, whoever else (that was there. (not thinking of or knowing anyone definite)
Tyi chuc jujyity mu' ra' jam ñibe' cave' Jen'ya'.	Whoever accepts he will not suffer at (by) God's (authority). (Here thinking of the person that accepts more definite in Chimane mind.)
Tsun nash ðeye' juchaj tsun, jun' chuc bă'yi jiquej.	We confess (talk) our sins, how we lived before. (This is referring to definite actions).
Juna' chuc sojquiti tsun mu'ya' tyetaci tsun.	Wherever we stopped (docked) there we drank (with them).
...jun'si' chuc mu'ya' yu ra' pagoi' jedye' chuc codyeye.	whenever there is (I have) money I'll pay whatever you ask.

As demonstrated above there is much overlapping of meaning between chuc and čui', yet it will help you to keep in mind the difference stated above. Most important, learn them in phrases in the proper situation.

4. The construction a chuc can often be translated "immediately":

A chuc čushtyiti ftsiquij, a chuc čoshi ca mu'.	(then) immediately the jaguar (mytho- logical) dozed, immediately dizque he slept.
Me' a caty a chuc ca ayij mo' ßen.	Like that dizque immediately came the woman.

5. The construction jun' qui chuc can often best be translated "until":

Mu'in nash jujetety in, caveva'te chum in, jun' qui chuc jemonjoban dyicba'badye'can.	The ones who (had) accepted Him were watching Him at first, until he disappeared from sight in a cloud. (Acts 1:9b) (caveva'joi, -te, see p. 86) (jemon, -joi, -ban)
Jejeaij dārāij yu jun' qui chuc ijai' yu.	I continued hunting until I killed (game).
Mo'dyes jemoñe' yoctyi' che'jityibusin' jun' qui chuc tupuj paj qui ruij tyeja' jeñej Jen'si' majmi mu'.	Therefore it's necessary (that) another raise (our burden) for us until we are able to go straight on God's road. (thought from Gal. 6:2) (che'jeyaqui, -tyetaqui, see p. 121, -ban, -sin')

6. Compound verbs:

- A. Some verbs join in Chimane to form compound verbs. Recognizing them can help you to learn them:

cāchā' to follow, do same	chuqui to take out, get
cāchā'chuqui to follow transitive	
ji'cātsaqui to even out, make same	yu'taqui to put, place
ji'cātsyu'fauqui to put, make it even, to judge	

- B. The verb bu'yi "to be in a position" does not occur alone, in some ways it technically acts as a suffix, in other ways it doesn't so we have chosen to treat it as a separate word:

tsun bā'ja' we live	BUT NOT: "tsun bu'ja'"
Tsun chu'jduj bu'ja' tsun.	We were in a lying position
fer bu'yi Jen'	God is powerful (lit. in a strong position)
Qij jac jam ra' rājcan	This earth won't always be like this
me' bu'yi'.	(in this position) (God will destroy it).
Mu' Moises jām'te nas	Moses made a model of a snake (lit. snake in a position)
bu'yi.	
Jeñej ca chibin bu'yi	God is three (in three positions)
Jen', Ayo', Jesocristo,	Father, Son and Spirit.
judyeya' A'edye'.	

- C. The tšqij verb "to land, fall, strike" etc. joins with class A verbs to form compound verbs with the two meanings merged. The intransitive -yi is suffixed to the stem to prepare for the addition of the tšqij:

nārā'yetsqij	(he dropped down) land with a thump, stomp
ān'yetsqi'	it f. landed on it, covering it up
ñucyetsqi'	(the sticks) fell on (leaned against) it
Tšuptete muijya' ca	(the bullet) split him (-tete, p. 105, pt. 3)
tšqij. pā'yetsqij ca	down he fell, hit with a thump,
muijya' ji'va'chete.	he knocked him down.

7. Double postpositions:

In certain situations two postpositions may occur simultaneously on a word:

Mu' nash bā'yi dam' ñitche'ya'	He lives a little bit upriver
Maporej.	from Nápoles.
Mu' nash bā'yi dam' áveya'	He lives a little bit downriver from
Maporej.	Nápoles.
Jimja' oij ácanyas jimaadye'.	Let's sing this hymn underneath
	(another hymn) (lit. the one that
	is at underneath).

Note that ñitche' is almost considered one unit: "upriver" so the -ya' naturally suffixes: "at upriver," the others act in a similar manner.

8. The -can postposition occasionally occurs on verbs, both with and without the -dye' nominalizer suffix:

Yu nash siti mu'can, jeñej	I entered in there, where they sing
jimaadye'can jeñej	(church) (lit. in singing) (on) Sunday.
mayedye' dominco.	
Sisja' juna' chuc jimaquican	Let's enter wherever they sing (lit.
in.	in singing).
..Anic nash peñi yu, anic	I was really backslidden, truly I was in
moch yu tsā'quican anic	overgrowing jungle (fig.) in
tojmai'can yu.	darkening (darkness).

9. The glottal dropping variation of postposition suffixing:

- A. In certain situations the pronouns with postpositions drop their glottals and become stressed on the last syllable.

mú've	by there, down there
muve'	by there, down there (stressing movement)

Note that the stress in not written on either form as both follow the Chimane stress pattern, i.e. it falls before a consonant cluster but on the last syllable in absence of consonant clusters.

B. Variation in meaning:

The dropping of the glottal and shift of accent emphasizes the idea of movement:

Tyājnaqui aca' mo' jiquej.	The house fell in (bank fell in (past)).
Me' tsan' qoheya' jijtui'.	But at there it came (fell down).
chet mo'can, chet na	Half (the things) was in there (canoe) but
pechi' oya' jijcai'	half had sunk at there it had gone
	(down)
Mu've tyeij in.	They went by there (OR were drinking
	there).
Muve tyeij in.	They went by there (emphasizing the move-
	ment). (Remember the difference in
	stress with the one immediately
	above.)

10. Reduplication of postpositions:

Postpositions can occur reduplicated, giving the word a repeated meaning following the Chimane pattern for reduplication. If the postposition ends in a glottal it is often dropped and a j added to the end of the word:

jo'no'che'	on the head
Va'quique' in cohete in	They set off (lit. threw, shot) fireworks
parej jo'no'chechej	(rockets), right over the heads of some
tojyeban' in.	(several people) they went off.
Jam jām' shuque' a'chichi'	It (chain saw) didn't saw well, bad
meijyayaj jijicaye' in.	(repeatedly) it went back and forth.
(meijyaya' also correct)	

11. The final -j on uj, oj is used to emphasize distance. To give strong emphasis the final -j becomes a velar -x.

Uj (ux) jijcaij.	There (long ways) he went.
Ojve (oxve) jijcaij.	Down (river) there long ways) she went.

12. Learn the proper words for carrying (by hand) items. Though there are generic verbs for carrying, i.e. caqui can be used for carrying most any item, yet Chimane is usually very specific:

sārā'rāij -i' -yeja'	to carry one shovel, gun, arrow, stick, tacuara etc. in the hand
veme'meij -i' -yeja'	to carry a house pole, palm pole, bundle of rice etc. on shoulder
choco'coij -i' -yeja'	to carry a chuchio (shuru') in hand
snata'taij -i' -yeja'	to carry a bundle of arrows in hand or on shoulder
voquen'jeyaqui	to carry food items, bananas, meat on shoulder
vemen'jeyaqui, veme'ñequi	B is a generic verb for carrying on the shoulder

13. Study the irregular verbs jicajiqui "to go to leave (something)" and jitajquiti "to bring, to come to leave (something)", the former has the -c- "go" suffix (p. 97) built in, the latter has the -sh-, -ti "come" suffix built in:

jicajiqui	to go to leave own (possession)
jiquique'	to go to leave her, it f.
jiquicte	to go to leave him, it m.
jicacsequi	to go to leave them
jiquicsin'	to go to leave us (incl.)
jitajquiti	to come to leave, to bring
jitite'	to come to bring her, it f.
jitiste	to come to bring him, it m.
jitissin'	to come to bring us (incl.)
Jitishme mi.	Come, bring him, it m.

This shows how they conjugate, you can get the full conjugation from the sections on -c- "go" and -sh-, -ti "come". Learn them in phrases.

A caty shuj majmive jitishan'.	Already dizque he ran, and came to leave (the radio) along the trail. (verb, -ban f. obj.)
Meij fitu'be' in taja'veve jiquique' in.	They kept on throwing (poles) to the side (of the pista) they went to leave them (there).
A na ra' majmive jitishbubun jiquej radio yu.	But already he must have come to leave ("había sido") my radio along the trail (verb, -bi "on me, my possession," -ban, -in "me")
Mo' na radio aty jiquicuse jiquej majmive.	But the radio already he'd gone to leave it ("había sido") by the trail (verb, -ban, -see unseen action, (p. 108)

14. The yi verb can have varied meanings when following certain nouns:

Yu ra' qui'si' yi. I'll ask for clothes.

Listen for the usage of yi with nouns and learn to use them. Don't attempt to use the yi with nouns without having heard them or checked them out.

15. The verbalizer -ij (review p. 81, pt. 2) is used on animal nouns usually meaning that the animal kills or eats the object:

ačhuij	The dog kills or eats it (it can also mean "to hunt with a dog", context shows which meaning is meant)
carajpeij	The manguarí bird killed or ate (the fish)
Joshto nash najte jeñej	Justo saw a sábaló fish which had
vonej carajpeyaquety.	obviously been killed by a manguarí. (carajpe', -ij, -aque: "unseen," see p. 133, -ty "that which")

16. The usage of the particle ǵa:

You have already learned the usage of the construction: a yu' ǵa in "would" clauses (p. 115, pt. 4c). It is also used in other situations as well:

A. The ǵa is used with interrogative words giving an indefinite meaning to the construction, generally implying that the results can only be known at a future time. "I wonder..." often is a close translation:

ǵJun' a ǵa?	How would it be (will it turn out)?
ǵJedye' a ǵa?	What would it be (or be doing it) we'll find out?
ǵJu'ñity a ǵa?	Which (m) would (will) it be, how will it turn out?
ǵJätǵjyi a ǵa?	What will (they) say?
ǵTyi a ǵa?	When will it be?

Note that, though these phrases pattern as questions they would be considered rhetorical questions, i.e. they do not expect an answer, the answer is usually unobtainable at the time.

Me'čandye ra' cha'shaqui' aca' tsun, quivij qui ra' caqui'. Jun' a ča, jadač jam me'.	For this reason (soft earth) (the river) might reach our house, it might take it also in the water. How will it be? It seems it won't.
Ju'ñity a ča covamba, paj ra' tsan' te'coty.....	I wonder how the canoe (I'm making) turn out (ju'ñij, -tyi') even if it is crooked.....
Chime'dye yoshoropaij dam' so'mitim quereča, jun' a ča tupuj sobacdye' Cochabambačan.	Also I thank you (prayer) you gave me a little money, I wonder if it'll be enough for my trip to Cochabamba.
čJedye' ra' hora čayaqui in radiočan čJātājtj a ča in?	At what time will they talk by radio, what will they say?

The expression jun' ra' is very similar to the above formation:

čMu'ya' ra' mu' Donato?	Is Donato home?
čJun' ra'?	How would it be? (Meaning "I don't know".)

This could be answered with: čJun' a ča? with about the same meaning though the Jun' ra'? is more common in this context; the a ča tends to be used in contexts that will be defined in the future.

B. The ča is used in situations and idioms where a real or possible danger can be in focus:

are' ča	be careful! (....might happen)
čMi a ča!	Look....! Look out.....! Used to point out a danger, alert a player that the ball has been passed to him, or just point out something.
čAyij ča!	It came! (A dangerous animal was heard coming. Now it arrived!)
čAtsij ča!	He came (watch out)!

The latter need not refer to a real danger but any reason for caution.

17. The usage of the qa' "interrogative" etc. particle"

A. The particle qa' is often used in interrogative situations:

čTyi ca' fara'ñin mi?	Who bawled you out? (see p. 32, 36)
čGor ca'?	Was it a goal?
čA ca' sāñi?	Did she die?

B. Questions are also often formed without the qa', the meaning being carried by intonation and context:

čA tyu' atsijban mu'?	Did he return?
A tyu' atsijban mu'.	He already returned.

- C. The ca' is used in declarative (non-question) sentences also usually in combination with other particles. The ca' in these formations tends to emphasize the past aspect. It is not a tense, it is used comparatively rarely where one desires to emphasize this.
- D. The tyu' particle combines with the ca' to signal certain aspects. As with the tyu' u, to' o with which it contrasts the tyu' ca' meaning is difficult to define and contrast with other aspects. The tyu' ca' tends to be used in situations where a point in time or past time is in focus. This contrasts with the tyu' u (p. 158 B a) which is used in more continuous situations following the pattern for the o, u (p. 157 pt. 2) which tends to emphasize the subject (remember that tyu' contracts to -ty):

Mu've tyu' ca' tamifi yu.	Down there I dreamed.
Jeñej yiris mayedye'	About a whole day we carried oranges
aty ca' ji'veñe'	(to the canoe).
maraga tsun.	
¿Ayij to' ca' mi jai'?	Did you come, daughter-in-law?
Coahva'joi tyu' ca'	The giant armadillo was sleeping.
shajbe.	

NOTE: Coahva'joi tyu' u shajbe is also correct, it puts more emphasis on the subject, and tends to emphasize the continuing aspect.

- E. The ca' joins with tyu', to' as tyu' ca', to' ca' in questions:

¿Jun' tyu' ca' tomim?	Why did you jump in the water?
¿A to' ca' basdyi'?	Did she give birth?

- F. Learn the idiom:

Jam' tyu' ca' tsun	We've been here quite awhile.
Quin ñya'.	
Jam' tyu' caij quin'.	I've been here a long while.

- G. The ca' occasionally joins with nash:

"Me' nash ca' yu," yeja'.	"That's the way I <u>was</u> ," we say. (Telling how one was when he was drunk, note the point of time in focus.)
Me' nash ca' inoj	Earlier the señor had tried out the motor.
ji'cojtaqui señor	(Here the <u>nash ca'</u> is best translated as "had".)
motor.	

- H. The u, o particle also joins with the ca':

Yu ra' tashi', mo'ya'	I'll (f) go ahead, the house can be seen now.
jorojcan o ca' aca'.	

As noted above the meanings of these particles cannot be classified according to our way of thinking. Learn the phrases and be always listening for the usage of these particles, mimic them where you hear them. Be alert to distinguish between the ca' "dizque", ca' "would, conditional" and the ca' "interrogative, point in time" suffix.

NOTE: Many words have been used in points 16 and 17 in this lesson that are not included in either the vocabulary or the glossary.

VOCABULARY:

añetyi -tyeja' -i' to walk in rain	bu'yi, bu'ja' to be in a position, lit. or fig.
carajpe' (m) manguarí bird	čushtyiti refl. to doze, fall asleep (generally not in bed).
cātidye' planted things	chāij -i' to be fat (animal)
cāchā' to follow	fitupjeyaqui (alt. jitupjeyaqui) to throw away, to one side, reject
chañej hard, to fall, hit hard	jemon to disappear from sight
chet half, part of	to be flooded
jām' anii' to be in a good position for, good opportunity for	ji'vachaqui to drop below, knock over, cause to fall
jijicayaqui to take, cause to go drive, run saw etc.	ñucjeyaqui to lean against prop up
mejya' back and forth, unevenly	nati, nashja' to walk, travel, go hunting
mo'vetaque mu'vetaquety etc. behind, next one	shajbe (m) giant armadillo
movetaque, muvetaque with movement in focus	pā'jeyaqui (ono.) to thump, hit, strike
nārā'yi to stomp feet, in running, jumping	shachjeyaqui to empty out, pour out, pile up
sojquiti (refl) to dock, stop park vehicle	shevecjeyaqui to cut, slice with knife, scissors
tšupjeyaqui to split, crack break open	
tyājnaqui bank caves in, falls away, washed away by river	

Exercises

A. Memorize all the phrases in the grammar.

B. More phrases to memorize.

- | | |
|-------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------|
| 1. Yu ra' motorche' qui dam' aty
čueñi'miyebantyi'che u. | I'll go by motor boat, for sure on the
decrepit one (joking) (qui dam':
qui da', mu', see da' p. 159) |
| 2. Aty ca' rāj focoyaque
mārača jiquej. | And (past) all the oranges spoiled. |
| 3. ¿Junaty ca' atsiy mi? | Where do you come from? |
| 4. Aty ca' quichčan tsun
shuban in. | At noon they left. |
| 5. Aty men quevacseban, aty
ca' dacacseban mo' ñen in. | After a long while, they (past)
found the women. |
| 6. Tsāqui' tyu' ca' tamiñi yu. | I had a bad dream. |

The meanings given are often incomplete, see the dictionary and grammar notes for more complete meanings.

-A-

a' f body, plane fuselage	92	bojvi to climb	155
a ca' sāfi? Has she died?	53	bopyi to hit	139
a tyu' already, now	18	bu future particle	24
aca' f house	2	bucaj m lizard	92
a'ohity bad, useless	70	bujjeyaqui to run a motor	118
ačhu j f dog	6	bujtaqui to start, run a motor	118
adac as if, so (you) don't	118	bujyi motor runs	126
a'edye spirit	48	busjeyaqui to cover with leaves	48
an but, and	3	bu'tacdye' m mosquito net	102
anicjeyaqui to believe	36	bu'yi to be in a position	174
anij carefully	30		
añei' to rain	60		
añej f rain	60		
añetyi to walk in rain	174		
are' ča watch out, it might	30		
are'jeyaqui to hurt, damage	36		
are'reij to be hurting, sick	118		
are'yi to hurt intra.	36		
arosh m rice	30		
ášasha f	164		
ataj uncle	41		
atava f chicken	41		
a'tuastyi' owner	92		
atsij to come m. subj.	18		
atsijban to return m. subj.	18		
aty tas it's all gone	102		
ava' child	30		
ayij to come f. subj.	18		
ayijban to return f. subj.	18		
ayo' master, lord, patrón	84		

-C-

		ca quotative	
		ca' interrogative marker	36
		čáčaij na because, for	53
		caohjeyaqui to squash, flatten	24
		cafon'jeyaqui to stir	110
		ca'ij f sweet potato	110
		cajnaqui to pass, go by	41
		ca'joi j to flee	36
		cajtafa' jatata leaves	18
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faj f uruó		110
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farajtaqui	to bewitch	126
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feri	to hurry, come along	102
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intsity	ripe	70
isinu'	sting ray	60
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it'sij m	there isn't any	2
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japacjoiij	sick	36
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jebaqui	to eat	30
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jedye'	thing, what	9
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jejmitidyē'	cooked food	78
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jen'	father, God	6
jenjeyauqui	to hoe, shovel	110
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-ñ-

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-o-

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-p-

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-q-

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-S-

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-U-

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-Y-

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