



## ***Pichka Wachu:***

## ***Akushi Mirkaduma***

- Several ways of communicating the same meaning and different ways of using the same ending
- The *-ta* ending
- Another use for *-manda*
- The *-ngapa* ending
- The *-pu/a* ending
- Mirkaduma riichi

## VOCABULARY

<b>NOUNS:</b>	
mirkadu	market, from Spanish <i>mercado</i>
kulki	money
tanda	bread
rundu	eggs (think of round)
sara	corn
istira	woven reed mat
saparu	basket
banku	stool
chasa	thus; like this
piru	but, from Spanish <i>pero</i>
iapa	very (as in <i>iapa allilla</i> = very good)
mas	more, from Spanish <i>mas</i>
Diusmanda	please (literally “for God” as in “for God’s sake”)
dumingu	Sunday, from Spanish word <i>domingo</i>
pichka	the number five
<b>VERBS:</b>	
randii	to buy
katui	to sell
manchii	to lend
munai	to want
iukai	to have
apai	to carry
<b>Endings</b>	
-ta	Indicates “to whom” or “for whom” something is done (marker of indirect/direct object)
-ngapa	in order to
-manda	1. from, 2. for someone
-pu/a	attached to a verb, means “for someone on my behalf”



## RIMASUNCHI

*Salvadora:* Puangi, ñaña Teresa!

*Teresa:* Allisia, ñaña! Maimataka rikungi?

*Salvadora:* Mirkadumami rikuni. Kamka?

*Teresa:* Nukapasi chimami rikuni. Rundu katungapami rikuni. Kamka?

*Salvadora:* Tanda randingapami rikuni, nukapa wambrakunamanda.

*Teresa:* Chasa allillami ka. Kulkita apakungichu?

*Salvadora:* Ari, kulkimi apakuni. Piru saparu i istirapasimi katungapa iukani.  
Randikungichu?

*Teresa:* Manima, kulki mana iukanichu.

*Salvadora:* Kam munangichu sug saparu?

*Teresa:* Ari, pai mamita. Kai rundukuna kammandami ka.

*Salvadora:* Iapa allilla ñañami kangi. Diusmanda nukapa ñañakunata mas  
iukachipuangi.

*Teresa:* Kaikunami kankuna. Dumingukama.

*Salvadora:* Pai mamita, dumingukama.

**DIALOGUE TRANSLATION**

<i>Salvadora:</i>	Hello, sister Teresa!
<i>Teresa:</i>	Hello, sister! Where are you going?
<i>Salvadora:</i>	I am going to the market. And you?
<i>Teresa:</i>	I am also going there. I am going to sell eggs. And you?
<i>Salvadora:</i>	I am going to buy bread for my children.
<i>Teresa:</i>	That's good. Do you carry a little money?
<i>Salvadora:</i>	Yes, I am carrying money. But I have a basket as well as a mat to sell. Are you not buying?
<i>Teresa:</i>	No, I have no money.
<i>Salvadora:</i>	Would you like a basket?
<i>Teresa:</i>	Yes, thank you, little mother. These eggs are for you.
<i>Salvadora:</i>	You are a good sister. Please, let me have more for my sisters.
<i>Teresa:</i>	Here they are. See you Sunday.
<i>Salvadora:</i>	Thank you, little mother, see you Sunday.

**SEVERAL WAYS OF COMMUNICATING THE SAME MEANING & DIFFERENT WAYS OF USING THE SAME ENDING**

In Quechua, as in other languages, there may be several ways of communicating the same meaning. The endings that we learn to express one meaning can also have a different meaning depending on the context. In this lesson, we will see several ways to signal for whom things are being done, and see as well that the same ending can be used to mean different things. Pay close attention to the difference in usage. Try to imitate the usage of the native Quechua speakers you have contact with.

**THE “-TA” ENDING**

The ending *-ta* has two uses. In one use, Quechua speakers can add *-ta* to the word that is the object of an action. In the other use, *-ta* indicates “to whom” or “for whom” something is done. Notice the difference in the following examples:

<i>Tandami randikuni.</i>	I am buying bread.
<i>Tandatami randikuni.</i>	I am buying the bread.
<i>Tanda ñañatami randikuni.</i>	I am buying bread for my sister.

The difference in meaning between the first two examples is that, by using *-ta*, the speaker is specifically telling us what he is buying, i.e. bread, not other things. The use of *-ta* with a person's name has the same weight of specificity. The third example means "for my sister" and implies "not for anyone else."

### MAUKAIACHII!

Say and write the following phrases in Quechua.

1. I am selling baskets.

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2. I am lending money to him.

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3. Do you have bread for your father?

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4. We are carrying a stool for our mother.

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### ANOTHER USE FOR "-MANDA"

When attached to a person's name, *-manda* also acts to specify for whom an action is done. The following examples illustrate the difference in usage.

<i>Kai saparu Sibundoymandami ka.</i>	This basket is from Sibundoy.
<i>Kai saparu Mariamandami ka.</i>	This basket is for Maria.

The context of the sentence should clarify how the speaker is using the *-manda* ending.

**MAUKAIACHII!**

*Say and write the following phrases in Quechua.*

1. These eggs are for Juan.

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2. Who are you buying that bread for?

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3. I am carrying this money for Teresa.

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4. Is he going to town for his uncle?

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**THE “-NGAPA” ENDING**

Quechua speakers add the *-ngapa* ending to a secondary verb to communicate why they are doing the main verb. Observe the following examples:

<i>Rundumi katukuni.</i>	I am selling eggs,
<i>Rundu katungapami rikuni.</i>	I am going in order to sell eggs.

**MAUKAIACHII!**

*Say and write the following phrases in Quechua.*

1. He is going to the market to buy bread.

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2. I want to go home.

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3. My aunt is coming to lend me money.

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4. Do you have money to buy more?

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**THE “-PU/A” ENDING**

When attached to a verb, the ending *-pu* indicates that the verb is usually done on someone else’s behalf. The speaker will need to use more words to clarify for whom the action is being done. Let us look at the following example:

<i>Istirami nukapa taitata apapukuni.</i>	I am carrying a mat on my father’s behalf.
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Notice that the *-ta* ending marks the word that tells us to whom the speaker is carrying the mat. The *-pu* ending attached to the verb *apai* signals that the carrying is being done on the father’s behalf. The *-pu* is attached before the verb ending *-kuni*. Here is another example, this time from the dialog.

<i>Diusmanda nukapa ñañakunata mas iukachipuangi.</i>	Please let me have more on behalf of my sisters (for my sisters).
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Again the *-ta* ending signals that the sisters will benefit from the request. The speaker has added an ‘a’ to the *-pu* ending to make the *-ngi* ending flow better. Do you recognize the *-puangi* ending? Remember that the familiar greeting comes from shortening phrases like “Imasataka chisiapuangi?” – which means, literally, how is the evening arriving for you?

**MAUKAIACHII!**

Say and write the following phrases in Quechua.

1. Are you buying that bread on your mother’s behalf?

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2. We are here on our sister’s behalf.

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3. What are you selling on your father’s behalf?

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4. I am carrying these two stools on my own behalf.

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**READING: MIRKADUMA RIICHI**

Each *dumingu* the people of the *puiblu* of Santiago attend mass at the local church and go shopping in the small stores there. When they need an item or service that is not available in Santiago, however, they head for the *atun puiblu* of Sibundoy in a taxi. In Sibundoy, they can do things like go to the mass celebrated by the bishop at the cathedral, cash a check at the bank, or buy things at the *mirkadu*.

In the *mirkadu*, a person can buy foodstuffs like *rundu* and *sara* as well as crafts like *bankukuna* and *istirakuna*. You can have lunch and drink a cup of coffee. People can also come to sell their wares to the vendors at a discount, so that the vendors can turn around and sell the same items at a profit. The majority of the vendors are *warmi*. The prices for food are usually fixed but fairly cheap. You can bargain on the price for most other items.

**AIIII**

*Answer the following questions:*

1. Chi runakuna Santiagomanda, ima punchataka samungapa rinaku?

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2. Paikuna, imataka mercadumanda apamunaku?

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3. Pikunataka samunaku?

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*Say the following phrases in Quechua:*

1. I am going to the market to buy bread for my father.

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2. Are you (plural) carrying money?

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3. You are coming on behalf of his brother.

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**NOTES, LESSON 5**