

UNIVERSITY OF ST. ANDREWS



THE LEXICAL UNIT SONQO
'HEART', ITS DERIVATIVES AND COMPOUNDS
USE AND TREATMENT IN THE QUECHUA DICTIONARIES.

Sabine Dedenbach

CENTRE FOR LATIN AMERICAN
LINGUISTIC STUDIES

WORKING PAPERS

No. 12

[1979]

Table of contents

1.	The Quechua concept of <u>songo</u> - its consideration in the dictionaries.....	1
2.	Critique of the dictionaries.....	2
3.	The polysemy of <u>songo</u>	3
3.1.	Living beings	4
3.1.1.	Physical sense	4
3.1.1.1.	Human beings	4
3.1.1.1.1.	<u>Songo</u> , equivalent: "heart"	4
3.1.1.1.2.	<u>Songo</u> , equivalent: 'viscera'	4
3.1.1.1.3.	<u>Songo</u> , equivalent: 'stomach'	5
3.1.1.2.	Animals	5
3.1.2.	Moral and emotional sense	5
3.1.2.1.	Attitudes towards somebody/something	5
3.1.2.1.1.	Positive attitudes	5
3.1.2.1.2.	Negative attitudes	6
3.1.2.1.3.	Remaining words	7
3.1.2.2.	Character	7
3.1.2.2.1.	Bad qualities	7
3.1.2.2.2.	Good qualities	8
3.1.2.3.	Feeling and state of mind	8
3.1.2.3.1.	Content and joy	8
3.1.2.3.2.	Courage and strength	8
3.1.2.3.3.	Depression and discouragement	9
3.1.2.3.4.	Pity	9
3.1.2.3.5.	Presentiment	10
3.1.2.3.6.	Drunkenness	10
3.1.3.	Words with a partly intellectual connotation	10
3.1.3.1.	Memory	10
3.1.3.2.	Determination and intention	10
3.1.3.3.	Intelligence	10
3.1.3.4.	Madness and stupidity	10
3.1.4.	Words which combine emotion and intellect explicitly	11
3.2.	Objects	11
3.2.1.	Plants	11
3.2.2.	Medicine	11
3.2.3.	Remaining words	12
4.	The multiplicity of word formation with <u>songo</u>	12
5.	Conclusion	13
	Bibliography	14
1.	Source literature with comments	14
2.	Secondary literature	16

1. The Quechua concept of songo - its consideration in the dictionaries.

Gonzalez Holguín wrote in 1608: "Aduiertase que los indios no tenían vocablos de todo lo espiritual ni vicios, ni virtudes, no de la otra vida y estados de ella, y este Vocabulario da copia desto, que es muy necesario para predicar y catechizar." (GH 10)
I chose the Quechua word songo as a means to examine whether this statement is valid or not.

Methods:

As the dictionaries for Quechua dialects consist mostly of material collected in fieldwork I will use these dictionaries as sources for the discussion of the word songo. A short description of the dictionaries is given in the bibliography. I only considered dialects of the group Q11 (Hartmann 1972:108) which do not differ essentially from each other.

The selection of the dictionaries was determined by their availability and is therefore arbitrary. I shall use the spelling according to the "alfabeto oficial": only when quoting from one dictionary shall I use its transcription.

What Zgusta (1971:47) says about the generality of meaning is valid for the Quechua word songo: "...a designative lexical unit ...can be used in reference to any member of the class that belongs to the designatum and, eventually, the denotatum...the designata are usually broad ... frequently overlapping ...and sometimes lacking clear boundaries." Furthermore they are often polysemantic.

It is very difficult to find out if the translations given in the dictionaries are equivalents of the concept of the Quechua word because there are no literal translations with explanations. Rather they give another (Spanish, i.e. Western) concept of which it is difficult to say if it really equals the Quechua meaning, esp. as the Quechua and the Spanish culture have developed in different environments.

An illustration of this is songo sapa which expresses moral qualities. Sapa has the function of showing an increase in something. This word is translated as

'indole varonil'	}	courageous (a)
'animoso'		
'esforzado'		
'bondadoso'	}	kind, good (b)
'comprensivo'		
'prudente'		
'cuerto'	}	Intelligent (c)
'con mucha razón'		
'con juicio'		

'con carácter fuerte' with a strong character (d) These qualifications cover the whole spectrum of what, in Western civilization, can be called "good". The question which now arises is: do all these qualities represent the sense of the Quechua word songo sapa, i.e. have the Quechua exactly the same concept of virtues as we have? Or does this word translate only a few of these qualities or maybe more of them - the rest possibly having been added or omitted because of their relevance or irrelevance to the Europeans, moreover: do these translations at all represent the original Quechua concept of virtues or has the meaning of the word songo sapa been the victim of acculturation? No answer can be given to these questions, as we do not have written records of pre-colonial times.

All that can be said (about this special case) is the following: proceeding from the assumption that this word is polysemantic it can be claimed that it covers all these good qualities indicated above because there are several literal opposites, of which each gives one contrary meaning, i.e. a "bad" quality:

pisi songo 'timid' ≠ (a), (d),
 (pisi - 'a bit, few') 'stupid' ≠ (c),
songo chinkay (chinkay - 'to lose') - 'afflicted', 'drunk' ≠ (c),
mana songoyoyq (mana - 'not') - 'unmerciful' ≠ (b).

This makes it difficult to give a systematic description of songo and its derivatives which really equals the Quechua concept of the word.

2. Critique of the dictionaries.

1. The Quechua dictionaries do not observe any rule in regard to which kinds of compounds to give. The entries are most often pure examples which do give a translational equivalent, but the examples do not usually cover a very broad range of application. (Cf. Zgusta 1971:319ff.)

I am under the impression that the entries very often are only renderings of all the examples in informant gave the author of a dictionary.

E.g. (T)¹ soncoca - 'to have a tendency'
soncocapaya - 'to have a strong tendency'.

Here the latter phrase could be dropped because every quechua speaker knows the - very regular - function of the suffix -paya. The problem which occurs when dealing with agglutinating languages is, of course, which forms to use in a dictionary. The simple, basic forms with as few suffixes as possible are virtually never used by native speakers. So it is evidently better to use more complex forms even though they have the disadvantage of confusing the user of the dictionary.

2. As the dictionaries are not made by native speakers, it is often difficult in the dictionaries made by (early) missionaries to decide whether the word or phrase was

given by an informant or whether the missionary introduced it 'artificially' because it conveys a message which is important to him, e.g. (A) Diosman songo - 'the love of God'.

3. No distinction is made between translational equivalents of an entry and its phraseological explanatory material, which should be done.
4. Sometimes the authors seem to interpret the Quechua word in a way that renders their statements contradictory, e.g. (Md) 'hatun songo s. - 'soberbia, orgullo'
'hatun songoyoyq adj. - 'el magnánimo, valiente, altanero'.

The noun gives a partially bad quality, whereas the adjective gives a good quality.

5. Idioms are given in one dictionary only :
 (A) iskai songo, iskai uya juqtam piensan, juqtam riman 'hypocrisy'; iskai sonjo larkun - 'sirve dos casas'.

These critical remarks shall by no means diminish the authors' merits: they shall rather make plain the difficulties which occur when dealing with complex polysemantic lexical units without being a native speaker of the language and, most often, without being a lexicographer.

¹ For the abbreviations see bibliography.

² Idiom: e.g. 'to pull somebody's leg' - the sense cannot be understood by translating the phrase literally ≠ phraseology: e.g. 'as dark as coal'.

3. The polysemy of songo.
 As Quechua is an agglutinating language, there are many possibilities to express a feeling, an attitude, etc. with the word songo by adding suffixes and, sometimes, by adding another word, e.g. songonchis - 'in our interior', songonchispi hap'iy - 'in our memory'.
 As many suffixes differ (only) slightly in usage and meaning, the following phenomena can be observed:
 1. Different suffixes express the same meaning, e.g.

<u>songo-man</u>	} (adv.) 'to like doing something'.
<u>songo-kama</u>	
 2. Very similar forms bear different meaning, e.g.

<u>sonqomanta</u>	(adv.) 'to like doing something'.
<u>sonqonmanta</u>	- 'hasta que no más'.
 3. Identical forms are polysemantic, i.e. homonymous, e.g.

<u>songo nanay</u>	- (a) 'anger, (b) 'grief',
<u>songo chinkay</u>	- (a) 'depression', (b) 'drunkness',
<u>rumi songo</u>	- (a) 'hard-hearted', (b) 'indifferent',
<u>songo suwa</u>	- (a) 'amiable', (b) 'sagacious',
<u>mana songoyoyq</u>	- (a) 'stupid', (b) 'evil-hearted',
<u>pisi songo</u>	- (a) 'timid' (b) 'stupid',
<u>songo pitiy</u>	- (a) 'anger', (b) 'depression'.

However, these homonyms are not totally different in their senses: almost always a connecting line can be drawn between the different meanings.

In Quechua, the grammatical boundaries are very often not clear, e.g. noun - adjective - present participle; because of this I deal with songo from a semantic point of view rather than from a grammatical one, i.e. my division into groups deals with the polysemantic unit songo and its compounds and derivatives, and not with the form songo and its grammatical derivatives.

In the following, I shall try to give a systematical survey of the different meanings of songo and its compounds and derivatives. This attempt is, of course, marked by the difficulties I pointed out above.

In order to clarify the composition of a word or phrase I shall explain the elements which are crucial for the meaning. For the rest I assume that the reader has some basic knowledge of Quechua.

- 3.1. Living beings
 3.1.1. Physical sense
 3.1.1.1. Human beings
 3.1.1.1.1. Songo, equivalent: 'heart'
 Compounds:
 (Md,T) songo-q-llika-n³ - 'pericardium' (llika - 'net').
 (L,P) songo nanay - 'cardialgia' (nanay - to suffer pain, physically)
 Only two dictionaries give this sense of a physical pain. Rather it seems to mean 'pain' in a figurative sense only. (Cf. 3.1.2.3.3.)
 (L) sónkko chinkay - 'heart-attack' (chinkay - to lose')
 Lira is the only one who gives this compound a meaning in a physical sense; in the other dictionaries it is translated as 'depression'.
 (Cf. 3.1.2.3.3.)
 (GH,T) songo-y tik tik ñi-n - 'heart-beat'
 (ñiy - 'to say')
 (Md) songoj punpun ñiy
 Evidently, these are onomatopoeia words.
 3.1.1.1.2. Songo, equivalent: 'viscera'
 (A) sonjonchig, sonjoikunchig - 'our interior'.
 Compounds:
 (C) shungutigray - 'vomiting, disdust' (tigrana - 'to turn out')
 (Md) songo muyuy - 'disgust' (muyuy - 'to turn out')
 (Md) songo rauray - sensibility - 'disgust'
 (rauray - to burn(pain)).

- (C) shungutigrachig - 'sth. which causes disdust, vomit' (-chi-causative, -g/-q - present participle, actor).

Verbal forms:

(C) shungutigrana - 'to be disgusted'
 These senses are not purely physical because things which cause disgust rather belong to the emotional sphere.

(C) shunguna } '(the viscera, the
 (A,AP,GH,T) sonqowanmi } stomach) burn after the use of aji'.

- 3.1.1.1.3. Songo, equivalent: stomach

Verbal forms:

(GH) sonccoqqueuiricun / huacclin - 'the stomach pains - vomiting' (gewiy - 'to turn, be dislocated', -ri - beginning, -ku - reflexive, personal involvement, waqlliy - 'to lose the balance')

(Cf. 3.1.2.3.4. for figurative sense).

- 3.1.1.2. Animals, Compounds:
 (A) sonjochay - 'the stomach burns'.

(C) yuragshungu - 'lung' (yurag - 'white')

(C) yanashungu - 'liver' (yana - 'black')

Summary:

It can be seen from these entries that the word songo has a wider range of physical meaning than merely the organ 'heart'. It extends to other parts of the body: these special ones and generally the viscera. This seems to be quite understandable, as one does not usually feel pain in one organ but throughout the surrounding area, too. This "lack of clear-cut boundaries" (Ullman 1962:125) in relation to the (human) body has also been shown for other languages by Bloomfield (1933: 426 and Zauner (1895).

- 3.1.2.

Moral and emotional sense

The polysemy of songo does not only extend to the physical sense; songo (and its compounds) is also highly polysemantic in the emotional and moral sense.

- 3.1.2.1.

Attitudes towards somebody/something

- 3.1.2.1.1.

Positive attitudes

Adverbial forms:

'to like doing something'

(Md) sonkoman-hina³ (-man- 'to, towards')

(A,AP,GH) sonqokay

(AP,GH,L,T) sonqokama (-kama- 'to, until')

- (A,GH,L,T) sonqomanta (ruway) (-manta-
'outof, from, about', ruway -'to do')
(L) tukuy sonkkoymanta (tukuy - 'whole,
all')
(A,GH) tukuy songoywan (-wan-'with')
(A) sonjoimanta lloqsiqta (lloqsiqta -
'coming from inside' (adv.))
(GH) alli sonco (allin -'good')

³The hyphen indicates that in the dictionaries the word is composed of some of these suffixes, but not necessarily of all of them in every dictionary.

⁴I chose those two words, which are very general, because in some cases it is very difficult to draw a line between e.g. character traits and attitudes. This applies for instance to 'courage', 'pity'. It is because of this difficulty that I did not group the words into broader categories.

Verbal forms:

- 'to tend to'
(T) soncóya (-ya - forming intransitive verbs)
'to calm (down)
(A,GH) sonqo tiyay (tiyay -'to sit down')
(GM) sonqu tiyachiy
(AP,GH) sonqoymitiyaykun (mitiy - 'meterse',
-ya- intensivating, -yku-
carefulness)
(GH) sonccoityanayan (-naya- imminence)
(GH) sonqoyllampuhuan (llanp'uy - 'to
smooth')
(GH) sonccoyllulluripuhuan (lulu-'smooth,
'caress', -pu- making an action
definite).
(GH) sonccoyttanicun (thaniy - 'to calm')
(GH) sonconanay ...tanirihuan

Nouns:

- address of affection
(A,AP,GH,L) sonqo-y-ruru-lla-y (ruru -
'core', 'pip', -lla-diminutive)
(L) sonkkochálláy (-cha- diminutive)
(L) urpicha sonkkócha (urpi - 'dove')
(GH) sonconapascca (apay - 'to carry away')
expressions of affection
(A) Diosman sonjo warmaman sonjo
(warma - 'boy')

3.1.2.1.2.

Negative attitudes

Adverbial forms:

'not to like doing something'

- (A) awa sonjolla (hawa - 'outside')
(GH) yscay sonco (iskay - 'two') (cf.2.5.)
Adjectival form:
(A) sonjo nanaikamayoc - 'angry' (-yoc-
possession:'of')

Nouns:

- 'angry person'
(GH) sonccon nanaycachak - 'peevish, bilious per-
son' (-yka-cha -'here &
there', 'all over')
(GH) raurak soncco (rauray - 'to burn')
(GH) soncconnanak
'anger'
(A) sonjo chinkai nanai (cf. 3.1.2.3.3. and
3.1.2.3.6.)
(A) sonjo pitii (pitiiy - 'to break')
(cf. 3.1.2.3.3.)

Verbal forms:

- 'to be angry', 'to have a grudge against somebody'
(AP,GH) songoy-mi nana-wa-n
(GH) sonccooy hatarin (hatarin -'to rise')
(Md) sonkopi 'piñacuytá h'uakaichay (phiña -
'anger', waqaichay - 'guardar, conservar')

The words which refer to anger denote a bad character trait rather than only a negative attitude.

3.1.2.1.3.

Remaining words

Adverbial forms:

'to the highest pitch'

- (A,T) sonqonmanta
(A,GH) sonqonkama

3.1.2.2.

Character

- (Md) 'hujpa sonkonta rejsiy - 'to recognize
somebody's heart' (huk-'one', rejsiy-
'to perceive, recognize')
(Md) u'ku sonko - 'el reservado' (ukhu-'(with)in,
inside') 'hahua sonko' -'franco,
superficial, ligero'
Transferring these translations into
English one could render them as
'introverted' and 'extraverted' resp.

- (L) imay sonkko - 'con qué valor o enimo'
(ima - 'what')

3.1.2.2.1.

Bad qualities

Attributive forms:

- (L,P) millay sonqo - 'evil-hearted' (millay -
'to disgust, despise')
(GH,L) mana songoyoq - 'having no heart' (mana-
'not')
(A,P) rumi sonqo - 'with a heart of stone' (rumi-
'stone')
(A) jaja sonqo - " " " " (jaja-
'rock')

- (L) khúci sonkko - 'impudent' (khuchi - 'pig')
 (L,Md) hatun songoyoc - 'soberbia,orgullo' (hatun - 'big') (cf. 3.1.2.2.2.)
 (GH) huchaman sonco cani - 'I have a tendency to sins' (hucha - 'sin')
 Compounds: (GH) llulla hinallam soncco - 'liar' - 'lie')
 (Md) sonko mi'kucuy - 'impatience' (mikhuy - 'to eat')

3.1.2.2.2.

Good qualities

Attributive forms:

- (A,I) allin songo - 'good-hearted'
 (A,GM,L,Md,T) songo apaq - 'amiable'
 (A,GH,GM,Md,L,T) songo sapa - 'intelligent' courageous, with a strong character, kind' etc. (Cf. 1.)
 (A,AP,I) songoyoc (runa) = songo sapa
 (L,Md) hatun songo-yoc - (L) 'magnánimo,soberbio' (Md)(noun) 'la soberbio, el orgullo(adjectival) 'magnánimo, valiente, alterano'.

Cf. 2.4. and 3.1.2.2.1.)

- (L) llanp'u sónkko - 'gentle, benign'
 (L) Theósmán sónkko - 'dedicated to God'
 (A) jori sonjo - 'golden-hearted' (jori - 'gold')
 (Md) sonko suaj = songo apaq (suwaj - 'thief') (cf. 3.1.3.3.)

3.1.2.3.

Feeling and state of mind

3.1.2.3.1.

Content and joy Adjectival forms:

- (Md) cusi sonko - 'merry' (cusi - 'merry')
 (GH,T) songo kallallallaq } 'being happy,
 (GH) soncco camamamak } content'

Nouns:

- (GH) soncconcama /-manta runa } 'el libre!, the one
 (GH) soncco camalla caucak } who follows his
 } desires

Verbal forms:

- (GH) soncco camallancani / caucani - 'to be content'
 (kamallay - to be enough'
kawsay - 'to live')

3.1.2.3.2.

Courage and strength

Adjectival forms:

- (GH) sonccoyoc, soncohonta - 'strong'
 (Md) sonkosapa - 'animoso'

Verbal forms:

- (L) sonkkoykúkuy 'to gain courage' (-cha-forming
 (L) sonkkonchákuy transitive verbs)
 (L) sonkkoychákuy
 (A) sonjota japikuy - 'to gain strength' (japiy - 'to seize')
 (GH) sonccocta hapicuni - 'to gain strength' (hap'iy - 'to seize')

(GH) sonccoctacconi - 'to encourage'

3.1.2.3.3. Depression and discouragement

- (a) (L) rumi sónkko - 'indifferent'
 (GH) sonccooy pantacan - 'confounded' (pantakay- 'to confound, confuse')
 (Md) sonko pojñiyñin } 'depression'
 (Md) sonko nanay }
 (GM) songo ipitii }
 (GH) sonccooy tutayan - 'discouraged' (tuta- 'dark')
 (GH) sonccooy putirayan - 'to be sad' (putikuy 'to be sad', -raya - continuative)
 (A,GH) kaymarayaq songo - 'sad', 'disgusting' (qaymay - 'to taste bad')
 (b) (A) taqsa sonjoyoc, pisi } 'timid' not to dare
 } anything' (taksa - 'neither big nor small',
 } pisi - 'little, bit')
 (c) (Md,GH,A) songo chinkay/waqlliy - 'afflicted'
 (d) (L) sonkkónay - 'to lose courage'
 (A,GH) songonnaq } 'timid' (-naq - 'without')
 (GH) manasonnoyok }

There is a gradual decrease from group (a) to group (d), i.e. whereas songo in group (a) is qualified by some attribute, group (b) is qualified by 'neither big nor small' and 'little', group (c) by 'losing', and group (d) by 'no', 'without'.

3.1.2.3.4. Pity

(a) adjectival forms:

- (A) wagchaman sonjo - 'pitiful' (wakcha - 'poor')
 Verbal forms:
 (GH) sonccooygqueiricun / puticupun - 'to feel pity' (phutiy - 'to mourn')
 (GH) huacchaycuyak hinalla soncco - 'feeling pity'
 (GH) soncco huacclipayapuni - 'feeling pity' (-pu - favouring another person, -paya - carefully, repeatedly)

- (L) khúyakk sónkko - 'to pity' (khuyay - 'to love')
 (b) (GH) sonccontamtiyaycuchini - 'to comfort, console'
 whereas group(a) shows a rather passive attitude,
 group (b) shows an active one.

3.1.2.3.3. Presentiment

Verbal forms:

- (A,GM) songochakuy } 'to have a (-cha-
 (Md) hujpa sonkonta huatuy } presentiment' uncertain)
 (Md) sonkoy huatupacun } (watuy-
 'to divine')

Nouns:

- (Md) sonkoyaj - 'somebody who has a presentiment'
 (-ya- ignorance)
 (L) sónkko phatatátay - 'somebody who has a present-
 ment. (phatatatay 'the heart
 beats quickly')

3.1.2.3.6. Drunkenness

Verbal form:

- (GH) soncco y chincanancama vpiyani - 'I drink until
 the loss of
 judgement' (upiyay
 'to drink, get
 drunk')

Noun:

- (A,GH) songo-y chinkay - 'drunkenness'

3.1.3. Words with a partly intellectual connotation

3.1.3.1. Memory

- (Mh,T) songo-p-ta hap'i-q
 (A) sonjo chinkai japiq
 (GH) soncco hapik, huma hapik (uma - 'head')
 The last equation of songo and uma indicates that
 'to remember' does not only refer to 'keep some-
 thing in one's heart' (i.e. 'ought not to forget')
 but that it also means 'to remember something' as
 an intellectual capacity.

3.1.3.2. Determination and intention

verbal forms:

- (Md) sonko u'kupi rurasaj - 'he says - I will do it
 in the heart', 'to intend to'
 (A) sonjomanta ruray - 'to do something
 intentionally'

3.1.3.3. Intelligence

Adjectival forms:

- (L) sónkko suwa - 'sagacious'
 (GH) sonccohonta / soncco yoc / yuyak - 'sensible'
 (yuyay -to think')

3.1.3.4. Madness and stupidity

Adjectival forms:

- (GH) pisisoncco }
 (GH) chusak soncco } 'stupid' (ch'usag - 'empty')
 (GH) mana soncco yoc }
 (A,GH,Mh,T) songonãq - (A,GH) ≠ songo sapa, (Mh)
 'stupid'
 (T) 'mad'

Nouns:

- (A) sonjochinkai 'madness', state of having
 (GH) soncco y chincan lost the power of judgement
 Most of these terms are related either to drunk-
 eness or discouragement and are therefore not
 really part of the words which combine intellect
 with emotion. However, some translations say
 "no tiene uso de razón" (GH) etc., which is a
 matter of intellect rather than of the heart.
 Words which combine emotion and intellect explicit-
 ly

3.1.4.

- (Md) sonkopi yuyaicyu - 'imagination'

This is the only example I found of this group.
 In general, it can be said, that there is a
 distinction between feeling and intellect in
 Quechua culture: the seat of feelings is in the
 heart whereas intellectual qualities belong to the
 head. The following examples illustrate this:
yuyay sapa / yachayniyoq - 'intelligent' (yachay -
 'to know')

- mana yuyayniyoq
 " umayyoq 'stupid'
 " yachaq

Thus the Quechua speaker can express any state
 of mind or feeling, i.e. his personality by using
 the word sonqo.

3.2.

3.2.1.

Objects

Plants (cf. 3.2.2.)

Verbal forms:

- (A) sonjochay - 'to peel green beans'
 (L) sonkkónay - 'to stone, core, peel'
 (A) sonjonta urjuy - 'to stone, core' (urjuy - to
 take out')

Nouns:

- (L) sonkkóyokk - 'things with marrow'
 (Md) mallquij sonkon - 'the marrow of a tree'
 (mallki - 'tree')

- (Md) ruruj sonkon - 'pip of fruit'
 (A) maderap sonjon - 'marrow of wood'

3.2.2.

Medicine

Nouns:

- (C) shunguir - medical plant (against syphilis)

- (Lira 1946:83) sónkko rumi - the powder of an orange-coloured stone used to cure, among other things, 'el susuto'
- (Lira 1946:85) sónkko wihch'uskka o k'iphchaskka - illnesses coming from the viscera (liver, heart), which are caused by dejection((L)wihch'uskka - 'thrown')

3.2.3.

Remaining words

(L) t'anta sónkko 'crumb of bread' (t'anta-bread)

(A) tantap sonjon

The usage of sonqo for and in relation to plants and in regards to the interior of objects, indicates the quechuas' concept of life: everything is alive.

4. The multiplicity of word formation with sonqo. Finally, I want to take a brief look at the various possibilities of forming expressions with sonqo.
1. Sonqo plus suffixes, which give the word a certain meaning and grammatical status different from that of the lexical unit sonqo.
 - (a) verbs, e.g. sonqochakuy - 'to have a presentiment, to divine' (-cha- indicates uncertainty, -ku - characterizes the actor: personal involvement, -y- verb stem ending.
 - (b) adverbs, e.g. sonqokama - 'to like doing sth'. (-kama- 'until, to')
 - (c) abstract nouns: adding kay (8to be') and possessives, e.g. allin sonqo kayniyki - 'your kindheartedness' (allin - 'good', kay, -ni- connective, -ki- possessive second person singular)
 - (d) concrete nouns: adding -yoq, -q mana songoyoq - 'a person with a bad heart' (mana - not, -yoq- possession: 'of')
 2. Sonqo plus a word which qualifies sonqo, e.g. allin sonqo - 'good(hearted)'.
 3. Sonqo plus onomatopoeia words, e.g. sonqo tiktik ñiy - 'heart-beat'.
 4. Sonqo plus a word which alone has the same meaning, like the compound with sonqo, i.e. sonqo

only emphasizes the meaning, e.g.

hukpa songonta watuy - 'to divine' (watuy) - 'to divine'.

5. Sonqo plus a concrete word which is used in a figurative sense together with sonqo to give sonqo a special meaning. Examples of this are numerous and indicate that Quechua is highly figurative, e.g. sonqo tiyachiy - 'to calm' (tiyay - 'to sit down', -chi- causative)

These manifold possibilities of forming grammatically and semantically new forms indicate that the above list cannot be complete; for a Quechua speaker, it is possible to form new words which exactly fit the context required (cf. Tschudi Vorwort IV).

This characteristic of Quechua cannot of course be fully considered in a dictionary, but I think that the dictionaries which give phraseological material are better than those which only give basic forms. However, a Quechua dictionary can never be encyclopediatic because it is up to the speaker of the language to enhance his native language by forming new expressions and phrases which in Quechua are often represented as one word. The following examples illustrate that there are no limits in forming new expressions of feeling or using existing words to express emotions differently in other contexts:

sonqochay - 'to be comforted'

q'araq sonqo - 'explosive' (fig.) (q'ara-burning)

qonqay sonqo - 'forgetful' (qonqay - 'to forget')

sonqo llakichiq - 'sth. that makes sad' (llaki-sorrow, sadness')

sumaq sonqo - 'generous' (sumaq - 'beautiful')

A very good example of this is the translation of the New Testament, where many phrases concerning sonqo can be found. A couple of them may be quoted here as they all represent expressions which the native Quechua speaker would actually use.

(New Test. 626) chegaq songowan - 'truthful, (chegaq - 'true')

(New Test. 628) huj songolla kaspá - 'being in harmony'.

For further examples cf. Lira's poem (L s.v. sónkko).

5. Conclusion.

I hope I have given evidence that Quechua "es máxima prueba de riqueza espiritual, moral, intelectual, material y cultural". (L Exposición 7)

Bibliography.

1. Source literature with comments.

- AP Aguilar Paez, Rafael
1970 Gramática Quechua y Vocabularios: Adaptación de la primera edición de la obra de Antonio Ricardo "Arte, y Vocabulario en la lengua general del Peru llamada quichua, y en la lengua española". Lima, 1586. Lima: Universidad Nacional Mayor de San Marcos. AP is president of the Institute for Aboriginal Languages of Peru.
- G Cordero, Luis
1967 Diccionario Quichua-Español Español-Quichua Anales de la Universidad de Cuenca, tomo XXIII, no. 4. Cuenca/Ecuador. C is ex-president of the republic. Dialect: Ecuador. Quite detailed and exact.
- GH Gonzalez Holguin, P. Diego
1952 Vocabulario de la lengua general de todo el Peru llamada Lengua Quichua o del Inca. (1608) Lima: Edición del Institución de Historia. Prólogo by Raúl Porras Barrenechea. GH's aim: give the Indians "la copia y propiedad de la lengua que faltava." (GH5). Group, at which the dictionary is aimed: missionaries. Based on informants' material. Cuzco dialect. Very detailed (e.g. more than 60 entries S;V; soncco), but not ordered within one entry, which usually consists of examples only.
- GM Guardia Mayorga, César
1959 Diccionario Kechwa-Castellano Castellano-Kechwa. Lima: Imprenta "Minerva Miraflores". 3,500 entries.
- L Lira, Jorge A.
1945 Diccionario Kkechuwa-Español. Cuzco: Instituto de Historia, Linguística y Folklore XII. L is a missionary. The dictionary is aimed at "historiadores, linguistas, geógrafos, naturalistas, etnógrafos, sociólogos y amantes del indio." (L Exposición 7) Based on fieldwork material and well-known works in Quechua. Dialect: Cuzqueño. Entries systematically constructed, with translational equivalents, explanations, examples.
- Lira, Jorge A
1946 Farmacopea tradicional indígena y prácticas rituales. Lima. Compiled from material gathered in fieldwork.

- Mh Markham, Sir Clements
1908 Vocabularies of the General Language of the Incas of Peru or Runa Simi. London: Williams and Norgate. Directed towards "mining engineers, prospectors, surveyors, settlers, and other English-speaking residents in Peru, to travellers, and also to students of history and philology." (Mh Introduction 10). Based on early writers and fieldwork. Everyday vocabulary, ancient beliefs and ceremonies (Mh Introduction 10-11). Entries: short.
- Md Middendorf, E.W.
1890 Worterbuch des Runa Simi oder der Keshua-Sprache. Leipzig: Brockhaus. Md was a German scholar. The dictionary is based on his own studies. Cuzco dialect. Available to me in Spanish only.
- A Perroud, Pedro Clemente and Juan Maria Chouvenec
1970(?) Diccionario Castellano Kechwa Kechwa Castellano: Dialecto de Ayachcho. Santa Clara/Peru. Swiss missionaries. Extended edition of a dictionary written by a missionary in 1921. Aimed at the "culto público peruano" and "estudiosos del kechwa". Meant to be "una especie de enciclopedia", to represent the "conocimientos lingüísticos del momento". Entries: translational equivalents, explanations, examples. Relatively systematic.
- New Testament Señorninchis Jesucristoq Mosoq Rimanakuynin-El Nuevo Testamento. En Quachua del Cuzco y en Español (Versión Popular). Lima: Sociedad Bíblica Peruana. Before translating the New Testament the author(s) asked the Indians whether they- as native speakers- would use a certain word or phrase. Thus this edition could be used as a source.
- T Tschudi, J.J. von
1853 Die Kechua-Sprache. Wien: Kaiserlich-Königliche Hof- und Staatsdruckerel T was a German-speaking scholar. The dictionary is based on fieldwork. Entries: only the most common compounds (T Vorwort 1V)
- P Vocabulario Políglota Incaico...Cuzco, Ayacucho, Junin, Ancash y Amara... por algunos Religiosos
1905

Franciscanos Misioneros de los Colegios de Propaganda Fide del Perú. Lima. Aim: instruction and improvement of the Indians. Castellano should become the standard language of Peru. Also for use in commerce and administration (P Prólogo). Entries: translational equivalents, with grammatical description. 1000,000 Quechua words - short entries.

2. Secondary literature.

Bloomfield, Leonard 1933 Language. London: Unwin University Books. 1976
Hartmann, Roswith 1972 "Linguistik im Andengebiet: Geschichte und Stand der Quechuaforschung". Zeitschrift fur Lateinamerika 4. Wein. 97-131.
Ullmann, Stephen 1962 Semantica: An Introduction to the Science of Meaning. Oxford.
Zauner, A. 1895 "Die romanischen Namen der Korperteile". Romanische Forschungen XLV. 339-530
Zgusta, Ladislav 1971 Manual of Lexicography. Janua linguarum: Studia memoriae Nicolai van Wijk dedicata, ed. C:H: van Schooneveld. Series Maior 39, Academia/Prague. Paris: Mouton.

LIST OF ERRORS

Table with 4 columns: P. 1 line, Gonzalez Hoiguin, Furthermore, Polysemantic, 'Indole varonil', 'pisí', 'in informant', 'soncoca', 'soncoca'aya, 'made made by', 'Diosman songo', 'hatun songo', 'iskai songo', 'chinkay', 'sonkoj', 'disgust', 'sonko... muyuy', '-chi', 'stomach', 'vomiting', 'yurag', 'sonkoman-hina', '-man', '-kama', 'tukuy sonkoymanta', 'wan', 'soncoca', '-naya', 'lulu', '-lla', '-cha', 'urpicha', 'habus sonko', 'may sonkko ... animo', 'maná', 'ruja', 'jaja', 'knúchi sonkko', 'hatun', 'hucha', 'lliar', 'Md ...', 'el orgullo', 'llanp'u sñkko', 'caucak', 'caucani', '-cha', 'hap'iy', 'rumi', 'pantakay'

Table with 4 columns: P. 9 line, sonko ipití, (A) tagas sonjoyog, Pisi, (A) tagas sonjoyog, Pisi, manasonjoyok, 3.1.2.3.3, watuy, -ya, presentment, rurasaj, 'madness', state of judgment, Most of, In general, 'el susuto', expressions, '-cha', '(to be)', '-g, e.g.', mana - 'not', llaki, sñkko, Gonzalez, Cuzco, S.V., Castellano, lingúistas, Wörterbuch, Ayacucho, lingúísticos, Quacuna, Kongscha, Staaledruckerei, Junin, fur, Semantica, Korperteile, C.H.