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## **FOREWORD**

At the start of this century, characterized by enormous social changes which threaten the survival of indigenous languages and communities in the Americas, there arises an urgent question: Will the vitality of these communities and their languages be maintained into the century to come? In the case of Ecuador, the question applies to communities with large numbers of speakers (the Quichuas), as well as to those with fewer (Shuar or Tsachila, for example). In this context, it brings me great satisfaction to present this book, "Quichua and Spanish in the Ecuadorian Andes: the Effects of Long Term Contact", written by Marleen Haboud, which speaks specifically to aspects of ethnolinguistic loss and retention from numerous points of view.

Taking as a starting point the Ecuadorian historical process, Marleen describes the linguistic and ethnic dynamic of the Quichua community from the standpoint of a meticulous research work, which was compiled in nine provinces of the Ecuadorian sierra.

In the theoretical arena, she uses, recreates and redefines the most sophisticated of linguistic and sociolinguistic concepts, which allows her to respond with great sensitivity to many issues regarding the situation of contact. Marleen proposes new way to evaluate this reality, and to better understand the past and future of multilingualism and multiculturalism in Ecuador.

With regard to methodology, this study successfully combines quantitative and qualitative data, while insisting on the importance of both the sociohistoric dimension in the analysis of contact, and the need to work in collaboration with the indigenous population. Another very important aspect of this work is the dynamic and interdisciplinary vision with which it analyzes both linguistic and sociolinguistic information.

Although the advent of extreme change in the knowledge and use of Quichua is an alarming indicator of the language's loss of currency, this

study offers as a counterpoint the emergence of other forces which may contribute to its maintenance and which beg reinforcement. The Quichua language fulfills an important role as a medium of communication and interaction at the level of the community, and, at the same time, it plays a crucial part as a symbol of identity toward the outside world. Even so, Quichua-Spanish bilingualism seems to be growing quickly within the household, a communicative space which has traditionally been considered the most linguistically protective and preservative of places.

Another important focus of this work relates to the non-Indigenous perspective, in relation to the fate of both the language and the Quichua community. This makes it possible to contrast the attitudes and expectations of Mestizos with those of the Quichuas, and to note the individualistic and linear vision of the Mestizo community, which does not correspond to the way of life of many of the Quichua, or of other Indigenous groups.

This work argues that, in spite of this lack of compatibility between the conceptions and expectations of the Mestizo and Indigenous communities, there has been a sort of linguistic convergence, unmistakably recognizable as Ecuadorian, in the Spanish spoken by the monolingual population of the Andes. This linguistic variant is testimony to the prolonged and intimate contact which Quichua and Spanish have had throughout the centuries, a situation which becomes evident upon analyzing some of the characteristics of Quichua which are present in the Spanish spoken there.

Taken as a whole, this book is a call for social, ethnic and linguistic reflection, and it underlines the need for new forms of approximation to and comprehension of the issues of contact. I have every confidence that Marleen's work constitutes an important contribution to academia, which will benefit the populations that make up the study, as well as all of us who concern ourselves with linguistic rights.

*Colette Grinevald Craig  
Lyon 1999.*

*Translated by Joseph Jhonson.*

## RIKUCHIY

CUODAH MEE NAM

Kushi shunkuwanmi, Marleen Haboudpak *Quichua y Castellano en los Andes ecuatorianos: los efectos de un contacto prolongado* kamuta rikuchini. Payka, kay killkapi, imashina unay pachamanta kichwa *castellano* shimikunapash tantarishka purirayakushka, rikuchin.

Kay killkayka may sumak yuyaykunayukmi kān. Tukuy yuyaykunamanta, wipalashina, may sumak tullpukunata rikuriktashina, tawkata rikuchisha nini.

1. Unaylla pachamantaka ninchikmi: “ñukanchik kichwa shimika sumakmi kan; kichwa shimita rimashkamanta mana pinkanayanachu kanchik”. Kayta uyakushkanchikmi, kay pachakunapika. Ari, shinapash, kunankamaka, ñukanchik ayllukunapak kawsaypi, ñukanchik ayllullakta-kunapak kawsaypi, ñukanchik runapura tantanakuykunapipash, imashina ñukanchik shimi katikuktaka mana alli yachanchikchu.

Marleenpak llamkanarayku, asha yapata ñukanchik shimimanta yachanchikmi: kichwa sinchiyayka ayllullaktakunapimi tiyakun. Kaywanka, kay yuyaytami nisha ninchik: ayllu llaktamanta kichwa shimi, kichwa kikinkaypash<sup>1</sup>, shayarikunmi. Kikinkayka, kikin rimay shimiwanka kawsayshinami wiñan, hatunyanpash. Chayraykumi paypak ñanllatatak purinata ushan. Shina kashpaka, kichwa shimika kichwa runakunapakka kikinkayta rikuchinkapak may hatun sumak mutsushkami kan.

2. Ima shimitapash rikushpaka, mana chay shimikunalla kashkata rikunachu kanchik; chay shimikuna ima ruray ushayyuk kashkata rikunami kanchik. Shina yuyashpaka, kay shimi chayshuk shimi, ima ruray ushayta charin, rikunami kanchik. Shina, kay tapuya rurasha ninchikman: kichwa rimaywan, *castellano* rimaywanka ima sinchi rurashkatatak mashkanchik? Kay kamupimi kay tapuypak kutichinata tarinchik: kichwa runakunaka runapura aylluyarinkapakmi kichwa shimita rimanchik; ashtawanka, shuk chikan rimakkunapak ñawpakpi ushayta charinka-

pakmi rimanchik. Kutin, *castellano* shimiwan, sapan sapan kichwa rimakkunaka ushayyukmi tukun. Kaytaka Marleen mashimi kay kamupi achikyachishpa rikuchin.

3. Kichwa runakunaka mishukunawanpash sarun Pachamantami kuchuyarishpashina kawsasha; shinapash, paykunaka mana wiñay pachapi kaya rikurayananakushkachu. Mana kay kuchuyarishkata rikurayananakukpika, kutin, shimikunapi kawsaypachakunapipash<sup>2</sup> payku-napura shimikunatapash kawsaypachakunatapash allichinakushkamarí. Chayraykumi, kichwa shimi ukupi, ima shimita, ima shimikuta, ima uyariita *castellanomanta* tarinchik; shinapash, chashnallatakmi kan chayshuk manñapi: *castellano* shimi ukupi, kichwá shimita, kichwa shimikuta, kichwa uyariita tarinchikmi.

4. Kay llamkayta rurankapakka, Marleenmi, sumak ñanta akilashka: chikan yachaykunata, shimimanta kikinkaymantapash, yuyay-yachaykunata hapinkapak, tantarishka karka. Payka kichwa shimimanta *castellano* shimmantapash, kichwa kawsaypachamanta mishi kawsaypachamantapash rimankapak, hapinkapak, hapičhinkapakpash *sociolingüística*, *geolingüística*, *lingüística*, *antropología* yachaykunamanta hapishka. Chayraykumi, paypak killkasha yachayka sumakta rikurin.

5. Chashnallatak, Marleenpak llankayta shuktak alli rurashkata charimmi: aylullaktamanta mashikunawan yachay taripayka, runakuna-wanllatak rurarishkami. Kaytaka, shuk mishukunaman achkata yachachinami kan. Yachanchikmi imashina tawka mishukuna runakunamanta riman, runakunamanta killkan, shinapash shutintak rimashpa, paykuna mana runakunapi iñinchu. Paykunaka, mana runakunawan llankan, mana runakunawan taripan; paykunaka runakunapak llankanmi, taripanpashmi. Kutin, kay kamuta killkankapakka mana chayshina rurashkachu kan. Runakunallatakmi kikin mashikunawan kichwa shimimanta, *castellano* shimimanta rimashpa taripashkakuna. Kay ruraypash alli rurashkami kan.

6. Kay llankaypika, shuktak ñawiwan rikupika, ūukanchik kichwa Shimipi, kichwa kawsaypachapipash, asha llaki tiyaka rikunchikmi: aylluukunapak kawsaypika kichwa shimika kipayakunmi, ashtawanpash *castellano* shimika chaypimi mirayakun. Chashna kaya katikpi, *castellano* shimimi ashtawan hatunyashpa rinka; chashna kaya katikpi, *castellano*

shimimi, asha pachata kipa, kichwata mikuy katinkamanchari. Ņukanchik kikin yachakuymanta ninchikmi: "ishkantin shimita (kichwata *castellanotapash*) pakta paktami rimana kanchik". Shinapash, kikin kawsaypi, imatak tukukun? Ayllukunapak rimaypika kichwa shimita chinkarikunmi. Kichwa shimi chinkarikushpapash, kunankamara ayllullaktakunapi, yura sapishinami kan. Ashtawankarin, kichwa shimi ama chinkachunka sinchitami llamkana kanchik. Mushuk kawsayta charinata munashpaka, mushuk yachakuya munashpaka, mushuk allpa mamata mashkashpaka, runa kashpapash may sinchitami llamkana kanchik.

Kay kamuka, ūukanchik purina ñanta achikyachishpa, tukuy shunkuwamni achkata yanapachun shuyani. Mayta purinata rikunkapak, yachankapakpash, kay killkayshinatami mutsunchik. Kay sumaklla kamuta killkashkaraykumi Marleen mashitaka yupaychanchik. Ashtawanpash, apu mashikuna, yachachikkunapash, malta runakunapash, kay kamuta killkakatishpa, mushuk kawsaymanta yapa ashtawan llamkachun shuyanchikmi.

Latacungapi, junio killa, 9 puncha, 1999 watapi.  
Luis Fernando Garcés V.

#### Notes

1 Kichhwapi, sarun Pachamanta "kikin" shimita charinchik, mana shukkunapak ima kashkata yuyayta rikuchinkapak. Chashnallatak, "kay" shinilkuka, ima yuyay mana hapik kashkata rikuchinkapakni kan. Chaymantami "kikinkay" shimitaka, kay killkapika, 'identidad' yuyayta ninkapak churanchik.

2 Kay killkapika, "kawsaypacha" shimita churanchikmi. Kay shiniwamni tukuy ima ruraypash, tukuy ima yuyaypash, tukuy ima aylu kawsaypi wiñaypash tiyashkata nisha ninchik.