

## Comparative study of grammatical categories in Hispanic American and Ecuadorian Quichua speech

BY

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### Abstract

The objective of this work is to know the lexicon used in the Spanish language of the Iberian Peninsula and its comparison with the Ecuadorian of the coast and Ecuadorian Quichua, analyzing the common communication of ordinary people, in order to know its different uses. . The method used in the present investigation is ethnographic, using participant listening as a method, with a diary of notes about the terms that can lead to ambiguity, in their interpretation, either by the signifier or the signified. The study is carried out from 2009 to 2022, with the bibliographic analysis in the Real Academia de la Lengua in Madrid, and the work on foot in the streets of Alcalá, in the center of the Spanish capital and in the Ecuadorian cities of Guayaquil, Ambato, Salinas, Muey, and Posorja, of which four localities are from the coast and one from the highlands of Ecuador, with a high level of Quichua speakers. It is concluded that Spanish speech is different in its consonantal elements from Quichua speech and that its conquest left agglutinated elements that have derived in meanings according to the area of application of the language, but that resist a use of speech as it is in the Iberian zone, but according to the RAEL that independence of speech is allowed as long as it does not violate phonetic and syntactic rules.

**Keywords:** agglutinants- consonants- ethnography- syllabic

### Introduction

This document analyzes the different forms of expression that some human groups have managed to develop over time, and that have served to acquire surnames, use idioms, apocopes, adjectives, and verbs in Ecuador within grammatical categories, with the

indisputable contribution of native Spanish terms, from the conquest, and the permanence of the linguistic legacy of native communities such as those of Quichua speech.

In the case of Ecuadorian speech, it is the citizen who repeats the native phonetic bonanza, in a more original way, it is an expression whose mental trace resembles the idea that is wanted to be given, through the word. Linguistic paradigms are multiple, but something that eternalizes its usefulness. How important are the linguistic twists in everyday life, they represent the greatness of the desire to communicate. It breaks classic paradigms of lexicality and is incorporated in a suspicious way as if it creeps into the language system.

It is important that the tourist or the students of tourism, economics, and other careers feel familiar with the different idiomatic turns when visiting the different areas of Ecuador, in addition to knowing the historical evolution of speech and its changes within consonantal and syllabic elements, in order to interpret and assume the role of speakers, reducing the level of ambiguity that the terms may have. The analysis of the data has been done regarding the availability of speech in six cities between Spain and Ecuador: Madrid, Guayaquil, Ambato, Salinas, Muey, and Posorja.

## Developing

The Castilian language has an origin associated with the speech of the peoples of the Iberian Peninsula, and the influence of the conquests that progressively left from the Spanish crown. In Ecuador, there are also towns that have maintained their own traditions before and after the Spanish conquest. In addition, history does not record other important events in the conquest of a language, such as geopolitical phenomena, which have allowed the accentuation of words and terms of economic powers and that are associated in the modern world with economic conquest.

According to (UNICEF, 2018) "It is estimated that 10% of the population of Latin America is indigenous." But Europe also has indigenous people, as is the case with the Scandinavian Saami.

For (Amiel, 2021) From the Saami of Scandinavia to the Inuit of Greenland, the indigenous peoples of Europe represent vibrant communities with millennial histories. However, they continue to fight for their recognition.

(Yaracuna, 2017) writes Tahuantinsuyo: linguistic legacy. Among those that have endured and remain as living languages, we can mention Nahuatl, Mayan, Quechua, Aymara, Guarani and Mapuche, Wayukini in Venezuela. Quechua stands out especially since it is spoken in seven different countries: Argentina, Bolivia, Brazil, Colombia, Chile, Ecuador, and Peru. uniting these countries with the common language and culture that identifies them.

What is the cause of exterminating indigenous peoples? And why do they need recognition, from whom? From the moral point of view, associated with ethnology, there is no justification for exterminating indigenous peoples, and with them their languages. Indigenous peoples by natural right are skilled in the knowledge of their territory and their customs. In Ecuador, there is no linguistic record that has a detailed analysis of native linguistics since pre-Columbian times.

The National Library of Madrid, has it, in the work of González Suárez History of the Republic of Ecuador that he wrote in 1893,

and within one of the topics, there is that of The first Quichua dictionaries in which he says: (González Suárez, 1893)

The first three Jesuits who came to Quito, in 1584, were Fathers Baltasar de Piñas, Diego González Holguín - who died in Mendoza, a city in what is now the Argentine Republic in 1618 - and Pedro de Hinojosa. Father Diego González Holguín, an illustrious missionary from Peru and Paraguay, wrote the Grammar and Dictionary of the Quichua Language in the 17th century.<sup>1</sup>

That paragraph shows the vision of Father Diego González and the recognition of the value of the mother tongue, Quichua, in the Peruvian and Paraguayan zone. And what are the challenges facing their communities and is Europe doing enough to defend their rights? Yaracuna (Yaracuna, 2017) considers that: The supreme and divine ruler was the Inca whose titles in Quechua were: Sapa Inca, Cápac Inca, Cápacapo, Inti churip Wawa Quilla (son of the sun and the moon) His main insignia were: *topa yauri*: the golden scepter, the *mascapaycha*: red tassels on the forehead that represent a kind of crown. The *sunturpaucar*: the Inca flag that represents the seven colors of the rainbow.

The United Nations considers indigenous peoples to be those who are part of a community with historical continuity with pre-colonial societies and with a strong link with the surrounding territories and natural resources. They also maintain and reproduce ancestral traditions. (Amiel, 2021)

Within these ancestral traditions is the language. (UNICEF, 2018) "In Latin America, there are 522 indigenous peoples who speak 420 different languages". (para.5). The terms endure in everyday bilingualism as an effect of culture and economy. There are some provinces of Ecuador that are endo-bilingual, I understand by endo-bilingualism those communities that express themselves in two languages that are spoken internally in a country.

Society in everyday speech uses adjective and verbs in different ways, which are the subject of analysis in this document. The adjective qualifies or determines the noun, but in speech, what the speaker develops in his dialogical phases, is oriented to the critical phase, rather than to the dialogue itself. The use of the noun *seño* in the province of Tungurahua is an adjective noun. They focus on the use of an apocope that synthesizes to say Mr. or Mrs.

## Orientation of some turns:

### Between the linguistic border of the Iberian Peninsula and Ecuador

For (Congo, Bastidas, & López, 2018) On the other hand, the linguistic mediation of language (communicative function of language) as an intersubjective dimension of speech, a means of communication and social interaction (another feature of 20th-century thought), It is based on the notion of "mind or conscience" (p. 47). For example, the use of the apocope *veci*, is continuous in the Ambato area, it is a need for economy of language time, which

<sup>1</sup>(Taken with the linguistic changes adapted to 2010 from: P. 216 History of the Republic of Ecuador. Federico González Suárez. Published in April 1893. Clergy Press.)

replaces the word neighbor. While in the affective language, the use of common adjectives between Salinas, Guayaquil (boss, landlady, yunta, papa,) unlike that of Ambato, which differs is by the diminutive: caserita (diminutive of landlady, person who buys continuously to a seller),

In Guayaquil: How much does a pound of potatoes cost?

In Salinas: Tell me how much is a pound of potato worth?

In Ambato: How much is it for a little potato book?

In Madrid: how much is it for the potatoes? Or how much are the potatoes worth?

The intention of the diminutive is multiple, it can be used as a form of familiarity with the seller, or to lower the price of the product purchased, or also because it is the only pound left over in the sale portions. As for ambiguous adjectives, (Royal Spanish Academy of Language, 2010) defines it as a masculine noun, the adjective, which grammatically is the "common name of a thing that is used as masculine or feminine".

In Ecuadorian usage, heat is used as a thermal reference, and in terms of ambiguity, usage is oriented more towards speaking than writing, as is the case of complaining about the heat: What a heat it is! (in areas such as Guayaquil, Salinas) or in Ambato: "The heat kills me! to refer to abstaining from a trip to the coast. This last expression is also used on the Ecuadorian coast: "The heat is barbaric! or the heat is terrible!

(Congo , Bastidas , & López , 2018) " Finally, the linguistic paradigm is constituted in the interpretation of consciousness that is subordinated to the sphere of language; language becomes fundamental and important; that is, human beings appropriate reality through language" (p.45); but it is not only that they appropriate reality, but that agent intellect or intellectus agents in Aristotelian metaphysics, appropriates reality and transmits it in the form of letters or words.

As for the sea and the sea, the use of the sea is usually done with a song that poetically refers to the sea: The sea was serene, the sea was serene... But when referring to the sea, its use is more widespread, almost 99% of the term "the is the following depending on the context:

Give me doing: (Ambato); this expression is loaded with persuasion at the local level and is contextualized as a kind of favor that is requested because the real verb of use is seen as loaded with too much verbal violence in the imperative: do it, from the verb to do or the nuclear verb that must correspond, for example, when analyzing the sentences, the image corresponds to a seamstress who says to the assistant "give me doing" and the speaker replaces the verb "sewing" which would correspond to sew it and in the case of preparing a milkshake blackberries with strawberries, the expression used in the Ambato area is: give me a smoothie and the context is "blend me one of blackberries with strawberries", in European Spanish.

"In Latin America, there are 103 cross-border languages, which are spoken in two or more countries." (Unicef, 2018) Which shows that despite the conquest, the native language is still in force, and the surnames are still alive, taking into account that in marriage,

peoples continue to marry people of their own culture, and reject the change of this in marriage

The linguistic turn constitutes the existence of changes in speech, of the need to describe, things, animals, actions that are anchored in the paradigm of the people from which this new truth comes or has been collected, whose characteristic features will remain in the collective consciousness. From now on the speech can be seen in the province of Tungurahua.

Give me passing: this Tungurahuese expression replaces the European Spanish of pass me, which is an imperative form of speeding up time and words. The indigenous communities plunged for years into slavery and machismo, they have been replacing these expressions and have made them classics typical of the area, in order to make these expressions less shocking at a psycholinguistic level, it could be affirmed that it is a courteous form within of the meaning of speech.

For (El Universo Newspaper, 2020)

Give me, this verb can be combined with others doing, happening, and bringing. An expression that is used more in the Sierra and in people who migrate to other regions of Ecuador and even in Europe they continue to express them in the same way and with the same meaning among Ecuadorians, and when coming into contact with Colombians, Peruvians or Spaniards cut the circuit of communication by not finding meaning in it. In Ecuador, it implies the respectful request for someone to do them a favor. Example: Give me passing the plate. (p.2)

That is why at the legal level, the expressions of speech for tourists who visit certain regions of Ecuador, will be taken into account when engaging in a dialogue. Even at the labor level, it can be taken as a moobing, which in the intention of the European Spanish language is not. These cultural differences directly influence the speech of citizens, but in linguistic praxis, it has nothing to do with the fact that it is workplace harassment, rather in European intentions it is recommended to speed up merchandise delivery processes to customers.

Don't be mean. It is used mostly in the Sierra, and in Guayaquil it is equivalent to do me a favor. In other areas of the Coast, slang and slang expressions are used such as "Well, pana, do yourself that favor"; and if the citizen has traveled to the Coast from the Sierra, he adds to "Now, friend, do yourself that favor, don't be mean." It is a request for a favor, for example before a loan, or before the purchase of bread, milk, or an item that is in short supply, or when requesting a spoonful of salt or sugar urgently and necessary.

Another expression is "to go back"; It happens in the transitory attention of the children of the owners of the commercial establishments, when the adults are not there for the attention, as in the following dialogue:

- How much is that bucket of peaches? ( client)
- It is worth 2 dollars, but my mom left to come back and she's back. (seller's son)
- I'll wait for your mom then. ( client)
- It's coming there (seller's son)

For (Diario El Universo, 2020) Leaving to return may seem like a contradiction, how can someone leave and at the same time return? This expression is used when someone is absent for a short time and can be interpreted as "he'll be back" or "he won't be long". Example: He just left, he went to come back or I'm back, I'm going to come back.

As for collective adjectives(Royal Spanish Academy of Language, 2010) is "He who in the singular expresses a homogeneous set of things, animals or people". Four strategic places are used to measure everyday speech. The Ambato wholesale market, the La Libertad market, the Santa Rosa seafood market, and the Guayaquil central market.

The word "pilo" appears; they call the group of legumes pilo; It can be a pile of potatoes or potatoes, a pile of fish, a pile of shrimp, a pile of lemons.

Madam, how much is a pile of apples worth? Three dollars country house (Ambato)

Boss, how much is a carrot stick worth? Fifty cents. (Guayaquil or La Libertad?)

Come on, come on, \$3 a piece of mackerel. ( Muey )  
Come on, the pilo de corvina at 5 dollars (Posorja)

The homogeneous group of children in the Madrid area, kids, of the Venezuelans in Ecuador, are kids, in Guayaquil they can be bald, and in Ambato: guambros or guambritas if they are smaller.

Attitudes according to Lefrancois (1985) and cited by (Acosta Padrón & Marialina Ana, 2018)

As the negative or positive disposition that has important motivational components; they are affective predispositions to make decisions or behave in a certain way, given certain possibilities of choice (p. 82), which in language the speaker is very careful not to express, although in his interiority the essence of intentionality is kept and hence the presence speech dialectics.

The commercial adjective in relation to bread; the same bread is called water in Ambato and in Guayaquil, rositas. The baguette in Ambato and in Guayaquil, palanqueta, in Madrid, baguette. Rolling is widespread in Ambato, Guayaquil, Salinas, Playas or Muey.

So the expression: Go buy a rolled dollar, in terms of interpretation and meaning of the phrase will be the same; but when saying, buy me a rosita, the meaning changes, because the rosita in Ambato is another type of bread different from Guayaquil and in Muey.

As for the adjectives of war, which the Royal Spanish Academy of Language calls them (Royal Spanish Academy of Language, 2010) "Nickname that someone adopts to carry out an activity."

There are words like camellar, which refers to work and in Madrid, it is said to work: I am going to work and return at night.

I'm going to hurry up early to go to the doctor on the way out.  
I'm going to work- I'm going to the camel- I'm going to work.

### Analysis of surnames

An expository study has been carried out selecting 28 surnames, words from different parts of Ecuador, which have been taken randomly from different provinces of the country and are associated with the native.

Table1Morphology of surnames from the Ecuadorian highlands

Terms in surnames of the Ecuadorian Sierra	prevailing consonants	stressed syllable	Prevailing vowels	Comparative study of vowels	Comparative study of consonants
Llumitasig	L/m/t/s/g	/ta/	u/i/a/	These surnames mostly use the strong vowel "e" very little.	Among the consonants that prevail are l/m/t/g/c/n/p/y
Chaumana	c/h/m/n	/bye/	a/u/		
Pilataxi	p/l/t/x	/ta/	i/a/		
Yagloa	y/g/l	/glo/	a/o		
naula	n/l	/Nau/	a/u		
Cauritongo	c/r/t/n/g	/ton/	a/u/i/o		
Bunay	b/ñ/y	/nay/	u/a/		
Astaiza	s/t/z	/Yo/	ai		
Guilcapi	g/l/c/p	/AC/	u/i/a		

Elaboration of authors

**Illustration1** Consonant level in surnames of Quichua origin



Prepared by the authors

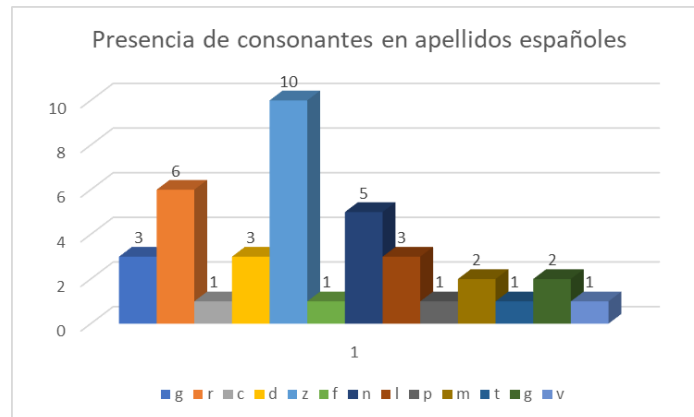
The consonants that are most present in the samples of surnames in Quichua are ele, em, ge, te, ce, and ese.

**Table2** Spanish surnames and their structure

Terms in surnames	Spanish prevailing consonants	stressed syllable	Prevailing vowels	Comparative study of vowels	Comparative study of consonants
Garcia	g/r/c	/ci/	ai/	In Spanish surnames there is use of all the vowels, but the least used is the "u"	The consonants r,z,n,g,l,m are the most present in Spanish surnames
Rodriguez	r/d/r/g/z	/dri/	o/i/u/e		
Fernandez	f/r/n/n/d/z	/nan/	e/á/e		
Lopez	l/p/z	/It/	ó/e/		
Martinez	m/r/t/n/z	/you/	a/i/e		
Gonzalez	g/n/z/l/z	/zá/	o/a/e		
Gomez	g/m/z	/go/	ó/e/		
Jimenez	J/m/n/z	/I/	i/é/e		
Diaz	d/z	/gave/	go to		
19. Alvarez	l/v/r/z	/to the/	a/a/e		

Prepared by the authors

**Illustration2** Presence of consonants in Spanish surnames



Prepared by the authors

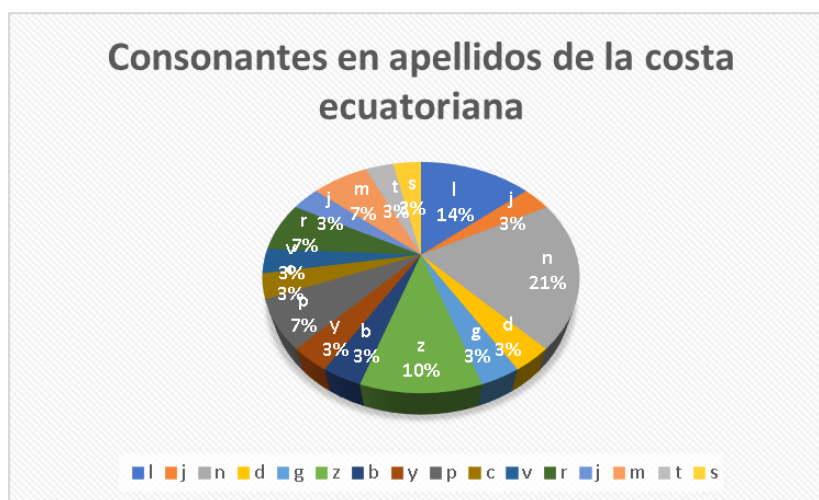
The consonants that most exist in the samples are the letters ere, zeta, ene, in Spanish surnames.

Table3 Structure in surnames of the Ecuadorian coast

Terms in surnames of the Ecuadorian Coast	prevailing consonants	stressed syllable	Prevailing vowels	Comparative study of vowels	Comparative study of consonants
Alexander	l/j/n/d	/jan/	a/e/o	The largest number of vowels present are the strong ones a, e, o and the accented i.	The consonants with the greatest presence are l, z, n, p, r, m
Gonzabay	g/n/z/b/y	/bay/	/o/a		
Ponce	p/n/a	/put/	o/e/		
villon	v/l/n	/llon/	i/o		
Orrala	/r/l	/tra/	o/a		
Well	p/z	/po/	EITHER		
Mite	m/t	/me/	i/e		
Alonso	l/n/s	/lon/	a/o		
Lainez	l/n/z	/the I/	a/i/e		
Marin	m/r/n	/rin/	ai		

Prepared by the authors

Illustration3 Consonants in surnames of the Ecuadorian coast



Prepared by the authors

The consonants that are most present in Ecuadorian peninsular Spanish are: zeta in 10%, ene in 21%, ele in 14%, em in 7%, pe in 7%.

### Methodology

The method used in the present investigation is ethnographic, using participant listening as a technique, with a diary of notes about the terms that can lead to ambiguity, in their interpretation, either by the signifier or the signified. The study is carried out from 2009 to 2022, with the bibliographical analysis in the Real Academia de la Lengua in Madrid, and the work on foot in the streets of Alcalá, in the center of the Spanish capital and in the Ecuadorian cities of Guayaquil, Ambato, Salinas, Muey, and Posorja, of which four localities are from the coast and one from the highlands of Ecuador, with a high level of Quichua speakers.

### Discussion of the results

The consonants that are most present in Ecuadorian peninsular Spanish are: zeta in 10%, ene in 21%, ele in 14%, em in 7%, pe in 7%. The consonants that most exist in the samples are the letters ere, zeta, ene, in Spanish surnames. The consonants that are most present in the samples of surnames in Quichua are: ele, em, ge, te, ce, and ese.

The most common consonants are l, m, t, g, c, n, p, r, b, z in all three forms of expressions. Less common are y, in Iberian Spanish, h, and b; in Quichua/ Quechua, the z, the v, the y.

Illustration4Comparative table of the morphemes and phonemes of Spanish by some

consonants	Quechua	Spanish	Ecuadorian Peninsular Spanish
L	L	he	he
M	M	m	m
T	T	you	you
yes	yes	s	s
G	G	g	g
C	C	c	c
N	N	n	n
P	P	p	p
Y	Y		Y
H	H		
x	X		
r	R		r
b	B.		b
ñ	Ñ		
z	Z	z	z
g		g	
r		r	
d		d	
F		F	
v		v	v
j		j	j

Prepared by the authors

The similarity between the consonants in use are the letters eme, te, and ele, it is the only one with great phonetic significance in the three speeches, there are also similarities between Spanish and Ecuadorian peninsular Castilian in the ene and the zeta; Between Quichua and Iberian peninsular Spanish, there are ele, ge, ene,

eme, and te; and similarity between Quichua and the Ecuadorian peninsular Castilian, there are, the ye, the that, and the pe. The most frequent stressed syllables in Quichua/Quechua surnames are: /sig/ ma/ ta/ cu/ glo/ nau/ton/ ñay/tai/ ca/. In Spanish surnames, the stressed syllables fall into: /cí de cía/ drí/ nán/ ló/ ti/ pé/; Therefore, unlike Iberian Spanish, stressed syllables in Quichua/Quechua

surnames are not accepted, and in Iberian Spanish, most are accented.

## Conclusions

In order to differentiate the speech of the peoples in the phonological analysis, it is important to know the different degrees of tension with which they exist and occur in the pronunciation of the consonants. The deaf consonants that are repeated most frequently in the speech of the Ecuadorian Coast is the em, in "that man" "come tomorrow" "die" "I come to snack". In the speech of the Salinas area, La Libertad favors the use of the consonant pe, de, and also the eme. In the Tungurahuaense expression: "may God pay him" the voiced syllables are /gue/ and the deaf ones are /God/ le / pa/.

The expressions/boy/ /hut/ eight/ milk;/ /yunque/ / llama/ inject/ which in Iberian Spanish are affricates, in Tungurahua Spanish, they do so phonetically as a lateral pronunciation / Huachi Chico/ Quisapincha parish.

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