

Kichwa English Shimiyuk Kamu Dictionary

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INTRODUCTORY STUDY / KALLARI RIKUCHIY

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Kichwa English Shimiyuk Kamu Dictionary

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Killakmanta Willachiy

Santiago David Gualapuro Gualapuroka Otavalo Kichwa runami kan. Paymi chusku wawki-panikunamanta kallariپی chaski tukushka kan San Francisco de Quito hatun yachana wasipi. Paytaka yanapashkami kay runakunatak shinallatak yanakunatak yapankapak wiñachishka USFQ ukupi. Santiagoka tukuchirkami paypak yachakuynata Allpakamachik yachakuyپی. Chaypa hipaka payka Canada mama llaktaman rishka kan, paypak kullki mañashkakunata USFQman tikrachinkapak, shinallatak paypak wawki Moises (Kawsay Taripay), Miguel (Wasikamachik) shinallatak pani Digna (Hampik tiya) paykunata yanapankapak. Paykunaka tukuyllami USFQpi tukuchishka kan yachakuykunata.

Asha pachata washaman tikrashpa yuyarina. Santiagopak tayta-mamakanaka, ima shinami kay Ecuador mama llaktapi kawsak runakuna mana yachakuykunata tukuchishka kan shinallatami kashka. Paypak taytaka 5 watatallami yachakushka, paypak mamakarín mana yachana wasiman rishkachuk kan.

Shinapash, kay Otavalo runakunaka allpa-pacha muyuntin purinkuna kan. Paykunaka sumak maki rurashkakunawanmi muyushpa purinkuna kan. Kay tukuyta, paykunapak runakayta rikuchishpa wakaychishpami purinkuna kan. Ashtawankarin, kunan punchakunapika kay Otavalo muyuntin ayllu llaktakunami kay purik, samarina ukukunata wiñachishka kan. Kay wakin purik mashikunaka mana Kichwata, Kastillatapash rimankunachu kan. Shinapash, Otavalo runakuna ima shina kawsak, ima shina yuyak chaykunata alli kachishpami purinkuna kan. Chaykunata rikushpami, Santiagoka shuk mushuk yuyaykunata wiñachishka, Kichwa shimita sinchiyachishpa yanapanata. Chaymantami, Kichwata English shimiman tikrachinata yuyarishka kan. Kaykunaka USFQpak yuyaypi pakta katishkami kan.

Kaykunata rurankapakka, kay Canada mama llaktapi, Alberta Hatun yachana wasipi, shimimanta rikuk uku Department of Linguistics ukupi yuyay sapa mashikunawan llamkay kallariشka kan. Paykunaka mana kullkپی yuyarishpaka ruray tukushkachuk kan. Kay taripayta ñawpaman rurakushpami, Santiagoka yuyarishka ashtawan yachakushpa katinakata. Chaymi payka kay allpa-pachapi allpacha nishka Hatun Yachana wasi ukukunapi chaskirishka kan, kay shina, The University of Texas, Austinpimi, M.A.ta shimikunamanta yachakuyta katishka. Chay ñanchapita, kay Ohio State Universitypipash Ph.D. nishka yachakuyپی katishka kan.

Ñukanchipak, USFQ San Francisco de Quito Hatun Yachana Wasipakka sumak kushikuymi kan. Programa de Diversidad Etnica ukupakarín ashtawan kushikuymi kan kay shina wamrakuna ñawpaman rinakukپی. Ñukanchikpa yuyayka kanmi kashna shina yanapashpa katina mushuk yuyayta charik wamrakuna-kuitsakunata. May paykunachari sumak mushuk kawsaykunata wiñachinka shamuk watakunapi. Kay wamrakuna-kuytsakunami paykunapak kawsayta, runakayta rikuchishpa ashtawanpash sinchiyachishpa katinkakuna. Chaymantami ninchik, Santiagoka kanmi, ñukanchipakka shuk rikuchiy mushuk Ecuadorta ruray ushaypakmi kanchik.

David Romo

Ñawpaman Apak: Programa de Diversidad Etnica
San Francisco de Quito Hatun Yachana Wasi

Prologue

Santiago David Gualapuro Gualapuro, belongs to the ancient Otavalo people. He was the first of four siblings admitted to Universidad San Francisco de Quito USFQ under the umbrella of the Ethnic Diversity Program. Santiago finished his major in Agribusiness and moved to Canada soon after in order to work and pay back his student loans. While in Canada, he also supported his siblings: Moisés (Biotechnology) and Miguel Ángel (Architecture), and Digna (Medicine), who all graduated from USFQ.

Going back one generation, his parents, like the vast majority of the indigenous population of Ecuador, did not finish primary school—his father stopped attending after 5th grade and his mother did not have the opportunity to go to school. However, younger generations of Indigenous people like Santiago are claiming their space on the national and international stage.

The Otavalo people are well-known around the world as they market their handcrafted goods, through which they express their cultural identity. In addition, in recent years several Otavalo communities have entered the community tourism market, attracting hundreds of travellers who speak neither Kichwa nor Spanish, but seek to experience the daily life of this millenary people. In this context, and as a result of the Liberal Arts mindset fostered at USFQ, Santiago decided to actively participate in the process of revitalization of the Kichwa language through the design, supervision and creation of a Kichwa-English bilingual dictionary.

With the aim of contributing not only to the maintenance of the language, but to the connectivity of his people with the rest of the world, Santiago approached the Department of Linguistics at the University of Alberta, where a team of professionals embarked on this adventure with no economic interest. The development of the project marked the life of this determined young man, who decided to continue his academic training at the world's most prestigious universities. Santiago entered the MA program in Linguistics at the University of Texas at Austin and later on entered the Ph.D. program in Hispanic Linguistics at the Ohio State University, in the United States.

For Universidad San Francisco de Quito USFQ, and especially for the Ethnic Diversity Program, it is truly an honour to support the efforts and perseverance of students like Santiago. Our vision is to train young people who want to change the world and implement their knowledge to safeguard the cultural diversity of our country, while contributing to processes of positive change in their own communities. Without a doubt, Santiago is proof that this vision is possible.

David Romo

Director of the Ethnic Diversity Program
Universidad San Francisco de Quito

Ima shina kallarishkamanta

Kay Shimiyuk kamuka 2011 watamantami llamkarishpa katimun, Santiago Gualapuro, paymi kallarimushka. 2013 wata kallarik killatami University of Alberta Yachanawasi ukumanta, Jordan Lachler CILLDIta ñawpaman pus-hak mashiwan llamkay kallarirka. Shinallatak kimirirkami Conor Snoek, Michelle Garcia-Vega yachakuk mashikuna. Chaypak hipaka Megan Bontogon, Evan Lloyd, yachakuk mashikunapash kimirishpa yanapamunakun. Sean Burke, paymi yanapan Internet ukupi sumakta allichishpa.

Kallaripika Imbabura markapi Otavalo runakuna rimak Kichwatami rikushpa katinakunchik.

Kay kimsa yuyaykunawanmi kallarishkanchik.

1. Kichwa shimita sapikaman maskay yachakuykunata wiñachinata, kaykunapi:
 - i. Rimay
 - ii. Killkay
 - iii. Killka katiy
 - iv. Uyariy
 - v. Kawsay
2. Kichwa shimi shimikunata tantachinata, shinallatak mirachishpa katinata shuk hatun allichina ukukunapi, kay katiy yuyaykunawan
 - i. Kichwa English Shimiyuk Kamuta wiñachinata
 - i. Kichwa English shimiyuk kamu (kallariy kamu)
 - ii. Kichwa English Spanish shimiyuk kamu
 - ii. Kichwa English Shimiyuk Kamuta Internet ukupi rikurichuna.
 - iii. Kichwa English Shimiyuk Kamu, iOS, Android, shinallatak shuk williwilli purichik ukukunapipash
 - iv. Yachachina kamukunata wiñachina
 - v. Yachakuna kamukunata wiñachina
3. Shuk Kichwamanta llamkak mashikunawan tantanakushpa llamkana yuyaykuna.

Preface

This Kichwa research project began in 2011 with Santiago Gualapuro from Otavalo, Ecuador. In 2013, Jordan Lachler, the director of CILLDI, the Canadian Indigenous Languages and Literacy Development Institute, Conor Snoek and Michelle Garcia Vega, PhD students from the Department of Linguistics at the University of Alberta joined the group. Later on, undergraduate research assistants Evan Lloyd and Megan Bontogon began collaborating on the project. Sean Burke is responsible for the database programming.

Our work is focused on Imbabura Kichwa, as spoken in the city of Otavalo and surrounding communities.

We started with these 3 main objectives:

1. Carry out research on Kichwa Language to study its:
 - i. Word structure
 - ii. Grammar
 - iii. Spelling
 - iv. Pronunciation
 - v. Cultural importance and meaning

2. Develop a database of the words in Kichwa in order to:
 - i. Create and promote the Kichwa dictionary
 - i. Kichwa-English dictionary (first edition)
 - ii. Kichwa-English-Spanish dictionary
 - ii. Create and promote the Kichwa-English dictionary web version.
 - iii. Create and promote Kichwa-English dictionary for iOS, Android and other versions of mobile platforms.
 - iv. Develop teaching materials for Kichwa
 - v. Develop learning materials for Kichwa

3. To work together with other Kichwa language activists and entrepreneurs in order to develop a strong network for Kichwa developers.

Kallari rikuchiy

Quechua shimikunaka shuk tawka ayllu shimikunami kan. Kay shimikunaka rimashkami kan, Colombia, Ecuador, Peru, Bolivia shinallatak Argentina mama llaktakunapi. Kayka, sarun watakunapi kashka Tawantinsuyu nishka hatun mamallakta kashka markakunapi. Wakinpika shuklla shuti “Quechua” nishpami riksishka kan. Shinapash kayka mana shinachu kan rikurin, pantami kan. Ima shina, Romance shimikuna; Castilla, French, Italian, Romanian shimikunata shutichishka “Mushuk Latin” shinami rikurin. Allipacha rikukpika, Quechua shimikunaka tawka shikanyashka shimikunami kan. Kaykunaka wakin chunkakunami rikurin kay shimimanta yachak runakuna yuyaypi “pakta hamuktariy” yuyaypi rikushpaka. Kayka nisha ninmi ishkay ayllu shimita rimakkunata kimi churashpa rikukpi mana hamuktariy ushakupika shuk shikan shimikunami nishpami riksirin. 1571 watapillatami, Pedro Pizarro, Francisco Pizarro rikushka kan wakin Quechua shimikunaka shuk shuk kakta. Paykunaka nishkami kan, Kastilla shimiwan Portuguese shimiwan chimpapuray shinami. Chawpi Perupi Quechua shimikunata rikushpakarin nishunchari Kastilla shimiwan French shimiwan chimpapuray shinami kan, wakinpikarin Romanianwanpash. Maykan Quechua shimita yachashpapash mana nisha ninchu kayshuk kayshuk ayllu shimikunata pankalla rimay ushaytaka. Shinapash chay sapimantallatak shamushka shimikuna kashkamantaka ashata yanapanmi shuk Quechua shimita yachay. Chaymantami ninchik, may pipash Quechua shimita yachakushpa shuk Quechua shimita rimankapak munashpaka yachay chayanmi kaykunaka shuk shikan shimikuna kakta.

Imashpami Quechua shimikunataka mana tawka shikan shimikunami nin, kay shimipak shuklla ñan ima shina wiñarimushkamanta. Ashtawanpash, ima shinami karuyashpa karuyashpa rishka kan kuska kuska rikukpika. May kikin kuskakunapimi shuk shuk Quechua shimi uyarin. Chaypika ima shinami Quechua shimi kayman chayman shitarishpa rishkapash mana pankallachu kashka kan. Chay hawapi, kikin llaktakunapi shuk shuk shimikuna tiyashka kan Quechuapak punta. Chayka chay shimikunawan tantarishpashmi shuk shuk Quechua shimikunaman tikrarishka kan. Kay Chinchasuyu llaktakunapi rimashka Quechua shimikunaka may shamurkachari Kusku llakta muyuntinkunamanta, kay Inka apuk shinallatak mitma nishka kullki-kamachik rimashka Quechua runakunawan. Shuk shuk Quechua shimikunachari shamurka, chaykunataka mana yachanchikchu. Wakin yachakunakararin nimi, Chinchansuyupika manarak Inkakuna shamukpillatami Qichuaka rimashka kan nishpa. Shinapimi, shinallatak kay Chinchasuyupi tiyan shuk shimikunawanpash tantarishka. Kay sarun shimikunamantaka ashatallami yachanchik. Shinapash yachanchikmi kaykunaka karkami, Karanki, Panzaleo, Puruha, Kañari ashtawan shukkunapash. Karanki, Panzaleo

Introductory study

The Quechuan languages are a family of related languages spoken in the Andean region in Colombia, Ecuador, Peru, Bolivia and Argentina. They are often referred to as a single language called “Quechua”, but this is not an accurate characterization. Referring to this language family as a single language would be similar to referring to all of the Romance languages including Spanish, Portuguese, Italian, French, Romanian and others all as a single language called “Modern Latin”. In reality, the Quechuan languages are several - perhaps as much as several dozen - distinct languages, as judged by the common linguistic standard of “mutual intelligibility.” This means that when two dialects are so different that their speakers can no longer effectively communicate, from a linguistic approach we are dealing with two distinct languages. As early as 1571 Pedro Pizarro, chronicler and cousin of conquistador Francisco Pizarro, remarked that different Quechuan languages were distinct along the lines of Spanish and Portuguese. For the difference between Quechuan languages spoken in central Peru versus the others, we may be talking about a distinction more similar to Spanish versus French, or maybe even Romanian. Knowing one of these languages does not mean you can automatically speak to someone who knows another, although due to family similarities knowing one Quechuan language is often better than starting from scratch when learning another one. But as anyone who has studied Quechua in one region and then attempted to speak in another knows, the Quechuan languages are a large family of distinct languages.

Part of the reason why the Quechuan languages have not been understood in terms of a large language family is due to their unique history. In addition to their gradual divergence over increasing distances or past geographical obstacles to form a “dialect chain” in which each region differs just slightly from the adjacent ones, a tumultuous history of political expansion and long distance movement of whole populations associated with the Inca Empire (although probably beginning long before it) means that in any given region several Quechuas from other regions may have had influence. During the 15th Century a Southern form of Quechua was introduced to the northern Andean region later known as “Ecuador” as the administrative language of the Inca Empire, possibly together with other Quechuan languages spoken by the mitma populations brought into the region to speed the process of introduction of Incan language and culture. Some scholars believe Quechuan languages were present even before the Incas, but evidence for this is scant. On arrival, the Quechuan languages came into contact with local languages about which we know little, but which can loosely be referred to by historical names like Cara, Puruhá and Cañari, some or all of which were related to the modern Barbacoan languages of the Ecuadorian coastal foothills of the Andes: Tsafiki, Cha’palaa and Awa Pit. This situation of language contact and change saw the emergence of a new Quechuan language:

chaykunaka kay Barbacoa ayllu shimipurami kashka kan. Wakin Barbacoa shimikunaka Kuntinsuyu Ecuador llaktakunapi rimashkarami kan. Kaykunaka kanmi: Awa-Pit, Tsafiki, Cha'pala. Kashna miramuy-chapurimuy ukumantami kunanpi riksinchik mushuk Quechua shimi kunan Ecuador mama llaktapi: Hawa Suyu (Chiri-llakta) Quichua, Antisuyu (Kunu-llakta) Quichua shimikuna. Kaykunaka shuk shikan Quichua shimikunapachami kan. Mana rikcharinchu Colombia Quechuawanpash. Kay Kastilla mishukuna apak pachakunaki 1500-1830 watakunapimi Quechuaka tigrarka tukuylla runakunapak rimay shimi, shinallatak kati rimaymi karka mishukunapash. Mishukunaka kunan pachakunapika mana yapa rimanchu Quichuataka.

Kunan pachakunapi, Ecuador mamallaktapika Quechua shimika ishkaypimi malkirishka: Hawa Suyu (Chiri-llakta) shinallatak Antisuyu (Kunu-llakta) Quichua. Kay ishkantinkunaka pakta wiñarishka shimikunami rikcharin. Kay ishkatin malkirishka shimikunaka hamuktaririnkunami kay Kastilla-Portuguese chimpapurachiy shina. Shinallatak, hay ishkatin Quichuata rimakkunaka ninmi, paypurakunapipash ashtawan malkirishka shimikunami kan. Kayka nisha ninmi, kay ishkatin Ecuadorpi Quichua malkikunaka tawka paypura malkikunata charikta. Hawa Suyu Kichwa malki shimikunata rimashpaka, ima shina chimpapurachiy Ecuador Kastillawan, Mexico Kastillawan Argentina Kastillawan shinami rikurin. Kay Antisuyu Kichwaka kay Brazil mamallaktapi Portuguese rimay tawka tiyan shinami kan. Kay Antisuyu Quichuaka kay Andes Urku sikimanta kay Tena kiti muyuntin llaktakunapi, Pastaza markapipash, shinallatak kay Napo, Aguarico Mayuta ukunakaman katishpami Kichwata rimak runakunaka kawsan. Chay Mayukunata katisha Peru llaktakamanmi kay Quichua shimi malkitaka rimankuna kan. Shinallatak kay Hawa Suyu Kichwaka mana tuparinchu maykan Peru llakta Quechua rimaykunawan. Sarunkunamanta yachay katishpaka rikunchikmi Quichuaka Saraguro kiti muyuntinkunapimi kallarín. Chaymantaka kati katillami chayan Ecuador Kuntinsuyupi Mira Mayukaman (Wakin llaktakunapika Kastilla shimiman tigrashpa chinkarikunmi). Chaymantaka ashata karuyashpami shuk puchukay Quechua tiyan Colombiapi kay Putumayo Nariño markakunapi. Kay Imbaburapi rimay Quichuaka Ecuadorpak puchukay Kuntinsuyu Quichuami kan. Kay shimika kayshun Quichuakunamanta asha shukmi rikurin. Kaytaka runakunapak kawsaypipash, rimaypashmi rikuy usharin. Kaymi kan kay Shimiyuk kamupi killkashpa tigrachishka shimi.

Chaymantami yuyani, mana shuklla kamu tiyay ushanchu, mana shuk rimaylla kashkamanta. Mana kay ushanchu, shuklla kamu maypi shuk shimikuna kimichishka shuk kutin shimikuna anchuchishka kamu. Shinallatak mana kay ushanchu tawka shimikunata shukllapi tigrachishka. Kallariy Quechuapak Shimiyuk kamukunaka killkashkami kan 1600-1700 watakunapi Santo Tomas shinallatak Gonzales de Holguin mishukuna. Paykuna rurashka hipaka, shuk shuk runakunami Quichua shimita tigrachishka kan Kastillaman. Ashtawanpah Luis Cordero, Ecuador mamallaktapak pushakapashmi killkashka kan kamukunata Quichuamanta. Wakin ruraykunaka yachachinkapak, shinallatak taripaykunawan katinkapakmi rurarishka kan. Shinapash wakinkunaka ima shina alli killkana shinallatak killkakatinakunatami ashtawan rikunkapak munay kan. Kaykunapika, Kastillamanta

Ecuadorian highland Quichua, which has features which developed uniquely in Ecuador - Colombian Quechua shares some but not all of them. In processes that continued during the Colonial period, Quichua became the first language of most indigenous people in the highlands, and a common second language for mestizos (something much less common today). A separate Ecuadorian Quichua formed simultaneously or slightly later in the Amazonian Lowlands to the East. These two Quechuan languages are known today as Highland and Lowland Quichua in the literature.

Today, the situation of the Quechuan languages within Ecuador can be characterized as follows: there are two Quechuan languages spoken in Ecuador, Highland and Lowland Quichua, with a degree of shared history between them, if not enough to be fully mutually intelligible in the experiences of most speakers. Here the "Spanish-Portuguese analogy" may capture the approximate difference. On the other hand, most speakers of either Highland or Lowland Quichua agree that they can understand other Quichuas from their region, and just detect a different accent. This means we can characterize all of the many local varieties of Highland Quichua as a single language with several regional dialects along the lines of Ecuadorian versus Mexican versus Argentine Spanish. Likewise, Lowland Quichua varieties, of which there are fewer distinct regional varieties than in the highlands, vary perhaps on the level of different regional types of Portuguese in Brazil. The Lowland Quichua varieties have spread down the rivers from key points of Quechuan language spread near to the Andes, dividing into different varieties around Tena, in Pastaza province, and downriver on the Napo and Aguarico rivers towards Peru. Highland varieties are not in contact with or in geographic proximity to any Peruvian Quechuas; historically the Quichua region begins well within the southern border of Ecuador around Saraguro in Loja province and continues more or less contiguously (or at least did so up until language shift to Spanish in some regions) to the northern part of Imbabura province, up until the Mira river valley, beyond which was not historically a Quechuan area (although Colombian Quechua is spoken much further north). The Imbabura variety of Highland Quichua is notable as the northernmost variety in Ecuador, with distinctive linguistic features and a unique cultural context. This is the variety that this new dictionary covers, one local dialect of a language that forms a part of a large family that historically spread through the Andes.

There can't be just one type of dictionary, because there is not just one type of reading public, just one type of strategy for including or excluding words, or just one type of multilingual situation. The first dictionaries of Quechuan languages were compiled by the Spanish for purposes of evangelization, like the 16th and 17th century "vocabularios" of Santo Tomás and Gonzalez de Holguin, and this tradition which continues in new forms in texts produced by both catholic and protestant missionaries today. Later dictionaries were composed in the philological tradition, like the classic 1892 dictionary by Ecuadorian president Luis Cordero, precursors of modern linguistic studies, were compiled for the purpose of academic study. And with the arrival of bilingual education programs in the Andean countries, dictionaries of Quechuan languages began to be produced for pedagogical purposes. The type of vocabulary included in each of these kinds of dictionaries varied depending on its purpose. The missionary

mañashka shimikunatapash, mushuk Quichua shimikunaman chimpachishkakunapashmi kan. Kay yuyaykunami, ima shimikunami shuk shimiyuk kamupi rin mana rin chaykunataka akllarin. Kayta nishka hipaka yuyanimi, kay puchantin mushukyay pachakunapika kay shimiyuk kamukunapash may shuk mushuk yuyaykunata wiñachin.

Kay Imbabura markapi kawsak Otavalo runakunaka rimanmi paykunapak kikin rimayta. Kayka Hawa Suyu Kichwamanta shuk malki rimaymi kan. Kaytaka riksinmi Ecuador mama-llaktapika Kichwa nishpa (runa shimi, yanka shimi) 'k' killkawan killkashka Kichwa. Shinallatak kay kitipika wakin shimikunami tantarishka kawsan. Otavalo runakunaka sarunkunaman-tapachami awashpa, paykunapak awashkakunataka hatushpa purinkuna kan. Otavalo runakunaka shuk mushuk kullkikamay ruraykunawan kawsan. Kaykunaka kanmi, awashpa hatuna, riksishpa purikkunata chaskishpa shinallatak karu llaktakunaman rishpa hatunakunata apashpa kullkin. Kashna kawsaypimi, wakin pachakunapika, paykunallatak ña Kichwamanta English shimiman tikrachishpa puriykunata mutsurin. Kaypika English shimika mutsurinmi kay ima maki rurashka, awashka shinallatak shuk kuskakunatapash hatuy ushankapak English shimita rimak runakunaman. Kaypimi kay shimiyuk kamuka achka mutsurishka kan, tikrachishka Kichwamanta - English shimiman. Kay shimiyuk kamuka kallari killkaymi kan Englishman. Shinallatak, kay shimiyuk kamuka rikuchinmi shinallatak kay tawka ñankuna tiyakta shimikunata tikrachinapak shinallatak yachakunkapakpash. Chaymantami kutin kutin ninchik Ecuadorpi rimashka Kichwakunaka shuk shukmi kan, shinallatakmi shuk shuk yuyaykunata apan. Chayka kay shimiyuk kamuka kay shuk shuk rimaykuna tiyakta rikuchin, mana shukyachishka kayta. Shinapash killkaypika Shukyachishka Kichwa killkaytami katin. Ashtawanpash ima shina uyarin Imbabura rimaypi uyantinkunata uyaywakunatapash rikuchinmi. Shina kashpapash mana Imbabura rimay kashkataka rikunchikchu kay shimiyuk kamupika, wakin shimikunaka Peru Quechuamantapashmi kimichishka shinallatak mushuk Kichwa shimikunapash.

Kay kamuta killkak, Santiago Gualapuropan Otavalomantami kan, paypash unay pachakunatami English rimay llaktakunapi purishpa kan. Kay puriykuna, shinallatak rimaykunami alli yuyay kakta rikuchin kay shimiyuk kamupi. Tawka watakunata Canadapi kawsashpami kay shimiyuk kamuta killkanaman tiyarishka. Chaypa hipaka USA mamallaktapimi kunanka shimikunamanta yachakushka kan. Rurak mashi, kay shina shuk shuk runakunawan rimashpa kawsashka kaymantami hamuktan kashna shimiyuk kamukuna mutsurishka kakta. Otavalo runakunallatak, USAMAN, Canadaman shinallatak shuk llaktakunaman rinakushpaka may mutsurinkacharik kay shimiyuk kamuta. Shinallatak Imbabura markapi yachana wasikunapipash yachakunkapak munankuna wawakunamantallatak English shimita, chayka kay Kichwa English shimiyuk kamuka sumakta paktachin kay chushak kuskata. Kunanka Kichwa shimimanta Englishman haykata chimpapurallami kan mana Kastilla shimipira rikushpa. Wamrakunapash may rikunkapak munankachari paykunapak mashikunawan killkankapak Kichwapi. Ashtawanpash may rikunkapak munankachari ima shinami Englishpi killkanakunata. Wakin wamrakunapakka Englishka kanmi kati rimay, mana kashpaka kimsa kati rimay.

dictionaries focused on translating or approximating European religious concepts with the resources of Quechuan languages. Philological and linguistic dictionaries endeavor to leave a descriptive record of a language's vocabulary for research purposes. Pedagogical language texts generally have the goal of teaching a standard writing system and vocabulary, often advocating replacing old Spanish borrowings with new Quechuan terms. These differing purposes influence which words are included and excluded in a dictionary, affect how those words are represented, and shape specific strategies towards dictionary creation. Following this argument, a changing world may result in changing purposes for documents like dictionaries.

The Otavalan people of the Province of Imbabura, speakers of their own local variety of Ecuadorian Highland Quichua, known locally as *kichwa* (or *runa shimi* or *yangga shimi*), and increasingly written with a 'k' in recent years, have a unique language contact situation that adds another type of purpose to dictionary creation. Based on their long tradition of weaving and of traveling as merchants, the Otavalan people have developed a unique modern economy based both on tourism in indigenous communities as well as travel around the world to sell textiles and other crafts. In this sociolinguistic situation, Otavalan people whose language is traditionally mediated by Spanish in Ecuadorian society may find themselves translating directly between Kichwa and English, whether while traveling abroad or while selling to tourists in the markets in Ecuador. This dictionary fills this special niche of situations of translation between Kichwa and English, and is the first text of this particular type, adding to the range of different ways to approach dictionary creation. Local Kichwa varieties in Ecuador are diverse, and pedagogical texts often have the problem of trying to treat them all in the same way. This dictionary avoids this problem by being specifically tailored to the Otavalan variety, perhaps signaling movement away from pushes for "unification" and towards a greater recognition of regional diversity. However, advocates of unified writing and of respect for dialect diversity will both be satisfied to see each entry both in unified kichwa as well as phonetic transcriptions that represent the real sounds of the words as they are spoken in Imbabura Kichwa. The dictionary does not constitute a direct documentation of the Imbabura Kichwa lexicon, however, because it includes neologisms and Peruvian Quechua terms in place of common Spanish borrowings, making it more of an imagined, idealized lexicon for a specific public that appreciates this kind of more planned register.

Author Santiago Gualapuro is an Otavalan who has long-term personal experience in world travel in English speaking regions himself, providing great experience on which to base this particular type of dictionary. After several years in Canada, where he began collaborating with linguists to create the dictionary, he then moved to the USA for advanced study in linguistics himself. The author having lived in precisely the types of international contexts that this dictionary is designed for means that readers in similar situations will likely find the dictionary's style and lexical insights useful. Otavalan world travelers will want to slip this volume into their suitcase before boarding the plane to the USA, Europe, or wherever else they are heading. Students in Imbabura high schools and universities are putting more and more emphasis on early English competence, and may want to keep this book handy for thinking directly about

Shinallatak, riksishpa purik runakunapashmi kay kamutaka may rantiy ushan, English shimipi killkashka kaymanta. Kichwa kawsak llaktakunaman rishpaka paykunapash kay shimiyuk kamuta apashpa ri ushan ñapash Kichwapi tikrachishpa yanapachun. Kaypi nishun, chayra wiñak, mushuk yuyaywan wiñanakun harikuna warmikunami kunanka Kichwa shimita paykunapak nishpa mushukyachishpa katinkuna kan. Kunanka Kichwa runakunami paykunapak shimiyuk kamukunatapash rurashpa kan. Chayllapita, kunan pachakunapi kay allpa-pachapi kawsak runapash ashtawan shukllarishka ashtawan kimirishpa pachakunapi kashpakarin Kichwapash Englishpashmi ashtawan kimirishka kan. Chaymi kay shimiyuk kamupash achkapacha mutsurishka rikurin. Ashtawanpash ninkapak munani, kay shimiyuk kamuka rikuchinmi kay shina tawka yuyaykuna tiyakta shuk shimiyuk kamuta wiñachinkapak. Chaymanta, punta nishka shina, wakin shimikunata kimichishka mana Imbaburapi rimashka kaymantaka rikurinmi kay shina mushuk paskarishka allpa-pacha muyuntin yuyay paskashka 21 patsak watakunapi kawsak runakunapak kayta. Kayka katimunmi kay sarun sarun Quechua shimikuna shuk shuk rimaykunawan chapurishpa shamushka ñantallata. Manarak Kastilla rimakkuna shamushka pachakunamantallata shina chapurishka kak ñanta rikuchishpa. Kay shimiyuk kamuka kay 21 patsak watakunapi kawsak Kichwa shimita rimak runakuna rikuchun, killka-katichun shimiyuk kamumi kan.

correspondences of Kichwa to English without Spanish getting in the way. Young people may want to double-check their orthography against a standard while posting Kichwa on social media, or may be beginning to read and post in English online and want to check meanings and spelling as they experiment with their “second” language (which is actually in most cases their third, after Kichwa and Spanish). Being an English-based resource also means that foreign travelers to Imbabura will likewise be able to translate directly from English as they try out the Kichwa they learn in visits to indigenous communities, so this is yet another public for the dictionary. These new, young, cosmopolitan, multi-cultural publics are very different from the missionaries and philologists who have historically put together dictionaries of Quechuan languages, and new and different types of dictionaries like this one will help fill their different needs. In a globalizing world where Kichwa and English are increasingly in contact, this dictionary adapts to this social context and helps to remind us that there is not objectively one type or one purpose for a dictionary, but that they are cultural objects subject fine-tuning to ongoing social change. Due to the lexical additions from beyond Imbabura Kichwa, researchers will not want to treat this dictionary as a descriptive source, but that is not its main purpose, nor that which always responds to local concerns. Readers will instead find in this new book a unique dictionary for a unique people in a unique social context, which, it is increasingly becoming clear, is an element that is unavoidable and that must be embraced in how different types of dictionaries are created in the 21st Century. Not meant for academic research, evangelization, or other purposes that are often far removed from local needs, this a dictionary specifically for applied use by modern, intercultural Kichwa speakers in a global world, and as such is the first of its kind. In this way it participates in the long social history of the Quechuan languages in multi-lingual and culturally diverse settings that began in pre-Colombian times and continues today.

Napaykuna

Kichwaka kawsaymi kan, kay llamkaykunataka, tukuy Kichwa rimak runakunapakmi yuyarishka kan, shinallatak may pi yachakunkapak munakkunapapash. Sumak napaykuna tukuy kikinkunaman, shinallatak ñuka ayllukunaman yanapashkamanta, sinchiyachishkamanta, yuyaykunata karashkamantapash.

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Willachiy

Kay Kichwa English shimiyyuk kamuka, ALKI (Academia de la Lengua Kichwa) 2007 watapi rurashka shimiyyuk kamu, shinallatak, "Kichwa: Yachakukkupak Shimiyyuk Kamu" (Ministerio de Educacion y Cultura, Ecuador) 2009 watapi killkashka shimiyyuk kamukunata katishpa rurashkami kan. Ashtawanpash, Imbabura Markapi rimashka Kichwapak Uyarikanchata katishpa rurashkami kan. Kay rimayka mana nisha ninchu tukuylla Ecuadorpi rimashka Kichwakunawan rikchak kaktaka. Chaymantami kay kamuka Imbabura Kichwa rimayta ashtawan rikuchiy tukun.

Disclaimer

This Kichwa English dictionary is following the ALKI (Academia de la Lengua Kichwa) (2007) and “Kichwa: Yachakukkupak Shimiyuk Kamu” (Ministerio de Educacion y Cultura, Ecuador) (2009) structures and formats. The wordlist used in this dictionary also resembles both of these works. However, some of the words found in the dictionary may not be familiar to all Ecuadorean Kichwa speakers as this work is more related to Imbabura Kichwa variety. Similarly, some new words that are used in casual speech of Imbabura Kichwa have been introduced to the list. Some of these words may not be found in other Ecuadorean Kichwa varieties. Additionally, the phonological aspect of this dictionary is based on the Imbabura Kichwa variety.

Rikuchikkuna

Introduction To Kichwa

Kichwata ima shina yachakunakunamantami asha rikuchikkuna kan. Shimiyuk ima shina killkashkakunata maykan killka katikkunapak pankayachinkapak willaykunami kan.

Kichwa shimita 3 uyaywakunatami charin; **a, i, u**. Shinallatak 18 uyantinkunatak; **ch, h, k, l, ll, m, n, ñ, p, r, s, sh, t, ts, w, y, z, zh**.

Kichwa has 3 vowels (**a, i, u**) and 18 consonants (**ch, h, k, l, ll, m, n, ñ, p, r, s, sh, t, ts, w, y, z, zh**); all of them are explained in the following chart, using International Phonetic Alphabet. Note that the pronunciation given here is based on the Otavalo dialect of Imbabura Kichwa. Pronunciations in other areas may vary slightly.

Uyaywakuna / The Vowels

<**a**>, uyarinmi English shimipi **ba**ll ima shina uyarin.

The letter “a” is similar to the “a” in English ball.

IPA: **[a] [alku] allku -- dog**

<**i**>, uyatini English shimipi **bee** ima shina uyarin.

The letter “i” is similar to the “ee” in English bee.

IPA: **[i] [ima] ima -- what**

<**u**>, uyarinmi English shimipi **blue** ima shina uyarin.

The letter “u” is similar to the “ue” in English blue.

IPA: **[u] [uma] uma -- head**

English rimaypi “e, o” uyaywakunaka mana tiyanchu Kichwapika.

The letters “e” and “o” are not used in writing Kichwa.

Uyantinkuna / The Consonants

Kichwa uyantinkunaka wakinpi mana ima shina killkashka uyarin. Chaymantami IPA (INTERNATIONAL PHONETIC ALPHABET) rimay uyarik rikuchik killkaywan kay katipi kan. Willapanchik kaykunaka Otavalo rimay uyarik chaytami rikuchisha nin.

Some consonants in Kichwa can be pronounced in several ways, so always check the phonetics to make sure you are pronouncing them correctly for that particular word. Please remember that the pronunciations are based on Imbabura Kichwa.

<ch> ima shina English **ch**air uyarin.

The letter <ch> is pronounced as in English **ch**air.

IPA: [tʃ] [tʃaki] **ch**aki -- *foot*

<h> ima shina English **h**ello uyarin.

The letter <h> is pronounced as in English **h**ello.

IPA: [h], [x] [hambi] ~ [xambi] **h**ampi -- *remedy*

[humbi] ~ [xumbi] **h**umpi -- *sweat*

<k> ima shina English **c**ase, **k**ilo uyarin shimi kallariپی kashpa.

The letter <k> is usually pronounced as in English **k**ilo.

IPA: [k] [kalpaj] **k**allpay -- *run!*

<k> ima shina English hang uyarin: man-**ka**, pun-**ku**, "n" killka washapi kakpi.

The letter <k> is pronounced as <g> in English **g**o, when it follows <n>

IPA: [g] [manga] **m**anka -- *pot*

[pungu] **p**unku -- *door*

<k> ima shina English **h**ouse uyarin: ka-**k**pi "p", ta-**k**shana "t", shuk uyantinpak ñawpapi kakpi, shinapash "k" rimaytapash rimay usharinllami.

The letter <k> can be pronounced in several different ways when it comes before another consonant, or occurs at the end of the word. At times it can be pronounced as in English du**ck**, or as in English du**g**. It can also be pronounced as [x], a strong h-like sound not found in English.

IPA: [g] ~ [x] ~ [k] [pagta] ~ [paxta] ~ [pakta] **p**akta -- *together*

[tagfana] ~ [taxfana] ~ [takfana] **t**akshana -- *to launder*

Shinallatak pipak nishpa rimaykunapi, shinapash upa sakirinchami kashna:

The letter <k> in the possessive ending -pak is sometimes pronounced [g], sometimes pronounced [x], but is often silent.

IPA: [g] ~ [x] ~ [Ø] [ɲukapag] ~ [ɲukapax] ~ [ɲukapa] ɲukapak -- *my*

<k> ima shina English yahoo uyarin, mikuna-**kun** shina killkashka kakpi.
(Progressive)

The letter <k> in the progressive ending -ku- is always pronounced [x], and never as [g] or [k].

IPA: [x] [mikuxuni] miku**kuni** -- (*I am*) *eating*

<l> ima shina English **l**uck uyarin shinallatak.

The letter <l> is pronounced as in English **l**uck.

IPA: [l] [lulun] lu**lun** -- *egg*

<ll> ima shina English collis**ion** uyarin.

The letter <ll> is pronounced as <si> in collis**ion** when it comes before a vowel.

IPA: [ʒ] [ʒuʒa] ll**ulla** -- *false*

<ll> ima shina English **l**ook uyarin, *all-ku*, shuk uyantinpak ñawpapi
killkashka kakpi.

The letter <ll> is pronounced as the <l> in English **l**ook when it comes before a consonant.

IPA: [l] [alku] all**ku** -- *dog*

<m> ima shina English **m**om uyarin shinallatak.

The letter <m> is pronounced as in English **m**om.

IPA: [m] [marka] ma**rka** -- *province*

<n> ima shina English **n**oon uyarin shinallatak.

The letter <n> is pronounced as in English **n**oon when it comes before a vowel.

IPA: [n] [napaj] na**paj** -- *greeting*

<n> ima shina English *sing* uyarin shina, "k" ñawpapi killkashka kakpi.
Kin-kuna.

The letter <n> is pronounced as in English *sing* when it comes before the letter <k>.

IPA: [ŋ] [kiŋguna] kiŋkuna -- to turn

<ñ> ima shina English canyon uyarin shinallatak.

The letter <ñ> is pronounced as in English *canyon*.

IPA: [ɲ] [ɲawpana] ñawpana -- to lead

<p> ima shina English *peple* uyarin paya shinallatak.

The letter <p> is usually pronounced as in English *peple*.

IPA: [p] [pani] pani -- sister (of a man)

<p> ima shina English ambiguous uyarin, kanpak, hampi.

The letter <p> is pronounced as [b], as in English *ambiguous*, when it comes after the letter <n> or <m>.

IPA: [b] [hambi] hampi -- remedy

<p> ima shina English *fact*, *ph*one uyarin, pakina, piñana, puyu killkashka kakpi.

In some words, however, the letter <p> is pronounced as in English *ph*one.

IPA: [f] [fakina] pakina -- to break

[fiɲana] piñana -- to be angry

Before the letter <u>, it is usually pronounced as [ɸ], a sound not found in English.

IPA: [ɸ] [ɸuyu] puyu -- cloud

<r> ima shina Spanish rojo uyarin, shuk uyantinpak ñawpapi kashpa:
tarpuy

The letter <r> is pronounced like the rolled <r> in Spanish *rojo* when it occurs in the middle of a word.

IPA: [r] [tarpuj] tarpuy -- cultivation

<**r**> ima shina uyarin shina ñawpapi kashpa: **raku**, **rupa**. Shinapash “r” rimaywanlla rimay usharinmi.

When the letter <**r**> occurs at the beginning of a word, it is usually pronounced as [ʀ], similar to a combination of [r] and [ʒ]. This sound is not found in English.

IPA: [ʀ] ~ [r] [ʀaku] ~ [raku] **raku** -- *thick*
[ʀupa] ~ [rupa] **rupa** -- *hot*

<**s**> ima shina English **soul** uyarin shinallatak.
The letter <**s**> is pronounced as in English *soul*.

IPA: [s] [sara] **sara** -- *corn*

<**sh**> ima shina English **shake** uyarin shinallatak.
The letter <**sh**> is pronounced as in English *shake*.

IPA: [ʃ] [ʃufuna] **shushuna** -- *sieve*

<**t**> ima shina English **tool** uyarin .
The letter <**t**> is usually pronounced as in English *tool*.
IPA: [t] [tugtu] ~ [tuxtu] **tuktu** -- *corn inflorescence*

<**t**> ima shina English **dollar** uyarin, “n” ñawpapi tiyakukpi: **tanta** shina killkashka kakpi.
When the letter <**t**> comes after the letter <n>, it is usually pronounced as <d> as in English *dollar*.

IPA: [d] [tanda] **tanta** -- *bread*
[pandana] **pantana** -- *to make a mistake*

<**ts**> ima shina **tsini** uyarin shina
The letter <**ts**> is pronounced as in English *cats*. This sound does not occur at the beginning of words in English, but it does occur at the beginning of words in Kichwa.

IPA: [ts] [tsini] **tsini** -- *nettle*

<w> ima shina English **W**illiam uyarin.

The letter <w> is usually pronounced as in English **W**illiam.

IPA: [w] [wawa] **w**awa -- child

[wawki] **w**awki -- brother (said of a male)

<w> ima shina English **v**ictory uyarin, wakin "i" pak ñawpapi kakpi: **w**iksa

When the letter <w> comes before the letter <i>, it is sometimes pronounced

as the <v> in English **v**ictory.

IPA: [v] [viksa] ~ [vixsa] ~ [wixsa] **w**iksa -- stomach

<y> ima shina English **y**ellow uyarin: **y**aku, **y**awar

The letter <y> is pronounced as in English **y**ellow.

IPA: [j] [jaku] **y**aku -- water

[jawar] **y**awar -- blood

[janda] **y**anta -- firewood

Rikuychik, Kichwapika mana ishkay uyaywakuna pakta riy ushanchu. May ishkay uyaywa uyarin shimikunapika **maw**ka, **way**ku, **may**mi "w, y" uyan-tinkunawanmi killkarin. Kichwapi 3 uyaywakunalla tiyaymantaka kay riku-chikka mana sinchichu kan.

In Kichwa, 2 vowels must not go together in any word. For example, **maw**ka but not **mau**ka, **way**ku but not **wai**ku, **may**mi but not **mai**mi. They are replaced by <w> and <y> when needed.

Kichwa Yachakuy

Learning Kichwa

Shutipakkuna / personal pronouns

Ñuka	I, me
Kan, Kikin	you (singular, informal)
Kikin	you (singular, polite)
Pay	he, she, him, her
Ñukanchik	we, us
Kankuna	you (plural, informal)
Kikinkuna	you (plural, polite)
Paykuna	they, them

Pipak Nishka Shutipakkuna / Possessive Pronouns

Ñukapak	my, mine
Kanpak	your, yours (singular, informal)
Kikipak	your, yours (singular, polite)
Paypak	his, her, hers
Ñukanchipak	our, ours
Kankunapak	your, yours (plural, informal)
Kikinkunapak	your, yours (plural, polite)
Paykunapak	their, theirs

Tullpukuna / Colors

Yurak	white
Yana	black
Maywa	purple
Ankas	blue
Killu	yellow
Puka	red
Wamintsi	pink
Paku	brown
Waylla	green
Suku	gray
Uchpa	silver

Yupaykuna / Numbers

0	chushak, illak	zero, none
1	Shuk	one
2	Ishkay	two
3	Kimsa	three
4	Chusku	four
5	Pichka	five
6	Sukta	six
7	Kanchis	seven
8	Pusak	eight
9	Iskun	nine
10	Chunka	ten
11	Chunka shuk	eleven
20	Ishkay chunka	twenty
30	Kimsa chunka	thirty
40	Chusku chunka	forty
50	Pichka chunka	fifty
60	Sukta chunka	sixty
70	Kanchis chunka	seventy
80	Pusak chunka	eighty
90	Iskun chunka	ninety
100	Patsak	one hundred
200	Ishkay patsak	two hundred
1000	Waranka	one thousand
10000	Chunka waranka	ten thousand
100000	Patsak waranka	one hundred thousand
1000000	Shuk hunu	one million

Napaykuna / Greetings

Imanalla	Hi! How are you? What's up?
Alli puncha	Good morning!
Alli chishi	Good afternoon!
Alli tuta	Good night! Good evening!
Kayakaman	See you tomorrow!
Shuk punchakaman	See you another day!
Chishikaman	See you in the afternoon!
Tutakaman	See you tonight!
Ashta kashkaman	See you later!
Tuparishun	See you sometime!

Tapuykuna / Questions

Ima shutita kanki	What is your name?
Mashna watatatak charinki	How old are you?
Allillachu kanki	How are you?
Maymantatak kanki	Where are you from?
Maykantak	Which one?
Imatatak rurakunki	What are you doing?
Chaypichu kanki	Are you there?
Kaypichu kanki	Are you here?
Imatatak munan	What do you want?
Maypitak kan	Where is it?
Maymantak rikunki	Where are you going?
Pipatak kayka	Whose is this?
Maypitak ishpana uku sakirin	Where is the washroom?
Mashnatak kayka kapan	How much is it?
Maykan ñantata risha	Which way should I go?

Ayllukuna / Family

Tayta, Yaya	Father, dad
Mama, Yaya	Mother, mom
Hatayta	Grandfather
Hatuku	Grandmother
Wawki	Brother, said of male to male
Pani	Sister, said of male to female
Ñaña	Sister, said of female to female
Turi	Brother, said of female to male
Ushi	Daughter
Churi	Son
La-churi	Step-son
La-ushi	Step-daughter
La-mama	Step-mother
La-tayta	Step-father
Achiktayta	Godfather
Achikmama	Godmother

Pachakunamanta / Time

Tuylla	Second
Hayri, chiniku	Minute
Muray	Hour
Puncha	Day
Hunkay	Week
Killa	Month
Wata	Year

Yuyaykuna / Sentences

Ima shina Kichwa shimi tikran

Rimay	speech
Rimana	to speak, to talk
Riman	speaks, talks
Rimak	speaker

Ima shina yuyaykunata killkana, sarun pachakunapi, kunan pachakunapi shinallatak shamuk pachakunapipash.

Below are examples of the conjugation of the Kichwa verb rimana “to speak” in various forms. The endings are shown in bold.

Simple Present

Ñuka rimani	I speak
Kan rimanki	You (informal) speak
Kikin rimanki	You (polite) speak
Pay riman	S/he speaks
Ñukanchik rimanchik	We speak
Kankuna rimankichik	You all (informal) speak
Kikinkuna rimankichik	You all (polite) speak
Paykuna riman	They speak

Present Progressive

Ñuka rimakuni	I am speaking
Kan rimakunki	You (informal) are speaking
Kikin rimakunki	You (polite) are speaking
Pay rimakun	S/he is speaking
Ñukanchik rimanakunchik	We are speaking
Kankuna rimanakunkichik	You all (informal) are speaking
Kikinkuna rimanakunkichik	You all (polite) are speaking
Paykuna rimanakun	They are speaking

Present Intentive

Ñuka rimakrini	I am going to speak
Kan rimakrinki	You (informal) are going to speak
Kikin rimakrinki	You (polite) are going to speak
Pay rimakrin	S/he is going to speak
Ñukanchik rimakrinchik	We are going to speak
Kankuna rimakrinkichik	You all (informal) are going to speak
Kikinkuna rimakrinkichik	You all (polite) are going to speak
Paykuna rimakrin	They are going to speak

Present Progressive Intentive

Ñuka rimakrikuni	I am going to be speaking
Kan rimakrikunki	You (informal) are going to be speakin
Kikin rimakrikunki	You (polite) are going to be speaking
Pay rimakrikun	S/he is going to be speaking
Ñukanchik rimakrinakunchik	We are going to be speaking
Kankuna rimakrinakunkichik	You all (informal) are going to be speaking
Kikinkuna rimakrinakunkichik	You all (polite) are going to be
Paykuna rimakrinakun	They are going to be speaking

Present Durative

Ñuka rimariyani	I keep speaking
Kan rimariyanki	You (informal) keep speaking
Kikin rimariyanki	You (polite) keep speaking
Pay rimariyan	S/he keeps speaking
Ñukanchik rimariyanchik	We keep speaking
Kankuna rimariyankichik	You all (informal) keep speaking
Kikinkuna rimariyankichik	You all (polite) keep speaking
Paykuna rimariyan	They keep speaking

Present Perfect

Ñuka rimashkani	I have spoken
Kan rimashkanki	You (informal) have spoken
Kikin rimashkanki	You (polite) have spoken
Pay rimashka	S/he has spoken
Ñukanchik rimashkanchik	We have spoken
Kankuna rimashkankichik	You all (informal) have spoken
Kikinkuna rimashkankichik	You all (polite) have spoken
Paykuna rimashka	They have spoken

Present Conditional

Ñuka rimayman	I would speak
Kan rimankiman	You (informal) would speak
Kikin rimankiman	You (polite) would speak
Pay rimanman	S/he would speak
Ñukanchik rimanchiman	We would speak
Kankuna rimankichiman	You all (informal) would speak
Kikinkuna rimankichiman	You all (polite) would speak
Paykuna rimanman	They would speak

Simple Past

Ñuka rimarkani	I spoke
Kan rimarkanki	You (informal) spoke
Kikin rimarkanki	You (polite) spoke
Pay rimarka	S/he spoke
Ñukanchik rimarkanchik	We spoke
Kankuna rimarkankichik	You all (informal) spoke
Kikinkuna rimarkankichik	You all (polite) spoke
Paykuna rimarkakuna	They spoke

Past Progressive

Ñuka rimakurkani	I was speaking
Kan rimakurkanki	You (informal) were speaking
Kikin rimakurkanki	You (polite) were speaking
Pay rimakurka	S/he was speaking
Ñukanchik rimanakurkanchik	We were speaking
Kankuna rimanakurkankichik	You all (informal) were speaking
Kikinkuna rimanakurkankichik	You all (polite) were speaking
Paykuna rimanakurka	They were speaking

Past Intentive

Ñuka rimakrirkani	I was going to speak
Kan rimakrirkanki	You (informal) were going to speak
Kikin rimakrirkanki	You (polite) were going to speak
Pay rimakrirka	S/he was going to speak
Ñukanchik rimakrirkanchik	We were going to speak
Kankuna rimakrirkankichik	You all (informal) were going to speak
Kikinkuna rimakrirkankichik	You all (polite) were going to speak
Paykuna rimakrirka	They were going to speak

Past Durative

Ñuka rimariyarkani	I kept on speaking
Kan rimariyarkanki	You (informal) kept on speaking
Kikin rimariyarkanki	You (polite) kept on speaking
Pay rimariyarka	He/She kept on speaking
Ñukanchik rimariyarkanchik	We kept on speaking
Kankuna rimariyarkankichik	You all (informal) kept on speaking
Kikinkuna rimariyarkankichik	You all (polite) kept on speaking
Paykuna rimariyarka	They kept on speaking

Past Perfect

Ñuka rimashkarkani	I had spoken
Kan rimashkarkanki	You (informal) had spoken
Kikin rimashkarkanki	You (polite) had spoken
Pay rimashkarka	S/he had spoken
Ñukanchik rimashkarkanchik	We had spoken
Kankuna rimashkarkankichik	You all (informal) had spoken
Kikinkuna rimashkarkankichik	You all (polite) had spoken
Paykuna rimashkarka	They had spoken

Simple Future

Ñuka rimasha	I will speak
Kan rimanki	You (informal) will speak
Kikin rimanki	You (polite) will speak
Pay rimanka	S/he will speak
Ñukanchik rimashun	We will speak
Kankuna rimankichik	You all (informal) will speak
Kikinkuna rimankichik	You all (polite) will speak
Paykuna rimanka	They will speak

Future Progressive

Ñuka rimakusha	I will be speaking
Kan rimakunki	You (informal) will be speaking
Kikin rimakunki	You (polite) will be speaking
Pay rimakunka	S/he will be speaking
Ñukanchik rimanakushun	We will be speaking
Kankuna rimanakunkichik	You all (informal) will be speaking
Kikinkuna rimanakunkichik	You all (polite) will be speaking
Paykuna rimanakunka	They will be speaking

Future Intentive

Ñuka rimakrishashun	I will be going to speak
Kan rimakrinki	You (informal) will be going to speak
Kikin rimakrinki	You (polite) will be going to speak
Pay rimakrinka	S/he will be going to speak
Ñukanchik rimakrinchik	We will be going to speak
Kankuna rimakrinkichik	You all (informal) will be going to speak
Kikinkuna rimakrinkichik	You all (polite) will be going to speak
Paykuna rimakrinka	They will be going to speak

Future Durative

Ñuka rimariyashashun	I will keep on speaking
Kan rimariyanki	You (informal) will keep on speaking
Kikin rimariyanki	You (polite) will keep on speaking
Pay rimariyanka	S/he will keep on speaking
Ñukanchik rimariyarkashun	We will keep on speaking
Kankuna rimariyankichik	You (informal) all will keep on speaking
Kikinkuna rimariyankichik	You (polite) all will keep on speaking
Paykuna rimariyanka	They will keep on speaking

Ima Shina Shimiyuk Kamuta Rikunamanta How To Use The Dictionary

Rikushun ima shinami Kichwa English shimiyuk rurashka kan:
This is how the Kichwa English dictionary entries are structured:

amallatak [amaʒa, amaʒatak] *adv.* hopefully not. •Amallatak
tamyashkaman kunan puncha. *Hopefully it will not rain today.*

Kichwa: **amallatak**
Uyarin / Phonetics: [amaʒa, amaʒatak]
Ima kak / Part of speech: *adv.*
English: hopefully not. (an expression for something
you do not want to happen)

Kichwa yuyay
/ Kichwa sentence: •Amallatak tamyashkaman kunan puncha.
English tikrachishka
/ English translation: *Hopefully it will not rain today.*

Rakishka Shimikunamanta / Abbreviations

Hamuktankapak pankalla kachun nishpami wakin “parts of speech” talla
churashkanchik.

The abbreviations for parts of speech are shown below.

adv = adverb
nn = noun
interj = interjection
adj = adjective
adp = adposition
vb = verb
pro = pronoun

Shinallatak English nishka rikuripimi wakin.

In the English glosses you will also find the following abbreviations:

Zool. = Zoology
Bot. = Botany
Anat. = Anatomy
Med. = Medicine
Gram. = Grammar

Kichwamanta Englishman



A

achachay; achik [at[atjai]; [atjix, atji] *interj; nn.* used to express someone's reaction to feeling cold, such as cold weather or cold to the touch; light, brightness (said of stars or other extraterrestrial lights). •Achachay, yapata chirin.; Tutakunaka Kuyllurkuna achikmi rikurin. *It is very cold!; Stars are bright during the night!*

achiklla [atjix3a] *adj.* clear, bright, shiny (said of astronomical or other sources of light). •Intika achikllami punchayachin. *The sun shines brightly.*

achikmama [atjikmama, atjimama] *nn.* godmother. •Mariami ñuka achikmama. Maria is my godmother.

achiktayta [atjitaita] *nn.* godfather. •Luismi kay wawapak achiktayta kan. *Luis is the godfather of this child.*

achikyachina [atjikjatjina] *vb.* to make it clear, to make something understood when talking about ideas. •Kampak yuyayta alli achikyachina kanki tukuykuna alli

hamuktachun. *You have to make clear your ideas in order for everyone to understand.*

achikyana [atjixjana, atfigjana] *vb.* to be bright, to shine, to be clear. Term used to describe all atmospherical lights. •Killaka amsa tutapimi achikyachin. *The moon shines during the night.*

achira [atsira, atjira] *nn.* Bot. a type of potato with a sweet flavor. Canna lily.

achiwa [atjiwa] *nn.* umbrella.

•Achiwaka tamyakukpi shutunamanta allichinmi. *An umbrella protects one from getting wet when it is raining.*

achka [atfja, atfka] *adv.* much, many, a lot, very. •Kunan puncha achka runakuna tantanakushka. *There are many people gathered today.*

achukcha [atfuktja, atfugtja, atfuxtja] *nn.* Bot. achogcha (an Andean vegetable used in Kichwa cuisine). *Cyclanthera* spp.

achupalla [atjupa3a] *nn.* Bot. fascicularia bicolor. A phanerogam plant of the high

- altitude forest. A plant from the high grassy plateau of the Andes.
- achupalla** [atjupaʒa] *nn.* cordillera, mountain range.
- ahana** [axana] *vb.* to yell.
•Marthaka paypak mama ahanata mana uyankapak munaymantami wasita utka picharka. *Martha sweeps her house before her mom yells at her for not doing it.*
- akapana** [akapana] *nn.* Jupiter.
- akapana** [akapana] *nn.* typhoon, hurricane, tornado.
- akcha** [aktʃa, axtʃa] *nn.* Anat. hair, fur.
- akcha-shuwa** [aktʃajuwa] *nn.* Zool. dragonfly.
- aki** [aki] *nn.* mother-in-law. •Luis mashpak aki mamaka alli allimi kan. *Luis's mother-in-law is a very nice person.*
- akilla** [akiʒa] *nn.* silver cup.
•Akillapimi aswata upyakuni. I am drinking chicha from a silver cup.
- akma** [ak, akma] *adj.* yellowish, greenish (said of a potato that has been exposed to air or sunlight). •Akma papaka mana alli rikurinchu. *That yellowish potato looks horrible.*
- aknina** [agnina, axnina] *vb.* to burp, to belch. •Mana akninchu kanki kaypi. *Do not burp here.*
- aknina** [agnina, axnina] *vb.* to be in doubt, to be unclear, to be undecided. •Payka aknishkami tiyakun imata churanata yachashpa. *She is undecided about what to wear.*
- aksu** [axsu, aksu] *nn.* type of skirt.
•Chay warmika sumak aksutami churakushka. *That woman is wearing a nice skirt.*
- aktuna** [axtuna, axtuj] *vb.* to spit.
•Ama aktuychu yakupi. *Do not spit in the water.*
- akuna** [akuna, akuj] *vb.* to chew, to masticate. •Mikunakunataka allimi akuna. *Food has to be well chewed.*
- akwa** [akwa, axwa] *nn.* Bot. cinnamon. A spice tree in the rainforest, the spice of which is commonly used in teas or sophisticated cuisines. Of the Order of Laurales, family Lauraceae, genus Cinnamomum spp.
- akwas** [axwas] *nn.* Med. scabies, itch, mange. •Chay wanraka akwasta makipi charin. *That guy has scabies on his arms.*
- akwas** [akwas, axwas] *nn.* fuzz, fluff. •Wakin kurukunapak, pankakunapak kashalla ñutu millmatami akwas nishpa risinchik. *Those little soft itchy hairs on some insects or plants are known as akwas in Kichwa.*
- ala** [ala] *nn.* mushroom. •Rantishpa apamuni alata yanunkapak. *I bought mushrooms for cooking.*
- alalay** [alalaj, lalaj, laj] *interj.* yikes!, oh no!; expression used for dismay, disappointment or astonishment. •Kuytsaka manchaymanta “alalay” nishpa kaparin. *That girl screamed “alalay” out of fear.*
- alama** [alama, ala] *nn.* a conversation between friends.
- alapana** [alapana, arapana] *vb.* to tangle up, to wrap around. •Ama chay puchkata alapaychu. *Do not tangle up the thread.* •Chay purutu ankuta kaspipi alapana kanki. *You have to wrap the bean vine around the stick.*
- alapana** [alapana] *vb.* a catfight, a fight between women. •Ñuka rikurkani warmikuna alapanakukta. *I saw women fighting.*
- alaparina** [alaparina] *vb.* to cling, to hold on tightly. •Wawaka tayta ama richun nishpami chakipi alaparikun. *The child is holding on tightly to her father's leg telling*

him not to leave her alone.

almayari [almajari] *nn.* palm tree webbing (used for building rooves in the lowlands).

allana [aʒana] *vb.* to dig, to excavate; to level, to flatten.

•Hutkutami allakuni. *I am digging a hole.* •Tarpunkapak allpata allakuni. *I am leveling the soil to cultivate.*

allawka [aʒawka] *nn.* right, the right side. •Allawka makiwanmi killkani. *I write with my right hand.*

alli [ali] *adj.* good, right, well, fine.

•Kay mikunaka allimi. *This food is good.*

alli [ali] *adj.* right side. •Alli chakiwan haytay. *Kick with the right foot.*

allichina [alitʃina] *vb.* to fix, to modify, to repair, to improve, to decorate. •Waklishka kakpi allichikuni kay punkuta. *I am fixing this door because it is damaged.*

allichina [alitʃina] *vb.* to store, to preserve, to save for later, to keep in a safe place, to protect, to guard. •Kullkita allichina tukun kipa punchakunapak. *We have to save money for the future.*

allikana [alikana] *nn.* good health.

•Allikanata munashpaka ashka murukunata mikuna kan. *If you want good health, you must eat a lot of grains.*

allikana [alikana] *vb.* to behave properly, to have a positive attitude, to treat well. •Allikana kanki kanpak mamawan. *You have to treat your mom well.*

allikay [alikaj] *nn.* harmony.

•Kawsaypi allikayka sumakmi kan. *Having harmony in life is very important.*

allilla [aliʒa] *adv.* slowly, carefully, smoothly. •Kay puntuta allilla uriyakuchiy. *Put this clay pot down carefully.*

allilla [aliʒa] *adv.* good, fine,

okay, so-so. •“Imanallata kankiy” nishpa tapukpimi “allilla” nishpa tikrachirkani. *I answer “fine” when someone asks me “How are you?”*

allima [alima] *adj.* very good, nice, fine, okay. Expression used to give a positive opinion about someone or something. •Chay sisaka allima rikurikun. *That flower looks nice.*

allimanta [alimanda] *adv.* carefully, slowly. •Allimanta rikuni. *I am walking slowly.*

allipacha [alipatʃa] *adj.* very good, very well, excellent. •Imata rurashpapash, allipachami rurana kanki. *Whatever you do, you must do it very well.*

alliyana [alijana] *vb.* to recover from illness, to get better. •Manuel mashika unkuymanta alliyashka. *Manuel has recovered from his illness.*

allku [alku] *nn.* Zool. dog. •Allkuka runakunapak alli kumpak wiwami kan. *The dog is man’s best friend.*

alpa [alpa] *nn.* soil, dust, land, ground, earth. •Kay allpaka tarpunkapak allimi. *This land is very good for cultivating.*

allpaka [alpaka] *nn.* Zool. alpaca. An Andean domesticated camelid related to the llama used in the transportation of goods. Its wool can be fashioned into items of clothing, and its meat can be eaten. (Vicugna pacos).

allpamama [alpamama] *nn.* Earth, planet; soil. •Runakuna allpamamata wakichina kanchik. *People have to take care of the planet.*

allpamama chukchuy [alpamama tʃugtʃuj] *nn.* earthquake.

allpawira [alpawira, alpawira] *nn.* petroleum, crude oil.

allu [aʒu] *nn.* white ash left on top of burnt wood.

allu [aʒu] *nn.* a soft drink made

- from a fried cassava (also known as chicha). •Alluta upyarkani sachaman rishpaka. *I drank "allu" when I was in the jungle.*
- ama** [ama] *adv.* don't. •Ama wakankichu. *Do not cry!*
- amakulu** [amagulu] *nn.* Med. cyst, inflammation. •Payka amakulu unkuyta kunkapi charin. *He has a cyst on his neck.*
- amallatak** [amaʒa, amaʒatak] *adv.* hopefully not. •Amallatak tamyashkaman kunan puncha. *Hopefully it will not rain today.*
- amankay** [amankaj, amankaja] *nn.* Bot. Liliium. A herbaceous plant of the order Liliales, Family Liliaceae. genus Liliium L.
- amankay** [amankaj] *nn.* sunset. Stage of the sun right before the sun sets.
- amañana** [amañana] *vb.* to adapt.
- amañarina** [amañarina] *vb.* to get adapted to, to get accustomed to, to get used to. •Shuk llaktapi amañarina achka sinchillami kan. *It is a little hard to adapt to another country.* •Payka ñapashmi amañarirka kay wasipi. *He adapted quickly to this house.*
- amapash** [amapaʃ] *adv.* even though, even if. •Amapash shamuy, rurashunllami. *Even if you do not come, we will do it anyway!*
- amarak** [amara, amarak] *adv.* not yet, still not. •Shuyay, amarak mikunkichu. *Wait, do not eat yet!*
- amaru** [amaru, amaru] *nn.* Zool. boa. A medium to large size snake of the Order Squamata, Family Boidae, Genus Boa.
- amatak** [amata, amatak] *adv.* hopefully not. •Amatak tamyashkaman kunan. *Hopefully it will not rain today.*
- amawta** [amawta] *adj.* smart, intelligent; scientist. •Amawta runakunaka allimi yunan. *Smart people think wisely.*
- amawtakay** [amautakaj] *nn.* wisdom. •Amawtakay shina kawsashpami alliman kawsanki. *Living with wisdom makes life easier.*
- amawtay** [amautaj] *nn.* science. •Amawtay yachakuykunaka sumakmi kan. *Science is an interesting topic to learn.*
- amina** [amina] *vb.* to be stuffed, to be satiated. •Yapata mikushpa amirkani. *I'm full, having eaten too much.*
- amina** [amina] *vb.* to get tired of something, to become weary. •Amirkani kayta shinanata. *I am tired of doing this.*
- aminta** [aminda] *adj.* apathetic; insipid, bland, flavorless, boring. •Chay runaka yapa amintami rimankapak. *That guy is very boring to talk to.* •Kachi illakka, aminta mikuna. *Without salt, food is insipid.*
- ampana** [ampana] *vb.* to yawn. •Wamraka shaykushkami ampakun. *That guy is yawning because he is tired.*
- amparu** [amparu] *nn.* Anat. eyebrow. •Kikinka sumak rikurik amparukunta charinki. *You have nice eyebrows.*
- ampuku** [anbuku] *interj.* do not bother me!, leave me alone! •Pay ñukata asikipimi, "Ampuku," nirkani. *When he was laughing at me, I said, "Do not bother me."*
- amsa** [amsa] *nn.* dark, dusk, twilight, darkness. •Amsa tutapimi shuwakuna purinata yachan. *Thieves often walk around in the dark.*
- amsayana** [amsajana] *vb.* to get dark. •Inti washakukpimi amsayan. *After the sun sets it gets dark.*
- amuk** [amuk] *adj.* soft. •Kay amuklla tantami alli. *This soft bread is good.*
- amullina** [amulina] *vb.* to put

something in your mouth. •Kay muruta amulliy. *Put this grain in your mouth.*

ana [ana] *nn.* *Med.* mole. A small congenital pigmented spot on the skin. •Mariaka tawka anakunata charin. *Maria has many moles on her body.*

anak [anak] *adj.* hard, strong. •Kay kaspika anakmi kashka. *This is a hard wood.*

anaku [anaku] *nn.* a traditional type of skirt worn by Otavalo women. •Otavalo warmikuna sumakta anakun. *Otavalo women wear skirts beautifully.* •Yana anakutami Michelleka rantirka. *Michelle bought a black skirt.*

anakuna [anakuna] *vb.* to wear a traditional skirt. •Otavalo warmikunaka sumak anakukunatami anakun. *Otavalo women love to wear beautiful skirts.*

ananay [ananaj, ananaw] *adj.* beautiful, nice, precious. •Chay sisaka ananaymi rikurin. *That flower looks beautiful!*

anchaku [anzaku] *adj.* weak. •Manuelpak wamraka yapa anchaku wawami kan chaymi mana imatapash ruray ushan. *Manuel's child is very weak that is why he cannot do anything.*

anchayana [antʃajana, anʒajana] *vb.* *Med.* to worsen (said of someone who is sick). •Wiksa nanaywan anchayakun. *My stomach ache is getting worse.*

anchuchik [antʃutʃik] *nn.* *Math.* subtrahend. •6-4=2 pika 4 yupaymi anchuchik kan. *In 6-4=2, the number 4 is the subtrahend.*

anchuchina [antʃutʃina] *vb.* to empty, to take out, to take away, to remove. •Kay rumita anchuchiy. *Take this rock away.*

anchuchina [antʃutʃina] *nn.* *Math.* subtraction.

anchuna [antʃuna] *vb.* to leave behind, to abandon. •Otavalopi llamkaykuna mana yapa tiyakpimi anchushpa rikuni Quitopi llamkaykunata maskankapak. Unay watakunapimi tikramusha. *I am leaving Otavalo to go to Quito to find a better place to work. I will not come back for many years.*

anchurina [antʃurina] *vb.* to quit, to retire, to leave behind, to move away, to go away, to walk away. •Rikuy! Shuk antawa shamukun, ñanmanta anchurinami kankiy! *Look! A car is coming, walk away from the street!* •Ña kay antawa allichik llamkayta shaykunimi, ñami anchurina kani yakuni. *I am tired of working here fixing cars. I think I have to quit.*

anka [anja] *nn.* *Zool.* any scavenger bird (such as an eagle, vulture or falcon). •Chay anka wanushka wiwata mikukun. *That vulture is eating a dead animal.*

ankak antawa [anjak antawa] *nn.* airplane. •Ankak antawapi Europaman rirka. *He went to Europe in an airplane.*

ankana [anjana] *vb.* to fly.

ankara [anjara] *nn.* big pot. •Ankarapi purututa tantachiy. *Put the beans in that big pot.*

ankara [anjara] *adj.* too wide. •Ankara muchikutami rantipashkanki. *You bought a very wide (big) hat.*

ankas [angas, ankas] *adj.* blue. •Kayka ankas sisami. *That is a blue flower.*

ankas [angas] *adj.* unripe (refers to immature fruits or seeds). •Chay murukunaka ankasmi. *Those grains are not ripened enough.*

ankaylli [ankajli, ankajzi] *nn.* echo. •Hatun rumi urmakpimi urkupi ankaylli uyairirka. *There was an echo when a big rock fell in the*

mountains.

anku [aŋgu] *nn.* Anat. vein, artery. •Kampak ukku ankukunaka harkarinkami yapa wira mikunata mikukupika. *Your arteries will clog if you eat too much fat.*

anku [aŋgu] *nn.* Bot. vine, liana; thread, wire, cable, hose.
•Purutuka pukunmi shuk anku yurapi. *Beans grow on vines.*

ankulla [aŋguza] *adj.* damp, not well dried. •Chay anakuka ankullarami kan. *That skirt is still damp.*

ankuyana [aŋgujana] *vb.* to wither, to fade, to dry up. •Mana tamyakpi, chakra ankuyakun. *Plants are starting to wither because it hasn't rained.*

ansa [ansa] *adj.* a bit, few, not much. •Ansa wakratami charini. *I have a few cows.*

anta [anta] *nn.* copper, iron, metal. •Anta waskaka michata purichinkapak allipachami kan. *Copper is a good electricity conductor.*

anta [anta] *nn.* machinery, machine, equipment, engine.

antantikik [antantikik, antantikix] *nn.* computer. •Shuk antanikiktami rantinkapak munani Yachana wasipi ruraykunata rurankapak. *I need to buy a computer for University.*

antapyu [antapju] *nn.* bike, motorbike, motorcycle, bicycle.

antawa [antawa] *nn.* car (or any other wheeled vehicle). •Shuk antawata rantikrini. *I will buy a car.*

anti [anti, andi] *nn.* east, eastern.

Anti suyu [antisuju] *nn.* Eastern Tawantinsuyu Empire region.

anti suyu [antisuju] *nn.* the east.
•Intika anti suyutami llukshin. *The sun rises in the east.*

antuchi [andutji] *nn.* chicha, corn chicha (a common drink of the Andes).

antsala [ansala, antsala, antjala] *adj.* few, small, a little bit. •Kay antsala kamchatachu karanki, yarkaywanmari kani. *You only gave me this little bit of toasted corn! I am hungry!*

anuka [anuka] *nn.* algae. •Yakupi wiñak anuka yurakunaka kay allpa pachapi kawsaypa allimi kan. *Water algae is indispensable for life on earth.*

añanku [añangu] *nn.* Zool. ant. Insects of the Order of Hymenoptera, Family Formicidae, Genus *atta* spp.

añas [añas] *nn.* Zool. skunk. A mammal of the order Carnivora, Family Mephitidae, Genus *Mephitis*.

apachi [apatji] *nn.* carriage; luggage, suitcase, bag. •Maymanta rikunkiy chay hatun apachiwan. *Where are you going with that big suitcase?*

apachikuk [apatjixux] *nn.* sender, transporter; conductor, driver. •Paymi chay sisakunapak apachikuk kan. *He is the sender of those flowers.* •Paymi chay apanakunata apachikuk. *He is the transporter of those bags.*

apachina [apatjina] *vb.* to load.
•Apachiy chay murukunata Intipak washapi. *Help load that bag of grain onto Inti's back.* •Kay murukunata apachina paypak washapi. *Load these grains on his back.*

apak [apak, apu] *nn.* leader, authority, boss. •Paymi llaktapa apak kan. *He is the leader of the community.*

apakuk [apaxux] *nn.* transporter, carrier. •Aychata apakuk antawami urmashka chakamanta. *The car carrying the meat has fell off the bridge.*

apamama [apamama] *nn.* old woman. •Chay apamamaka mana