

Quechua Basics for Mesa Carriers (Version 7)

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Note

For those of you who may be interested in incorporating more Quechua into your ritual practices, I would recommend reading parts 1 and 2 and then checking out parts 9 and 10. The parts in between may be useful, but for some may simply include too much information to digest. Ultimately, for those seeking a deeper understanding and facility with the elegance of Quechua as a language, I would recommend eventually reading the whole thing.

1. Origins and Lineage

Quechua is the ancestral language of the Andes. It is known to have been the language that was spoken (in one form or another) by the Inkas (aka Sapakuna or emperors/rulers) and Inka nobility, as well as by millions of common folk in the Inka Empire. Though it was a state language and a ceremonial language in Inka times, its predominance throughout the Inka Empire was not, according to what we know, mandated or exclusive in any formal way. Many other languages flourished during Inka times, most notably Mochica and Aymara, just as many tribes and communities that were subject to the Inkas maintained extensive cultural and religious autonomy.

We are unclear as to the precise origins of Quechua—some claim it was an ancient Andean language used throughout the sierra since time immemorial, yet others point to the similarities between Quechua and Aymara (from the Lake Titicaca region where the legendary first Sapa Inka, Manqo Qhapaq, touched Earth) as a sign that

Quechua accompanied the progenitors of Inka culture and their “solar cult” (a more sympathetic term would be sun-centered cosmivision) in expanding along a distinct route (from Lake Titicaca to Cusco or Qosqo) followed by an outward explosion (from the Cusco valley to the massive span of South America that later came under Inka control).

Whatever the case may be, Quechua is now estimated to be the most widely spoken indigenous language in the western hemisphere with over 10 million speakers in modern-day Ecuador, Peru, Bolivia, Argentina, Chile, and Columbia. This statistic can be somewhat misleading however, as Quechua exists today in many different forms. For example, Quechua from Ecuador and from the jungles of Peru is known as “Quichua” (though these are two distinct dialects), and the Peruvian city of Ayacucho has an inexplicably unique form of Quechua as well. This diversity is most likely a recent (500-year-old) phenomenon, however. Cusco (now in Peru) and Quito (now in Ecuador), for example, were once tied together as two of the most important points of Inka administration, and it is quite unlikely that their tongues differed as much then as they do now.

There is also a downward spiral in purity of Quechua caused by the overwhelming cultural and socio-economic presence of Spanish as the dominant language in all of these countries. Just as we now have “Spanglish” in Puerto Rico and the US, Peru now suffers from “Quechuañol”—a Quechua that is thoroughly bastardized and altered by Spanish pronunciation, vocabulary, and grammar. As such, most Quechua linguists turn to a few remaining mountain bastions of Quechua in Peru and Bolivia when studying this powerful language. The linguists in Cusco tend to make their focus the villages of the Q’eros “Indians,” communities that were founded very shortly after the arrival of the Spanish by Inka nobles and commoners retreating to the highest inhabitable mountains to avoid the bloodshed and injustice of the Conquest. The Q’eros have only somewhat recently even come into contact with a modern Cusco, and as such their language is the purest extant Quechua in Peru and possibly in the world.

Even so, Quechua has experienced a tragic loss on many levels. From a linguistic and ceremonial perspective we are severely limited compared to the power and dexterity of our ancient counterparts, for one simple reason. In Inka times, Quechua was split into

two distinct languages. One was Runa Simi, “the mouth of the people” which has become known as Qheswa Simi and has been handed down as the ‘Quechua’ we know today. The other was Qhapaq Simi, “the noble tongue,” which was the language of discourse and ceremony among the Inka royalty, nobility, and priests. Of this incredible language few words remain. What we do know of Qhapaq Simi suggests that the words of Runa Simi and modern Quechua are essentially abbreviations of the more complex, elongated, and energetically active words of the ceremonially language. For example, the Quechua word “alpaka” (for the lovable camelid relative of the llama) was originally simply an abbreviation and manipulation of the Qhapaq Simi word, “allpakamasqa,” referring to the same animal. Although some powerful vestiges remain in Runa Simi (Quechua), Qhapaq Simi seemed to have been a nearly unparalleled language in terms of its energetic potentialities (similar to, but perhaps surpassing Sanskrit in terms of its vibrational properties) and mythic significance. While alpaka does not “mean” anything in and of itself, the Qhapaq Simi “allpakamasqa” means, quite literally, “the animating essence of the Earth,” providing unique insights into the ancient mythic importance of the animal.

Regardless of our dismally incomplete Qhapaq Simi vocabulary, the sanctity and power of Quechua still shines through. This is indeed a language that is intimately connected to the Earth and to the resonances of the human body (physical and energetic), as so many of the onomatopoeic words for natural phenomena suggest—e.g., the word “para” mimics the sound of rain, and the word “qhaqya” mimics the sound of lightning. Upon further exploration, we find that the way words are spoken relates sympathetically to their meaning. Chakras vibrating to the tune of sacred sound, let us examine this medicine language further...

2. Spelling and Pronunciation

Quechua is said to be an oral language only. The Spanish arrived in the 1530’s and found no written language that they could understand, and so tried to write the words they heard using Spanish phonetics. This, of course, was flawed—for two major reasons. Firstly,

Quechua contains sounds that are foreign to Spanish (and English) phonetics. Secondly, the Inkas *did* have a “written” language (the Quechua word qelqay means “to write” and has no linguistic link to Spanish) that either decayed or was intentionally destroyed by the Spanish. This “written” language was the khipu (or qhipu) system, a vastly complex collection of knot-tying techniques used to record a huge variety of data. For those who claim that the khipu was only used for numerical information, let us remember that we have very, very few existing khipu to study, and that the Spanish systematically obliterated vast arrays of wisdom and knowledge—similar to how such tragically few genuine Inka musical compositions exist, the rest having been destroyed as heretical. It is my belief that the khipu was used to record information that was consciously and purposely kept a secret from the Spanish. (See Appendix 4 for more information on this idea.) It is interesting to note the symbolic difference between the act of writing—an act of pushing a mark into something—and the khipu, the act of *weaving* elements together. Yet, ultimately Quechua was “officially” transliterated from its oral form only in the last fifty years.

Since then, a widely accepted written form has been created, using five vowels (in one form of a more linguistically autonomous written Quechua there are only three vowels used) and many letters that have no sonic equivalents in English or Spanish. Quechua spelling can often be confusing, as some names continue to be spelled using the Spanish versions of the conquistadors (such as Ccorihuaman instead of the correct Qoriwaman) and others use non-official Quechua transliterations. (For example, a town in the Sacred Valley is known as Pisac, as spelled by the Spanish, P'isaq, as spelled by some Quechua linguists, and P'isaq, as it should be spelled in official Quechua.) Let's take a look at the *official* alphabet and its sounds...

Vowels

A—pronounced “ah” as in “jaw” or “car” (like an A in Spanish)

E—pronounced similar to “eh” or “ay” as in “says” or “case” (like an E in Spanish)

I—pronounced “ee” as in “see” or “key” (like an I in Spanish)

O—pronounced “oh” as in “grow” or “boat” (like an O in Spanish)

U—pronounced “oo” as in “soothe” or “food” (like a U in Spanish)

Y—only used when placed after another vowel, making an “ee” sound just like the I (so “ay” in Quechua sounds like an A then an I, “-ey” sounds like an E then an I, etc.); also used as a consonant

Consonants

Certain consonants in Quechua (CH, K, P, Q, T) have altered *hard* forms (represented by an apostrophe) and *soft* forms (represented by an H). The hard forms (apostrophe) are always produced by making the sound of the base letter *without* any air passing from the throat through the mouth. The soft forms (H) are made by passing *extra* air from the throat through the mouth, like sighing slightly while pronouncing the letter. See each specific letter for more details.

B—is *not* a traditional Quechua sound (this is a Spanish mistake, and would be a W or a P in Quechua depending on the context)

C—is *not* used in Quechua except in CH

CH—is treated as a single letter, pronounced as in English, as in “cheese”

CH’—hard form of CH, pronounced using the same part of the mouth as CH, but made harder by “clicking” the tongue and the roof of the mouth; imagine pronouncing a CH sound on its own, separate from a word, and then adding the end of the word on “ch’eeze” or “ch-eeze;” try practicing by making a CH sound without allowing any air to pass through the mouth

CHH—soft form of CH, pronounced like a skidding sound, something close to the SH sound in English, but using the same part of the mouth as CH (this is a rare letter); pronounced by pushing extra air through the mouth while making a CH sound

D—is *not* a traditionally used letter or sound

F—is *not* a traditionally used letter or sound

G—is traditionally *not* used in Quechua and is seen as a mistaken transliteration of Q (e.g., Ausongate is actually Awsonqate) or K (e.g., Otorongo is actually Uturunku), though it does still appear in some incorrect cases

H—pronounced as in English (not silent as in Spanish); sometimes in poor transliterations you might see a J in an H’s place (due to Spanish influence), but this is incorrect; e.g. the word is Hucha, not Jucha

J—is *not* used in Quechua

K—is pronounced the same as any hard C or K in English, as in “cat” or “kite,” using the familiar part of the mouth (as opposed to Q, see below); *Also*, K at the end of a syllable is pronounced like an H (so HUK is not pronounced “hook,” but instead “hooH” and MIKHUY is pronounced “meeh-huy”

K’ —is the hard form of K, pronounced by making a clicking sound in the mouth (as opposed to in the throat with Q, see below); practice by making a K sound without any air passing through the mouth

KH—is the soft form of K, pronounced by elongating or skidding or softening the K sound, almost like a K sound with air pushing behind it

L—normal

LL—is considered a single letter and is pronounced like a Y in English (e.g., Yet, Yellow); in some pronunciations it is best described as an “LY” sound—imagine pronouncing LLama as LYama with a slight suggestion of an L that quickly transitions into a Yby rolling off the tongue

Ñ—pronounced like NY, as in Spanish

P—as in English

P’ —the hard form of P, pronounced essentially as a sort of pop of the lips (you should not need any air passing through to pronounce this); making the “psst” noise is the closest equivalent I can think of

PH—the soft form of P is *not* an F sound as in English, instead it is essentially like the sound of blowing through shaped lips; imagine blowing while pronouncing a P

Q—ah yes, this one is going to be hard to describe; it is like the CH in Hebrew (“chutzpah” for example)—it comes from the throat but is not overstated neither

in its click nor in its roll—it should not sound like you are gargling or scraping your throat, nor should it sound like you are clicking your epiglottis (that will come later); imagine that its duration is just as long as any other consonant—don't make the mistake of saying Qqqqqoy to say Qoy—*no rolling*, except when the Q is at the end of a syllable (.e.g., the suffix “-yoq” is pronounced “yoqqq” but not overdone)

Q'—*now* is the time to click your epiglottis, the “door” between your mouth and throat; you should not need any air to pronounce this

QH—*now* you can go ahead and rolllllllll the Q sound; imagine hocking a loogie

QU—there is *never ever Ever* a QU in Quechua (except in the name of the language, which is the Spanish version of Qheswa); you may see a Q'U though

R—as in Spanish, you must roll that R to the point where it almost sounds like an L

S—traditionally pronounced like SH in English, nowadays you hear both SH and S sound

SH—sometimes used (as in English)

T—just like a T, but, you guessed it... there's more

T'—clicking T; try pronouncing a T without any air passing through

TH—breathy T, not like the TH sound in English “the,” but like the TH sound in “breath”

V—is *not* used in Quechua, traditionally (usually the Spanish used a V for what should have been a W; e.g., they wrote Vilcabamba when they should have written Willkapampa)

W—just like in English (and replaces some Spanish U's; e.g., Awsonqate instead of Ausongate)

X—they don't use it... forget it

Y—only used as a consonant when at the beginning of a word or syllable; see vowels

Z—never use it... forget about it (if you see it, it's a screwed up Spanish written form)

So, that's the alphabet. Get ready for some throat twisters and tongue twisters. Here's some practice of tough ones. Make sure to differentiate between apostrophes, H's and normal letters...

HAYK'A (means how many or how much)

HAYK'AQ (means when)

WAYK'UQ (means chef or someone who cooks)

T'ANTA (means bread, be careful, TANTA is also a word)

P'ACHA (means clothing—not PACHA, which means realm or space)

Q'OÑI (means hot)

As you can see, it's important to get a dictionary or vocabulary list that stays consistent with its phonetics, or else you will soon find yourself very confused. Trust me.

Pronunciation

One other important note on pronunciation—all Quechua words have the *second-to-last* syllable stressed, except when the word ends in Y. For example PAcha has the stress on PA, and apuKUna has the stress on KU. It never fails... even sonqoykuMANta has its stress on MAN and wayqenchiskuNAta has the stress on NA. *But*, when the word ends in Y, the stress is on the last syllable. In muNAY, the stress is on NAY, and in kawSAY the stress is on SAY (*not* on KAW as is commonly done). It is best in those cases to imagine the A and Y sounds as two separate syllables, so the stress becomes munAy or kawsAy—still, technically, on the second-to-last syllable (sorry if that is confusing). There are *some* words in which the stress is on the final syllable, but usually this is noted by an accent mark. The most common example is the word for yes, ARI, which is also written ARÍ. Rest assured, there are few of these words.

Spelling Discrepancies

In Quechua, it is not uncommon to see the same word spelled in several different ways. This is for several reasons. The most common reason is that a word is coming from the 3-vowel version of Quechua (which only uses U's, I's, and A's), which can result in NUQA instead of NOQA, for example. A second reason is that Quechua varies a great

deal from place to place, often times with great dispute as to which is the “real” version. For example, some will argue vehemently that the word is NOQA, not ÑOQA. A third reason is Spanish influences. So, I have simply tried to follow the Cusco dialect of Quechua, which is based on and mostly identical to the Quechua from Q’eros. As you can see, you may find different spellings and pronunciations elsewhere, but I will make my goal consistency within the context of this particular form of Quechua.

3. Grammar—Pronouns & Verbs

NO!!! Yes. It is the dreaded Quechua grammar, a grammar that is built almost entirely on suffixes... so get ready for some *long* words (as you saw above). Where do I even begin? Well, for one thing, the verb *always* comes on the end of the sentence, *always*. Remember that.

Let’s start with....

Pronouns

<u>ENGLISH</u>	<u>QUECHUA</u>
1 st singular (“I”)	NOQA (also seen as ñoqa and nuqa)
2 nd singular (“you”)	QAN
3 rd singular (“he, she”)	PAY
(in third person singular referring to an “it,” the pronoun is simply omitted)	
1 st plural (“we” inclusive, i.e., “all of us”)	NOQANCHIS
1 st plural (“we” exclusive, i.e., “just us”)	NOKAYKU (or NOQAYKU)
2 nd plural (“you all” or “all of you”)	QANKUNA
3 rd plural (“they”)	PAYKUNA

Easy! One important thing to note, though, is that you rarely use the pronoun QAN because verb conjugation already lets you know that you’re talking to a “you.”

And, speaking of verbs, let’s do some verb conjugation.

Verbs in the *infinitive* form (the form in which the verb becomes a noun, e.g., “I like *to talk*” or “*talking* is fun”—which would use the verb RIMAY in Quechua) end in Y, conjugating a verb drops that Y and replaces it with a suffix. Let’s learn by example.

The Basic Suffixes—Present Tense Verbs

In the present tense (using the example verb KAWSAY, “to live”), we have...

PERSON	SUFFIX	EXAMPLE	MEANING
1 st singular (I-noqa)	-NI	KAWSANI	I live
2 nd singular (you-qan)	-NKI	KAWSANKI	you live
3 rd singular (he, she, it-pay)	-N	KAWSAN	he/she/it lives
1 st plural (we-noqanchis)	-NCHIS	KAWSANCHIS	we all live
1 st plural (we-nokayku)	-YKU	KAWSAYKU	we (just us) live
2 nd plural (you all-qankuna)	-NKICHIS	KAWSANKICHIS	you all live
3 rd plural (they-paykuna)	-NKU	KAWSANKU	they eat

To make things a little trickier, in order to change tense (present, future, past), all you have to do is add another suffix.

-RA- Suffix for Past Tense Verbs

So, here is the *past tense* (which includes things that “*happened*” and “*have happened*”) with the additional past-tense suffix RA, using the verb MIKHUY (“to eat”)

PERSON	SUFFIX	EXAMPLE	MEANING
I-NOQA	-RANI	MIKHURANI	I ate
you-QAN	-RANKI	MIKHURANKI	you ate
he, she, it	-PAY -RAN	MIKHURAN	he/she/it ate
we-NOQANCHIS	-RANCHIS	MIKHURANCHIS	we (inc.) ate

we-NOKAYKU	-RAYKU	MIKHURAYKU	we (exc.) ate
you all-QANKUNA	-RANKICHIS	MIKHURANKICHIS	you all ate
they-PAYKUNA	-RANKU	MIKHURANKU	they ate

-SHA- Suffix for Present, Ongoing-Action Verbs

Now let's try the tense that refers to something that is *currently happening*, which operates with the suffix SHA, using the verb WAYK'UY ("to cook")

PERSON	SUFFIX	EXAMPLE	MEANING
noqa	-SHANI	WAYK'USHANI	I am cooking
qan	-SHANKI	WAYK'USHANKI	you are cooking
pay	-SHAN	WAYK'USHAN	he/she/it is cooking
noqanchis	-SHANCHIS	WAYK'USHANCHIS	we (inc.) are cooking
nokayku	-SHAYKU	WAYK'USHAYKU	we (exc.) are cooking
qankuna	-SHANKICHIS	WAYK'USHANKICHIS	you all are cooking
paykuna	-SHANKU	WAYK'USHANKU	they are cooking

So you see it seems almost *too* simple. You simply throw in your extra suffix and you are off to the races.

One thing you may have noticed on that last one is that the word MIKHUSHANKU which can mean "ritual feeding" in some areas, actually means "they are eating," which is probably a good comment to make when a despacho has been offered.

Future Tense Verbs

Just so we know you're not asleep, here's the future tense, which is not so darn easy. Check it out using the verb RUWAY ("to døto make")...

PERSON	SUFFIX	EXAMPLE	MEANING
noqa	-SAQ	RUWASAQ	I will do
qan	-NKI	RUWANKI	you will do
pay	-NQA	RUWANQA	he/she/it will do
noqanchis	-SUN(CHIS)	RUWASUN(CHIS)	we all will do
nokayku	-SAQKU	RUWASAQKU	we will do
qankuna	-NKICHIS	RUWANKICHIS	you all will do
paykuna	-NQAKU	RUWANQAKU	they will do

Notice that both 2nd person (singular and plural) forms are the same in the future and the present. Also, another easy memory tool is that to change 1st or 3rd person from singular to plural form, simply add a KU to the singular form, which may have originally meant KUNA but got shortened over time (KUNA being the plural suffix). Also, notice that the suffix SUN can also be SUNCHIS, though simply SUN is more common.

Imperative Verbs

Let's take a quick look at the imperative conjugations. This is for when you are telling somebody to do something, forcefully—a command. We'll use the verb TAKIY which means “to sing”.

PERSON	SUFFIX	EXAMPLE	MEANING
qan	-Y	TAKIY	Sing! (you)
pay	-CHUN	TAKICHUN	He must sing
qankuna	-YCHIS	TAKIYCHIS	Sing, all of you
paykuna	-CHUNKU	TAKICHUNKU	They all must sing

The 3rd person imperative is something that is slightly difficult to translate. It is essentially commanding that someone do something, but not directly *to* that person. You

might, for example, be talking to the spirits regarding an afflicted friend and command *that he heal*.

There are *tons* of other suffix as well, especially for reflexive verbs and verbs in which the action is passing from a subject to an object (I love you, she loves you, etc.), also verbs where the action is obligatory, etc., so keep in mind that this general framework is basic! For advanced Quechua freaks there are a few more suffixes for verbs just beyond the following list. For now, here is a collection of useful verbs to keep you busy conjugating as practice...

Basic Verb List (see glossary/dictionary section for more verbs)

APAY v to take/to carry	APAMUY to bring
ARMAY to bathe	ARMAKUY to bathe oneself
ASIKUY to laugh	ASIPAYAY to laugh at someone
CHIRIY to be cold (weather only)	HAMUY to come/arrive
ITUY to carry (in one's hands)	KAMAY to create
KAWSAY to live	KAY to be/to exist
KICHARIY to open	KUCHUY to cut
LLALLIY to win	LLANK'AY to work
LLOQSIY to leave	MARQ'AY to carry (a person)
MASKAY to search/look for	MIKHUY to eat
MIKHUKUY to serve oneself (food)	MOSQOY to dream
MUNAY to want/to like/to love	ÑAQCH'AY to comb/brush
ÑAQCH'AKUY to comb/brush oneself	PARAY to rain
PICHAKUY to clean/wash oneself	PUKLLAY to play
PUÑUY to sleep	PUÑUKUY to go to sleep
P'ACHAKUY to dress oneself	PHIÑAY to become angry
QASAY to freeze (weather only)	QAYWIY to remove
QELQAY to write	QOY to give
Q'ATUY to offer for sale	Q'EPIY to carry (on one's back)

Q'OÑIY to be hot (weather only)

RANTIY to buy

RIKHUY to look at/notice

RIT'IY to snow

RUWAY to døto make

TAKAY to hit/punch

TARIY to find

TUPAY to meet up with

T'AQSAY to wash/clean

UYARIY to listen

WAQYAY to call

WAYRAY to make wind/be windy

YACHAY to learn/to know/to study

QHAWAY to see/watch

REQSIY to be familiar with/to meet

RIMAY to speak

RIY to go

SAMAY to rest

TAKIY to sing

TIYAY to inhabit/to live

TUSUY to dance

UKYAY to drink

WAQAY to cry

WAYK'UY to cook

WILLAY to communicate

Now in addition to all these verbs, let's add another couple of suffixes into the mix just for fun and games. First is...

-SQA- Suffix for "Pluscuam Perfect" Verbs

What the heck is the Pluscuam Perfect? I don't even know if that's a word in English. It refers to the tense in Spanish called the "pluscuamperfecto" so I am just translating horribly. Basically this is a tense used to describe actions that occurred in the past but whose existence or importance was not apparent at the time. It is *rare*. One simply places SQA into the verb in the same way one uses the SHA and RA suffixes for current and past tenses.

-MU- Suffix for Proximity

The MU is used to describe an action as approaching, or heading towards the speaker, and perhaps originates from the verb HAMUY, which means "to come." As an example,

the verb APAY means to take/to carry while the verb APAMUY means to bring (as in, towards the speaker). It's like the difference between "go" and "come" in English. This suffix is often used in describing weather, such as the difference between coming weather (the weather that will be happening soon) and current weather. Whereas Q'OÑISHAN means that it is hot currently (literally, "it is heating/making hot"), the phrase

Q'OÑIMUN means that the hot is coming or approaching. The MU is placed into the verb in *infinitive* form just before the ending Y (e.g., APAY becomes APAMUY) and then any conjugation occurs (so you could end up with APAMUSHANKICHIS or APAMURANKI—not "APASHANMU" or anything like that. Suffix order is very important. Use accordingly.

-KU- Suffix for Reflexive Verbs and Personal Enjoyment

The KU reveals further the articulate specificity available in Quechua, offering unique nuance and eloquence. It is used for two sets of verbs.

The first set is of reflexive verbs, that is, verbs in which the action returns to the speaker. For example, "I bathe myself" would use the verb ARMAKUY as opposed to the generic verb for bathing, which is ARMAY. Any time the action is performed on oneself *or* for the benefit of oneself, the KU is introduced.

Which brings us to our second set of verbs related to KU—verbs in which one expresses pleasure in performing an act, or expresses their will in having chosen to perform that act. If this is a confusing description, note the examples that follow. MIKHUKUY does not mean "to eat oneself," the meaning shifts to become "to serve oneself" or "to enjoy oneself in eating." As another example, TUSUY means "to dance," whereas the verb TUSUKUY would include the connotation of enjoying oneself, yielding a meaning of "to enjoy oneself in dance" or something along the lines of "I dance because it is a pleasure to do so." The phrase "*a pleasure*" in this last example could also be replaced by "interesting," or "my will."

The KU is placed into the verb just as MU is (see above), just before the Y.

-YKU- Suffix for Honor and Diplomacy

Yes, you read correctly: honor and diplomacy. This suffix is very similar in its use to the KU suffix above, but rather than expressing one's *pleasure* or *interest* in an action (as with KU) this suffix expresses one's *honor* in performing an action. As opposed to using TAKIY ("to sing"), using TAKIYKUY expresses one's *honor* in singing at a given time. We might imagine someone preambing a medicine song by saying TAKIYKUNI, meaning roughly, "I sing because it is an honor to do so [in the company of you all]."

As you can see, eloquence is built right into the language.

-YU- Suffix for High Ceremonial Honor and Privilege

I know your eyes just lit up to read something about ceremonies. The truth is, the difference between this YU form and the YKU form is quite subtle, yet will be understood immediately by a mesa carrier. This is expressing a *supreme* feeling of honor and humility and privilege in being called upon to perform a certain act in the company of Spirit, an act which in and of itself would be ritual in nature. In this case, TAKIYUY would express one's extreme honor in singing as a ritual act of utmost importance.

However, YU can also be used for one other purpose: to soften a request. It is a way to ask for something more politely. One simply adds the YU into the verb as with the other above suffixes and then uses the *imperative* form of the verb. For example, RIMAYUY means "speak" as a command or request, but is slightly more polite than simply saying, RIMAY which sounds more demanding and curt.

-NAKU- Suffix for Reciprocity

This is a considerably rarer suffix than the others we have seen before. This is a suffix that expresses the inherent reciprocity of an action. As an example, when you meet someone for the first time, that person is also by definition meeting you for the first time. The action is therefore reciprocal. As with the other above examples (the *expressive*

suffixes of MU, KU, YKU, and YU), NAKU is placed into the verb just before the Y in the infinitive form. For example REQSIY (“to know/to meet”) becomes REQSINAKUY. Clearly, the only intelligible way to conjugate a verb in such a case would be using some form of “we.” You might say to someone you have never met, PAQARIN REQSINAKUSUN, “tomorrow we will meet each other.” Obviously this has limited uses, but can extend to such cases as: RIMANAKURANCHIS, “we spoke to each other.”

-PAYA- Suffix for Directed and Repeated Actions

Oh boy. PAYA tells us that an action is being directed AT someone or is something that you do over and over, constantly. PAYA is placed like MU and KU into the verb. So TUSUY is to dance, but TUSUPAYAY is to dance over and over. PUKLLAY is to play, but PUKLLAPAYAY is to “play at,” or basically “to make fun of” someone.

Keep in mind, there are different and specific suffixes for verbs whose action is passing from one subject to another (“you love me”, “I gave you...,” etc.). Those will probably not come in handy in ceremonies... but let me know if you think you need it.

-NA- Suffix for Obligatory Actions

Okay. Who’s ready to get confused? The NA at first glance appears to be similar to the majority of the other verb suffixes, but no no no. In fact, the NA behaves differently and according to the principles of Possessive Suffixes which we will see below. So pay *close attention* to the difference between the way the following example plays out and the way other verbs are conjugated. NA is used to denote that something is obligatory... “I have to speak” or “I should speak” are both covered here. So let’s use RIMAY, “to speak,” to conjugate this...

WHO?	SUFFIX	-NA- FORM	MEANING
noqa	-NAY	RIMANAY	I have to speak
qan	-NAYKI	RIMANAYKI	you have to speak

pay	-NAN	RIMANAN	he/she has to speak
noqanchis	-NANCHIS	RIMANANCHIS	we all have to speak
nokayku	-NAYKU	RIMANAYKU	we have to speak
qankuna	-NAYKICHIS	RIMANAYKICHIS	you all have to speak
paykuna	-NANKU	RIMANANKU	they have to speak

Remember, this can also make the verb mean “should be doing” whatever the verb is.

Combining Suffixes

Oh lord. How do we combine suffixes? The easiest part has already been covered. We know that RA, SHA, SQA, the imperative tense, and the future tense are all mutually exclusive. Obviously, there will never be a time when one expresses in one word that something is simultaneously happening in the past, present, and future, so we know that we need not worry about combining these suffixes with one another.

But what about in the cases of the *expressive* suffixes, KU, MU, NAKU, PAYA YKU, and YU? We may find ourselves combining two or more of these suffixes *and* adding upon them the suffix for the tense. The ordering tends to go as follows:

In the case of using only *one* of the expressive suffixes and a suffix for tense, we simply place the expressive suffix into the infinitive form of the verb, making a new infinitive verb, and then add the conjugating *tense* suffix. APAY becomes APAMUY, and then we might end up with APA-MU-RA-NKI or APAMURANKI. Simple.

But what if we are to combine two or more of the expressive suffixes? I don’t know what kind of ceremonies you would use this in, but for the sake of general knowledge, I would describe the process as one of discernment and common sense. Which element changes the verb on the most fundamental level? The fact that it is being repeated over and over or the fact that it is one’s pleasure to do it? I would recommend referring back to the English. For example, “I dance over and over as it is my pleasure to do so” or “it is my pleasure to dance over and over again.” We are dealing with PAYA (repetition) and KU (personal pleasure). As the English shows, the *repetition* part sits

closer to the root verb than the pleasure part, so we end up, using TUSUY (“to dance”), with TUSU-PAYA-KU-NI or TUSUPAYAKUNI. If we find that one’s enjoyment of an activity to be more *fundamentally* altering of the verb’s meaning than the fact that the action is repeated, then we would elect TUSU-KU-PAYA-NI or TUSUKUPAYANI. So it requires thought, but again, I doubt this will come in handy too often in ceremonies.

4. Grammar—Nouns, Adjectives, Suffixes

Well, now we’ve got some verbs and pronouns, but in order to do something with them we’ll need some nouns and some know-how. Nouns (and pronouns) come in two places in a sentence—at the beginning and in the middle, as opposed to English, in which we usually put an object-noun *after* a verb, at the end. In Quechua the verb *always* comes last in a sentence, so sometimes a sentence can just feel like a stack of qualifying nouns and adjectives crammed in before the verb. Let’s start with a basic sentence: “I live in my house.” First, we need a new set of—you guessed it—suffixes, which are our Possessive Suffixes that get attached to the Noun.

Possessive Suffixes

Let’s use the noun “house,” which is WASI in Quechua, and check out these suffixes. Remember, these are only used attached to NOUNS.

<u>ENGLISH</u>	<u>PERSON</u>	<u>SUFFIX</u>	<u>EXAMPLE</u>
My house	noqa	-Y	WASIY
Your house	qan	-YKI	WASIYKI
His/her house	pay	-N	WASIN
Our house	noqanchis	-NCHIS	WASINCHIS
Our house	nokayku	-YKU	WASIYKU
Your house	qankuna	-YKICHIS	WASIYKICHIS
Their house	paykuna	-NKU	WASINKU

But what happens when an object-noun does not end in a convenient vowel? Then, in cases of nouns ending in consonants and Y's, we need to add an additional NI as a bridge. For example, let's use as two examples the noun K'ANCHAY (which means light) and the noun YACHAQ (which means student).

<u>ENGLISH</u>	<u>PERSON</u>	<u>SUFFIX</u>	<u>EXAMPLES</u>
My	noqa	-NIY	K'ANCHAYNIY, YACHAQNIY
Your	qan	-NIYKI	K'ANCHAYNIYKI, YACHAQNIYKI
His/her	pay	-NIN	K'ANCHAYNIN, YACHAQNIN
Our	noqanchis	-NINCHIS	K'ANCHAYNINCHIS, YACHAQNINCHIS
Our	nokayku	-NIYKU	K'ANCHAYNIYKU, YACHAQNIYKU
Your	qankuna	-NIYKICHIS	K'ANCHAYNIYKICHIS, YACHAQNIYKICHIS
Their	paykuna	-NINKU	K'ANCHAYNINKU, YACHAQNINKU

Yes yes yes. Well done.

Now things get a little bit more complicated when we focus our attention on the 3rd person—that is, when we are discussing something that is owned or pertains to something else. For example, we might find ourselves wishing to address the sun's love or the “house of light” or something of that nature. In Quechua there is a question of agreement between these two nouns—the possessor and the possessee—and it of course involves another suffix.

Let's use as our first example “Inti Raymi,” the festival (raymi) of the sun (inti). Though Inti Raymi is correctly written, the phrase literally means Sun Festival (Sun becoming an adjective to describe the Festival) and may in fact be a bastardization of what we'll see to possibly have been its original form.

Quechua involves what might be considered a redundancy that is nonetheless a vital part of the grammar. Rather than “The Festival of the Sun,” they say, literally, “Its

Festival, of the Sun,” or something along the lines of “Of the Sun, its festival.” These translations seem confusing but they really just suggest the following, which we will illustrate by example.

Let’s consider placing an N on the end of Raymi, making RAYMIN, which would mean “its festival” (3rd person, he/she/it). Then we would need an addition suffix on Inti, according to Quechua grammar. This suffix, in the case of words that end in vowels (like Inti) is simply a Q. With words that end in consonants or Y’s, we would instead use the suffix PA. Let’s look at the example. INTI RAYMI would become INTIQ RAYMIN. Essentially this says “of the Sun” (INTIQ), “its festival” (RAYMIN). This may seem redundant or awkward in its English form, yet this is how the grammar goes in Quechua, adding emphasis to the relationship of possession or of pertaining to. Here are a few more examples using both Q and PA:

AKHAQ WASIN = of chicha (AKHA), its house (WASI) = house of chicha

PACHAMAMAQ MUNAYNIN = of the Earth, her love (MUNAY) = Earth’s love

APUKUNAQ MIKHUNAN = of the APUs*, their food (MIKHUNA) = Food of the
Apus

KUNTURPA HAMPIN = of the condor (KUNTUR), his medicine (HAMPI) = condor’s
medicine

INTIQ CHURINKUNA = of the sun (INTI), its children (CHURI)* = Inti’s children

K’ANCHAYPA RUNANKUNA = of light (K’ANCHAY), its people (RUNA)* = people
of light

K’ANCHAYPA WASIN = of light, its house = house of light!

* So as you may have noticed there is an interesting discrepancy above, and it has to do with, you guessed it, suffixes. When the “owned” object in a sentence (e.g., *house* of chicha, the *love* of the Earth, the *children* of the sun) is *plural*, we first place the ownership suffix (N) and then afterwards place the Plural Suffix (KUNA). (APUKUNA is the plural form of APU. They simply write KUNA where we would put an “s” to pluralize.) So, in the above examples, the phrase is INTI-Q CHURI-N-KUNA (notice

that the N of possession is placed before the KUNA), which becomes INTIQ CHURINKUNA, “Children of the Sun” (which, by the way, is what the Inkakuna (Inkas) called themselves. If it were just one “child of the sun,” we would just have INTIQ CHURIN, so it makes sense that to pluralize, we would simply put the KUNA on there. As we will find later, KUNA is often the last suffix thrown on a word.

* BUT—in the case where the *owner* in the phrase is plural (e.g., food of the *Apus*, etc.) notice that the suffix (Q or PA) goes *after* the KUNA, as seen above, because the food *pertains to all* of the Apus (plural) in question.

This set of complementary suffixes can become very useful in ceremonial use—for example, “we are *people of light*” (K’ANCHAYPA RUNANKUNA) or “come in, *medicine of the puma!*” (PUMAQ HAMPIN). I’m sure you will find other uses as well. For now, let’s move on to some more noun-manipulating suffixes.

Other Basic Noun Suffixes and Suffix Order

So there are a couple other basic suffixes that will often be seen attached to nouns in Quechua. The first is **KUNA** which we have already seen and discussed above, and the second is **CHA**, which is a suffix meaning, simply, “little.” It is the diminutive form like “ito” in Spanish, and is likewise used to express affection as well as size. WARMICHA is most likely talking about a wife in affectionate terms... she is not necessarily a *little* wife. Now, the big question becomes... in what order are all these suffixes placed?

This part can be confusing but is mostly just something to be memorized. Suffix order tends to make sense, though. Let’s use a base noun, WASI, meaning “house.” We know how to say “my house” (WASIY), “little house” (WASICHA), and “houses” (WASIKUNA), but how do we say, for example, “my little houses”? It follows this form (which gives us a result of WASICHAYKUNA):

DIMINUTIVE (“CHA”) + POSSESSIVE (Y, YKI, etc.) + PLURAL (“KUNA”)

So let's apply this understanding to what we had learned above and say something along the lines of "the little people of the stars" or "the stars' little people" (which may come in handy!—note, this is different from saying "the little people *from* the stars"). Using the word for star (CH'ASKA), we end up with the result of...

CH'ASKA-KUNA-Q RUNA-CHA-N-KUNA = ch'askakunaq runachankuna

See, it's easy and never fails. There is one other major suffix, TA, that is added to nouns, and then another major category of suffixes as well (see Questions section below). Rest assured, TA and all the others will be covered, but at the appropriate time. Now let's make things more confusing still with...

Adjectives

Adjectives *always* come *before* the nouns they describe, as is commonly the case in English. To say "white house," we simply throw the word for white (YURAQ) in front of the word for house (WASI). We get YURAQ WASI. Simple. Now, it may seem obvious, but just so we don't get mixed up, how would we say "my little white house"? Well, with any adjective that can be represented by a suffix (*my* and *little* in this case), we simply throw the same suffixes on as before, making sure to put those descriptive suffixes on the noun, *not* the other adjective. So, we get, YURAQ WASICHAY. It's easy, really. To go back to our previous example, in order to say "the stars' *white* little people" we would say, simply, YURAQ CH'ASKAKUNAQ RUNACHANKUNA. Easy. Once you get the hang of it, Quechua makes a lot more sense than English. But now, how would we say "the white little people *from* the stars"? Good question. That brings us to:

5. Questions and Related Suffixes

Soon we get into the real meat of forming sentences, but first we must check out the questions and the suffixes that become associated with them. Practice practice practice.

Building Blocks of Questions

All questions in Quechua are made up of a few standard building blocks (some of which become suffixes!). They are:

HAYK'A	how many/how much
HAYK'AQ	when
IMA	what
IMAYNA	how (in what manner, like what)
MAN	to (direction, destination)
MANTA	from
MAY	where
MAYQEN	which
PA	of (as an alternate for Q, just as in the previous section)
PAQ	for (in order to)
PI	who
PI	in (yes I know it's confusing that PI has two meanings!)
Q	of (pertaining to, owned by, etc., just as used in the previous section)
WAN	with (referring to people)
YOQ	with (referring to things)

These building blocks are used alone or in combination to create the common Quechua questions.

List of Questions

<u>QUECHUA</u>	<u>ENGLISH</u>	<u>EXAMPLE</u>
HAYK'A?	How much/many?	How many kids do you have?
HAYK'AQ?	When?	When do you usually wake up?
IMAKUNAPI?	In what? (plural)	In what clothes are we dressing?

IMAKUNATA?	What? (plural)	What things do you need?
IMAMAN?	To what (end)?	To what end did you plan this?
IMAMANTA?	From what?	From what did you make this?
IMAPAQ?	For what?	For what (reason) did you do that?
IMAPI?	In what?	In what did you travel?
IMAQ?	Of what?	Of what species is this animal?
IMATA?	What?	What did you say?
IMAYOQ?	With what?	With what (tool) did you work?
IMAYNA?	How?/Like what?	How did you do that?
IMAYNAKUNA?	In what ways?	In what ways can one learn English?
MAYKUNAPI?	Where? (plural)	Where (in what locations) do you dance?
MAYMANTA?	From where?	From where did you come?
MAYPI?	Where?/In where?	Where were you?
MAYQEN?	Which?	Which apple do you want?
MAYQENKUNA?	Which? (plural)	Which ones do you choose?
MAYQENKUNAWAN?		
	With which? (plural)	With which people are you working?
MAYQENWAN?	With which?	With which person are you eating?
MAYQENYOQ?	With which?	With which tool are you working?
PI?	Who?	Who was that?
PIKUNA?	Who? (plural)	Who were those people?
PIKUNAMAN?	To whom? (plural)	To which people are you sending it?
PIKUNAMANTA?	From whom? (plural)	From whom all are these flowers?
PIKUNAPAQ?	For whom? (plural)	For what people are we working?
PIKUNAQ?	Of whom? (plural)	Who are the owners of this?
PIMAN?	To whom?	To whom are you sending it?
PIMANTA?	From whom?	From whom is that letter?
PIQ? or PIQPA?	Of whom?/Whose?	Whose house is that?
PIWAN?	With whom?	With whom do you live?

I'm sure you can probably come up with some more of these based on more combinations of the basic building blocks of questions. Some of those building blocks, as mentioned, become suffixes. Let's take a look at them.

Question-and-Answer Suffixes

So, in order to answer the above questions, we often need a suffix on the end of a noun. The lucky thing is, most of these suffixes work slightly more simply than the Noun Suffixes that we worked on before. These suffixes are also added to nouns, and are used to make a complete thought.

For example, if someone asks you, "Where are you from?", the response should be, "From such-and-such," not just the name of the place as we are prone to do in English. So, in answers to questions we find ourselves building phrases with the following suffixes:

MAN	to (direction, destination)
MANTA	from
PA	of (as an alternate for Q, just as in the previous section)
PAQ	for (in order to)
PI	in (<i>not</i> "who")
Q	of (pertaining to, owned by, etc., just as used in the previous section)
WAN	with (referring to people)
YOQ	with (referring to things)

Some of these we have seen before (PA and Q). As with all suffixes, these interact with the thing that they describe. If you want to say "in the city," then the suffix for in (PI) goes directly on to the word for city (LLAQTA). So, the statement is simply LLAQTAPI. If you want to say, "in the little city," it's LLAQTACHAPI. If you want to say, "in my little houses," it's WASICHAYKUNAPI. These suffixes almost always go

after all the other suffixes stacked on there. Again, the suffix always goes on the noun it's describing, so to say, "with Nibor," you would simply say NIBORWAN.

All of these suffixes behave just like that, regardless of whether the word ends in a vowel or consonant. SONQOYMANTA (which means, "from my heart") works fine, and so does YACHACHIQMANTA ("from the teacher"), so don't sweat it. The only exception is YOQ, which means "with" (in cases of objects, i.e., *with* a thing, rather than with a person). In the case of YOQ, when a word ends in a Y or a consonant, we add the NI before the YOQ, just as we did with possessive suffixes. So, "with light" would be K'ANCHAYNIYOQ. On the other hand, saying "with a rainbow" is simply K'UYCHIYOQ. Simple.

-CHU- Suffix for Other Questions

So, in addition to the above list of questions, what if you want to hone in on a very specific thing to ask about. A question like, "Is it white?" is not covered by the above question list. In cases such as these, we have another useful suffix, that is used in *all* occasions when a question is asked but the above list of questions is not used. That suffix is CHU.

So, to say, "Is it white?" we simply say, YURAQCHU? Or, "Is he your dog?" we simply use ALQO (dog), and build as follows: ALQO-YKI-CHU, the YKI of course referring to YOUR dog, and ending up with ALQOYKICHU? For emphasis we could say QANPA ALQOYKICHU? ("Is he your dog, of you?") But what if we want to say, "Is your dog white?" Well, we say, ALQOYKI YURAQCHU? And if we want to say, "Is the white dog yours?" We say, YURAQ ALQOYKICHU? So you see, the CHU simply ends up wherever the question is, attached to the word that is in question.

One other thing that is commonly done (to confuse you even more), is to place an N or a MI into the mix to add emphasis. So, to emphasize, you might say, YURAQ ALQOYKINCHU? Or, ALQOYKI YURAQCHUN? But that's advanced stuff.

You may be saying to yourself, "When are we going to get to form some actual sentences?" Alright, alright. Let's do it.

6. Sentence Structure

At this point, all the hints have been dropped. But let's go ahead and lay it out anyway. We know the verb always comes last, but what else? Well, the subject always comes first followed in the end by the verb. This is the most basic sentence structure, and a great place for us to start. So let's start by trying out some sentences that are simply a subject and a verb. You may want to have the pages on verb conjugation handy so you can see why some verbs are the way they are.

You danced.	Qan tusuranki.		I went.	Noqa rirani.
I sing.	Noqa takini.		He spoke.	Pay rimaran.
You sang.	Qan takiranki.		Nibor spoke.	Nibor rimaran.
They are singing.	Paykuna takishanku.		Apus dance.	Apukuna tusunku.

But, in order to have a slightly more interesting personality, we need to get some other information into the sentence. Usually, that happens in the form of an *object*, a thing upon which or to which the action is occurring. Instead of saying "I cooked," we want to say, "I cooked the corn." So Quechua now has another suffix for us to learn. It is the suffix **TA** which is placed on the end of any object, just so that we will know it is an object (I'm talking about *object* in the grammatical sense). So let's use the above example, remembering that the verb *always* comes last and using the word SARA for corn. We start with:

I cooked. NOQA WAYK'URANI.

And go to:

I cooked the corn. NOQA SARATA WAYK'URANI.

Notice how, as promised, the TA went right on the word that was being acted upon in the sentence. But TA is not just used for objects (as nouns), it is also used for adjectives. To say, “I cook well,” we have (using the adjective SUMAQ, meaning “good”):

NOQA SUMAQTA WAYK’UNI.

If the *object* is two words (for example, RUNA SIMI means Quechua) or more, then the TA goes on the last word. So, to say, “I speak Quechua,” we have

NOQA RUNA SIMITA RIMANI.

The object will always end up in between the subject and the verb, as will adjectives that are being acted upon by the verb. (Thus, “white dog” is written entirely differently from “the dog is white;” see below.) The *only* time an object will not have a TA on it is when it has some other suffix on it that denotes that it is the object. For example, the suffixes, PI, WAN, YOQ, MAN, MANTA, etc., that we worked with above. Let’s try an example, using QOSQO as the Quechua name of the city of Cusco, and TIYAY as the verb for “to live” in the sense of “to inhabit.”

I live in Cusco. NOQA QOSQOPI TIYANI.

Oscar lived in Cusco. OSCAR QOSQOPI TIYARAN.

Easy as pie. Now let’s use the same idea, but different suffixes, so we’re sure that we’re clear. We’ll use the verb RIY (“to go”) and some other examples.

I went to Cusco. NOQA QOSQOMAN RIRANI.

Nina goes *from* Cusco *to* Lima. NINA LIMAMAN QOSQOMANTA RIN.

I will go *with* Waltraud *to* Cusco. NOQA WALTRAUDWAN QOSQOMAN RISAQ.

I go with love to Cusco. NOQA MUNAYNIYOQ QOSQOMAN RINI.

How easy and elegant is that. You simply make a sandwich between the Subject and the Verb using all the Objects and qualifiers in the middle. But what if, for example, we want to have our subject be “a white dog.” Let’s remember that one-word-long adjectives come before the noun they describe (in cases in which the adjective is not receiving the action of the sentence). So we would start our sentence with “YURAQ ALQO.” (There are *no* articles in Quechua.) Let’s have a few examples:

The white dog lives in Cusco. YURAQ ALQO QOSQOPI TIYAN.
Your white dog goes to Cusco. YURAQ ALQOYKI QOSQOMAN RIN.

Easy. Now let’s mix things up even more. Let’s say we want to say that “we cooked a corn soup in our house in Cusco with Kent and with a white dog.” Does that sound tough? It’s easy! The word for soup is LUWA, and we’ll use the exclusive “we” (NOKAYKU) and to make it a little trickier, we’ll say “soup of corn” instead of just “corn soup.” And so we have...

NOKAYKU WASIYKUPI QOSQOPI KENTWAN YURAQ ALQOWAN SARAQ
LUWANTA WAYK’URAYKU.

And let’s break it up to see all the elements:

**NOKAYKU WASI-YKU-PI QOSQO-PI KENT-WAN YURAQ ALQO-WAN SARA-Q
LUWA-N-TA WAYK’U-RAYKU.**

It really is quite simple. You just jam all the qualifiers in between the subject and the verb, here highlighted in bold to demonstrate the sandwich effect.

Let’s try some questions and answers. In these, we must remember that Quechua is grammatically precise—no sloppiness. We must say “To where did you go?” not “Where did you go?” as is our sloppy tendency in English. Also, in these, the Question

comes first, then the subject, then the qualifiers, then the verb. Just like any other sentence but with the Question tacked on at the front.

Where did your dog go to?	MAYMAN ALQOYKI RIRAN?
My dog went to Cusco.	ALQOY QOSQOMAN RIRAN. (or simply) QOSQOMAN.

Now let's try this using the verb KAY, which means to be, to exist, etc. The thing is, when the presence of KAY is understood, it is simply omitted, so we have many sentences that seem to have no verb but that are actually using KAY silently. (Remember that TA is used on adjectives when the action, in this case the action of "being" is directed at the adjective of "white.") For example,

My dog is white.	ALQOY YURAQTA.
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However, this is not the case when we are speaking about "to be" in an impermanent sense. KAY becomes a different verb, KASHAY (which reminds us of KAY in the SHA tense), to describe impermanent states of being. (This is the same as the difference between SER and ESTAR in Spanish.) In cases of impermanence, we do speak the word for "to be," but it is a different word. For example. "My dog is in Cusco, " becomes ALQOY QOSQOPI KASHAN. We assume that the dog's being in Cusco is not necessarily permanent, instead, it is a *condition* rather than an *absolute*. So, let's take a look at some differences and examples. We will also incorporate the CHU that we mentioned before, which is always placed at the *very end* of the word.

Is your dog white?	ALQOYKI YURAQTACHU?
My dog is white.	ALQOY YURAQTA.
My dog is in my house.	ALQOY WASIYPI KASHAN.
(In) Where is your dog?	MAYPI ALQOYKI KASHAN?
Is your dog happy (KUSI)?	ALQOYKI KUSITA KASHANCHU?

(or) ALQOYKI KUSITACHU KASHAN?

This leads us to the question, how does one answer a yes/no question in Quechua (a CHU question)? The answer is simple. You either answer with ARÍ (which means yes and is one of the few words in Quechua in which the accent is on the last syllable) or MANA (meaning No), but if you answer with MANA, for whatever reason, the CHU remains, whereas if you answer ARI, it does not. Consider the following, noticing how MANA can become MANAN for the sake of *emphasis*:

Is your dog white?	ALQOYKI YURAQTACHU?
Yes, my dog is white.	ARÍ. ALQOY YURAQTA.
My dog is not white.	MANA ALQOY YURAQTACHU.
No. My dog is not white.	MANAN. MANA ALQOY YURAQTACHU.

Answers in the negative *always* retain the CHU, as if understanding that something doesn't exist leaves it *in question*.

Wow! We're making some great sentences. The only thing limiting us is a lack of vocabulary. For that we'll need to refer to the mini-dictionary at the end of this packet. I'm going to include one other thing as well, which may come in handy, which is...

7. Numbers

Ah yes, numbers. They are so beautifully simple in Quechua. Take a look.

1-- HUK	6-- SOQTA
2-- ISKAY	7-- QANCHIS
3-- KINSA	8-- PUSAQ
4-- TAWA	9-- ISQON
5-- PISQA	10-- CHUNKA

So there is the basic ten. How do we make the next set of numbers? It couldn't be easier. We just say, "ten with one," "ten with two," and so on.

- | | | | |
|------|-------------------|------|---------------------|
| 11-- | CHUNKA HUKNIYOQ | 16-- | CHUNKA SOQTAYOQ |
| 12-- | CHUNKA ISKAYNIYOQ | 17-- | CHUNKA QANCHISNIYOQ |
| 13-- | CHUNKA KINSAYOQ | 18-- | CHUNKA PUSAQNIYOQ |
| 14-- | CHUNKA TAWAYOQ | 19-- | CHUNKA ISQONNIYOQ |
| 15-- | CHUNKA PISQAYOQ | | |

So how does it possibly get any easier? Well the word for twenty is, simply “two ten,” so we have....

- 20-- ISKAY CHUNKA
 21-- ISKAY CHUNKA HUKNIYOQ

...and so on up until thirty, which is (you guessed it) “three ten” (KINSA CHUNKA), and so it continues. Then we arrive at a few other useful numbers...

- 100-- PACHAQ
 101-- PACHAQ HUKNIYOQ
 110-- PACHAQ CHUNKAYOQ
 120-- PACHAQ ISKAY CHUNKAYOQ
 144-- PACHAQ TAWA CHUNKA TAWAYOQ
 200-- ISKAY PACHAQ
 1000—WARANK’A

And so it continues on into infinity.

8. Conclusion

The words and phrases in the following two sections have been selected because of their general usefulness, for their usefulness in the context of the mesa, or for their historical cultural relevance to the mesa. There will be some familiar words there, but perhaps also After all, this is only an edition. Please feel free to send me words that you also think need to be added to the glossary and where you got them from (as some spellings and meanings vary from place to place). And with that, I invite you to study study study and begin to write down sentences to practice orating.

9. Phrases and Sentences Useful in Oration

AMA HINA SIWAR QENT'I, SONQO T'IKAQ PHUTUYNINTA APAMUY. Please,
royal hummingbird, bring the blossoming of the flower of the heart.

APUKUNA, AMA HINA, MISK'I HAMPIYKICHISTA APAMUY. Apukuna, please
bring in your sweet medicine.

HANAN UMAQ ILLARIYNIN the first ray of dawning of the enlightened mind

HANAQPACHAMANTA SAYWA shaft of light from the heavens

HAYLLIY praises and victory

HAYLLIY WILLKA HANAQPACHAMANTA SAYWA! Praises and Victory to the
sacred shaft of light from the heavens.

HATUN AYLLUNCHIS PACHAQ TAWA CHUNKA TAWAYOQ. Our great
family is of one hundred and forty four. (The word for "is," KAN, is omitted as
understood, based on the context.)

HUCHA LLOQSIY! CHAYPIMANTA LLOQSI! Hucha begone, leave from this place!

ILLARIY the first light of dawning

ILLARIY SONQOQ PACHAMAMAN, KALLPAQ PACHAMAMAN! Hail the light of
dawning of the heart and power of Pachamama!

ILLARIYPA SAYWAN APUKUNAMANTA, HAMUY. Come in, shaft of light of the
first ray of dawning from the Apus.

KAWSAYNIYOQ, MUNAYNIYOQ, K'ANCHAYNIYOQ. HAMURAYKU HINA.

With life, with love, and with light did we come here.

NOKAYKU INTIQ CHURINKUNA, PACHAMAMAQ CHURINKUNA. We are
children of the sun and children of the Earth.

NOKAYKU K'UYCHIQ RUNANKUNA, K'ANCHAYPA RUNANKUNA. We are
rainbow people, people of the light.

PACHAMAMAQ AMARUN the sacred serpent of Pachamama

PACHAMAMAQ QOSQON the navel of Pachamama

TIYAYUKUY APUKUNA, AWKIKUNA, MALLKIKUNA! Welcome Apus, Awkis,
and Mallkis!

TIYAYUKUY WIRAQOCHAQ HATUN SONQON, TEQSEMUYUQ SONQON.

Welcome, great heart of Wiraqocha, the heart of the universe.

WIRAQOCHA, NOQAQMI SONQOYPI TUPAKUY, MESAYPI QHAWAKUY!

Wiraqocha, meet yourself in my heart, see yourself in my mesa.

The Definitive Suffix List

This is an extensive list of all the suffixes covered above and a few others as well.

CHA diminutive suffix, added to nouns to make a noun “little” or express endearment

CHU suffix for yes/no questions or negative answers; added to the word in question

KU reflexive/pleasure suffix, added to verbs to describe an action that is reflexive

(performed by the subject on the subject) or one that is enjoyed or interesting

KUNA plural suffix, added to nouns to make a singular subject plural

LLA suffix added to nouns expressing their intimacy with the speaker; e.g., INTILLA

means INTI as an intimate friend or companion

MAN destination suffix, added to places (nouns) to indicate that place as a destination,

means “to” or “toward”

MANTA origin suffix, added to places (nouns) to indicate that place as an origin, means

“from” or sometimes “of”

MI emphasis suffix, added to any word to emphasize it (sometimes also N)

MU proximity suffix, added to verbs to describe an action approaching the speaker

N 3rd person singular possessive suffix, added to nouns, means “his, hers, its”

NA obligatory suffix, added to verbs to express obligation or what one “should” do (note that this suffix also changes subsequent conjugation)

NAKU reciprocal suffix, added to verbs to express an action as occurring to both subject and object, and vice versa

NCHIS 1st person plural (inclusive) possessive suffix, added to nouns, means “our” (“of us all” or “of all of us”)

NI infix added to nouns ending in Y or a consonant to join them to such suffixes as YOQ and the possessive suffixes

NKU 3rd person plural possessive suffix, added to noun, means “their”

ÑA suffix meaning “already,” added to the word in question; e.g., WARMIÑA means “already a woman”

Q suffix added to nouns, means “of” (see also PA)

PA suffix added to nouns, means “of,” used like Q in cases where word ends in a consonant or Y

PAQ suffix added to nouns (usually verbs in the infinitive form), means “in order to”

PAYA suffix added to verbs to express a repeated action or action directed at someone

PI location suffix, added to places (nouns), means “in”

PU suffix added to verbs to describe an action as being performed by someone else for the benefit of the speaker

RA past tense suffix, added to verbs to place the action in the past

SHA current tense suffix, added to nouns to express an action as currently happening

SQA pluscuamperfecto suffix, added to verbs to describe an action in the past of which the speaker was unaware at the time

TA object suffix, added to nouns (and sometimes adjectives) that become the recipients of the action of the sentence

WA suffix added to verbs to express action being performed on the speaker by the one addressed; e.g. “you love me” = MUNAWANKI

WAN suffix added to nouns, means “with,” used in cases of people

Y 1st person singular possessive suffix, added to nouns, means “my”

YKI 2nd person singular possessive suffix, added to nouns, means “your”

YKICHIS 2nd person plural possessive suffix, added to nouns, means “of all of you”

YKU 1st person plural (exclusive) possessive suffix, added to nouns, means “our”

YKU honor/diplomacy suffix, added to verbs to express one’s honor in performing the action

YOQ suffix added to nouns, means “with,” used in cases of things

YU ceremonialsoftening suffix, added to verbs to express the ceremonial honor of performing a task or to soften a command