

## ✓ B AH AR Es ... - سفیر ولیوی به سوال 21 دسامبر پایان دنیا

<https://pt-br.facebook.com/.../posts/30903059921311...> Translate this page

... رئیس جمهور سرخیوست دنیا اوومورالف آیما جهت گردآوری مردم جهان در یک دیدار برادری و اخوت که در دریاچه تی تی کاکا در استان **ماتکو کاپاک** از بخش لایاز بولیوی در آمریکای ...

## ✓ حسین علوان حسین - نمط الإنتاج الأنديزي ؛ الإشرافية ...

[m.ahewar.org/s.asp?aid=417926&r=0...](http://m.ahewar.org/s.asp?aid=417926&r=0...) Translate this page

قبيلة الإنكا ، بقيادة "ماتکو کاپاک" ، تأسس عاصمتها مدينة " كوزكو " (Cuzco) الواقعة على ارتفاع - Jun 4, 2014 ، تأسس عاصمتها مدينة " كوزكو " (Cuzco) الواقعة على ارتفاع - 3600 م فوق مستوى سطح البحر ، جنوب شرق البيرو ...

## ✓ همسویی ایران و بولیوی در تحقق صلح و دوستی جهانی

[www.yjc.ir/.../همسویی-ایران-و-بولیوی-در-تحقق-صلح](http://www.yjc.ir/.../همسویی-ایران-و-بولیوی-در-تحقق-صلح) Translate this page

... اوومورالف آیما جهت گردآوری مردم جهان در یک دیدار برادری و اخوت که در دریاچه تی تی - Oct 18, 2012 کاکا در استان **ماتکو کاپاک** از بخش لایاز بولیوی در آمریکای جنوبی در ...

## ✗ تیئواناکو — ویکیپدیا، دانشنامهٔ آزاد

[facebook.com.gos.saveinter.net/do/Qa\\_k/.../t/index.php?title...kk...](https://facebook.com.gos.saveinter.net/do/Qa_k/.../t/index.php?title...kk...)

ولار تیئواناکو ولارینگ العاتقی بیلغوشلیری — بینکتر سیاسی **ماتکو کاپاک** یمن ونهگ قارینداسی آری جوبایی ماما وکلو شققان جمری دهب سمیتنگمن.

## ✓ إنكا - المعرفة

[mohtawa.org/index.php/إنكا](http://mohtawa.org/index.php/إنكا) Translate this page

تكون اومان - **ماتکو کاپاک** - یاچاکوتک - آتاهوالیا - رومینیاوهی. الفتح، الفتح الاسباني لامبراطورية الأرتک (هرنان کورنیز)، الفتح الاسباني لیوکاتان (فرانسکو ده مونتخو)

## ✓ همسویی ایران و بولیوی در تحقق صلح و دوستی جهانی - خبرخون

[khabarkhoon.com/s/724217](http://khabarkhoon.com/s/724217) Translate this page

... اوومورالف آیما جهت گردآوری مردم جهان در یک دیدار برادری و اخوت که در دریاچه تی تی - Oct 18, 2012 کاکا در استان **ماتکو کاپاک** از بخش لایاز بولیوی در آمریکای جنوبی در ...

## ✓ باغلانتي لار - ترکشناسي2

[hunmurunu2.arzublog.com/post-46124.html](http://hunmurunu2.arzublog.com/post-46124.html) Translate this page

... از تاریخ نگاران فتح سرزمین اینکا بنام «گارسیا زودولاوگا» میباید بنیانگذار این دولت شهر - May 8, 2014 مردی بنام «**ماتکو کاپاک**» بهمراه همسرش «ماما اوکلو» بوده ...

### ✓ واژه های مشترک سرخپوستان و ایرانیان بهرگونه نخستین - کلوب

[www.cloob.com/.../واژه\\_های\\_مشترک\\_سرخپوستان\\_و\\_...](http://www.cloob.com/.../واژه_های_مشترک_سرخپوستان_و_.../) Translate this page

... در زبان ایرانی در همان کتاب MAMMAM لقب زن و الهه مادر است برای مثال نام **مانکو** - Oct 25, 2010

**کاپاک** و زئش مامادوکلوهو آکو و نیز نام الهه دریا ماماکوچا MAMA KOCHA و ...

### ✓ مرتفع ترین دریاچه جهان در معرض خطر است [www.tebyan-zn.ir](http://www.tebyan-zn.ir)

[www.tebyan-zn.ir/up/hasantaleb/.../default.html](http://www.tebyan-zn.ir/up/hasantaleb/.../default.html) Translate this page

تیتاکا یک مکان مقدس تمدن اینکاها است بطوری که در افسانه اینکان آمده است که اولین شاه اینکا به نام **مانکو کاپاک** در

اینجا بدنیا آمده است. باز منتشر شده توسط ...

### ✓ زنان و جنگ - cpimlm

[www.cpimlm.com/print.php?fn=zanan/rs\\_zananperu...](http://www.cpimlm.com/print.php?fn=zanan/rs_zananperu...) Translate this page

در قرن یازدهم یک جنگجوی زن بنام "ماما هواکو" و همسر رهبر اینکاها "**مانکو کاپاک**" می زیست. طبق روایات، او

آنقدر قسی القلب بود که اهالی شهر "کوزکو" با شنیدن خبر پیشروی ...

### ✓ زنان و جنگ

[www.sarbedaran.org/mozuat/zanan/.../rs\\_zananperu.ht...](http://www.sarbedaran.org/mozuat/zanan/.../rs_zananperu.ht...) Translate this page

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### ✓ مقاله : مرتفع ترین دریاچه جهان در معرض خطر است : تبیان زنجان

[tebyan-zn.ir/detailed-papers/.../default.html](http://tebyan-zn.ir/detailed-papers/.../default.html) Translate this page

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### ✓ همسویی ایران و بولیوی در تحقق صلح و دوستی جهانی

[60.4iranian.com/.../همسویی\\_ایران\\_20%\\_و\\_20%\\_بولیو/](http://60.4iranian.com/.../همسویی_ایران_20%_و_20%_بولیو/) Translate this page

... اوومورالف آما جهت گردآوری مردم جهان در یک دیدار برادری و اخوت که در دریاچه تی تی - Oct 18, 2012

کاکا در استان **مانکو کاپاک** از بخش لایاز بولیوی در آمریکای جنوبی در ...

### ✓ فرشته مرگ در موزه جهان نما • انجمن پاتوق یو

[talk.patoghu.com/thread188090.html](http://talk.patoghu.com/thread188090.html) Translate this page

Jul 27, 2011 - 1 post

طبق نظریه‌ای این تمدن توسط **مانکو کاپاک** در سده 12 میلادی و با فتح سرزمین‌های مختلف و جوار دریاچه تی تی کاکا

شکل گرفت. موزه جهان نما یکی از موزه‌های ...

### گردشگری مشهد ✓

[www.mohammadirani.blogfa.com/8410.aspx?p=2](http://www.mohammadirani.blogfa.com/8410.aspx?p=2) Translate this page

... و طرفدار شاه است و قرائن معددی دیگر در زبان ایرانی در همان کتاب MAMMAM لقب زن و الهه مادر است برای مثال نام **مانکو کاپاک** و زئش مامادوکلوهو آکو و نیز نام الهه دریا ماماکوچا.

### قالب:قبل کولومبس - المعرفة ✓

[www.marefa.org/index.php/قالب:قبل\\_کولومبس](http://www.marefa.org/index.php/قالب:قبل_کولومبس) Translate this page

تکون اومان - **مانکو کاپاک** - یاچاکوتک - آتاهوالیا - رومینیا هوئی. الفتح، الفتح الاسبانی لامبراطورية الأرتک (هرنان کورتیز)، الفتح الاسبانی لیوکاتان (فرانسسکو ده مونتخو)

### فرودگاه بین‌المللی اینکا مانکو کاپاک ✓



[www.persian-facts.com/ما\\_بین\\_المللی\\_اینکا\\_ما](http://www.persian-facts.com/ما_بین_المللی_اینکا_ما) Translate this page

فرودگاه بین‌المللی اینکا مانکو کاپاک / فرودگاه بین‌المللی اینکا **مانکو کاپاک**. فرودگاه بین‌المللی اینکا مانکو کاپاک. فرودگاه بین‌المللی اینکا مانکو کاپاک یک ...

# מאנקו קאפאק

## מנקו קאפאק

### מאנקו קאפאק – ויקיפדיה

[he.wikipedia.org/wiki/מאנקו\\_קאפאק](https://he.wikipedia.org/wiki/מאנקו_קאפאק)  Translate this page Hebrew Wikipedia 

**מאנקו קאפאק** (בשפת הקצ'ואה "בסיס נהדר") הוא על פי המיתולוגיה של האינקה מייסדה האגדי של השושלת הראשונה של ממלכת קוסקו שממנה התפתחה קיסרות האינקה. כל הידיעות על ...

### המיתולוגיה של האינקה – ויקיפדיה

[he.wikipedia.org/.../ה\\_המיתולוגיה\\_של\\_מאנקו\\_קאפאק](https://he.wikipedia.org/.../ה_המיתולוגיה_של_מאנקו_קאפאק)  Translate this page Hebrew Wikipedia 



מייסד השושלת הראשונה של ממלכת קוסקו היה **מאנקו קאפאק**. באגדה אחת הובא **מאנקו קאפאק** ממעמקי אגם טיטיקקה בידי אל השמש אינטי או שנולד לאל השמש. אגדה אחרת סיפרה כי ...

### מאנקו קאפאק - translation - Hebrew-English Dictionary - Glosbe

[en.glosbe.com](https://en.glosbe.com/Hebrew-English-Dictionary)  Hebrew-English Dictionary 


**מאנקו קאפאק** translation in Hebrew-English dictionary.

### מאנקו קאפאק - Noun, Hebrew | sprawk - Translating the web ...

[www.sprawk.com](https://www.sprawk.com/Resources/Term)  Resources  Term 




**מאנקו קאפאק** [Noun] 1. Manco Capac (English); The term "**מאנקו קאפאק**" in Hebrew has translations, definitions, examples and common related words.

### מאנקו קאפאק - Free definitions by Babylon

[www.babylon.com/definition/מאנקו\\_קאפאק/Hebrew](https://www.babylon.com/definition/מאנקו_קאפאק/Hebrew)  Translate this page


**מאנקו קאפאק** - Free definition results from over 1700 online dictionaries.

### איך אומרים מאנקו קאפאק באנגלית מתוך איך אומרים באנגלית

[www.sharedlist.org.il](https://www.sharedlist.org.il)  איך אומרים באנגלית  טיולים 


איך אומרים **מאנקו קאפאק** באנגלית - מתוך איך אומרים באנגלית. איך אומרים באנגלית, באנגלית כותבים.

### He:מאנקו קאפאק - Wikipheetia, the misspelled encyclopedia

[www.wikipheetia.org/He:מאנקו\\_קאפאק](https://www.wikipheetia.org/He:מאנקו_קאפאק) 

He:**מאנקו קאפאק**. From Wikipheetia the misspelled encyclopedia. He:**מאנקו קאפאק** may refer to: Wikipedia Entry. Real Wikipedia Article on HTTP 404, you probably ...



### יומן מסע

[www.tuviagross.co.il/trip.asp?pid=35&sid=6](https://www.tuviagross.co.il/trip.asp?pid=35&sid=6)  Translate this page


**מאנקו קאפאק** ואחותו –אשתו מאמה אוקלו, ילדיו של אינטי אל השמש, תקעו שם את שרביט הזהב. עם פחות אויר בריאות יצאנו אל קורינקנצ'ה, מקדש השמש המרכזי ועוד אסופת מבנים ...




## File:Manku Qhapaq uchuy.png - Wikimedia Commons

[commons.wikimedia.org/File:Manku\\_Qhapaq\\_u...](https://commons.wikimedia.org/File:Manku_Qhapaq_u...)  Wikimedia Commons   
Feb 24, 2014 - Manco Cápac. Usage on he.wikipedia.org. [מאנקו קאפאק](#). Usage on hr.wikipedia.org. Manco Cápac. Usage on id.wikipedia.org. Peradaban Inka.


## GoTravel - פרו: טרק בין שתי ערים - מצ'וקיקיראו ועד למאצ'ו-פיצ'ו

[www.gotravel.co.il/travel/?p=1222](http://www.gotravel.co.il/travel/?p=1222)  Translate this page  
תחת מנהיגותו של [מאנקו-קאפאק](#) (Manco Cápac), האינקה הראשון ("אינקה" הוא שמו של עם, כמו גם התואר של שליט האימפריה), הם בנו את בירתם, קוסקו. עד אמצע המאה ה-15 לא ...


## עמים קדומים • טרוול

[www.geotravel.co.il/עמים\\_קדומים/](http://www.geotravel.co.il/עמים_קדומים/)  Translate this page  
בירת הממלכה הייתה קוסקו ואבי השושלת היה – [מאנקו קאפאק](#). תחילת השושלת במאה ה-12 וסיימה עם הגעת הספרדים בראשותו של הגנרל פיזארו. המלך האחרון היה אטהאולפה.

## אימפריית האינקה | למטייל

[family.lametayel.co.il/אימפריית+האינקה/](http://family.lametayel.co.il/אימפריית+האינקה/)  Translate this page  
Oct 7, 2008 - האל הבורא ציווה את השמש והירח לעזוב את האגם ולעלות לשמים; כדי להיוולד בזהות - Oct 7, 2008  
אחרת ירדו בני האינקה לבטן האדמה כשבראשם [מאנקו קאפאק](#) (Manco Capac) ...

## מציגים תרבויות בעולם | בלוג סיפורי התרבויות בעולם

[siputarbut.blogspot.com/p/blog-page.html](http://siputarbut.blogspot.com/p/blog-page.html)  Translate this page  
[מאנקו קפאק](#) נפתר מהם ולקח את אחותו הבכורה ונשא אותה לאישה ובכך התחיל מסורת שכל קיסר אינקה צריך להיתחתן עם אחת האחיות שלו. [מאנקו קאפאק](#) שהפך למלך, מצא את מאצ'ו ...

## תולדות תרבות האינקה | גילי חסקין - מדריך טיולים

[www.gilihaskin.com/תולדות-תרבות-האינקה/](http://www.gilihaskin.com/תולדות-תרבות-האינקה/) Translate this page

ב-1493, לאחר מות טופו אינקה, הומלך הויאנה קאפאק (Huyana Capac), המלך האחד עשר ... לא מלאו שלוש שנים עד שהאינקה החדש, מאנקו קאפאק II, הבין כי המלאכים הלבנים אינם ...

## טיול לאקוודור-גלאפגוס, פרו וברזיל 14 ימי טיול – מסע חוצה יבשת ...

[muscat.co.il/טיול-לפרו/טיול-לפרו-ואקוודור-14-ימי-טיול/](http://muscat.co.il/טיול-לפרו/טיול-לפרו-ואקוודור-14-ימי-טיול/) Translate this page

על פי האגדה נוסדה קוסקו על ידי בן האינקה הראשון, מאנקו קאפאק, בראשית המאה ה-12, אך לפי עדויות ארכיאולוגיות, העיר הייתה מיושבת מאות שנים לפני עליית האינקה, עד היום ניתן ...

## דף תגובה - דה מרקר - TheMarker.com

[www.themarker.com/misc/.../19.2207208](http://www.themarker.com/misc/.../19.2207208) TheMarker Translate this page

מאמר דמוגי. מאנקו קאפאק. 16:43; 19.07.12. 1. במשרה א' עובדים 195 שעות ובמשרה ב' 240 שעות. הגיוני ביותר שבמשרה ב' ירוויחו יותר. כל הקשקושים על איזו משרה נראית לקוראים ...

## Skolarbete - בני האינקה

[skolarbete.nu/iw/skolarbeten/inkaindianer/](http://skolarbete.nu/iw/skolarbeten/inkaindianer/) Translate this page

על פי המיתוסים פאצ'אקוטי היה תשיעי בשושלת אלוהית, שנוסד על ידי מאנקו קאפאק וסופו של דבר על ידי אל השמש אינטי. משטחיו מקורי ליבה סביב קוסקו באזור ההררי sydpeuranska ...

## Kosher Delight - למטייל הישראלי בפרו

[www.kosherdelight.com/Peru\\_Background\\_Heb.shtml](http://www.kosherdelight.com/Peru_Background_Heb.shtml) Translate this page

בהנהגת אחד האחים מאנקו קאפאק (Manco Capac, קצ'ואה: Manqo Qhapaq), יצאה הקבוצה לחפש אדמות פוריות. הם נשאו עמם מטה קדוש מזהב, שכאשר יינעץ באדמה פורייה ...

## קוסקו - מידע כללי על העיר, אטרקציות ובית חב"ד

[www.muchiler.co.il/peru/perugeneral/137-cusco.html](http://www.muchiler.co.il/peru/perugeneral/137-cusco.html) Translate this page

על פי האגדה נוסדה קוסקו על ידי בן האינקה הראשון, מאנקו קאפאק, בראשית המאה ה-12, אך לפי עדויות ארכיאולוגיות העיר היתה מיושבת מאות שנים לפני עליית בני האינקה, ושכנו בה ...

## מבוא לתרבות האינקה בפרו | גילי חסקין - מדריך טיולים

[www.gilihaskin.com/מבוא-לתרבות-האינקה-בפרו/](http://www.gilihaskin.com/מבוא-לתרבות-האינקה-בפרו/) Translate this page

כאשר השמש עמדה לעלות השמימה בדמותו של אדם זוהר, קרה זה לבכור המשפחה ולימים מייסד השושלת, **מנקו קאפאקו** (MANCO CAPAC) והבטיח לו כי הוא וצאצאיו יהיו אדונים על ...

## תולדות תרבות האינקה | גילי חסקין - מדריך טיולים

[www.gilihaskin.com/תולדות-תרבות-האינקה/](http://www.gilihaskin.com/תולדות-תרבות-האינקה/) Translate this page

**מנקו קאפאקו**. אחריו היה סינצ'י רוקה (Sinchi Roca), דמות אגדית למחצה, שהתחיל לבסס את הממלכה, וכך גם שלושת המלכים שבאו אחריו. כנראה שבתקופה זו של גיבוש לא מדובר ...

## אינקה – ויקיפדיה

[he.wikipedia.org/wiki/אינקה](http://he.wikipedia.org/wiki/אינקה) Translate this page Hebrew Wikipedia

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الإنكا البرلماني العربي، وقت الحج. مما يؤدي مع شعبه، أسس مدينة كوسكو.

## العدد [PDF]

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**مانكو كاياك** **Manco Capac**. إمبراطورية على مساحة تغطيها الآن أجزاء من دول بيرو والأوروغواي  
والتشيلي ونيكاراغوا. وكانت إمبراطورية الإنكا. تحكم من عاصمتها (كوزكو). Cuzco. في أعالي جبال الأنديز ...

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أجزاء من دول بيرو والأوروغواي والتشيلي ونيكاراغوا. وكانت إمبراطورية الإنكا تحكم من ...

## Manco Inca Yupanqui | نتائج على الإنترنت | cyclopaedia.net

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4. Yupanqui- مايتا كاياك 5. Mayta Capac- كاياك يوباتكي Capac .

## Mayta Cápac | نتائج على الإنترنت | cyclopaedia.net

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# Manco Cápac

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# Manco Cápac

<b>Manco Cápac</b>	
	
Colonial image of Manco Cápac	
<b>Spouse(s)</b>	Mama Ocllo or Mama Cello (sister)
<b>Children</b>	Sinchi Roca
<b>Parents</b>	Inti and Mama Quilla Viracocha

This article is about the first Sapa Inca. For the later figure also known as Manco Cápac, see Manco Inca Yupanqui.

**Manco Cápac** (Quechua *Manqu Qhapaq* "founder royal") was the legendary first Sapa Inca of the Kingdom of Cusco and a figure of Inca mythology. There are several versions of his origin story, which connect him to the foundation of Cusco.

Although he is mentioned in chronicles and is a basis for historical explanation of the origin of the Incas, Wikipedia:Citation needed his existence remains uncertain.

## Inti legend

In one myth, Manco Cápac was a son of the sun god Inti and Mama Quilla, and brother of Pacha Kamaq. Manco Cápac himself was worshipped as a fire and a Sun God. According to the Inti legend, Manco Cápac and his siblings were sent up to the earth by the sun god and emerged from the cave of Pacaritambo carrying a golden staff, called *tapac-yauri*. Instructed to create a Temple of the Sun in the spot where the staff sank into the earth, they traveled to Cusco via underground caves and there built a temple in honour of their father Inti.

## Viracocha legend

In the Viracocha legend, Manco Cápac (Ayar Manco) was the son of Viracocha of Paqariq Tampu (25 km south of Cusco). He and his brothers (Ayar Auca, Ayar Cachi and Ayar Uchu) and sisters (Mama Ocllo, Mama Huaco, Mama Raua and Mama Cura) lived near Cusco at Paqariq Tampu, and they united their people with other tribes encountered in their travels. They sought to conquer the tribes of the Cusco Valley. This legend also incorporates the golden staff, thought to have been given to Manco Cápac by his father. Accounts vary, but according to some versions of the legend, the young Manco jealously betrayed his older brothers, killed them, and became the ruler of Cusco.

## Life

Manco Cápac ruled the Kingdom of Cusco for about forty years, establishing a code of laws, and is thought to have abolished human sacrifice. The code of laws forbade marrying one's sister, but these laws did not apply to Inca nobility and so he married his sister, Mama Ocllo or Mama Cello. With her, Manco had a son named Roca who became the next Sapa Inca. Manco Capac is thought to have reigned until about 1230, though someWikipedia:Manual of Style/Words to watch#Unsupported attributions put his death in 1107.

Manco ruled before the title of *Sapa Inca* was invented, so in fact his title is *Capac*, which roughly translates as warlord.

## In fiction

The Scrooge McDuck comic book *Son of the Sun*, written by Don Rosa, features Manco Cápac as the original owner of various lost treasures. The treasures serve as the comic's main plot device because Scrooge and his nephews have to search for them.

In the first sentence of the first chapter of Herman Melville's *The Confidence-Man* the appearance of a fictional protagonist is compared to Cápac's appearance out of Lake Titicaca.

In P.B. Kerr's *Eye of the Forest*, the fifth book in the *Children of the Lamp* series, Manco Cápac is said to be a powerful Djinn who took his place as a god amongst the Incas by displaying his power of matter manipulation.

In British author Anthony Horowitz's fantasy-thriller book series *The Power of Five*, Manco Cápac is the son of Inti, and one of five children destined to keep the universe safe from the forces of evil. Cápac is reincarnated in the 21st century as a Peruvian street beggar called Pedro.

## Sources

- Waldemar Espinoza, *Los Incas*
- Pedro Cortázar, *Documental del Perú: Cuzco*
- Garcilaso de la Vega, *Comentarios Reales de los Incas*.
- Anglés Vargas, Víctor (1998). *Historia del Cusco incaico*.

Preceded by <i>(none)</i>	<b>Sapa Inca</b> c. 1200 CE	Succeeded by <b>Sinchi Roca</b>
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# Sapa Inca

The **Sapa Inca** (in hispanicized spelling) or **Sapa Inka** (Quechua for "the only Inca"), also known as **Apu** ("divinity"), **Inka Qhapaq** ("mighty Inca"), or simply **Sapa** ("the only one") was the ruler of the Kingdom of Cusco and later, the Emperor of the Inca Empire (*Tawantinsuyu*). The origins of the position are mythical and tied to the legendary foundation of the city of Cusco but historically it seems to have come into being around 1100. The position was hereditary, with son succeeding father.

There were two known dynasties, led by the Hurin and Hanan moieties respectively. The latter was in power at the time of Spanish conquest. The last official Sapa Inca was Atahualpa, who was executed by Francisco Pizarro and his conquistadors in 1533, though several successors later claimed the title.








Representation of the Sapa Inca, Pachacuti, wearing the "Mascapaicha" (royal crown), in the main square of Aguas Calientes, Peru

## Pre-Conquest Sapa Incas

### First dynasty

Little is known of the rulers of the first dynasty of Sapa Incas. Evidently, they were affiliated with the Hurin moiety and their rule did not extend beyond the Kingdom of Cusco. Their origins are tied to the mythical establishment of Cusco and are shrouded in later foundation myth. The dynasty was supposedly founded by Manco Cápac, considered the son of the sun god Inti.







Sapa Inca	Picture	Birth	Death
<b>Manco Cápac</b> c. 1200 CE – c. 1230		Considered the son of the sun god Inti	c. 1230
<b>Sinchi Roca</b> c. 1230 – c. 1260		son of Manco Cápac	c. 1260
<b>Lloque Yupanqui</b> c. 1260 – c. 1290		son of Sinchi Roca	c. 1290
<b>Mayta Cápac</b> c. 1290 – c. 1320		son of Lloque Yupanqui	c. 1320



<b>Cápac Yupanqui</b> c. 1320 – c. 1350		son of Mayta Cápac	c. 1350
--	---	--------------------	---------

As a rough guide to the later reputation of the early Sapa Incas, in later years *capac* meant warlord and *sinchi* meant leader.

## Second dynasty






The second dynasty was affiliated with the Hanan moiety and was founded under Inca Roca, the son of the last Hurin Sapa Inca, Cápac Yupanqui. After Cápac Yupanqui's death, another of his sons, Inca Roca's half-brother Quispe Yupanqui, was intended to succeed him. However, the Hanan revolted and installed Inca Roca instead.

Sapa Inca	Picture	Birth	Death
<b>Inca Roca</b> c. 1350 – c. 1380		son of Cápac Yupanqui	c. 1380
<b>Yáhuar Huácac</b> c. 1380 – c. 1410		son of Inca Roca	c. 1410
<b>Viracocha</b> c. 1410–1438		son of Yáhuar Huácac	1438
<b>Pachacuti</b> 1438–1471		son of Viracocha	1471
<b>Túpac Inca Yupanqui</b> 1471–1493		son of Pachacuti	1493
<b>Huayna Capac</b> 1493–1527		son of Túpac Inca Yupanqui	1527
<b>Ninan Cuyochi</b> 1527		son of Huayna Capac	1527

<b>Huáscar</b> 1527–1532		son of Huayna Capac	1533 Killed by Atahualpa
<b>Atahualpa</b> 1532–1533		son of Huayna Capac	26 July 1533 Killed by the Spaniards

Ninan Cuyochi, who was Inca for only a few days in 1527, is sometimes left off the list of Sapa Incas because news of his death from smallpox arrived in Cusco shortly after he was declared Sapa Inca. He had been with Huayna Cápac when he died of smallpox. The death of Ninan, the presumed heir, led to the Inca Civil War between Huáscar and Atahualpa, a weakness that the Spanish exploited when they conquered the Inca Empire.

## Post-Conquest Sapa Incas

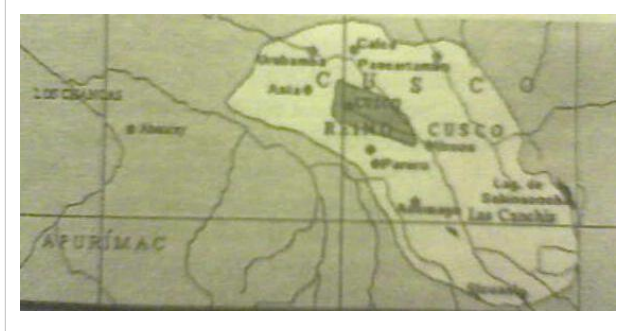
Sapa Inca	Picture	Birth	Death	Notes
<b>Túpac Huallpa</b> 1533		son of Huayna Capac	1533	Installed by Francisco Pizarro.
<b>Manco Inca Yupanqui</b> 1533–1544		son of Huayna Capac	1544	Installed by Francisco Pizarro. Led a revolt against the Spaniards in 1536; after his defeat, relocated the empire to Vilcabamba.
<b>Paullu Inca</b> 1536–1549		son of Huayna Capac	1549	Installed by the Spaniards after Manco Inca rebelled; ruled in Cuzco.
<b>Sayri Túpac</b> 1544–1560		son of Manco Inca Yupanqui	1560	Ruled in Vilcabamba.
<b>Titu Cusi</b> 1563–1571		son of Manco Inca Yupanqui	1571	Ruled in Vilcabamba.
<b>Túpac Amaru</b> 1571–1572		son of Manco Inca Yupanqui	24 September 1572 Killed by the Spaniards	Ruled in Vilcabamba. The last Sapa Inca.

This last Sapa Inca must not be confused with Túpac Amaru II, leader of an 18th-century Peruvian uprising.

## References

# Kingdom of Cusco

See also: Inca Empire and Cuzco

<b>Kingdom of Cuzco</b>	
← 1197–1438 🏰 →	
	
Map of the Kingdom of Cusco.	
<b>Capital</b>	Cusco (1197–1438)
<b>Languages</b>	Quechua, Puquina.
<b>Religion</b>	Inca religion
<b>Government</b>	Monarchy
<b>Sapa Inca</b>	
- 1200-1230	Manco Cápac
- 1230-1260	Sinchi Roca
- 1260-1290	Lloque Yupanqui
- 1290-1320	Mayta Cápac
- 1320-1350	Cápac Yupanqui
- 1350-1380	Inca Roca
- 1380-1410	Yahuar Huacac
- 1410-1438	Viracocha (Inca)
<b>Historical era</b>	Pre-Columbian
- Manco Cápac organized the Kingdom of Cusco	1197
- Pachacuti created the Tawantinsuyu	1438
<b>Area</b>	40,000 km <sup>2</sup> (15,444 sq mi)
<b>Today part of</b>	<span style="color: red;">■</span> <span style="color: red;">■</span> Peru

The **Kingdom of Cusco** (sometimes spelled *Cuzco* and in Quechua *Qosqo* or *Qusqu*) was a small kingdom in the Andes that began as a small city-state founded by the Incas around the 12th century. In time, through either warfare or peaceful assimilation, it began to grow and was succeeded by the Inca Empire.

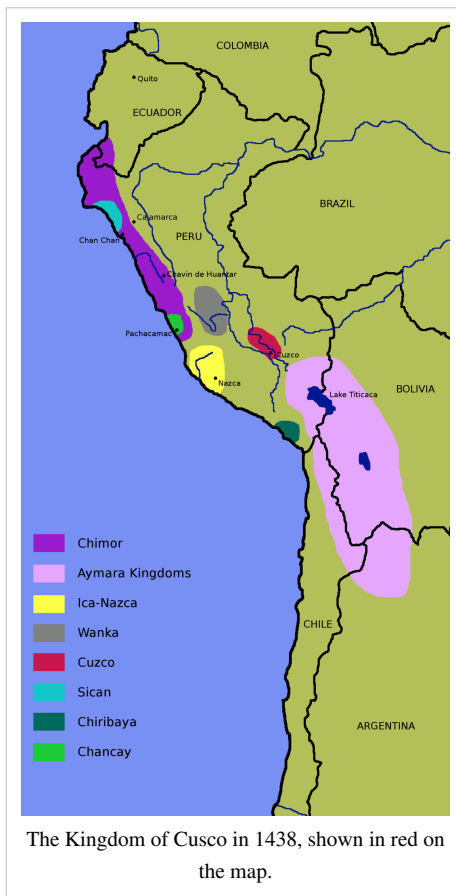
## History

See also: Inca mythology and Inca history

### A Brief Overview

The Inca people began as a tribe in the Cuzco area around the 12th century AD. Under the leadership of Manco Cápac, they formed the small city-state of Cusco (Quechua *Qosqo*), shown in red on the map below.

In 1438 AD, under the command of the Sapa Inca (paramount leader) *Pachacuti* (world-shaker), the Incas began a far-reaching expansion. The land which Pachacuti conquered was about the size of the Thirteen Colonies at the outbreak of the American Revolution of 1776, and consisted of nearly the entire territory of the Andes mountain range.



Pachacuti reorganized the kingdom of Cusco into an empire, the *Tahuantinsuyu*, a federalist system that consisted of a central government with the Inca at its head and four provincial governments with strong leaders: Chinchasuyu (NW), Antisuyu (NE), Kuntisuyu (SW), and Qullasuyu (SE). Pachacuti is thought to have built the citadel of Machu Picchu, either as a family home or as a vacation estate.

### Sapa Incas

The Sapa Inca of the first dynasty of the Kingdom of Cusco were, in order, Manco Cápac, Sinchi Roca, Lloque Yupanqui, Mayta Cápac, and Cápac Yupanqui. Evidence of state organization dates from 1200 AD. Little is known of this population, but in later years the meaning of *cápac* meant warlord and *sinchi* meant leader adding to the idea they could have been rulers.

Long before the Spanish found the Inca, the Inca civilization had begun as a small, centralized state that eventually grew to cover a large amount of territory along the western coast of South America from Columbia to Chile. The Inca civilization spread rapidly from their small beginnings in the Kingdom of Cuzco located in southern Peru.

### The Beginning of the Empire

The following outlines each of the Incan rulers and a few of their accomplishments in greater detail.

#### Manco Capac: (c. 1200 - 1230)

"The somewhat mythological first Inca of Tawantinsuyu. According to Inca legend, he was the son of the Inti the Sun God, and he founded the city of Cusco. Manco Capac was a major figure in Inca mythology, but the legend of Manco tends to vary depending on who one might ask. According to some Manco Capac was the son of Inti the sun god, and Mama Quilla, goddess of the moon and sister to Inti." "In the Inti legend Manco Capac and his siblings were sent to Earth by their father to construct a temple of the Sun. The temple was built in their father's honor in Cusco. According to others Manco Capac was the son of Tici Viracocha, creator of mankind, the sun, the moon and all that existed. According to this Viracocha legend Manco Capac and his siblings all dwelt near Cusco and they brought together their own people with tribes that they met as they traveled. Either way; Manco Capac is believed to be the founder of the Inca civilization and ruler of Cusco for roughly forty years."

**Sinchi Rocca: (c. 1240s?) and Lloque Llupanqui: (c. 1260s?)**

"The second Inca, honored by legend as being the founder of the empire." "It is believed that the expansion of the Inca empire continued under the rule of Sinchi Roca." The most notable story of Sinchi Roca is the story of the Inca diplomat Teuotihu who was sent to a nearby kingdom to pass a message from the Inca. Unfortunately, Teuotihu was beheaded and his corpse was returned to Sinchi Roca. Sinchi Roca saw this as act of war and went to battle with the offending kingdom. According to the legend, Sinchi Roca and the Inca were victorious and they reigned over their new territory with a tight grip and watchful eye.

"After his death the Inca were ruled by Sinchi Roca's son, Lloque Yupanqui. As legend tells Lloque Yupanqui was particularly ugly and was often referred to as the "Unforgettable Left-Handed One" due to his incredible lack of beauty." Still, Lloque Yupanqui was notable for his rule of the Inca through his establishment of the Cuzco public market and the building of Acllahuasi. Acllahuasi was a place where women from all around the Inca empire were gathered and given to nobles as concubines, sold as servants, or given to the cult of the sun god.

**Mayta Capac: (c. 1290s?)**

Not much is known about his reign. It is likely mythological.

**Capac Yupanqui: (c. 1320s - 1350s?), Inca Rocca: (c. 1350s - 1370s?), and Yahuar Huaca: (c. 1370s - 1400?)**

"The first Inca to promote the idea of further expansion. It is said that he expanded the borders of the empire for the first time since Sinchi Rocca. Following the rule of Capac Yupanqui a new dynasty in Inca civilization was begun by Capac's son, Inca Roca. The rule of Inca Roca is crucial in that he was the first Incan ruler who was not the primary heir to the empire. The primary heir to the Hurin dynasty, Quispe Yupanqui, was murdered after a rebellion against the empire, and so the throne was instead given to Inca Roca, son of another of Capac's wives." Inca Roca is noted for greatly improving irrigation methods during his rule of the Inca empire.

"Inca Roca was followed by his son, Yahuar Huacac, the seventh ruler of the Inca kingdom." Yahuar's rule of the Inca marked great changes in the kingdom and while the legend of the actual outcome of battle with the neighboring Chancas is uncertain, the Chancas were eventually defeated. One legend mentions that Yahuar left Cuzco after the attack on the Chancas and that the Chancas were actually defeated by his son, Viracocha. Another legend tells that Yahuar's son Viracocha was the one who retreated and it was Viracocha's son Pachacuti that defeated the Chancas. Up until this point, the Chancas had been a big problem for the Incas, launching small attacks and invasions on the Inca kingdom's borders.

"While some legends tell of Yahuar's son Viracocha also abandoning Cuzco and others tell of him being instrumental in the defeat of the Chancas, one common thread surrounds the rule of Viracocha." As legend tells, Viracocha was the first of the Inca rulers to expand the kingdom into the territories that he and his empire conquered while previous rulers had only pillaged them and left them to cope. Little else is mentioned about Viracocha other than the succession of the throne to his son, Pachacuti. It was Pachacuti that made the Inca Empire into a true empire, beyond just the Kingdom of Cuzco.

**Pachacuti: (1438 - 1471)**

"Started the empire by defeating the Chancas. He then expanded the empire up and down the western coast of South America, defeating the Ancocoyuch in 1465. He is credited with forming the basis of Incan administration and city planning. According to Incan legends, he also ordered the construction of Machu Picchu. It is thought that Machu Picchu was constructed as his home." "The confusion as to who abandoned Cuzco is at times told in favor of Pachacuti saving the Inca's from the neighboring Chancas. This side of the story says Pachacuti stayed to fight the Chancas while both his father and older brother fled the kingdom in terror. It was this bravery that supposedly won Pachacuti the position of co-ruler of the Inca kingdom alongside his father who came back after the Chancas had been defeated. After Viracocha's death, Pachacuti took over as the sole ruler of the empire."



### **Expansion of the Incan Empire**

"During Pachacuti's reign, the Inca empire expanded at an astounding rate due to Pachacuti's militarization of the empire. Until his death Pachacuti, often in coordination with his son Tupac, managed to expand the Inca empire from just outside of Cuzco south to Chile and north to Ecuador. Pachacuti is not only known for the expansion of the Inca empire but he is also recognized for complete reorganization within the empire as well, something his predecessors had neglected to do." "During Pachacuti's reign the Inca empire was organized into four provinces each of which was governed by local leaders who controlled appointed officials under him in order to more efficiently run the empire."

### **The Coming of the Spanish**

#### **Huayna Capac: (1493 - 1525)**

"The next ruler was not the son of Tupac, instead he was Huayna Capac." Being eleventh Inca ruler, Huayna managed to maintain the rate of the expansion of the Inca empire and pushed south into Chile and Argentina and north to Ecuador and Columbia. Due to this massive expansion of the empire Huayna struggled to establish a second stronghold within the empire and set about establishing rule in Quito (the capital of modern day Ecuador) as well.

#### **Huascar and Atahualpa Civil War**

"Spanish introduction of smallpox to South America lead to the death of 200,000 people in the region, Huayna Capac being the most notable victim of the new disease."

"Upon his death Huayna divided the Inca civilization between his legitimate heir, Huascar, who received the southern half of the empire and Cuzco, and his favorite son, Atahualpa, who received the northern half of the empire and Quito. After 4 years of peace, a war began over the land of the Cañar, which voluntarily wanted to secede and annex itself to the Inca Empire. During the course of the war Atahualpa was caught and made prisoner, but managed to escape and continue the war. Eventually, Huascar was made captive and Atahualpa reunited the divided Empire and made himself sole ruler of the Inca Empire. Shortly afterwards the Spaniards, who had just landed in Tumbes, requested an audience with Atahualpa in Cajamarca, where the Spaniards deceptively imprisoned him. While in prison Atahualpa gave orders to kill Huascar. While theory abounds as to why Atahualpa ordered his half-brother killed rather than freed to fight his Spanish captors, one possible theory is that Atahualpa did not consider the Spaniards a significant long-term threat to the empire but rather barbarians from beyond Ecuador interested only in such wealth that they could carry. Another theory is that Atahualpa may have also been aware that Huascar was a more attractive hostage for the Spaniards, as Huascar would be indebted to the Spaniards if they freed him, and they could ingratiate themselves to Huascar and his Incan nobles if they ordered Atahualpa killed, whereas there was no easy way for the Spaniards to align themselves with Atahualpa's nobles after they had captured their emperor and ordered a ransom. To gain his freedom Atahualpa agreed to pay a ransom. Over several months gold and silver was delivered to Cajamarca, however, the Spaniards feared that Atahualpa had sent secret orders to arrange for an army to break Atahualpa out of captivity via the messengers who were slowly delivering the ransom, and so Atahualpa was ordered executed by strangulation.

**Tupac Huallpa: (1533)**

When it became clear that Pizarro needed a puppet emperor, Tupac Huallpa, the younger brother of Atahualpa, was recruited for the job. Unfortunately, he shortly fell ill and died."

**Manco Inca Yupanqui: (1533 - 1545)**

"At first he was the second puppet emperor recruited for Pizarro, being another younger brother of Atahualpa's, but he was seen by the people as the best of the post-Cusco Incas. He turned on his captors and fled to the city of Vilcabamba. He would rule independent of the Spanish until he was killed by a group of Conquistadors in 1545."

**Paullu Inca: (1536 - 1549)**

"Yet another son of Huayna and brother to Atahualpa. He would betray Manco's interests after his half-brother's murder by allying with Spain and becoming the puppet Inca of Cusco. The much-hated ruler was even baptized Don Melchor Carlos Inca before his death."

**Sayri-Tupac Inca: (1545 - 1557)**

"Made Inca after the murder of Manco Inca. He was the first son of Manco, and was five years old at his inauguration. He would try to negotiate with the Spanish to get land grants near Cusco, but died in 1561 while living with the Viceroy before a deal could be made."

**Titu Cusi Yupanqui: (1557 - 1571)**

"A shrewd and able ruler over Vilcabamba. The second son of Manco to rule, he was the most capable diplomat in Incan history, letting Spanish traders and missionaries enter a small part of Vilcabamba, embracing Christianity, but maintaining Incan tradition and autonomy."

**The Fall of A Civilization****Tupac Amaru: (1571 - 1572)**

The last legitimate Inca to rule, and, unfortunately, the most unfit. With the death of his elder brother Titu Cusi, he ordered the execution of all Spanish people living in Vilcabamba, and led an unsuccessful and poorly planned rebellion against the colonists. This resulted in his death and the end of Incan sovereignty, for Vilcabamba was occupied and the survivors enslaved.

"The most terrifying aspect of the great Inca empire was its short existence. By 1430, the realm of the Inca consisted of little more than the river valley around Cuzco." "Less than a century later, through conquest and a clever policy of incorporating the best aspects of the societies they enslaved, the Incas controlled a huge amount of territory almost 1 million square kilometers--an area that extended from northwest Argentina to southern Colombia. The Incan capital, at Qosqo, was undeniably the wealthiest city in all of the Americas, with temples literally covered in heavy gold plating. Although Qosqo's architecture remains only in rubble and foundations, the architectural accomplishments of the Inca have survived intact at the astounding ceremonial centre of Machu Picchu."

"In 1532, at the height of its power, the Inca empire was driven by a war of succession." "In the midst of one of the greatest tragedies of history, Francisco Pizarro and his Spanish conquistadors arrived. Showing an unremarkable ability to turn the situation in his favour, Pizarro used lies and deceit to gain an audience with Atahualpa, the Inca ruler, whom he very calmly assassinated. In the face of intense resistance, Pizarro and his men took Cuzco and sacked the city. Although the Incas continued to fight for the next several years, their empire had ended and Spanish rule had begun."



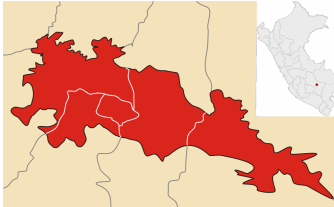

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# Cusco

This article is about the city in Peru. For other uses, see Cusco (disambiguation).

<b>Cusco</b>	
Cusco / Cuzco (Spanish) Qosqo (Quechua)	
	
<p>Top: Plaza de Armas, Middle left: Qurikancha, Middle right: Aerial view of Cusco, Bottom left: Saksaywaman, Bottom right: Cathedral of Cusco</p>	
	
<b>Flag</b>	
Nickname(s): La Ciudad Imperial (The Imperial City)	
	
Districts of Cusco	
	
Location within Peru	
Coordinates: <span><span><span><span><span>13°31′30″S</span> <span>71°58′20″W</span></span></span><sup>[1]</sup></span></span> <span><span>Coordinates: <span><span><span><span>13°31′30″S</span> <span>71°58′20″W</span></span></span><sup>[1]</sup></span></span></span>	
<b>Country</b>	<span><span><span></span></span><span> </span></span> Peru
<b>Region</b>	Cusco
<b>Province</b>	Cusco
<b>Founded</b>	1100
<b>Government</b>	
• <b>Type</b>	City

• <b>Mayor</b>	Luis Florez
<b>Area</b>	
• <b>Total</b>	385.1 km <sup>2</sup> (148.7 sq mi)
<b>Elevation</b>	3,399 m (11,152 ft)
<b>Population 2013</b>	
• <b>Total</b>	435,114
• <b>Density</b>	1,100/km <sup>2</sup> (2,900/sq mi)
<b>Demonym</b>	cusqueño
<b>Time zone</b>	PET (UTC-5)
• <b>Summer (DST)</b>	PET (UTC-5)
<b>Area code(s)</b>	84
<b>Website</b>	www.municusco.gob.pe <sup>[2]</sup>
<b>UNESCO World Heritage Site</b>	
<i>Official name: City of Cuzco</i>	
<b>Type:</b>	Cultural
<b>Criteria:</b>	iii, iv
<b>Designated:</b>	1983 (7th session)
<b>Reference No.</b>	273 <sup>[3]</sup>
<b>State Party:</b>	<span><span><span></span></span><span> </span></span> Peru
<b>Region:</b>	Latin America and the Caribbean

**Cusco** /ˈkuːzkoʊ/, often spelled **Cuzco** (Spanish: *Cuzco*, [ˈkuskɔ]; Quechua: *Qusqu* or *Qosqo*, IPA: [ˈqɔsqɔ]), is a city in southeastern Peru, near the Urubamba Valley of the Andes mountain range. It is the capital of the Cusco Region as well as the Cuzco Province. In 2013, the city had a population of 435,114. Located on the eastern end of the Knot of Cuzco, its elevation is around 3,400 m (11,200 ft).

Cusco was the site of the historic capital of the Inca Empire and was declared a World Heritage Site in 1983 by UNESCO. It is a major tourist destination and receives almost 2 million visitors a year. It is designated as the Historical Capital of Peru by the Constitution of Peru.

## Spelling and etymology

The indigenous name of this city is *Qusqu*. Although it was used in Quechua, its origin has been found in the Aymara language. The word itself originated in the phrase *qusqu wanka* ('Rock of the owl'), attending to the foundational myth of the Ayar Siblings. According to this legend, Ayar Awqa (*Ayar Auca*) got wings and flew to the site of the future city and transformed into a rock to mark the possession of the land by his ayllu ('linage').

"Go fly over there (they say his wings were born), and by sitting down there take possession in the very seat where that milestone appears, because we'll then settle and live there". Ayar Auca, after hearing the words of his brother, rose on his wings and went to that place Manco Cápac commanded him, he sat there and turned himself into stone and became a possession mark, which in the ancient language of this valley is called cozco, therefore this place remained with the name of Cozco until today.

—Juan Diez de Betanzos, *Suma y narración de los incas*.

The Spanish conquistadors adopted the local name, transliterating it into Spanish as *Cuzco* or less often *Cozco*. *Cuzco* was the standard spelling on official documents and chronicles in colonial times, though *Cusco* was also used. *Cuzco*, pronounced as in 16th-century Spanish, seems to have been a close approximation to the Cusco Quechua pronunciation of the name at the time;<sup>[4]</sup> both Spanish and Quechuan pronunciation have evolved since then, with the result that the Spanish pronunciation of 'z' is no longer close to the Quechuan pronunciation of the consonant represented by 'z' in "Cuzco". In 1976, the city mayor signed an ordinance banning the traditional spelling and ordering the use of a new one, *Cusco*, in the municipality publications. Nineteen years later, in 23 June 1990, the local authorities officialized a brand new spelling instead: *Qosqo*.

In English, both s<sup>[5][6]</sup> and z are accepted, as there is no international, official spelling.

## History

### Killke culture

The *Killke* occupied the region from 900 to 1200, prior to the arrival of the *Incas* in the 13th century. Carbon-14 dating of Saksaywaman, the walled complex outside Cusco, has demonstrated that the *Killke* culture constructed the fortress about 1100. The Inca later expanded and occupied the complex in the 13th century and after. On 13 March 2008, archaeologists discovered the ruins of an ancient temple, roadway and aqueduct system at Saksaywaman.<sup>[7]</sup> This find plus the results of excavations in 2007, when another temple was found at the edge of the fortress, indicates religious as well as military use of the facility.

### Inca history

See also: Kingdom of Cusco and Inca Empire

Cusco was the capital of the Inca Empire (13th century-1532). Many believe that the city was planned as an effigy in the shape of a puma, a sacred animal. Under the Inca, the city had two sectors: the *urin* and *hanan*. Each was further divided to encompass two of the four provinces, Chinchasuyu (NW), Antisuyu (NE), Kuntisuyu (SW) and Qullasuyu (SE). A road led from each of these quarters to the corresponding quarter of the empire. Each local leader was required to build a house in the city and live part of the year in Cusco, but only in the quarter that corresponded to the quarter of the empire in which he had territory. After the rule of Pachacuti, when an Inca died, his title went to one son and his property was given to a corporation controlled by his other relatives (the process was called split inheritance). Each title holder had to build a new house and add new lands to the empire, in order to own the land his family needed to maintain after his death.

According to Inca legend, the city was built by Sapa Inca *Pachacuti*, the man who transformed the Kingdom of Cuzco from a sleepy city-state into the vast empire of *Tawantinsuyu*. Archaeological evidence, however, points to a slower, more organic growth of the city beginning before *Pachacuti*. The city was constructed according to a definite plan, and two rivers were channeled around the city. Archaeologists such as Larry Coben have suggested the city plan was replicated at other sites throughout the empire.

The city fell to the sphere of *Huáscar* in the division of the empire after the death of *Wayna Qhapaq* in 1527. It was captured by the generals of *Atahualpa* in April 1532 in the Battle of Quipaipan. Nineteen months later, Spanish explorers invaded the city (see battle of Cuzco).

It is unknown how Cusco was built, or how its stones were quarried.

## Cusco after the Spanish invasion

The first Spaniards arrived in the city on 15 November 1533. Francisco Pizarro officially arrived in Cusco on 23 March 1534, renaming it the "Very noble and great city of Cuzco". The many buildings constructed after the Spanish invasion have a mixture of Spanish influence with Inca indigenous architecture, including the Santa Clara and San Blas neighborhoods. The Spanish destroyed many Inca buildings, temples and palaces. They used the remaining walls as bases for the construction of a new city.

The city was retaken from the Spanish during the Siege of Cuzco of 1536 by Manco Inca Yupanqui, a leader of the Sapa Inca. Although the siege lasted ten months, it was ultimately unsuccessful. Manco's forces were able to reclaim the city for only a few days. Throughout the conflict and years of the Spanish colonization of the Americas many of Inca citizens and warriors succumbed to smallpox and died.

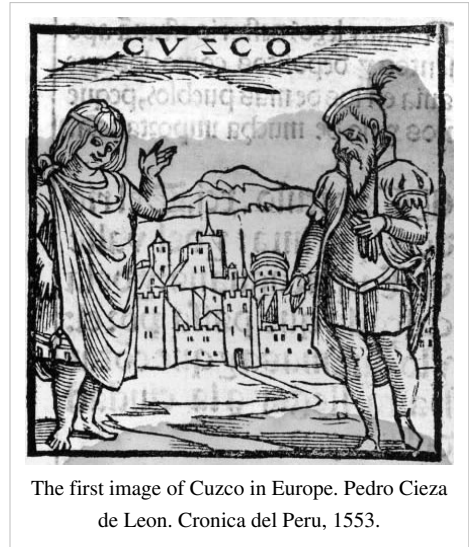
Cusco stands on layers of cultures, with the Tawantinsuyu (old Inca Empire) built on Killke structures, and the Spanish having replaced indigenous temples with Catholic churches, and palaces with mansions for the invaders.

Cusco was the center for the Spanish colonization and spread of Christianity in the Andean world. It became very prosperous thanks to agriculture, cattle raising, and mining, as well as its trade with Spain. The Spanish colonists constructed many churches and convents, as well as a cathedral, university and Archbishopric. Just as the Inca built on top of Killke structures, Spanish buildings were based on the massive stone walls built by the Inca.

A major earthquake on 21 May 1950 caused severe localised damage in Cusco. The Dominican Priory and Church of Santo Domingo, which were built on top of the impressive *Qurikancha* (Temple of the Sun), were among the colonial era buildings affected. The city's Inca architecture, however, withstood the earthquake. Many of the old Inca walls were at first thought to have been lost after the earthquake, but the granite retaining walls of the *Qurikancha* were exposed, as well as those of other ancient structures throughout the city. Restoration work at the Santo Domingo complex was conducted in such a way as to expose the Inca masonry formerly obscured by the super-structure without compromising the integrity of the colonial heritage. Cusco had also been the center of a major earthquake in 1650, and many of the buildings damaged in 1950 had been impacted by an earthquake only nine years previously.



Cristo Blanco in the surrounding mountains of Cusco



The first image of Cuzco in Europe. Pedro Cieza de Leon. Cronica del Peru, 1553.



Night View of Plaza Regocijo, Cusco



Night view of the Qurikancha and Convent of St. Dominic

## Republican era

After Peru declared its independence in 1821, Cusco maintained its importance within the administrative structure of the country. Upon independence, the government created the Department of Cuzco, maintaining authority over territory extending to the Brazilian border. Cusco was made capital of the department; subsequently it became the most important city in the south-eastern Andean region.

At the beginning of the 20th century, the city's urban sprawl spread to the neighboring districts of Santiago and Wanchaq.

In 1911, explorer Hiram Bingham used the city as a base for the expedition in which he rediscovered the ruins of Machu Picchu.

## Honors

- In 1933, the Congress of Americanists met in La Plata, Argentina and declared the city as the Archeological Capital of the Americas.
- In 1978, the 7th Convention of Mayors of Great World Cities met in Milan, Italy and declared Cusco a Cultural Heritage of the World.
- In 1983, UNESCO, in Paris, France declared the city a World Heritage Site. The Peruvian government declared it the Tourism Capital of Peru and Cultural Heritage of the Nation.
- In 2007, the New7Wonders Foundation designated Machu Picchu one of the New Seven Wonders of the World, following a worldwide poll.<sup>[8]</sup>

## Present

A 1950 earthquake shook the city, causing the destruction of more than one third of the city's structures. Later, the city began to establish itself as a focal point for tourism and began to receive a greater number of tourists.

Since the 1990s, tourism has increased. Currently, Cusco is the most important tourist destination in Peru. Under the administration of mayor Daniel Estrada Pérez, a staunch supporter of the *Academia Mayor de la Lengua Quechua*, between 1983 and 1995 the Quechua name *Qosqo* was officially adopted for the city.



## Geography

The city of Cusco extends throughout the Watanay river valley. Located on the eastern end of the Knot of Cuzco, its elevation is around 3,300 m (10,800 ft). North is the Willkapampa mountain range with 4,000 m – 6,000 m high mountains. The highest peak is Sallqantay (6,271 m) about 60 km (37.28 mi) northwest of Cusco.<sup>[9]</sup>

## Climate

Cusco has a subtropical highland climate (Köppen *Cwb*). Its climate is generally dry and temperate, with two defined seasons. The dry season lasts from April to October, with abundant sunshine, and occasional nighttime freezes: July is the coolest month with an average of 9.6 °C (49.3 °F). The wet season lasts from November to March, with night frost less common: November averages 13.4 °C (56.1 °F). Although frost and hail are common, snow is virtually unheard of. The only snowfall ever recorded was in June 1911.

Cusco was found in 2006 to be the spot on Earth with the highest ultraviolet light level.<sup>[10]</sup>

Climate data for Cusco													
Month	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Year
<b>Record high</b> °C (°F)	27.8 (82)	27.2 (81)	26.1 (79)	26.1 (79)	28.9 (84)	25.0 (77)	25.0 (77)	25.0 (77)	27.2 (81)	28.9 (84)	27.8 (82)	30.0 (86)	30.0 (86)
<b>Average high</b> °C (°F)	18.8 (65.8)	18.8 (65.8)	19.1 (66.4)	19.7 (67.5)	19.7 (67.5)	19.4 (66.9)	19.2 (66.6)	19.9 (67.8)	20.1 (68.2)	20.9 (69.6)	20.6 (69.1)	20.8 (69.4)	19.75 (67.55)
<b>Average low</b> °C (°F)	6.6 (43.9)	6.6 (43.9)	6.3 (43.3)	5.1 (41.2)	2.7 (36.9)	0.5 (32.9)	0.2 (32.4)	1.7 (35.1)	4.0 (39.2)	5.5 (41.9)	6.0 (42.8)	6.5 (43.7)	4.31 (39.77)
<b>Record low</b> °C (°F)	1.1 (34)	2.2 (36)	1.7 (35.1)	−3.9 (25)	−4.4 (24.1)	−5.0 (23)	−8.9 (16)	−5.0 (23)	−1.1 (30)	−1.1 (30)	−1.1 (30)	0.0 (32)	−8.9 (16)
<b>Precipitation</b> mm (inches)	145.3 (5.72)	133.7 (5.264)	107.0 (4.213)	43.2 (1.701)	8.7 (0.343)	1.5 (0.059)	4.0 (0.157)	8.6 (0.339)	21.8 (0.858)	39.4 (1.551)	71.9 (2.831)	122.7 (4.831)	707.8 (27.867)
<b>Avg.</b> <b>precipitation</b> <b>days (≥ 0.1</b> <b>mm)</b>	18	13	11	8	3	2	2	2	7	8	12	16	102
<b>% humidity</b>	64	66	65	61	55	48	47	46	51	51	52	59	55.4
<b>Mean monthly</b> <b>sunshine</b> <b>hours</b>	143	121	170	210	239	228	257	236	195	198	195	158	2,350
<i>Source #1: World Meteorological Organisation (UN), BBC Weather</i>													
<i>Source #2: Danish Meteorological Institute (sun and relative humidity), Sistema de Clasificación Bioclimática Mundial (extremes)</i>													

## Main sights



File:Sacsayhuamán Décembre 2006 - Vue Panoramique - Pleine résolution.jpg

### Ruins of Saksaywaman

Although the original Inca city was said to have been founded in the 11th century, more recently scholars have established that Inca did not occupy the area until after 1200 AD. Before them the indigenous people of the Killke culture built the walled complex of Saksaywaman about 1100. In November 2008, archeological researchers found that the Killke also built a major temple near Saksaywaman, as well as an aqueduct (Pukyus) and roadway connecting prehistoric structures. Saksaywaman was expanded by the Inca.

The Spanish explorer Pizarro sacked much of the Inca city in 1535. Remains of the palace of the Incas, Qurikancha (the Temple of the Sun), and the Temple of the Virgins of the Sun still stand. In addition, Inca buildings and foundations in some cases have proved to be stronger than the foundations built in present-day Peru. Among the most noteworthy Spanish colonial buildings of the city is the Cathedral of Santo Domingo, Cusco.

The major nearby Inca sites are Pachacuti's presumed winter home, Machu Picchu, which can be reached on foot by the Inca Trail to Machu Picchu or by train; and the "fortress" at Ullantaytambo.

Less-visited ruins include: Inka Wasi, the highest of all Inca sites at 3,980 m (13,060 ft); Willkapampa the capital of the Inca after the capture of Cusco; the sculpture garden at Ñusta Hisp'ana (aka Chuqip'allta, Yuraq Rumi); Tipón with working water channels in wide terraces; as well as Willkaraqay, Patallaqta, Chuqik'iraw, Moray, Vitcos, and many others.

The surrounding area, located in the Watanay Valley, is strong in gold mining and agriculture, including corn, barley, quinoa, tea, and coffee.

Cusco's main stadium Estadio Garcilaso de la Vega was the site of South America's continental soccer championship, the Copa América 2004 held in Peru. The stadium is home to one of the country's most successful soccer clubs, *Cienciano*.

The city is served by Alejandro Velasco Astete International Airport.



Qurikancha, Convent of Santo Domingo, and Intipanpa



Arc of Barrio de Santa Ana, Cusco

## Architectural heritage

Because of its antiquity and importance, the city center retains many buildings, plazas, streets and churches of pre-Columbian times and colonial buildings, which led to his being declared a World Heritage Site by UNESCO in 1983. Among the main sights of the city are:

### *Barrio de San Blas*

This neighborhood housing artisans, workshops and craft shops, is one of the most picturesque sites in the city. Its streets are steep and narrow with old houses built by the Spanish over important Inca foundations. It has an attractive square and the oldest parish church in Cusco, built in 1563, which has a carved wooden pulpit considered the epitome of Colonial era woodwork in Cusco.

The Quechua name of this neighborhood is *Tuq'ukachi* which means the opening of the salt

### *Hatun Rumiyuq*

This street is the most visited by tourists. On the street *Hatun Rumiyuq* ("the one with the big stone") was the palace of Inca Roca, which was converted to the Archbishop's residence.

Along this street that runs from the *Plaza de Armas* to the *Barrio de San Blas*, one can see the Stone of Twelve Angles, which is viewed as marvel of ancient stonework and has become emblematic of the city's history.

### Convent and Church of la Merced

Its foundation dates from 1536. The first complex was destroyed by the earthquake of 1650 and the rebuilding of the church and convent was completed in 1675.

Its cloisters of Baroque Renaissance style, choir stalls, colonial paintings and wood carvings are highlights of a visit to this church, now a popular museum and tourist attraction.

Also on view is an elaborate monstrance made of gold and gemstones that weighs 22 kg (49 lb) and is 130 cm (51.18 in) in height.

### Cathedral

Main article: Cathedral of Santo Domingo, Cusco

The first cathedral built in Cusco is the *Iglesia del Triunfo*, built in 1539 on the foundations of the Palace of Viracocha Inca. Today, this church is an auxiliary chapel of the Cathedral.

The main basilica cathedral of the city was built between 1560 and 1664. Stone was used as the main material, which was extracted from nearby quarries, although some blocks of red granite were taken from the fortress of Saksaywaman.

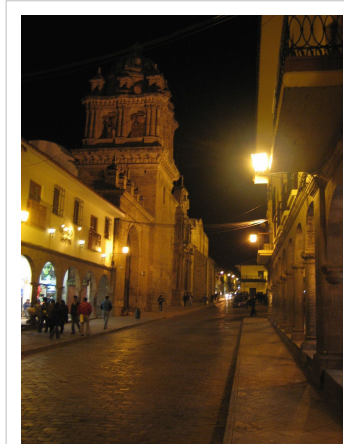
This great cathedral presents late-Gothic, Baroque, and plateresque interiors and has one of the most outstanding examples of colonial goldwork. Its carved wooden altars are also important.

The city developed a distinctive style of painting known as the "Cuzco School", and the cathedral houses a major collection of local artists of the time. The cathedral is known for a Cuzco School painting of the Last Supper depicting Jesus and the twelve apostles feasting on guinea pig, a traditional Andean delicacy.

The cathedral is the seat of the Archdiocese of Cuzco.



View of the city from Saksaywaman. Roofs of Colonial architecture.



Calle Mantas to the right is the belltower of the Church and Convent of La Merced



## Plaza de Armas



File:82 - Cuzco - Juin 2009.jpg

Plaza de Armas of the city of Cuzco, Peru, at night



File:Plaza de Armas de Cuzco.jpg

Plaza de Armas of Cusco

Known as the "Square of the warrior" in the Inca era, this plaza has been the scene of several important events in the history of this city, such as the proclamation by Francisco Pizarro in the conquest of Cuzco.

Similarly, the Plaza de Armas was the scene of the death of Túpac Amaru II, considered the indigenous leader of the resistance.

The Spanish built stone arcades around the plaza which endure to this day. The main cathedral and the Church of La Compañía both open directly onto the plaza.

### *Iglesia de la Compañía de Jesus*



Church of la Compañía de Jesus

This church (Church of the Society of Jesus), whose construction was initiated by the Jesuits in 1576 on the foundations of the *Amarucancha* or the palace of the Inca ruler Wayna Qhapaq, is considered one of the best examples of colonial baroque style in the Americas.

Its façade is carved in stone and its main altar is made of carved wood covered with gold leaf. It was built over an underground chapel and has a valuable collection of colonial paintings of the Cusco School.

### **Qurikancha and Convent of Santo Domingo**

Main article: Qurikancha

The Qurikancha ("golden place") was the most important sanctuary dedicated to the Sun God (Inti) at the time of the Inca Empire. According to ancient chronicles written by Garcilaso de la Vega (chronicler), Qurikancha was said to

have featured a large solid golden disc that was studded with precious stones and represented the Inca Sun God - Inti. Spanish chroniclers describe the Sacred Garden in front of the temple as a garden of golden plants with leaves of beaten gold, stems of silver, solid gold corn-cobs and 20 life-size llamas and their herders all in solid gold.

The temple was destroyed by its Spanish invaders who, as they plundered, were determined to rid the city of its wealth, idolaters and shrines. Nowadays, only a curved outer wall and partial ruins of the inner temple remain at the site.

With this structure as a foundation, colonists built the Convent of Santo Domingo (St. Dominic) in the Renaissance style. The building, with one baroque tower, exceeds the height of many other buildings in this city.

Inside is a large collection of paintings from the Cuzco School.

## Population

<b>Historical population</b>		
<b>Year</b>	<b>Pop.</b>	<b>±%</b>
<b>1614</b>	5,000	—
<b>1761</b>	6,600	+32.0%
<b>1812</b>	6,900	+4.5%
<b>1820</b>	9,000	+30.4%
<b>1827</b>	15,000	+66.7%
<b>1850</b>	16,000	+6.7%
<b>1861</b>	15,000	-6.2%
<b>1877</b>	17,000	+13.3%
<b>1890</b>	18,900	+11.2%
<b>1896</b>	20,000	+5.8%
<b>1900</b>	25,000	+25.0%
<b>1908</b>	33,900	+35.6%
<b>1920</b>	30,500	-10.0%
<b>1925</b>	32,000	+4.9%
<b>1927</b>	33,000	+3.1%
<b>1931</b>	35,900	+8.8%
<b>1940</b>	40,600	+13.1%
<b>1945</b>	45,600	+12.3%
<b>1951</b>	50,000	+9.6%
<b>1953</b>	54,000	+8.0%
<b>1961</b>	80,100	+48.3%
<b>1969</b>	115,300	+43.9%
<b>1981</b>	180,227	+56.3%
<b>1993</b>	250,270	+38.9%
<b>1997</b>	275,318	+10.0%
<b>2000</b>	295,530	+7.3%

<b>2005</b>	375,066	+26.9%
<b>2006</b>	382,577	+2.0%
<b>2007</b>	390,059	+2.0%
<b>2008</b>	397,526	+1.9%
<b>2009</b>	405,000	+1.9%
<b>2010</b>	412,495	+1.9%
<b>2011</b>	420,030	+1.8%
<b>2012</b>	427,580	+1.8%
<b>2013</b>	435,114	+1.8%

Until the late 18th century Cusco was the most populous city in the continent, even more than Lima. But because of the great revolution of Túpac Amaru II in 1780, the white population migrated to Arequipa, considered safer from a possible new uprising. So, until the 20th century, the population was largely mestizo and indigenous, but now the white population has grown significantly in the city as high as 30%, as it is experiencing a demographic explosion process led by the tourism boom.

The city has a population of about 390,000 people in 2007 and 435,114 people on June the 30th 2013 according to INEI.



Financial Center of the City, Av. de la Cultura,  
Cusco

### Population by district

City district	Extension km <sup>2</sup>	Population 2007 census(hab)	Housing (2007)	Density (hab/km <sup>2</sup> )	Elevation msl
<b>Cuzco</b>	116.22 km <sup>2</sup>	108,798*	28,476	936.1	3,399 msl
<b>San Jerónimo</b>	103.34 km <sup>2</sup>	28,856*	8,942	279.2	3,244 msl
<b>San Sebastián</b>	89.44 km <sup>2</sup>	85,472*	18,109	955.6	3,244 msl
<b>Santiago</b>	69.72 km <sup>2</sup>	66,277*	21,168	950.6	3,400 msl
<b>Wanchaq</b>	6.38 km <sup>2</sup>	54,524*	14,690	8,546.1	3,366 msl
<b>Total</b>	<b>385.1 km<sup>2</sup></b>	<b>358,052*</b>	<b>91,385</b>	<b>929.76</b>	—
<b>*Census data conducted by INEI<sup>[11]</sup></b>					

## Food

As capital to the Inca Empire, Cusco was an important agricultural region. It was a natural reserve for thousands of native Peruvian species, including around 3,000 varieties of potato cultivated by the people. Recently many fusion and neo-Andean restaurants have developed in Cusco, in which the cuisine is prepared with modern techniques and incorporates a blend of traditional Andean and international ingredients.<sup>[12]</sup>

## Industry

- Cusqueña brewery

## International relations

See also: List of twin towns and sister cities in Peru

### Twin towns and sister cities

Cusco is twinned with:

<ul style="list-style-type: none"> <li>•  Bethlehem, Palestinian Authority</li> <li>•  La Paz, Bolivia</li> <li>•  Baguio, Philippines</li> <li>•  Samarkand, Uzbekistan</li> <li>•  Mexico City, Mexico</li> <li>•  Kyoto, Japan</li> <li>•  Jersey City, New Jersey, United States</li> </ul>	<ul style="list-style-type: none"> <li>•  Lima, Peru</li> <li>•  Chartres, France</li> <li>•  Kaesong, North Korea</li> <li>•  Athens, Greece</li> <li>•  Moscow, Russia</li> <li>•  La Habana, Cuba</li> </ul>	<ul style="list-style-type: none"> <li>•  Copán, Honduras</li> <li>•  Xi'an, China</li> <li>•  Potosí, Bolivia</li> <li>•  Cuenca, Ecuador</li> <li>•  Rio de Janeiro, Brazil</li> <li>•  Madison, Wisconsin, United States</li> </ul>
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## Partnerships

-  Kraków in Poland

## Gallery



Cathedral of Santo Domingo,  
Cusco



Church of *La Compañía de Jesus* on the *Plaza de Armas*



12-sided stone



Chapel of the Holy Family /  
*Capilla de la Sagrada Familia*



Old streets in  
the city center



Panorama



*Cristo Blanco*  
(White Christ)



Statue to  
Pachacuti,  
Sapa Inca



Street in old city

## In modern culture

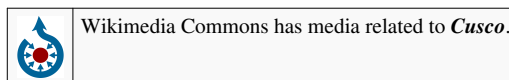
- In the film *The Emperor's New Groove* and its spin-off animated television series *The Emperor's New School*, the main protagonist is "Kuzco", the young, often immature fictional emperor of the Incas.
- "Cuzco" was the name of a song on E.S. Posthumus' 2001 album *Unearthed*. Each song on the album was named after an ancient city.
- The Anthony Horowitz novel *Evil Star* takes places partly in Cusco.


## References

### Notes

- [1] [http://tools.wmflabs.org/geohack/geohack.php?pagename=Cusco&params=13\\_31\\_30\\_S\\_71\\_58\\_20\\_W\\_type:city\(435114\)\\_region:PE](http://tools.wmflabs.org/geohack/geohack.php?pagename=Cusco&params=13_31_30_S_71_58_20_W_type:city(435114)_region:PE)
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- [7] Kelly Hearn, "Ancient Temple Discovered Among Inca Ruins" (<http://news.nationalgeographic.com/news/2008/03/080331-inca-temple.html>), *National Geographic News*, 31 March 2008, accessed 12 January 2010
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## External links







 Cusco travel guide from Wikivoyage

- [www.municusco.gob.pe](http://www.municusco.gob.pe) (<http://www.municusco.gob.pe/>)



# Quechuan languages

<b>Quechuan</b>	
Kechua	
<i>Qhichwa simi</i> <i>Runa simi</i>	
<b>Native to</b>	Peru, Bolivia, Colombia, Ecuador, Chile, and Argentina
<b>Region</b>	Central Andes
<b>Ethnicity</b>	Quechuas
<b>Native speakers</b>	8.9 million (2007) <sup>[1]</sup>
<b>Language family</b>	Quechumaran? <ul style="list-style-type: none"> <li><b>Quechuan</b></li> </ul>
<b>Dialects</b>	<i>Quechua I</i> Ancash Huánuco Yaru Wanka Yauyos–Chincha <i>Quechua II</i> Northern Peruvian Northern Kichwa (Ecuador) Lowland Peruvian Southern
<b>Writing system</b>	Latin
<b>Official status</b>	
<b>Official language in</b>	 Peru  Bolivia  Ecuador
<b>Language codes</b>	
<b>ISO 639-1</b>	qu
<b>ISO 639-2</b>	que, qwe
<b>ISO 639-3</b>	que
<b>Glottolog</b>	quec1387 <sup>[2][3]</sup>
	

**Quechuan** /ˈkɛtʃwən/, also known as *runa simi* ("people's language"), is a Native South American language family spoken primarily in the Andes, derived from a common ancestral language. It is the most widely spoken language family of the indigenous peoples of the Americas, with a total of probably some 8 million to 10 million speakers.<sup>[4]</sup>

## History: origins and divergence

Quechua had already expanded across wide ranges of the central Andes long even before the Incas, who were just one among many groups who already spoke forms of Quechua across much of Peru. Quechua arrived at Cuzco and was influenced by languages like Aymara. This fact explains that the Cuzco variety was not the more widespread. In similar way, a diverse group of dialects appeared while the Inca Empire ruled and imposed Quechua.

After the Spanish conquest in the 16th century, Quechua continued to see considerable usage, as the "general language" and main means of communication between the Spaniards and the indigenous population, including for the Roman Catholic Church as a language of evangelisation. The range of Quechua thus continued to expand in some areas. However, the administrative and religious use of Quechua was terminated when it was banned from public use in Peru in the late 18th century in response to the Túpac Amaru II rebellion – even "loyal" pro-Catholic texts such as Garcilaso de la Vega's *Comentarios Reales* were banned.<sup>[5]</sup> Despite a brief revival immediately after independence, the prestige of Quechua decreased sharply and it gradually became restricted to rural areas.

The oldest written records of the language are those of Fray Domingo de Santo Tomás, who arrived in Peru in 1538 and learned the language from 1540, publishing his *Grammatica o arte de la lengua general de los indios de los reynos del Perú* in 1560.

## Current status

Today, Quechua has the status of an official language in Bolivia, Ecuador and Peru, along with Spanish.

Currently, the major obstacle to the diffusion of the usage and teaching of Quechua is the lack of written material in the Quechua language, namely books, newspapers, software, magazines, etc. Thus, Quechua, along with Aymara and the minor indigenous languages, remains essentially an oral language.

In recent years, Quechua has been introduced in Intercultural bilingual education (IBE) in Bolivia, Ecuador and Peru, which is, however reaching only a part of the Quechua-speaking population. There is an ongoing process of Quechua-speaking populations shifting to Spanish for the purposes of social advancement.<sup>[6]</sup>

Quechua and Spanish are now heavily intermixed, with many hundreds of Spanish loanwords in Quechua. Conversely, Quechua phrases and words are commonly used by Spanish speakers. In southern rural Bolivia, for instance, many Quechua words such as *wawa* (infant), *misi* (cat), *waska* (strap, or thrashing) are as commonly used as their Spanish counterparts, even in entirely Spanish-speaking areas. Quechua has also had a profound impact on other native languages of the Americas, for example Mapudungun. Wikipedia:Citation needed

## Number of speakers

The number of speakers given varies widely according to the sources. The total in *Ethnologue* 16 is 10 million, mostly based on figures published 1987–2002, but with a few dating from the 1960s. The figure for Imbabura Quechua in *Ethnologue*, for example, is 300,000, an estimate from 1977. The missionary organization FEDEPI, on the other hand, estimated one million Imbabura speakers (published 2006). Census figures are also problematic, due to under-reporting. The 2001 Ecuador census reports only 500,000 Quechua speakers, where most sources estimate over 2 million. The censuses of Peru (2007) and Bolivia (2001) are thought to be more reliable.

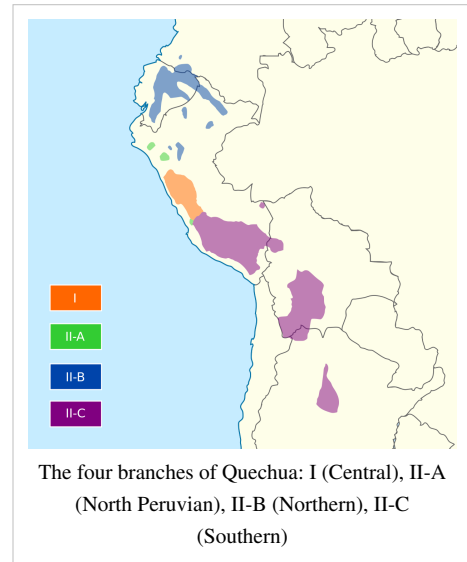
- Argentina: 900,000 (1971)
- Bolivia: 2,100,000 (2001 census); 2,800,000 South Bolivian (1987)
- Chile: few if any
- Colombia: 25,000 (2000–2007)

- Ecuador: 2,300,000 (Adelaar 1991)
- Peru: 3,260,000 (2007 census); 3,500,000 to 4,400,000 (Adelaar 2000)

Additionally, there are an unknown number of speakers in emigrant communities, including Queens, NY and Paterson, N.J.

## Classification

There is a sharp dichotomy in Quechua between the varieties of the central Peruvian highlands and the peripheral varieties of Ecuador on the one hand and southern Peru and Bolivia on the other. These are labeled Quechua I (or Quechua B, central) and Quechua II (or Quechua A, peripheral). Within these two groups, there are few sharp boundaries, making them dialect continua. However, there is a secondary division in Quechua II between the grammatically simplified northern varieties of Ecuador, Quechua II-B, known there as *Kichwa*, and the generally more conservative varieties of the southern highlands, Quechua II-C, which include the old Inca capital of Cuzco. The closeness is at least in part due to the influence of Cuzco Quechua on the Ecuadorean varieties during the Inca Empire, as northern nobles were required to educate their children in Cuzco, maintaining Cuzco as the prestige dialect in the north.



Speakers from different points within any one of these three regions can generally understand each other reasonably well. There are nonetheless significant local-level differences across each. (Wanka Quechua, in particular, has several very distinctive characteristics that make this variety distinctly difficult to understand, even for other Central Quechua speakers.) Speakers from *different* major regions, meanwhile, particularly Central vs Southern Quechua, are not able to communicate effectively.

The lack of mutual intelligibility is the basic criterion that defines Quechua not as a single language, but as a language family. The complex and progressive nature of how speech varies across the dialect continua makes it nearly impossible to differentiate discrete varieties; *Ethnologue* lists 44 that they judge require separate literature.<sup>[7]</sup> As a reference point, the overall degree of diversity across the family is a little less than that of the Romance or Germanic families, and more of the order of Slavic/Wikipedia:Citation needed or Arabic. The greatest diversity is within Central Quechua, AKA Quechua I, which is believed to lie close to the homeland of the ancestral Proto-Quechua language.

## Family tree

Alfredo Torero devised the traditional classification, the three divisions above plus a fourth, northern Peruvian, branch. The latter cause complications in the classification, however, as they (Cajamarca-Lambayeque, Pacaraos, and Yauyos) have features of both Quechua I and Quechua II, and so are difficult to assign to either. Torero's classification is,

- Quechua I or *Quechua B* or *Central Quechua* or *Waywash*, spoken in Peru's central highlands and coast.
  - The most widely spoken varieties are Huaylas, Huaylla Wanca, and Conchucos.
- Quechua II or *Quechua A* or *Peripheral Quechua* or *Wanp'una*, divided into
  - Yungay (Yunkay) Quechua or *Quechua II A*, spoken in the northern mountains of Peru; the most widely spoken dialect is Cajamarca.
  - Northern Quechua or *Quechua II B*, spoken in Ecuador (*Kichwa*), northern Peru, and Colombia (*Inga Kichwa*)

- The most widely spoken varieties are Chimborazo Highland Quichua and Imbabura Highland Quichua.
- Southern Quechua or *Quechua II C*, spoken in Bolivia, southern Peru, Chile, and Argentina.
- The most widely spoken varieties are South Bolivian, Cuzco, Ayacucho, and Puno (Collao).

Willem Adelaar adheres to the Quechua I / Quechua II (central/peripheral) bifurcation, but partially following later modifications by Torero, reassigns part of Quechua II-A to Quechua I:<sup>[8]</sup>

	<b>Ancash</b> (Huaylas–Conchucos)	
	<b>Huánuco</b> (Alto Pativilca–Alto Marañón–Alto Huallaga)	
Quechua I (Central)	<b>Yaru</b> (incl. Pacaraos)	
	<b>Wanka</b> (Jauja–Huanca)	
	<b>Yauyos–Chincha</b> (Huangáscar–Topará)	
		Ferreñafe (Cañaris)
	<b>Northern Peruvian</b> (Quechua II-A, reduced)	Cajamarca
		Lincha
Proto-Quechua		
		<b>Ecuadorian Quechua</b> (Highlands and Oriente)
	Northern Quechua (Quechua II-B)	Chachapoyas (Amazonas)
Quechua II (Peripheral)		Lamas (San Martín)
		Ayacucho
		Cuzco
	<b>Southern Quechua</b> (Quechua II-C)	Puno (Collao)
		Northern Bolivian (Apolo)
		Southern Bolivia

Landerman (1991) does not believe a truly genetic classification is possible, and breaks up Quechua II, so that the family has four geographical–typological branches: Northern, North Peruvian, Central, and Southern. He includes Chachapoyas and Lamas in North Peruvian Quechua, so that Ecuadorian is synonymous with Northern Quechua.<sup>[9]</sup>

## Geographical distribution

Quechua I (Central Quechua, *Waywash*) is spoken in Peru's central highlands, from Ancash to Huancayo. It is the most diverse branch of Quechua,<sup>[10]</sup> to the extent that its divisions are commonly considered different languages.

Quechua II (Peripheral Quechua, *Wamp'una* 'Traveler')

- II-A: Yunkay Quechua (North Peruvian Quechua) is scattered in Peru's occidental highlands
- II-B: Northern Quechua (also known as *Runashimi* or, especially in Ecuador, *Kichwa*) is mainly spoken in Colombia and Ecuador. It is also spoken in the Amazonian lowlands of Colombia, Ecuador, and in pockets in Peru
- II-C: Southern Quechua, in the highlands further south, from Huancavelica through the Ayacucho, Cuzco, and Puno regions of Peru, across much of Bolivia, and in pockets in north-western Argentina. It is the most influential branch, with the largest number of speakers and the most important cultural and literary legacy.

## Cognates

A sampling of words in several Quechuan languages: [Wikipedia:Manual\\_of\\_Style/Pronunciation](#)

	Standardized II-C Southern Quechua	Ayacucho (II-C)	Cuzco (II-C)	Bolivia (II-C)	Ecuador (II-B)	Cajamarca (II-A)	San Martin (II-B)	Junin Wikipedia:Citation needed	Ancash (I)
'ten'	chunka	chunka /ˈtʃuŋka/	chunka	chunka	chunga	trunga	chunka	trunka	chunka
'sweet'	misk'i	miski /ˈmiski/	misk'i	misk'i	mishki	mishki	mishki	mishki	mishki
'he gives'	qun	qun /χɒn/	qun	qon	kun	qun	kun	un	qun
'one'	huk	huk /huk/	hux	uj	shuk	suq	suk	huk	huk or huq
'two'	iskay	iskay /ˈiskai/	iskay	iskay	ishkay	ishkay	ishkay	ishkay	ishkay or ishkee
'yes'	arí	arí /aˈri/	arí	arí	arí	arí	arí	arí	awmi
'white'	yuraq	yuraq /ˈjɔɾaχ/	yuraq	yuraj	yurak	yuraq	yurak	yulaq	yuraq

## Quechua and Aymara

Quechua shares a large amount of vocabulary, and some striking structural parallels, with Aymara, and these two families have sometimes been grouped together as a 'Quechumaran' family. This hypothesis is generally rejected by specialists, however; the parallels are better explained by mutual influence and borrowing through intensive and long-term contact. Many Quechua–Aymara cognates are close, often closer than intra-Quechua cognates, and there is little relationship in the affixal system.

## Vocabulary

A number of Quechua loanwords have entered English via Spanish, including *coca*, *condor*, *guano*, *jerky*, *llama*, *puma*, *quinine*, *quinoa*, *vicuna* and possibly *gaucho*. The word *lagniappe* comes from the Quechuan word *yapay* ("to increase; to add") with the Spanish article *la* in front of it, *la yapa* or *la ñapa* in Spanish.

The influence on Latin American Spanish includes such borrowings as *papa* for "potato", *chuchaqui* for "hangover" in Ecuador, and diverse borrowings for "altitude sickness", in Bolivia from Quechuan *suruqch'i* to Bolivian *sorojchi*, in Colombia, Ecuador, and Peru *soroche*. In Bolivia particularly, Quechua words are used extensively even by non-Quechua speakers. These include *wawa* (baby, infant), *ch'aki* (hangover), *misi* (cat), *juk'ucho* (mouse), *q'omer uchu* (green pepper), *jacu* ("lets go"), *chhiri* and *chhurco* (curly haired), among many others. Quechua grammar also enters Bolivian Spanish, such as the use of the suffix *-ri*. In Bolivian quechua, *-ri* is added to verbs to signify an action is performed with affection, or, in the imperative, as a rough equivalent to please. In Bolivia *-ri* is often included in the Spanish imperative to imply "please" or to soften commands. For example, the standard "pásame" (pass me), becomes *pasarime*.

Quechua has borrowed a large number of Spanish words, such as *piru* (from *pero*, but), *bwenu* (from *bueno*, good), *iskwila* (from "escuela," school), *waka* (from "vaca," cow) and *burru* (from *burro*, donkey).

## Etymology of Quechua

At first, Spaniards referred to the language of the Inca empire as the *lengua general*, the *general tongue*. The name *quichua* is first used in 1560 by Domingo de Santo Tomás in his *Grammatica o arte de la lengua general de los indios de los reynos del Perú*.<sup>[11]</sup> It is not known what name gave the native speakers to their language before colonial times, and whether it was Spaniards who called it *quechua*.

There are two possible etymologies of Quechua as the name of the language. There is a possibility that the name Quechua was derived from *\*qiĉ.wa*, the native word which originally meant the "temperate valley" altitude ecological zone in the Andes (suitable for maize cultivation) and to its inhabitants.

Alternatively, Pedro Cieza de León and Garcilaso de la Vega, the early Spanish chroniclers, inform about the existence of the people called Quichua in the present-day Apurímac Region, and it could be inferred that their name was given to the entire language.

The Hispanicised spellings *Quechua* and *Quichua* have been used in Peru and Bolivia since the 17th century, especially after the III Lima Council. Today the various local pronunciations of "Quechua Simi" include [ˈqʰe[wa ˈsimi], [ˈχet[wa ˈjimi], [ˈkit[wa ˈjimi], [ˈʔit[wa ˈjimi].

Another name that native speakers give to their own language is *runa simi*, "language of man/people"; it also seems to have emerged during the colonial period.

## Phonology

The description below applies to Cusco dialect; there are significant differences in other varieties of Quechua.


### Vowels

Quechua uses only three vowel phonemes: /a/ /i/ and /u/, as in Aymara (including Jaqaru). Monolingual speakers pronounce these as [æ] [ɪ] and [ʊ] respectively, though the Spanish vowels /a/ /i/ and /u/ may also be used. When the vowels appear adjacent to the uvular consonants /q/, /qʰ/, and /qʰ/, they are rendered more like [ɑ], [ɛ] and [ɔ] respectively.

## Consonants

	Bilabial		Alveolar		Post-al. /Palatal		Velar		Uvular		Glottal
	plain	ejec.	plain	ejec.	plain	ejec.	plain	ejec.	plain	ejec.	
<b>Nasal</b>	m		n		ɲ						
<b>Stop/Affricate</b>	p	p'	t	t'	tʃ	tʃ'	k	k'	q	q'	
	p <sup>h</sup>		t <sup>h</sup>		tʃ <sup>h</sup>		k <sup>h</sup>		q <sup>h</sup>		
<b>Fricative</b>			s								h
<b>Approximant (Lateral)</b>					j		w				
			l		ʎ						
<b>Rhotic</b>			r								

None of the plosives or fricatives are voiced; voicing is not phonemic in the Quechua native vocabulary of the modern Cusco variety.

	Voiceless bilabial plosives
	Pronunciation of voiceless bilabial plosive phonemes in Quechua
<i>Problems playing this file? See media help.</i>	

About 30% of the modern Quechua vocabulary is borrowed from Spanish, and some Spanish sounds (e.g. f, b, d, g) may have become phonemic, even among monolingual Quechua speakers.

Aspirated and ejective renderings of consonants are only phonemic in some varieties of Quechua. Others only use plain /p/, /t/, /tʃ/, and /k/.

## Stress

Stress is penultimate in most dialects of Quechua. In some varieties the apocope of word-final vowels or other factors may cause exceptional final stress.

## Writing system

Main article: Quechua alphabet

Quechua has been written using the Roman alphabet since the Spanish conquest of Peru. However, written Quechua is not used by the Quechua-speaking people at large due to the lack of printed referential material in Quechua.

Until the 20th century, Quechua was written with a Spanish-based orthography. Examples: *Inca*, *Huayna Cápac*, *Collasuyo*, *Mama Ocllo*, *Viracocha*, *quipu*, *tambo*, *condor*. This orthography is the most familiar to Spanish speakers, and as a corollary, has been used for most borrowings into English.

In 1975, the Peruvian government of Juan Velasco adopted a new orthography for Quechua. This is the writing system preferred by the *Academia Mayor de la Lengua Quechua*. Examples: *Inka*, *Wayna Qhapaq*, *Qollasuyu*, *Mama Oqlllo*, *Wiraqocha*, *kipu*, *tampu*, *kuntur*. This orthography:

- uses **w** instead of *hu* for the /w/ sound.
- distinguishes velar *k* from uvular *q*, where both were spelled *c* or *qu* in the traditional system.

- distinguishes simple, ejective, and aspirated stops in dialects (such as that of Cuzco) which have them – thus *kipu* above.
- continues to use the Spanish five-vowel system.

In 1985, a variation of this system was adopted by the Peruvian government; it uses the Quechuan three-vowel system. Examples: *Inka*, *Wayna Qhapaq*, *Qullasuyu*, *Mama Uqllu*, *Wiraqucha*, *kipu*, *tampu*, *kuntur*.

The different orthographies are still highly controversial in Peru. Advocates of the traditional system believe that the new orthographies look too foreign, and suggest that it makes Quechua harder to learn for people who have first been exposed to written Spanish. Those who prefer the new system maintain that it better matches the phonology of Quechua, and point to studies showing that teaching the five-vowel system to children causes reading difficulties in Spanish later on.

For more on this, see Quechuan and Aymaran spelling shift.

Writers differ in the treatment of Spanish loanwords. Sometimes these are adapted to the modern orthography, and sometimes they are left in Spanish. For instance, "I am Roberto" could be written *Robertom kani* or *Ruwirtum kani*. (The *-m* is not part of the name; it is an evidential suffix.)

The Peruvian linguist Rodolfo Cerrón-Palomino has proposed an orthographic norm for all Southern Quechua. This norm, *el Quechua estándar* or *Hanan Runasimi*, which is accepted by many institutions in Peru, has been made by combining conservative features of two widespread dialects, Ayacucho Quechua and Cusco Quechua. For instance:<sup>[12]</sup>

English	Ayacucho	Cusco	Southern Quechua
to drink	upyay	uhyay	upyay
fast	utqa	usqha	utqha
to work	llamkay	llank'ay	llamk'ay
we (inclusive)	ñuqanchik	nuqanchis	ñuqanchik
(progressive suffix)	-chka-	-sha-	-chka-
day	punchaw	p'unchay	p'unchaw

## Grammar

### Morphological type

All varieties of Quechua are very regular agglutinative languages, as opposed to isolating or fusional ones. Their normal sentence order is SOV (subject–object–verb). Their large number of suffixes changes both the overall significance of words and their subtle shades of meaning. Notable grammatical features include bipersonal conjugation (verbs agree with both subject and object), evidentiality (indication of the source and veracity of knowledge), a set of topic particles, and suffixes indicating who benefits from an action and the speaker's attitude toward it, although some languages and varieties may lack some of these characteristics.

### Pronouns



		Number	
		Singular	Plural
Person	First	Ñuqa	Ñuqanchik ( <i>inclusive</i> ) Ñuqayku ( <i>exclusive</i> )
	Second	Qam	Qamkuna
	Third	Pay	Paykuna

In Quechua, there are seven pronouns. Quechua has two first person plural pronouns ("we", in English). One is called the inclusive, which is used when the speaker wishes to include in "we" the person to whom he or she is speaking ("we and you"). The other form is called the exclusive, which is used when the addressee is excluded. ("we without you"). Quechua also adds the suffix *-kuna* to the second and third person singular pronouns *qam* and *pay* to create the plural forms *qam-kuna* and *pay-kuna*.

## Adjectives

Adjectives in Quechua are always placed before nouns. They lack gender and number, and are not declined to agree with substantives.

## Numbers

- Cardinal numbers. *ch'usaq* (0), *huk* (1), *iskay* (2), *kimsa* (3), *tawa* (4), *pichqa* (5), *suqta* (6), *qanchis* (7), *pusaq* (8), *isqun* (9), *chunka* (10), *chunka hukniyuq* (11), *chunka iskayniyuq* (12), *iskay chunka* (20), *pachak* (100), *waranqa* (1,000), *hunu* (1,000,000), *lluna* (1,000,000,000,000).
- Ordinal numbers. To form ordinal numbers, the word *ñiqin* is put after the appropriate cardinal number (e.g., *iskay ñiqin* = "second"). The only exception is that, in addition to *huk ñiqin* ("first"), the phrase *ñawpaq* is also used in the somewhat more restricted sense of "the initial, primordial, the oldest".

## Nouns

Noun roots accept suffixes which indicate person (defining of possession, not identity), number, and case. In general, the personal suffix precedes that of number – in the Santiago del Estero variety, however, the order is reversed. From variety to variety, suffixes may change.

### Examples using the word *wasi* (house)

Function		Suffix	Example	(translation)
suffix indicating number	plural	-kuna	wasikuna	houses
possessive suffix	1.person singular	-y, -i	wasiy, wasii	my house
	2.person singular	-yki	wasiyki	your house
	3.person singular	-n	wasin	his/her/its house
	1.person plural (incl)	-nchik	wasinchik	our house (incl.)
	1.person plural (excl)	-y-ku	wasiyku	our house (excl.)
	2.person plural	-yki-chik	wasiykichik	your (pl.) house
	3.person plural	-n-ku	wasinku	their house

suffixes indicating case	nominative	–	wasi	the house (subj.)
	accusative	-(k)ta	wasita	the house (obj.)
	instrumental	-wan	wasiw <b>an</b>	with the house, and the house
	abessive	-naq	wasina <b>q</b>	without the house
	dative	-paq	wasipa <b>q</b>	to the house
	genitive	-p(a)	wasip(a)	of the house
	causative	-rayku	wasiray <b>ku</b>	because of the house
	benefactive	-paq	wasipa <b>q</b>	for the house
	locative	-pi	wasipi	at the house
	directional	-man	wasima <b>n</b>	towards the house
	inclusive	-piwan, puwan	wasipi <b>wan</b> , wasipu <b>wan</b>	including the house
	terminative	-kama, -yaq	wasika <b>ma</b> , wasiya <b>q</b>	up to the house
	transitive	-(rin)ta	wasinta	through the house
	ablative	-manta, -piqta	wasima <b>nta</b> , wasipi <b>qta</b>	off/from the house
	comitative	-(ni)ntin	wasinta <b>n</b>	along with the house
	immediate	-raq	wasira <b>q</b>	first the house
	interactive	-pura	wasipu <b>ra</b>	among the houses
	exclusive	-lla(m)	wasilla <b>(m)</b>	only the house
comparative	-naw, -hina	wasina <b>w</b> , wasi <b>hina</b>	than the house	

## Adverbs

Adverbs can be formed by adding *-ta* or, in some cases, *-lla* to an adjective: *allin* – *allinta* ("good – well"), *utqay* – *utqaylla* ("quick – quickly"). They are also formed by adding suffixes to demonstratives: *chay* ("that") – *chaypi* ("there"), *kay* ("this") – *kayman* ("hither").

There are several original adverbs. For Europeans, it is striking that the adverb *qhipa* means both "behind" and "future", whereas *ñawpa* means "ahead, in front" and "past".<sup>[13]</sup> This means that local and temporal concepts of adverbs in Quechua (as well as in Aymara) are associated to each other reversely compared to European languages. For the speakers of Quechua, we are moving backwards into the future (we cannot see it – i.e. it is unknown), facing the past (we can see it – i.e. we remember it).

## Verbs

The infinitive forms (unconjugated) have the suffix *-y* (*much'a* = "kiss"; *much'a-y* = "to kiss"). The endings for the indicative are:

	Present	Past	Future	Pluperfect
<b>Ñuqa</b>	-ni	-rqa-ni	-saq	-sqa-ni
<b>Qam</b>	-nki	-rqa-nki	-nki	-sqa-nki
<b>Pay</b>	-n	-rqa(-n)	-nqa	-sqa
<b>Ñuqanchik</b>	-nchik	-rqa-nchik	-su-nchik	-sqa-nchik
<b>Ñuqayku</b>	-yku	-rqa-yku	-saq-ku	-sqa-yku
<b>Qamkuna</b>	-nki-chik	-rqa-nki-chik	-nki-chik	-sqa-nki-chik
<b>Paykuna</b>	-n-ku	-rqa(-n)ku	-nqa-ku	-sqa-ku

The suffixes shown in the table above usually indicate the subject; the person of the object is also indicated by a suffix (*-a-* for first person and *-su-* for second person), which precedes the suffixes in the table. In such cases, the plural suffixes from the table (*-chik* and *-ku*) can be used to express the number of the object rather than the subject.

Various suffixes are added to the stem to change the meaning. For example, *-chi* is a causative and *-ku* is a reflexive (example: *wañuy* = "to die"; *wañuchiy* = to kill *wañuchikuy* = "to commit suicide"); *-naku* is used for mutual action (example: *marq'ay*= "to hug"; *marq'anakuy*= "to hug each other"), and *-chka* is a progressive, used for an ongoing action (e.g., *mikhuy* = "to eat"; *mikhuchkay* = "to be eating").

## Grammatical particles

Particles are indeclinable, that is, they do not accept suffixes. They are relatively rare. The most common are *arí* ("yes") and *mana* ("no"), although *mana* can take some suffixes, such as *-n/-m* (*manan/manam*), *-raq* (*manaraq*, not yet) and *-chu* (*manachu?*, or not?), to intensify the meaning. Also used are *yaw* ("hey", "hi"), and certain loan words from Spanish, such as *piru* (from Spanish *pero* "but") and *sinuqa* (from *sino* "rather").

## Evidentiality

The Quechua languages have three different morphemes that mark evidentiality. Evidentiality refers to a morpheme whose primary purpose is to indicate the source of information.<sup>[14]</sup> In the Quechua languages, evidentiality is a three-term system. This means that there are three evidential morphemes that mark varying levels of source information. These markers can apply to first, second, and third person.<sup>[15]</sup> The chart below depicts an example of these morphemes from the Wanka Quechua language.

Wanka Quechua<sup>[16]</sup>

Evidential Morphemes	<i>-m(i)</i>	<i>-chr(a)</i>	<i>-sh(i)</i>
Meaning	Direct evidence	Inferred; conjecture	Reported; hearsay

The parentheses around the vowels indicate that the vowel can be dropped in when following an open vowel. For the sake of cohesiveness, the above forms will be used to broadly discuss the evidential morphemes. However, it should be noted that there are dialectal variations to the forms. The variations will be presented in the following descriptions.

The following sentences provide examples of the three evidentials and further discuss the meaning behind each of them.

### ***-m(i)* : Direct Evidence and Commitment<sup>[17]</sup>**

Regional variations: In the Cuzco dialect, the direct evidential presents itself as *-mi* and *-n*.

The evidential *-mi* indicates that the speaker has a "strong personal conviction the veracity of the circumstance expressed."<sup>[18]</sup> It has the basis of direct personal experience.

Wanka Quechua <sup>[19]</sup>

*ñawi-i-wan-mi lika-la-a*  
eye-1P-with-DIR see-PST-1

I saw them with my own eyes.

### **-chr(a) : Inference and Attenuation**<sup>[20]</sup>

Regional variations: In Quechua languages, not specified by the source, the inference morpheme appears as *-ch(i)*, *-ch(a)*, *-chr(a)*.

The *-chr(a)* evidential indicates that the utterance is an inference or form of conjecture. This inference relays the speaker's non-commitment to the truth-value of the statement. It also appears in cases such as acquiescence, irony, interrogative constructions, and first person inferences. These uses constitute non-prototypical use and will be later discussed in the Changes in Meaning and Other Uses section.

Wanka Quechua <sup>[21]</sup>

*kuti-mu-n'a-qa-chr ni-ya-ami*  
return-AFAR-3FUT-now-CONJ say-IMPV-1-DIR

I think they will probably come back.

### **-sh(i) : Hearsay**<sup>[22]</sup>

Regional variations: It can appear as *-sh(i)* or *-s(i)* depending on the dialect.

With the use of this morpheme, the speaker "serves as a conduit through which information from another source passes". The information being related is hearsay or revelatory in nature. It also works to express the uncertainty of the speaker regarding the situation. However, it also appears in other constructions that are discussed in the Changes in Meaning section.

Wanka Quechua <sup>[23]</sup>

*shanti-sh prista-ka-mu-la*  
Shanti-REP borrow-REF-AFAR-PST

(I was told) Shani borrowed it.

Hintz discusses an interesting case of evidential behavior found in Sihaus Quechua. The author postulates that instead of three single evidential markers, this Quechua language contains three pairs of evidential markers.<sup>[24]</sup>

### **Affix or Clitic**

It may have been noted the evidential morphemes have been referred to as 'markers' or 'morphemes'. The literature seems to differ on whether or not the evidential morphemes are acting as affixes or clitics, in some cases, such as Wanka Quechua, enclitics. Lefebvre and Muysken (1998) discuss this issue in terms of case but remark as to how the line between affix and clitic is not a clear one.<sup>[25]</sup> Both terms will be used interchangeably throughout these sections.

### **Position in the Sentence**

The evidentials in the Quechua languages are "second position enclitics" that attach to the first constituent in the sentence as shown in the examples below.<sup>[26]</sup>

*huk-si ka-sqa huk machucha-piwan payacha*  
once-REP be-SD one old.man-WITH woman

Once there were an old man and an old woman.

They can also occur on a focused constituent.

*Pidru kunana-mi wasi-ta tuwa-sha-n*  
 Pedro now-DIR.EV house-ACC build-PROG-3SG

It is now that Pedro is building the house.

Sometimes the affix is described as attaching to the focus, especially when in reference to Tarma Quechua,<sup>[27]</sup> but this does not hold true for all varieties of Quechua. In Huanuco Quechua. The evidentials follow any number of topics, marked by the topic marker *-qa*, and the element with the evidential must precede the main verb or be the main verb. However, there are exceptions to this rule as well. The more topics there are in a sentence, the more likely to deviate from the usual form.

*Chawrana-qa puntataruu-qu trayaruptin-qa wamrata-qa mayna-shi Diosninchi-qa heqarkaykachisha syelutana-shi*  
 so:already-TOP at:the:peak-TOP arriving-TOP child-TOP already-IND our:God-TOP had:taken:her:up to:heaven:already-IND

When she (the witch) reached the peak, God had already taken the child up into heaven.

### Changes in Meaning and Other Uses

Evidentials can be used to relay different meanings depending on the context and perform other functions. The following examples are restricted to Wanka Quechua.

#### *The direct evidential, -mi*

The direct evidential appears in Wh-Questions and Yes/No Questions. Considering the direct evidential in terms of prototypical semantics, it seems somewhat counterintuitive to have a direct evidential, basically an evidential that confirms the speaker's certainty about a topic, in a question. However, if one focuses less on the structure and more on the situation, some sense can be made. The speaker is asking the addressee for information. Therefore, the speaker assumes the speaker knows the answer, or else why would they bother asking. This assumption is where the direct evidential comes into play. The speaker holds a certain amount of certainty that the addressee will know the answer. The speaker interprets the addressee as being in "direct relation" to the proposed content; this situation is the same as when, in regular sentences, the speaker assumes direct relation to the proposed information.<sup>[28]</sup>

*imay-mi wankayuu-pu kuti-mu-la*  
 when-DIR Huancayo-ABL return-AFAR-PAST

When did he come back from Huancayo?

(Floyd 199, p. 85)

The direct evidential affix is also seen in Yes/No Questions. This is similar to the situation with the Wh-Questions. Floyd describes the Yes/No questions as being "characterized as instructions to the addressee to assert one of the propositions of a disjunction".<sup>[29]</sup> Once again, the burden of direct evidence is being placed on the addressee, not on the speaker. The question marker in Wanka Quechua, *-chun*, is derived from the negative *-chu* marker and the direct evidential (realized as *-n* in some dialects).

*tarma-cta li-n-chun*  
 Tarma-ACC go-3-YN

Is he going to Tarma?

(Floyd 1999, p. 89)

#### *The inferential evidential, -chr(a)*

While *-chr(a)* is usually used in an inferential context, it has some non-prototypical uses.

*Mild Exhortation*

In these constructions the evidential works to reaffirm and encourage the addressee's actions or thoughts.

*mas kalu-kuna-cta li-la-a ni-nki-**chra**-ri*  
 more far-PL-ACC go-PST-1 say-2-CONJ-EMPH

Yes, tell them, "I've gone farther."

(Floyd 1999, p. 107)

This example comes from a conversation between husband and wife discussing the reactions of their family and friends after they have been gone for a while. The husband says he plans to stretch the truth and tell them about far places he has gone, and his wife (in the example above) echoes and encourages his thoughts.

*Acquiescence*

With these, the evidential is used to highlight the speaker's assessment of inevitability of an event and acceptance of it. There is a sense of resistance, diminished enthusiasm, and disinclination in these constructions.

*paaga-lla-shrayki-**chra**-a*  
 pay-POL-1>2FUT-CONJ-EMPH

I suppose I'll pay you then.

(Floyd 1999, p. 109)

This example comes from a discourse where a woman demands compensation from the man (the speaker in the example) whose pigs ruined her potatoes. He denies the pigs as being his, but finally realizes he may be responsible and produces the above example.

*Interrogative*

Somewhat similar to the *-mi* evidential, the inferential evidential can be found in content questions. However, the salient difference between the uses of the evidentials in questions is that in the *-m(i)* marked questions, an answer is expected. This is not the case with *-chr(a)* marked questions.

*ima-lla-cta-**chr** u-you-shrun llapa ayllu-kuna-cta-si chra-alu-l*  
 what-LIM-ACC-CONJ give-ASP-12FUT all family-PL-ACC-EVEN arrive-ASP-SS

I wonder what we will give our families when we arrive.

(Floyd 1999, p. 111)

*Irony*

Irony in language can be a somewhat complicated topic due to how it functions differently in languages and, by its semantic nature, is already somewhat vague. For these purposes, it is suffice to say that when irony takes place in Wanka Quechua, the *-chr(a)* marker is used.

*chay-nuu-pa-**chr** yachra-nki*  
 that-SIM-GEN-CONJ know-2

(I suppose) That's how you learn [i.e., that is the way in which you will learn].

(Floyd 199, p. 115)

This example comes from discourse between a father and daughter about her refusal to attend school. It can be interpreted as a genuine statement, i.e., perhaps one can learn by resisting school, or as an ironic statement, i.e., that's an absurd idea.

***The hearsay evidential, -sh(i)***

Aside from being used to express hearsay and revelation, this affix also has other uses.

***Folktales, Myths, and Legends***

Because folktales, myths, and legends are, in essence, reported speech, it follows that the hearsay marker would be used with them. Many of these types of stories are passed down through generations, furthering this aspect of reported speech. A difference between simple hearsay and folktales can be seen in the frequency of the *-sh(i)* marker. In normal conversation using reported speech, the marker is used less to eliminate redundancy.

***Riddles***

Riddles are somewhat similar to myths and folktales due to their nature to be passed by word of mouth.

*ima-lla-shi      ayka-lla-sh      juk   machray-chru   puñu-ya-n      puka   waaka*  
 what-LIM-REP   how^much-LIM-REP   one   cave-LOC   sleep-IMPF-3   red   cow

(Floyd 1999, p. 142)

**Omission and Overuse of Evidential Affixes**

In certain grammatical structures, the evidential marker does not appear at all. In all the Quechuan languages the evidential will not appear in a dependent clause. Sadly, no example was given to depict this omission.<sup>[30]</sup> Omissions can and do occur in Quechua. The sentence is understood to have the same evidentiality as the other sentences in the context. It varies among Quechuan speakers as to how much they omit evidentials, though these occur only in connected speech.<sup>[31]</sup>

An interesting contrast to omission of evidentials is overuse of evidentials. If a speaker uses evidentials too much with no reason, their competence is brought into question. For example, the overuse of *-m(i)* could lead others to believe that the speaker is not a native speaker of the language or, in some extreme cases, that one is mentally ill.

**Cultural Aspect**

By using evidentials, the Quechua culture has certain assumptions about the information being relayed. Those who do not abide by the cultural customs should not be trusted. A passage from Weber (1986) summarizes them nicely below:

1. (Only) one's experience is reliable.
2. Avoid unnecessary risk by assuming responsibility for information of which one is not absolutely certain
3. Don't be gullible. There are many folktales in which the villain is foiled by his gullibility.
4. Assume responsibility only if it is safe to do so. Successful assumption of responsibility builds stature in the community.<sup>[32]</sup>

Evidentials also show that being precise and stating the source of one's information is extremely important in the language and the culture. Failure to use them correctly can lead to diminished standing in the community. Speakers are aware of the evidentials and even use proverbs to teach children the importance of being precise and truthful. Precision and information source are of the utmost importance. They are a powerful and resourceful method of human communication.<sup>[33]</sup>

## Literature

Although the body of literature in Quechua is not as sizable as its historical and present-day prominence would suggest, it is nevertheless not negligible.

As in the case of the Mesoamerican civilizations, there are a number of surviving Andean documents in the local language that were written down in Latin characters after the European conquest, but which express to a great extent the culture of pre-conquest times. The Quechua literature of this type is somewhat scantier, but nevertheless significant. It includes the so-called Huarochiri manuscript (1598), describing the mythology and religion of the valley of Huarochirí, as well as Quechua poems quoted within the Spanish-language texts of some chronicles dealing with the pre-conquest period. There are a number of anonymous or signed Quechua dramas dating from the post-conquest period (starting from the 17th century), some of which deal with the Inca era, while most are on religious topics and of European inspiration. The most famous of these dramas are *Ollantay* and the plays describing the death of Atahualpa. For example, Juan de Espinosa Medrano wrote several dramas in the language. Poems in Quechua were also composed during the colonial period.

Dramas and poems continued to be written in the 19th and especially in 20th centuries as well; in addition, in the 20th century and more recently, more prose has been published. While some of that literature consists of original compositions (poems and dramas), the bulk of 20th century Quechua literature consists of traditional folk stories and oral narratives.<sup>[1]</sup> Johnny Payne has translated two sets of Quechua oral short stories, one into Spanish and the other into English.

Many Andean musicians write and sing in their native languages, including Quechua and Aymara. Notable musical groups are Los Kjarkas, Kala Marka, J'acha Mallku, Savia Andina, Wayna Picchu, Wara and many others.

## In popular culture

- The 1961 Peruvian film *Kukuli* was the first film to be spoken in the Quechua language.
- In *Star Wars Episode IV: A New Hope* the character Greedo uses a simplified version of Quechua in conversation with Han Solo.
- The '90s TV series *The Sentinel* included numerous references to the shamanism and spirituality of the Peruvian Chopec as well as including many Quechua words in several episodes.
- The sport retailer Decathlon Group brands their mountain equipment range as *Quechua*.
- In *Indiana Jones and the Kingdom of the Crystal Skull*, Indy has a dialogue in Quechua with Peruvians. He explains he learned the language in Mexico from a couple of the "guys" he met while briefly riding with Pancho Villa. This adventure was featured in the pilot episode of *The Young Indiana Jones Chronicles*. The guys were most likely Peruvian mercenaries recruited to the División del Norte.
- In *The Adventures of Tintin* books *The Seven Crystal Balls* and its sequel *Prisoners of the Sun*, there are Quechua characters who are in league with the Inca and facilitate the abduction and incarceration of Professor Calculus at the Temple of the Sun for committing sacrilege by wearing the funerary bangle of Rascar Capac.
- In Trading Card Game *Yu-Gi-Oh!*, monsters in the card series Earthbound Immortals have their name originated from Quechua. In the animated series, Earthbound Immortals are described as powerful beasts sealed in Nazca Lines, which each one of them represents.
- On the TV cartoon series *The Emperor's New School*, the main and other characters have quechua names as *Kuzco* (Cusco, that means "navel of the world"), *Pacha* (ground) and *Chicha* (kind of beer).



## Notes

- [1] Nationalencyklopedin "Världens 100 största språk 2007" The World's 100 Largest Languages in 2007
- [2] <http://glottolog.org/resource/language/id/quec1387>
- [3] Nordhoff, Sebastian; Hammarström, Harald; Forkel, Robert; Haspelmath, Martin, eds. (2013). "Quechuan" (<http://glottolog.org/resource/language/id/quec1387>). *Glottolog 2.2* (<http://glottolog.org/>). Leipzig: Max Planck Institute for Evolutionary Anthropology.
- [4] Adelaar 2004, pp. 167–168, 255.
- [5] Aybar cited by Hart, Stephen M. *A companion to Latin American literature*, p. 6.
- [6] Adelaar 2004, pp. 258–259: "The Quechua speakers' wish for social mobility for their children is often heard as an argument for not transmitting the language to the next generation. ... As observed quite adequately by Cerrón Palomino, "Quechua (and Aymara) speakers seem to have taken the project of assimilation begun by the dominating classes and made it their own."
- [7] Ethnologue report for Quechua (macrolanguage) (SIL) ([http://www.ethnologue.com/show\\_language.asp?code=que](http://www.ethnologue.com/show_language.asp?code=que))
- [8] Adelaar 2004.
- [9] Peter Landerman, 1991. *Quechua dialects and their classification*. PhD dissertation, UCLA
- [10] Lyle Campbell, *American Indian Languages: The Historical Linguistics of Native America*, Oxford University Press, 1997, p. 189
- [11] Adelaar 2004, p. 179.
- [12] To listen to recordings of these and many other words as pronounced in many different Quechua-speaking regions, see the external website The Sounds of the Andean Languages (<http://www.quechua.org.uk/Eng/Sounds>). There is also a full section on the new Quechua and Aymara Spelling (<http://www.quechua.org.uk/Eng/Sounds/Home/HomeSpelling.htm>).
- [13] This is not unknown in English, where "before" means "in the past", and Shakespeare's Macbeth says "The greatest is behind", meaning in the future.
- [14] Aikhenvald 2004, p. 3.
- [15] Aikhenvald 2004, p. 377.
- [16] Aikhenvald 2004, p. 42.
- [17] Floyd 1999, p. 60.
- [18] Floyd 1999, p. 57.
- [19] Floyd 1999, p. 61.
- [20] Floyd 1999, p. 95.
- [21] Floyd 1999, p. 103.
- [22] Floyd 1999, p. 123.
- [23] Floyd 1999, p. 127.
- [24] Hintz 1999, p. 1.
- [25] Lefebvre & Muysken 1998, p. 89.
- [26] Aikhenvald 2004, p. 68-69.
- [27] Weber 1986, p. 145.
- [28] Floyd 1999, p. 87.
- [29] Floyd 1999, p. 89.
- [30] Aikhenvald 2004, p. 72.
- [31] Aikhenvald 2004, p. 79.
- [32] Aikhenvald 2004, p. 358.
- [33] Aikhenvald 2004, p. 380.

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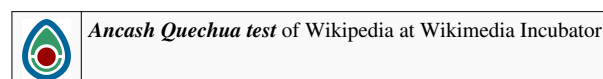
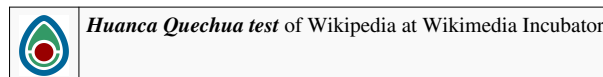
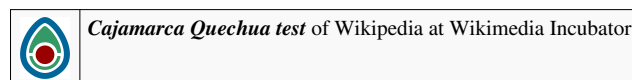
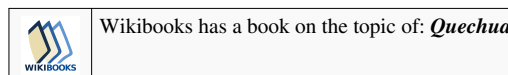
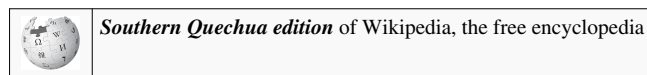
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## External links



- Spoken Cusco Quechua, language course (<http://www.scribd.com/doc/93534871/Spoken-Cusco-Quechua-Language-Course>) Donald F. Solá
- Course of Classical Quechua as used in the Manuscript of Huarochiri (<http://www.scribd.com/doc/75108613/GERALD-TAYLOR-Introduccion-a-La-Lengua-General-Quechua>) Gerald Taylor, French Institute of Andean Studies.
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- RUNASIMI (<http://www.runasimi.de/>) About Quechua and written in the Quechua language. It offers a quantity of texts in Quechua in diverse quechua dialects and languages. In the following languages: Quechua,

- Spanish, English, Italian, French and German.
- El Quechua de Santiago del Estero (<http://webs.satlink.com/usuarios/r/rory/main.htm>), extensive site covering the grammar of Argentinian Quechua (in Spanish)
  - Quechua Language and Linguistics (<http://www.quechua.org.uk>) an extensive site.
    - The Origins and Diversity of Quechua (<http://www.quechua.org.uk/Eng/Sounds/Home/HomeQuechuaAbout.htm>)
    - The Sounds of the Andean Languages (<http://www.quechua.org.uk/Eng/Sounds>) listen online to pronunciations of Quechua words, see photos of speakers and their home regions, learn about the origins and varieties of Quechua.
  - Toponimos del Quechua de Yungay, Peru (<http://www.yungayperu.com.pe/Quechua Yungay.htm>)
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### Historical

- "A Guiding Light to the Indians" (<http://www.wdl.org/en/item/8994>) is a document from the mid-1700s which documents the Quechua language.

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**Manco Cápac** ([Quechua](#) *Manqo Qhapaq* "splendid foundation", also *Manku Qhapaq*) was the legendary first [Sapa Inca](#) of the [Kingdom of Cusco](#) and a figure of [Inca mythology](#). There are several versions of his origin story, which connect him to the foundation of [Cusco](#).

## **Inti legend**

In one myth, Manco Cápac was a son of the sun god [Inti](#) and [Mama Quilla](#), and brother of [Pacha Kamaq](#). Manco Cápac himself was worshipped as a fire and a Sun God. According to the Inti legend, Manco Cápac and his siblings were sent up to the earth by the sun god and emerged from the cave of [Pacaritambo](#) carrying a golden staff, called 'tapac-yauri'. Instructed to create a Temple of the Sun in the spot where the staff sank into the earth, they traveled to Cusco via underground caves and there built a temple in honor of their father Inti.

## **Life**

Manco Capac ruled the Kingdom of Cusco for about forty years, establishing a code of laws, and is thought to have abolished human sacrifice.

[https://www.princeton.edu/~achaney/tmve/wiki100k/docs/Manco\\_C%C3%A1pac.html](https://www.princeton.edu/~achaney/tmve/wiki100k/docs/Manco_C%C3%A1pac.html)

This description of the Apostle and his companion coincides with the portrait of Viracocha in the creation myth related by many chroniclers. But it also coincides with Ramos Gavilán's description of the first Inca, **Manco Capac**, who, he says, was both white and blond, a **physical description**, we may recall, which had served to induce the Indians to believe he was the progeny of the Sun.

[From Viracocha to the Virgin of Copacabana: Representation of the Sacred at Lake Titicaca \(page 139\)](#)

By Verónica Salles-Reese