PACHAKUTI MESA TRADITION
QUECHUA TERMINOLOGY
ALPAKA g. the sacred alpaca; along with the llama, a supreme symbol of loving service and the tutelary animal ally of the path of shamanic service

ALTO MISAYOQ g. Andean shaman-priest; Spanish-influenced term referring to a specific, high, third level of initiation in the Paqowachu high-Andean shamanic tradition

AKHA n. chicha; a thick, fermented corn drink used extensively in Andean and Inka rituals as a supreme offering to Pachamama, the Apukuna, Inti, or other major spirit allies and cosmic forces; the beverage often contains an herb to give it specific, desired properties (most popular among these are Floripoño—a type of datura—and Sayri, a specific type of tobacco); (sometimes AQHA)

ALLPA g. the power/energy of the Earth

ALLPA KAMASQA g. the animating, life-giving essence of earth energy; the original Qhapaq Simi word for Alpaka

AMARU g. the sacred serpent, sometimes containing dragon-like characteristics, wings, feathers, and/or feline features; representative of Pachamama; deliverer of Kawsay (vital life force) energy; Yachay (wisdom) master; supreme master of the Ukhu Pacha

AMARUQ QOSQON g. the navel of the serpent, a physical healing template

ANK’A g. eagle; the sacred Andean harpy eagle (sometimes ANKA)

ANTA n. copper, metal often used in ritual and military items

ANTI g. the sun at dawn; the rising-horizon aspect of Inti

ANTISUYU place: the eastern (E-NE) region of the Inka Empire, including the region of Apu Awsonqate and the jungles beyond; home to the Antis ayllukuna (tribes)

APACHEQ n. one who brings together

APACHETA g. literally, “the act of bringing together;” a multi-purpose sacred stone cairn used originally as mountain shrines and energetic nodes on the Seq’e system; defined by Oscar Miro-Quesada as “sacred space created at the point where inner shamanic landscape and the outer world meet; a shamanic vision ‘marker’ which allows spiritual adepts ceremonial aspect to Hanaq Pacha [and Ukhu Pacha] realms”

APU g. mountain deity, supreme spirit, god; the tutelary spirit of a mountain, understood to live within the physical mountain

AWKI g. (also AWLKI) nature spirit, diva, minor deity; a respected person

AYAWASKA g. “the vine of the soul” also referred to as “the vine of the death” and “the vine that connects the world of the living to the world of the dead,” this vine being *Banisterious Caapi*; a plant spirit medicine containing said vine, the chacruna tree leaf, and sometimes several other plants; traditionally used among jungle tribes of what were the Antisuyu and Qollasuyu and supposedly among the Nasca and later among the final Inkas

AYLLU g. in a historical and spiritually-minded context, the ayllu is the basic building block of communal or societal life in Andean culture and can refer also to any sacred circle, community, or gathering of “family”—blood or otherwise

AYLLU APU g. the tutelary Apu of a community, associated with the first level of the shaman-priest initiatory path; a “family” Apu that is worshipped and held in reverence by a specific tribe or community; often refers to a small Apu

AYLLU KAWSAY g. the collective energy and life of a community

AYNI g. sacred reciprocity, the principle of energetic exchange, of give and take among all things, upon which life in the Andes depends; interchange, equilibrium

AYRAMPO n. a distinctive, bright pink herb whose seeds create a brilliant magenta stain and a potent herbal remedy used for revitalizing the liver, kidneys, and immune system

CH

CHAKANA g. cross, specifically the Andean cross; a symbol of divine symmetry and equilibrium reflecting many of the same connotations as the Par Fletch of the Lakota and the Mogen David of the Jews
CHAQRA MISARUMI g. a square, rectangular, or (more rarely) circular stone of marble or alabaster used as part of the centerpiece of the mesa altar of Don Benito Corihuanum Vargas and Oscar Miro- Quesada

CHAWPIN g. center field or center path (as embodied by the central field of the Pachakuti Mesa; the path of the master healer, encompassing, balancing, and transcending the lloq’e and paña paths (see LLOQ’E and PAÑA); n. center, one’s spiritual center or core

CHAWPINSUYU place: central region of the Inka Empire, containing Qosqo (Cusco)

CHAYWA g. the sacred whale, keeper of the ocean (Mamaqocha) and symbol of mastery of the heart

CHINCHAYSUYU place: the northern (N-NW) region of the Inka Empire

CHONTA n. a type of dark, extremely hard wood from the jungle used for important ritual tools such as staffs, crosses, and small idols of saints; noted and honored for its cleansing properties

CHOQE n. raw gold (as opposed to smelted or manipulated gold, QORI)

CHOQUECHINCHAY g. the Dog Star, Sirius; one particular mythical puma that rises from the mists after a hard rain

CHOQUECHINKA g. a specific mythical female Puma

CHUMPI n. belt; also refers to belts of living energy that make up the human energy field (see also POQPO)

CHUMPI PAQO g. a rare, specific classification of shaman-priest initiated in the art of opening the energetic belts that make up the poqpo (see also MULLU KHUYA)

CH’

CH’ALLA g. the ritual spraying of perfume, holy water, “prayer water,” or alcoholic spirits used to cleanse an energy field or as an offering to Spirit

CH’ASKA n. star; sometimes can refer specifically to Venus

CH’ASKA MAYU g. “star river,” the Milky Way

CH’ASKA RUNA g. “star person”

CH’ASKAKUNAMANTA RUNAKUNA g. “the people from the stars”

CH’ASKI n. runner, messenger in the Inka Empire under the administrative communication system developed by Pachakuteq

CH’UCHU n. a black seed from the jungle that has protective properties

CH’ULLO n. a traditional, brightly-colored, woven hat from the Andes usually with ear flaps, colorful pom-poms, tassels, and sometimes intricate bead work

CH’UNCHU g. a mythic figure from the border between the jungle and the highlandswoven into Q’ero designs as an hourglass shape (see also, QHAPAQ CH’UNCHU)

CH’USPA n. a small traditional bag used to carry kuka (coca) and, like a medicine pouch, is used to transfer hampi, or spirit medicine, into a patient

E

ENQA g. talisman or medicine object used as a container for health, well-being, an abundance; most likely the origin of the work Inka, enqa refers to a repository of collective energy, a black hole, or a person who can absorb all forms of energy (sometimes ENQHA)

H

HAMPI n. medicine, spirit medicine

HAMPIKAMAYOQ g. idiosyncratic

HAMPIQ n. healer (sometimes HAMPEQ)

HAMPIKUY v. to heal oneself

HAMPIY v. to heal
HAMPUY HAMPUY expression: idiosyncratic phrase blending HAMUY (“come in!”) and HAMPI (“spirit medicine”) used at the end of a prayer or oration to anchor in the presence and medicine of the addressed spirits

HANAN a. high, higher

HANAN UMA g. higher mind; an enlightened mind

HANAO a. superior, upper, above

HANAO PACHA g. the superior realm, the sphere of super-conscious reality and divine purpose; a realm of “higher” consciousness and vibration inhabited by sublime energies, master teachers, and non-physical beings; the embodiment or symbol of the Hanaq Pacha is Kuntur, who blesses us with light and love from the heavens

HAPU n. a sacred couple, the highest form of a yanantin in which the two are melded mind, body, and spirit into one

HATUN a. in a spiritual context, means great, grand, or universal

HATUN CHAKANA g. “the great cross,” the Southern Cross constellation from which consciousness is said to enter into the world, and through which consciousness will return to Creator; also a name for the Andean cross (see CHAKANA)

HATUN KARPAY g. the high or great initiating transmission; the transmission of an entire lineage to an initiate; the coronation or crowning of a Sapa Inka

HATUN SONQO g. great heart; universal heart of compassion/unconditional love

HAYLLIY expression: hallelujah, praises; a cry of victory

HAYWARIK’UY n. ritual offering/feeding, referred to in Spanish as “despacho” or “pago” (payment) or simply “ofrenda” (offering); usually an offering made to Pachamama or to the Apukuna of one’s region, but also often made to a particular personal Apu or upon the occasion of a birth, a death, the consecration of a new house, or for healing of oneself or of a “client” of a shaman-priest; over 300 distinct kinds of haywarik’uykuna (plural) exist, most of which contain at least six of each of the four primary elements involved: animal (feeding the tiyakuykuna), plant (feeding the awkikuna), mineral (feeding the mallkikuna), and human-made (feeding the machulanchiskuna); the primary ritual of the Q’ero traditions (also HAYWARISQA)

HUCHA n. energetic density, spiritual dis-ease generated through discordant actions and interactions; not viewed as inherently “bad” or negative, our hucha can be fed to Pachamama or to the denizens of the Ukhu Pacha as food; mistranslated by the Spanish as “sin”

HUCHA MIKHUY g. the act of eating and digesting hucha with the spiritual- or energetic-stomach, one’s Qosqo, a technique central to Andean shaman-priests’ healing practices

HURIN a. low, lower

HURIN PACHA g. a rarely referred to but existing notion of a lower world, as opposed to the more common UKHU PACHA; it should be noted that this concept is quite unusual in Andean cosmology

ILLA g. a specific designation of khuya (medicine piece—see KHUYA) used by shaman-priests, including (but not limited to) qonopakuna (see QONOPA); can also mean “most high” or sacred, or as an abbreviation for ILLARIYY (sometimes also ILLYA or IYLLA)

ILLAPA g. the god of Thunder and Lightning (see also QHAQYA)

ILLARI n. dawn, the first ray of dawning (see also ILLARIYY)

ILLARI CH’ASKA g. the “dawn star” or Morning Star, Venus (sometimes also Q’OYLLOR CH’ASKA or simply CH’ASKA)

ILLARIYY g. the divine principle of dawn or of illumination and awakening often in reference to the activation of specific (or global) seq’ekuna, temples, or shrines; also used in reference to the “coming into alignment” of inner and outer principles of light or of the archetypal Three Suns (see KINSA INTIKUNA) within the human luminous body (see RUNA KURKU K’ANCHAY); used as a verb or as a commanding phrase, used to draw in the first ray of dawning, usually of a specific energy-system, and/or to call into alignment or awakening the above-mentioned forces

INKA g. ruling class of people in the Qosqo valley from the late 12th century to the mid-16th century, originally from the Lake Titicaca region; early accounts take note that they were exceedingly light-skinned when compared to their
immediate neighbors and had very Asian-looking features; they referred to themselves as “the children of the Sun” (see also INTIQ CHURINKUNA)

INKARI g. the prophesied return of the Inka ways, social, political, and spiritual

INTI g. the conscious being we call the Sun (see also INTI TAYTA)

INTI LLIKLLA n. a lliklla (manta) adorned with patterns representing Inti, perhaps the most common sort of manta; Inti in the aspect of one specific geometry representational symbol

INTI RAYMI g. Inka festival of the Sun held at Saqsaywaman and traditionally coinciding with the winter (June) solstice, but later adjusted to conform with Catholic holidays (the June 24th feast day of John the Baptist); the ultimate celebration of the Sun

INTI TAYTA g. father sun, the original god of the Inka Empire representing a solar principle of consciousness (i.e., one pertaining to the unity of all that exists) and spiritual illumination and enlightenment quite similar to the Tibetan archetype of “the dawning of the Great Eastern Sun;” the unity principle embodied by Inti Tayta was the guiding force behind the uniting vision of the Inka priests and rulers (see also KINSA INTIKUNA for an understanding of the Three Suns)

INTI WATANA g. “hitching post of the sun;” a stone sun-dial altar used to demonstrate the arrival of solstices and equinoxes, and for worship of Inti

INTIQ CHURINKUNA g. children of the sun; title used by the Inkas, the ruler of whom (the Sapa) was considered to be the spiritual son of the sun, quite literally

ITU APU g. a masculine spirit or god of one’s place of birth; a “guiding star,” roughly equivalent to the feminine paqarina (see PAQARINA); literally, “carrier Apu”

K

KACHI n. salt, an important form of mineral wealth often used in an unrefined form in offerings and despachos

KACHINA n. a salty solution usually wiped on cloths and yarns to make them more malleable in weaving

KALLAMPA n. a type of edible mushroom

KALLPA n. power, strength; personal spiritual power like “Manna” or “Orenda”

KALLPAYOQ n. a powerful person, “powerful one”

KAMAQ g. Creator; n. creator, one who creates

KAMASQA g. unique type of Andean shaman-priest who received fourth-level Kurak Akulleq initiation directly from Wiraqocha or an Apu; in Qhapaq Simi: the animating essence or force that gives life

KANCHA n. enclosure, ceremonial space

KAQCHA g. the state of being blinded or stupefied by a brilliant light, usually the light of someone else’s or one’s own soul (sometimes also KAKCHA)

KARPAI n. transmission or initiation; rite of passage; coronation or crowning (see also HATUN KARPAI)

KAWSAY g. basic life-force energy; the living, conscious essence of life; v. to live

KAWSAY PACHA g. the realm of all living energies; the mystical equivalent of a “biosphere” of the universe

KAY PACHA g. “this world,” the realm of consensus reality; rather than being simply the material world, the kaypacha is physical reality and how we perceive it and also includes many unseen “spiritual” forces that reside here with us (for example, the awkikuna, mallkikuna, etc.); presided over by the Puma and Uturunku, who are the masters of operating in this world; associated attribute is llank’ay, or sacred industriousness

KILKI g. angel, high-vibration, transdimensional spirit being

KILLA n. moon; month (rarely also Q’ILLA)

KINSA INTIKUNA g. “the Three Suns;” the understanding of the existence and alignment of three solar principles: Ukhu Pacha Inti Tayta (one’s inner Sun or particular embodiment of the solar principle, an inner sun seen as located in the brow, the solar plexus, or the heart, depending on the tradition), Kay Pacha Inti Tayta (the Sun of “this world,” the sun of our solar system), and Hanaq Pacha Inti Tayta (the Sun of the superior realm, sometimes referring to the central sun of
our galaxy)

**KISPE** n. crystal, usually quartz (also sometimes Q'ISPE)

**KUKA** g. (“Mama Kuka”) coca, the sacred leaf of the Andes; chewed by millions of people daily, kuka contains some 180 chemicals (alkaloids), including (but certainly not limited to) a few dozen antioxidants (some of which are unique to coca), all major vitamins and minerals in considerable quantities, proteins, fatty acids, and cocaine; used in despachos and countless other forms of ritual offering and prayer, as well as in divination, three leaves are formed into a k’intu (see K’INTU) as the most potent and universal kuka offering

**KUNTI** g. (also occasionally spelled Qonti) the setting sun; the dusk aspect of Inti

**KUNTISUYU** place: (also occasionally spelled Qontisuyu) the western (W-SW) region of the Inka Empire

**KUNTUR** g. condor, the keeper of the Hanaq Pacha and intermediary between that realm and the Kay Pacha (along with Siwar Qent’i); the ultimate symbol of transcendence and of elevated, heavenly consciousness; sometimes seen as a symbol of purification, scavenging for carrion and transmuting that somewhat repugnant food-source into pure flight

**KURAQ AKULLEQ** g. “great chewer of coca leaves,” refers to a fourth-level shaman priest in the high Andean Paqowachu tradition

**KURKU** n. body (see also RUNA KURKU and RUNA KURKU K’ANCHAY)

**KUTI** n. turn, circular movement, rotation, revolution; “times” in the mathematical sense (e.g., tawa kuti means “four times”)

**K’**

**K’ANCHAY** n. light; v. to shine light

**K’INTU** n. three coca leaves joined together as an offering; the three leaves represent the three worlds or realms (Kay Pacha, Hanaq Pacha, and Ukhu Pacha), the three divine attributes of human equilibrium (Llank’ay, Munay, and Yachay), and the three primary curative energies (Kawsay, Sami, and K’anchay)

**K’UYCHI** g. rainbow; in some Andean folklore, there is a “good” or auspicious rainbow, which is a broad band with a full spectrum of colors, and an “evil” rainbow which is a rarer narrow band sometimes missing a few of the colors

**K’UYCHI CHAKA** g. the rainbow bridge connecting the Hanaq pacha to the Kaypacha

**KH**

**KHIPU** n. a complicated seven-bit binary recording device (perhaps akin to written language) consisting of complicated knots and interwoven strands of cloth; one interesting linguistic mystery is that the indigenous Hawaiian word for knot is kipu'u or hipu'u

**KHUYA** g. an object on a healer’s altar or in a healer’s bundle; “care,” or “an object for which one cares”

**KHUYA RUMI** g. a gift stone, usually given from teacher to student; generically used in reference to a khuya that is a stone

**KHUYAY** g. the embodiment of love and caring; as a verb means “to care for/to love”

**LL**

**LLAMA** g. llama, the ultimate symbol of and embodiment of loving service and the sanctity of offering oneself

**LLAMAQ ÑAWINKUNA** g. “the eyes of the llama,” a constellation consisting of two stars in a llama-shaped dark-space constellation directly next to the Hatun Chakana (the Southern Cross, the entry point of consciousness into this world), reminding us that we came into the world to be of loving service and that we will leave this world to be of service to Creator

**LLAMAQ SONQON** g. the heart of the llama, a healing template of loving service

**LLANK’AY** g. the power of sacred industriousness, of our capacity to act and work in a sacred manner in physical reality; mastery of/in the physical realm

**LLAQTA** n. village, town, city; sometimes can mean “fatherland” or birthplace

**LLAQTA APU** g. a medium sized tutelary Apu related to the second level of initiation in the traditional Paqowachu path; a “city” Apu, or the Apu protector of a specific town, city, or small region; examples include Apu Wanakawri and Apu
Pachatusan of the Qosqo region; this designation is not meant to limit an Apu’s perceived power, rather, to specify one’s relationship with the Apu.

LLIKLLA n. cloth; equivalent of the Spanish “manta;” a cloth used to bundle and carry medicine pieces, a healer’s mesa, and/or despachos.

LLIPISTA n. often called lime ash; a mixture of seeds, ashes from fires of specific plants, and sometimes even crushed shells; when mixed with kuka (coca), creates a chemical reaction that allows for greater absorption of the alkaloids in kuka (sometimes also YIPTA and LLIPHTA).

LLOQSIY g. used in the imperative form, becomes a powerful, commanding mantra to expel hucha and the influence of lower-vibrational entities (the equivalent of “fuera!” in Spanish); can also be used as a prayerful command for a spirit presence to “come out” and be seen, such as in the classic Qosqo hymn of “Inti Raymi” which states “Lloqsiy, Intillay” (come out, dear Inti).

LLOQ’E g. the “left-hand side” of the shamanic path, sometimes understood to be sinister or overwhelmingly lunar in nature; this path is not perceived as evil or negative, but contains energy or medicine used to neutralize or counteract evil presence, witchcraft, and illness of harm; the Lloq’e also relates to past events that need to be healed in the present and relates to magical knowledge and practices, or application and manifestation of spiritual knowledge in the physical world; the path of the magician or sorcerer; various forms of healing, magic, therapy, and remedies are all considered gifts of this left-hand side of the path; the complement is Paña, or right–hand knowledge (see PAÑA).

MACHUKUNA g. ancestors, ancient beings; also, “evil” ancestors or spirits.

MACHULANCHISKUNA g. our ancestors, the ancestors of us all; revered, benevolent old ones seen as teachers, protectors, and friends; departed loved ones, spiritual teachers, healers, and Sapa Inkakuna such as Waskar (also sometimes MACHULA AWLANCHISKUNA).

MALLKI g. sacred tree spirit, fed in despachos (ritual offerings) by the inclusion of mineral elements such as salt and lodestone (magnetic iron ore); mummy of an Inka or ancestor; one who is “connected to the tree” (genealogy) of the Inkas (also sometimes MALKI).

MALLKU g. a male initiate of the fifth level of the Andean Paqowachu shaman-priesthood; one who can heal any illness, any time with only a single touch (also sometimes INKA MALLKU or simply MALLKI; see also ÑUST’A).

MAMAKILLA g. the conscious being we call the moon; mother moon, the keeper of the west, overseer of heart-related or emotional shifts and also the shifting ocean waters of the tides (also, MAMA KILLA).

MAMAQOCHA g. mother ocean or mother lake; the benevolent female deity that dwells within a body of water; the conscious tutelary spirit of oceans and lakes.

MAÑAWAY expression: a polite way of saying “give me;” only used when addressing a single person or being; e.g., “Pachamama, ama hina munayniykita mañaway” means “Pachamama, please give me/us your love.”

MAÑAWAYCHIS expression: as above, but for multiple subjects; e.g., “Apukuna, Mallkikuna, Awkikuna, ama hina k’anchayniykita mañawaychis” means “Apus, Mallkis, Awkis, please give me/us your light.”

MARAS g. tribe/ayllu (from the enclave of the same name) that held great importance in the pre-Inka and Inka-controlled Andes based on nearby salt mines vital to the economy of pan-Andean empires.

MASICHAKUY g. the act of joining together two similar or equal energy fields.

MASINTIN g. a harmonious relationship between similar or equal things.

MIKHUNA g. an offering of “food” for the spirits.

MIKHUY g. to eat and digest hucha with one’s energetic Qosqo (see also HUCHA MIKHUY) or to “consume” and absorb refined energy.

MISA RUMI g. bastardized term (using the Spanish-origin “misa”) referring to the center piece of a mesa altar.

MISKAYANI g. mythical city inhabited by highly evolved and extremely beautiful spiritual women, as revealed in Q’ero.
mythology; the female counterpart to the myth of Paytiti (see also PAYTITI)

**MUHU** g. the spiritual seed within each person; a karpay can provide the “light and water” necessary to sprout this seed

**MULLU KHUYA** g. a specific set of five stones, progressively carved with one to five humps, used to open the human energy belts by the chumpi paqo

**MUNAY** g. compassion; the power of love and will together

**MUYU** g. circle, ring, sphere; the sacred Spondilus shell, which was worth more than gold to the Inka, Moche, and Chavin, among others (rarely, MULLU)

N

NAYMLAP mythical prince of the Moche culture

**NINA** g. sacred fire, a conscious being, understood as the great and powerful transmuter and transformer of all density into light and higher vibration

**NUNA** g. soul, an individual’s (or object’s or group’s) inalterable essence, “beneath” all levels of body, mind, and spirit

**NUNA ILLARIIY** g. “soul awakening” or “the first ray of dawn of the soul;” a term used to describe shamanic “magical flight,” conscious out-of-body experience along a ray of light or straight path; the flight of the soul along a ray of dawning

Ñ

**ÑUST’A** g. wife or virgin; Inka princess or “virgin of the sun;” also female nature spirit; female of 5th level of Paqowachu initiation; the female equivalent of a mallku

O

**ORQO** n. hill (the next size down from an Apu)

**OTORONQO** see UTURUNKU

P

**PACHA** n. realm, space, time

**PACHA YACHACHIQ** g. “world teacher,” a notion that includes Christ (known as “Taytacha Hesukristo”) and the “Andean Christ,” Thunupa (see THUNUPA) and refers to one who intervenes on Earth as a direct manifestation of Creator, divinity, and cosmic consciousness

**PACHAKAMAQ** g. “world creator,” a supreme god who was worshipped at a large adobe pyramid (of the same name) to the south of Lima on the coast of modern Peru; a god with two sides, one male and one female, represented by a large, carved wooden pillar that was destroyed by the Spanish

**PACHAKUTI** g. “world reversal” or “world revolution;” an Inka notion of a shift in spiritual, magnetic, and energetic currents of the Earth brought about by a critical mass or matrix of high-vibration transformed and transformational consciousness (usually human), causing massive upheavals and cosmic changes in both the activities and consciousness-reality paradigm of humanity and leading to a distinct, more “whole” or all-encompassing world and world-view

**PACHAMAMA** g. Mother Earth, giver of life

**PAMPA MISAYOQ** n. Spanish-influenced term referring to a specific level of shamanic initiation in the high-Andean Paqowachu tradition below Alto Misayoq

**PANAKA** g. a term referring to the twelve royal families or lineages (panakakuna) of the Inka from which candidates for the Sapa position were selected and subsequently tested in the Qorikancha (and possibly also in Kiswarkancha); sometimes used generically as a word for mystical lineages

**PÁÑA** g. the “right-handed” path of the Andean mystical tradition; the complement to the Lloq’e (see LLOQ’E); the “road to God,” focusing on mystical knowledge and the rational, objective and structured side of the path governing initiation and ritual

**PAQARINA** g. female nature spirit who acts as guardian to one’s place of birth, the feminine equivalent of an Itu Apu; the most prominent feminine aspect of the natural geography at one’s birth site; a recess, cave, spring, or other point of entry into the Earth found at the base of an Apu and seen as the point of entry into the inner domain of the Apu spirit itself
PAQO g. shaman, healer; initiate or student of the Andean shamanic path

PAQOWACHU g. “shaman lineage;” the tradition of vision quest; communion with and the received spirit medicine of the Apukuna; also used to refer to those who observes this practice or carry the lineage

PAQOWACHU CHAKA APACHETA g. an apacheta built in honoring of a pilgrimage site, usually with despacho fire-pit nearby

PARA g. sacred rain as a conscious being

PATA n. a high place or higher zone, elevation-wise

PILLI PILLI n. (sometimes simply PILLI) a powerful, bitter herb used primarily for cleansing of the liver and occasionally in certain Ayawaska brews (which sometimes come to be called Pilliwaska as a result)

PIQCHU n. the cud produced by chewing coca (this cud is often shaped into a small pyramid and given as an offering to Pachamama or the Apukuna)

POQPO g. the field or “bubble” of living energy surrounding and penetrating the physical body

PUKARA n. offering (general term)

PUKLLA n. game (a form of sacred entertainment)

PUKLLAY KAWSAY g. an idiosyncratic form of expressing “the game of life,” which would more preferably be KAWSAYPA PUKLLAN

PUMA g. mountain lion, the master of the Kay Pacha (this world) who can survive from the coastal deserts to the highest mountains; a symbol of the impeccable use of the mind as an enlightened, sun-oriented principle; a symbol of right action, the perfect physical body aligned to use in the Kay Pacha

PUNKU n. gate, door; mountain pass

PUSNU g. a lowered, recessed, or concave ceremonial space such as a sunken plaza in a temple or a low open space for rituals and offerings; for example, the main plaza at Chavin de Huantar; the yanantin of the usnu (see USNU) forming half of the Andean cross (pronounced POOSH-NOO)

PUTU n. skull (often seen on a healer’s altar as a healing tool)

PUTUTU n. conch-shell horn used in ritual for the transmuting and dispersal of hucha (energetic density) and calling out to spirit allies

PH

PHAWSI RUNAKUNA g. little nature divas or deities that inhabit running water, creeks, streams, and waterfalls

PHUKUY n. a forceful exhalation used to send prayers or medicine, or used to expel hucha; v. to exhale as described (this is the proper written form of the more familiar, bastardized FIKUY or FUKUY)

PHURU feather (often used as a healing tool)

PHUTUY g. flowering of the spiritual “seed” in an initiate; v. to flower, to bloom

Q

QAYQA g. a psychic or etheric knot or tangle in the energy field (POQPO) or body of a shamanic initiate or patient; in healing, ritual or initiation work, its release often causes the initiate or patient to choke or dry heave

QENT’I n. (sometimes also Q’ENTI) hummingbird (for additional information on the mythic hummingbird see SIWAR QENT’I)

QOCHA n. lake, sea, ocean, body of water; the spirit therein (see MAMAQOCHA)

QOLQE n. silver, money

QOLLANA g. literally, “excellence;” refers to a shamanic initiate who points out inconsistencies and contradictions in his/her teacher’s trainings, thereby keeping the teacher honest

QOLLASUYU place: the southern (S-SE) region of the Inka Empire; the official, administrative integration of the Qollas into
the Empire

QOLLO n. hill or small mountain, alternate to orqo and moqo with subtle differences in meaning

QONOPA n. an important offering vessel khuya or illa; a stone carved into the shape of a llama or alpaka with a small bowl-like depression in the represented animal’s back; used for daily, weekly, or monthly offerings of untu (see UNTU), which are placed in the little “bowl” and thereby passed through the archetypal principle of the llama, the highest Andean symbol of loving service, to Creator; it was Pre-Conquest (and possibly pre-Inka) custom to have a yanantin (pair) of qonopakuna in every household; one of the pair would be light-colored (marble or alabaster) and the other dark (usually basalt); this term is most likely modern and is usually represented as in Spanish (“conopa”)

QORI n. gold in a refined, human-manipulated state (as opposed to “raw” gold, CHOQE) used to create ceremonial objects throughout the Andes and the coastal deserts of what is now Peru

QOSQO g. one’s spiritual or energetic center or navel

QOSQO LLAQTA g. “the city of Qosqo”

QOYA g. queen; wife of a Sapa or high noble; a female shaman-priestess of the sixth level of ancestral Andean initiation

Q’

Q’OYLLOR RIT’I g. a specific Andean festival

QH

QHAPAQ a. high, noble, supreme, dignified

QHAPAQ CH’UNCHU g. a mythical figure of jungle origins who became tied into the Inka cosmology as the Inkas retreated into the jungles upon the arrival of the Spanish; in Q’eros, this figure has become somewhat blended with concepts of Wiracocha and is frequently represented in weavings as an hourglass shape reminiscent of the Par Fletch of the Lakota

QHAPAQ RAYMI g. “the high festival,” whose ceremonial practices were destroyed and remain unknown; a limited, theatrical version of the festival is performed at Ollantaytambo annually to this day

QHAPAQ SIMI n. “high Quechua”

QHAQYA g. sacred lightning or a thunderclap from the god Illapa (see also ILLAPA)

QHAWAQ g. one who sees; or, spiritual vision itself (sometimes, QAWAQ)

QHAWAQCHIÑOKIS APACHETA g. apacheta used for personal communion with the apukuna, for protection and guidance prayers and for release of hucha during personal process; used as a barometer of spiritual progress

QHESWA SIMI n. the Quechua language

QHESWACHAKA g. (sometimes Q’eswachaka) a rope bridge across a gorge whose construction and replacement is an annual ritual; sometimes used as a symbol for the K’uychi Chaka, the rainbow bridge

QHIPU see KHIPU

R

RANTI n. equal, double, shadow, twin, energetic template

RANTINTIN g. an idiosyncratic term referring to a transfer of energy or medicine; literally, the proper alignment of an energetic template

RAYMI n. festival, celebration (originally ceremonial in nature)

RUMI n. stone, rock (see also KHUYA)

RUNA n. human being, or being

RUNA KURKU n. human body, also energy body (see RUNA KURKU K’ANCHAY)

RUNA KURKU K’ANCHAY g. idiosyncratic term for the “human light body” or luminous body; differs subtly in meaning from poqpo (see POQPO) or “human energy bubble” in that it refers to a “light body” that is juxtaposed with the physical body whereas poqpo refers to the living energy fields that are intimately tied into and connected with the human body; (a preferable phrasing would be K’ANCHAYPA RUNA KURKUN)
<table>
<thead>
<tr>
<th><strong>RUNTU</strong></th>
<th>n. egg</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SAMI</strong></td>
<td>g. refined, subtle energy; bubbly, effervescent animating essence; the type of energetic power generated when a change of form occurs; can also refer to various divine and sublime principles of influence such as destiny, good fortune, and bliss</td>
</tr>
<tr>
<td><strong>SAPA</strong></td>
<td>g. the Inka ruler (what we call Inka today); means “the one and only;” the Sapa was chosen from among candidates of the twelve Inka noble families (see also PANAKA) based largely on spiritual prowess, including one’s ability to emit light from the body</td>
</tr>
<tr>
<td><strong>SAYWA</strong></td>
<td>g. a column of living energy or shaft of light from the heavens connecting the sublime, purely spiritual realm (see HANAQ PACHA) to the physical realm (the KAY PACHA); overseen and mediated by the royal hummingbird (see SIWAR QENT’I); a specific type of apacheta or altar that consists of a tall, thin, vertical stack of stones representing and embodying a healer or priest’s divinely ordained power; can refer to the etheric template of a shrine or altar which is embedded into that shrine from the heavens</td>
</tr>
<tr>
<td><strong>SENQA</strong></td>
<td>n. nose; from which comes the bastardized “Singa,” a nasally ingested remedy from the northern coastal region of Peru</td>
</tr>
<tr>
<td><strong>SEQ’E</strong></td>
<td>g. “spirit pathway;” defined by Oscar Miro-Quesada as “a shamanic landscape straight line which is the superimposition of inner space on to the outer landscape;” very loosely parallel to the idea of the ley line; energetic, electromagnetic, or geomagnetic line of harnessed Earth energy used to connect points of pilgrimage and relay etheric-psychic information in Inka times; the “strands” in the Inka geo-psycho-etheric-spiritual-electromagnetic “web;” for the second half of the Inka “dynasty” in the Andes, the Qosqo region was governed and regulated by 40-42 seq’ekuna connecting to almost 350 sacred sites</td>
</tr>
<tr>
<td><strong>SEQ’E APUKUNA APACHETA</strong></td>
<td>g. a type of apacheta used for distribution of seq’e energy within the context of a tribe, nation, or even planet; sometimes these manifest in the form of wakakuna, tanpukuna, etc.; used for collective visionary experiences and the balancing and interweaving of inner and outer landscapes of the soul</td>
</tr>
<tr>
<td><strong>SEQ’E RUMI</strong></td>
<td>g. a sacred stone used to harness seq’e energy</td>
</tr>
<tr>
<td><strong>SINAK’ARA</strong></td>
<td>g. the specific tutelary Apu spirit of the Q’oyllor Rit’i festivals</td>
</tr>
<tr>
<td><strong>SIWAR QENT’I</strong></td>
<td>g. the royal hummingbird; a particular mythic hummingbird who is said to be the only creature to have looked Creator in the eyes; the psychopomp between the Hanaqpacha and the Kaypacha</td>
</tr>
<tr>
<td><strong>SONQO</strong></td>
<td>n. heart, center</td>
</tr>
<tr>
<td><strong>SOQ’A</strong></td>
<td>g. a twisted nature spirit, or a shamanic initiate’s terrifying vision of a powerful female nature spirit; when the initiate’s fear is conquered, the soq’a is said to transform automatically into a beautiful NUST’A</td>
</tr>
<tr>
<td><strong>SUYU</strong></td>
<td>n. region, “circumscription;” commonly refers to an administrative and spiritual denomination or “quarter” of the Tawantinsuyu (Inka Empire)</td>
</tr>
<tr>
<td><strong>SUYU APU</strong></td>
<td>g. large-sized tutelary mountain spirit overseeing an entire region; related to the third level of the Andean Paqowachu tradition; examples include Apu Awsonqate, Apu Salqantay, and Apu Waskarán</td>
</tr>
<tr>
<td><strong>T</strong></td>
<td></td>
</tr>
<tr>
<td><strong>TAKI ONQOY</strong></td>
<td>g. collective delirium brought about by singing; the name given to the Inka resurgence in the 18th century under Thupaq Amaru II</td>
</tr>
<tr>
<td><strong>TANPU</strong></td>
<td>n. also known as “tambo,” these were stations in the communication system developed and maintained by the Inkas</td>
</tr>
<tr>
<td><strong>TAQ’E</strong></td>
<td>g. the joining of forces or of energy bubbles, the confluence of and cooperation between cosmic forces; the center of a wheel, where all spokes meet; a person, being, place, or object that brings forces into agreement or alignment; a hub of an energy system (the seq’e system of the Inkakuna, for example) or ayllu</td>
</tr>
<tr>
<td><strong>TARIPAYPACHA</strong></td>
<td>g. alternately translated as “the age of re-encounter,” “encounter of the universe,” or “encounter of oneself;” refers to a prophesied golden age of human experience in which we “encounter ourselves once more as being one with the universe” and thereby re-create the dream of the Inka Empire in a new and better way</td>
</tr>
<tr>
<td><strong>TAWANTINSUYU</strong></td>
<td>place: the name of the Inka Empire, meaning the “bringing together of the four quarters of the world,”</td>
</tr>
</tbody>
</table>
made up of the Antisuyu, Qollasuyu (Qollas), Kuntisuyu (or Qontisuyu), and the Chinchaysuyu, brought together at the Chawpinsuyu (central region) of Qosqo (Cusco)

**TAYACHA HESUKRISTO** g. the Andean form of Jesus Christ (may have originally been TAYTACHA HESUKRISTO)

**TAYTACHA** g. literally “little father;” refers to a beloved father or intimate, particular Lord; used to describe various Andean Christ icons and statues reported to have special miraculous powers, such as the Lord of Q’oyllor Rit’i (Taytacha Q’oyllor Rit’i or the Spanish “el Señor de Ccoyllur Ritti”), the Lord of the Sacred Song (Taytacha Wanka or the Spanish “el Señor de Huanca”) and the Lord of the Earthquakes (the Spanish “el Señor de los Temblores” which was originally a representation of Wiraqocha)

**TAYTANCHIS** g. the father of us all, God the Father; the divine masculine principle

**TAYTANCHIS RANTI** g. literally, “the equivalent of God” or “God’s equivalent;” refers to the powers and capabilities of the seventh level initiate in the Andean system of psycho-spiritual development; a foreseen category of spiritual master expected by Inka prophecies to possess the capacity to resurrect their own physical bodies after death

**TEQSI** n. source, origin, seed (also sometimes T’EQSI or TEQSE)

**TEQSIMUYU** g. “seed ring” or “circle of origin;” the conscious universe or animated, divine cosmos; the universe, seen as a conscious force or being (also sometimes TEQSEMUYU or T’EQSIMUYU)

**TEQSIMUYU AMARU** g. the universe serpent, or literally “the serpent-seeded circle;” principle of the universe as a conscious, mythic “serpent circle” or spiral (like the common symbol of the snake eating its own tail); the principle of autonomous self-creation and self-regeneration (“self-seeding”) that created and *is continually creating* the universe at every moment

**TEQSINA** n. “that which is seeded” or “that which one founds;” can be used to refer to Creation in general or to something specific for which one has laid the seed; for example, “teqsina apacheta” would be a “seeded” apacheta, or one for which the seed had been planted

**TEQSiy** v. meaning “to found,” or “to seed” (also sometimes T’EQSIY); the archetypal principle of the seeding of the universe and of individual and collective spiritual growth (see also MUHU)

**TINKUY** g. a specific Andean ritual of encountering by chance a friend in the mountains and racing to the top of the nearest peak; paradoxically, the winner of the race carries the loser back down the mountain; n. encounter, meeting; an encounter of oneself

**TIYAKUYKUNA** g. literally, “those who live with themselves,” or those who live by themselves; also known as the “Tirakuna,” these beings are characterized as “watchers” or vigilant beings that inhabit burial grounds, temples, rock outcroppings and other natural settings and enter into the Kay Pacha via subterranean passageways; they draw food from animal kawsay (life force), and are thus fed through animal-based offerings in despachos

**TUKUY HAMPIQ** g. a “complete healer,” one who has reached the fifth level of psycho-spiritual development and Andean initiation; refers to the healing abilities of the Mallku

**TUKUY LLANK’AYNIYOQ** g. the fully developed power of the body, work/industry

**TUKUY MUNAYNIYOQ** g. the fully developed power of the heart, love

**TUKUY YACHAYNIYOQ** g. the fully developed power of the mind, wisdom

**TUPAQ** g. “one who challenges,” the initiator of a ritual battle (see TUPAY); also can mean “one who knows oneself” or “one who has met oneself;” evolved to become an important title for several Sapakuna (see THUPAQ) and countless nobles

**TUPAY** g. ritual battle, the spiritual “sparring” between two shamans, a shaman and a witch, or a shaman and an evil spirit; in common usage means, “to meet up with”

**TH**

**THUNUPA** g. (also known as WIRAQOCHAN or “Thunupa Wiaraqchan”), legendary god who walked among men and founded the vast majority of the existing temples of Peru; the legends leave unclear whether this figure *is* Wiraqocha, but
it appears more likely that he is the “son” or spawn of Wiraqocha, or is an entirely independent figure, yet Thunupa is said to have created the “Ruta de Wiraqocha,” the legendary pilgrimage path that cuts through Peru; Thunupa is typically described as a white-skinned man with a long beard and features similar to those of Quetzalcoatl of the Maya and Jesus Christ; he was, in the Andes, the “Pacha Yachachiq”—the world teacher; the face of Thunupa appears on the side of Apu Wiraqochan across from Ollantaytambo

THUPAQ g. “one who knows oneself” or “one who challenges” (see Tupaq); an important title for several Sapa Inkas such as Thupaq Amaru

UKHU g. as an adjective means inner or deep; as a noun or concept refers to “the within,” the interior or the depths of both self and cosmos

UKHU PACHA g. the inner realm, perhaps loosely parallel to the “collective unconscious” of Jung; the interior, personal realm of one’s thoughts, feelings, and emotions; the understanding that one’s own inner experience is reflected into a universal realm or the inner experience of all; the master of the Ukhu Pacha is Amaru, the serpent, who teaches Yachay, the wisdom of having met oneself

UKUKU g. the Andean spectacled bear; a mythical bear that has come to be known as Pablo or Pablucha, that participates in the festivities at Q’oyllor Rit’i as a protector or guardian of the festival and as an embodiment of the impeccable spiritual warrior of the Taripaypacha

UNKHU g. traditional black ceremonial poncho woven of alpaka or wikuña wool with the left hand (to counter-act witchcraft or evil spirits’ presence) containing a single, red seam (also sometimes UNKHUÑA); the term may have historically referred to the tunic worn by the Sapa or other Inka nobles and priests

UNTU n. llama or alpaka fat used as a very important offering when placed in a qonopa (see also QONOPA)

UNU KAWSAY g. the living energy of water

USNU g. a raised altar or ceremonial space used in Andean temples for the highest offerings; the top space of a temple, pyramid, or altar; any “high” altar; for example, the high, flat ceremonial space at Choqek’iraw; the yanantin of the pusnu (see PUSNU), forming half of an Andean cross; can also mean throne; (pronounced OOSH-NOO)

UTURUNKU g. jaguar, also known as the bastardized Otorongo; a symbol parallel to the Puma but for jungle regions; in some historians’ view, uturunku was originally far more important than Puma

WACHO g. lineage, the waking spiritual seed in people (see also PAQOWACHU); n. row of earth, dug to plant Seeds (also sometimes WACHU)

WACHUMA g. the plant spirit contained within the visionary cactus *Trichocereus pachanoi*, also known as San Pedro, which was used extensively in several pan-Andean cultures’ rituals

WAKA g. temple; natural site activated and honored as a shrine, such as certain sacred springs, boulders, and caves; the primary elements of energetic regulation for the seq’ e system

WAMAN g. sacred fortress, large temple, or hill that is almost at the level of an Apu (sometimes WAMANI)

WANKA g. large stone, boulder, rock; also medicine song or sacred song; el Señor de Huanca (Wanka) is an important Andean-Catholic shrine devoted to the “lord of the Sacred Song”

WANU g. death, or life after death

WASI n. house or dwelling space; can be used as a name for a populated sacred center or ceremonial space

WALLATAS g. a specific ceremonial dance anthem from the old Andean musical repertoire; also refers to the specific rhythm of that song and the associated dance (sometimes WAYLLATAS)

WAYNO n. a traditional Andean folk song that utilizes syncopated rhythms and a high-pitched “whining” style of singing; originally referred to that specific rhythm and a style of dance that went along with the music; traditionally played only on wind and percussion instruments, modern waynokuna are also played on guitars, harps, and even saxophones

WAYRA KAWSAY g. the living energy of the wind
WAYRURO n. a small red and black seed that brings protection when held in pairs of male and female; a derogatory term for Indians and farmers

WIKUÑA g. the sacred vicuña, a rare wild camellid relative of the llama and alpaka, the smallest of the family with an extremely soft golden wool prized by the Inkakuna (this wool was used to knit the tunics of the Sapa himself)

WILLKA a. sacred, holy (sometimes can mean “dangerous” as well, an etymological connection which may come from the notion of the holy as being all-powerful and not particularly appreciative of egotistical lack of reverence)

WILLKA ÑUST'A g. “the black virgin” or “princess of the black light;” a mythical being associated with what is now the Urubamba River

WIÑAY a. eternal; n. forever; v. to grow

WIPHALA g. a specific old Andean musical composition of the Qosqo region

WIRAQOCHA g. “fat of the lake/sea,” sometimes also translated as “foam” or “fire lake;” the androgynous creator god revered at Tiwanaku, among other places; said to be the architect, engineer, and builder of Lake Titicaca, Wiraqocha seems to have interacted with humans and “walked among them,” especially at Tiwanaku, of which Wiraqocha is the legendary founder; Pachakuteq instated Wiraqocha as primary god of the Inkakuna, superseding their traditional worship of Inti; Wiraqocha is represented (as on the primary gate at Tiwanaku) surrounded by a legion of angels and holding two staffs; now used as a less specific term for God/Goddess, supreme deity or divinity, creator; also, used as a title of respect for an honored man

WIRAQOCHAN g. “of Wiraqocha,” Apu used as an observatory by the priests at Ollantaytanpu, named after an alternate name for Thunupa

Y

YACHAQ n. one who knows, master “guru” of the Andes

YACHAY g. the power of the mind, wisdom; genius

YANACHAKUY g. a ritual for joining together two energy bubbles

YANANTIN n. a sacred pair, couple, or set of twins; sacred duality or that duality brought together as a complimentary union

YAPU n. cultivated land, seed-sewn land

YAWAR n. blood

YUKAMAMA g. the sacred anaconda

YUYO n. leafy greens, lettuce-like plants, vegetables, and herbs

Infinite gratitude to don Oscar’s adept initiate of the Pachaluti Mesa Tradition, Robin Van Loon for providing us this exquisite glossary of Quechua shamanic terminology. You can see his work at www.caminoverde.org

Copyright © 2015 Oscar Miro-Quesada Solevo