

MOSQHOQ



DREAMER
SOÑADORA

A QUECHUA POEM,
WITH ENGLISH AND SPANISH TRANSLATIONS

WRITTEN BY: SANDY ENRIQUEZ, QUWICHA ZINES

ALLILLANCHU MASHI!

THANK YOU FOR CHOOSING THIS ZINE AND SUPPORTING THE VISIBILITY/ACCESSIBILITY OF INDIGENOUS LANGUAGES IN ZINE CULTURE. AS A HERITAGE LEARNER OF QUECHUA, WRITING POEMS AND MAKING ZINES HAS BEEN REALLY HELPFUL FOR ME TO CONTINUE PRACTICING THE LANGUAGE AND SHARING MY KNOWLEDGE. PLUS, IT'S REALLY FUN! AS I MADE THIS ZINE AND READ THIS POEM OVER AND OVER (ÑAWINCHAPAYASHARANI KAY HARAWITA), IT BECAME VERY RHYMIC AND SOOTHING, ALMOST LIKE A SONG. TRY READING IT ALOUD AND SEE FOR YOURSELF.

I CHOSE TO TRANSLATE THIS POEM INTO ENGLISH AND SPANISH SINCE ALL 3 LANGUAGES ARE A PART OF ME. I HAD A TOUGH TIME WITH TRYING TO CONVEY THE FULL RICHNESS OF QUECHUA IN THE TRANSLATIONS, SO I DID TAKE SOME POETIC LICENSE HERE. SOME PHRASES STILL FELT AWKWARD, BUT I KEPT THEM THAT WAY SINCE IT REFLECTED THE QUECHUA MORE CLOSELY. I HAVE INCLUDED SOME NOTES ABOUT THE TRANSLATIONS AT THE END TO GIVE ADDITIONAL CONTEXT. I HOPE YOU FIND IT USEFUL! NOW ENJOY THE ZINE :)

TUPANANCHISKAMA,
SANDY

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MOSQHOYNIYKUNAPI,

[EN MIS SUEÑOS,
IN MY DREAMS,]



MANA TARIYKICHU HAYK'ARPAS.

[I CAN NEVER FIND YOU.
NUNCA TE ENCUENTRO.]

[TE BUSCO REPETIDAMENTE.]



[I SEARCH FOR YOU REPEATEDLY.]

MUYUPAYASHASQAYKI

[HUNTING FOR YOU/CAZANDO POR TI]

SACH'A SACH'API, ATOQPAS

[IN THE FOREST AS IF I/EN EL BOSQUE COMO SI YO]

KAYMAN HINA.

[WERE A FOX/FUERA UN ZORRO.]

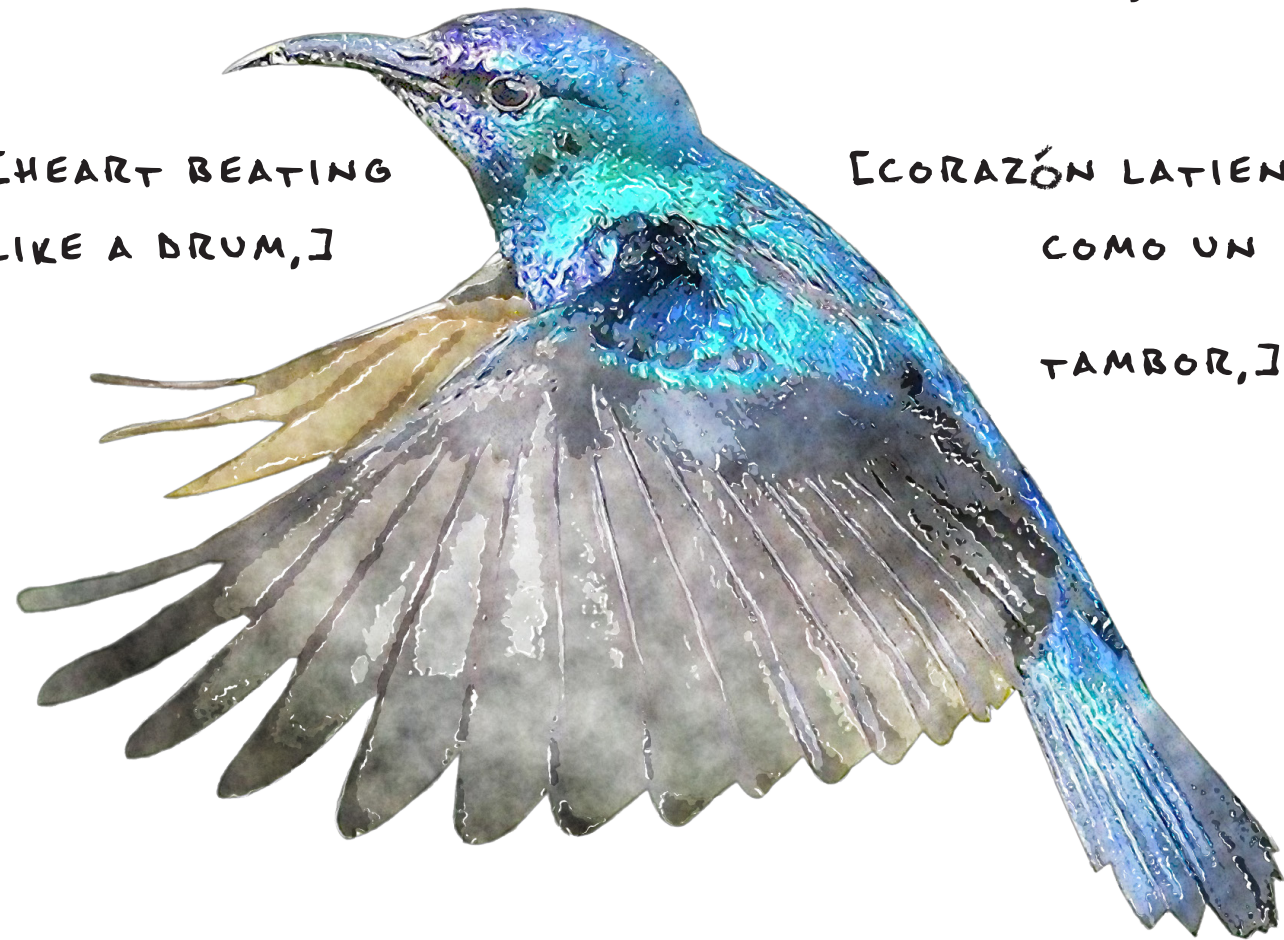
MASKHAPAYASQAYKI.

[I SEARCH FOR YOU REPEATEDLY

TE BUSCO REPETIDAMENTE.]

SUNQUY PHATATASHASQA
TINYAHINA,

[HEART BEATING
LIKE A DRUM,]



[CORAZÓN LATIENDO
COMO UN
TAMBOR,]

PHALALAYASHASQA,
Q'ENTIPAS KAYMAN HINA.

[WINGS FLUTTERING AS IF I WERE A
HUMMINGBIRD/ALAS REVOLOTEANDO
COMO SI FUERA UN COLIBRÍ.]

MASKHAPAYASQAYKI.

[I SEARCH FOR YOU REPEATEDLY/
TE BUSCO REPETIDAMENTE.]



PHAWAYUSHASQANI
ORQON ORQONTA,

[FLYING FROM MOUNTAIN TO MOUNTAIN/
VOLANDO DE MONTAÑA A MONTAÑA]

KUNTURPAS KAYMAN
HINA.

[AS IF I WERE A CONDOR/
COMO SI YO FUERA UN CÓNDOOR.]



MASKHAPAYASQAYKI --

[I SEARCH FOR YOU REPEATEDLY/
TE BUSCO REPETIDAMENTE --]



RIKCH'ANAYKAMA.

[UNTIL I WAKE UP/
HASTA QUE ME DESPIERTO]

MANA ATOQCHU,

[NOT A FOX/NO UN ZORRO,]

MANA Q'ENTICHU,

[NOT A HUMMINGBIRD/NO UN COLIBRÍ,]

MANA KUNTURCHU,

[NOT A CONDOR/NO UN CÓNDOR,]

KASQANI RIKCH'ARIQTİY.

[WHEN I WAKE UP/CUANDO YO ME DESPIERTO.]

QANTAQ PUÑUSHASQANKI

WAQTANPAMANTA,

[AND YOU ARE SLEEPING ON YOUR SIDE/
Y ESTAS DURMIENDO EN TU COSTADO,]



ÑOQAWAN KUSKA.

[NEXT TO ME/A LADO DE MÍ.]



CHAYMANTATAQ,

[AND FINALLY/

Y POR FIN,]

RUNA KAPUNI.

[I AM HUMAN/

SOY HUMANO.]



NOTES ABOUT TRANSLATIONS:

REMEMBER THAT I AM A STUDENT, NOT A NATIVE SPEAKER, SO ANY AND ALL ERRORS ARE MY OWN. ALSO PLEASE KEEP IN MIND THAT THESE NOTES ARE LIMITED BY SPACE CONSTRAINTS, SO THEY ARE MORE SIMPLIFIED THEN WHAT WOULD BE CONVEYED IN A CLASS OR OTHER FACE-TO-FACE ENVIRONMENT.

MUYUPAYASHASQAYKI ->

MUYU (VERB TO CIRCLE)

PAYA (COVER AND OVER/REPEATED ACTION)

SHA (-ING/GERUND)

SQA (VERB TENSE USED TO INDICATE A DREAMING STATE OR OTHER UNCONSCIOUS STATE OF ACTION)

-YKI (DIRECTIONAL, INDICATES AN ACTION FROM THE SPEAKER "I" TO THE RECEIVER "YOU")

I TRANSLATED THIS AS 'HUNTING' IN ENGLISH AND SPANISH, ALTHOUGH THAT'S NOT THE EXACT MEANING. IT'S MORE LIKE "I'M RUNNING IN CIRCLES OVER AND OVER AGAIN LOOKING FOR YOU." THE QUECHUA WORD TO DESCRIBE AN ANIMAL HUNTING ANOTHER ANIMAL WOULD BE "CHAQOY," BUT MY INTENT WAS TO DISPLAY A HUMAN ASPECT IN THE ANIMAL ACTION, SO I CHOSE "MUYUY" (TO CIRCLE) SINCE THAT VERB CAN BE USED FOR BOTH HUMANS AND ANIMALS AND IT ECHOES THE IDEA OF HUNTING.

PHAWAYUSHASQANI ->

PHAWA (VERB TO FLY)

YU (INDICATES AN INTENSE ACTION, LIKE BEING 'IN THE ZONE,' CONCENTRATING DEEPLY)

SHA (-ING/GERUND)

SQA (VERB TENSE USED TO INDICATE A DREAMING STATE OR OTHER UNCONSCIOUS STATE OF ACTION)

NI - (VERB CONJUGATION, INDICATES ACTION IS DONE BY THE SPEAKER)

THE PRESENCE OF 'YU' TRANSFORMS THIS WORD FROM MERELY MEANING 'FLYING' TO SOMETHING MORE AKIN TO 'FLYING INTENSELY, PASSIONATELY, IN THE ZONE.' 'YU' CAN BE USED FOR BOTH SERIOUS AND EXAGGERATED CONTEXTS; BUT IN THIS CASE, WE'RE BEING REAL.

KAPUNI ->

KA (VERB TO BE)

PU (INDICATES A RETURN TO A PLACE OF BELONGING/A STATE OF CHANGE)

NI (VERB CONJUGATION, INDICATES ACTION IS DONE BY THE SPEAKER)

THIS POEM ENDS ON A POWERFUL NOTE. 'PU' HAS MANY MEANINGS, ONE OF THEM INDICATES A RETURN TO A PLACE THAT YOU LIVE AT/ARE KNOWN TO FREQUENT, A PLACE YOU BELONG TO. NORMALLY "I AM HUMAN" WOULD BE "RUNA KANI," YET THE PRESENCE OF '-PU' EMPHASIZES ONE IS RETURNING TO THEIR HUMANITY, IT EMPHASIZES THE TRANSFORMATION FROM NON-HUMAN BACK TO HUMAN.



MANY THANKS TO MY TEACHERS WHO SHARED THEIR TIME AND KNOWLEDGE OF QUECHUA LANGUAGE AND CULTURE WITH ME.

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DEDICATED TO MOSQHOQKUNATA, THE DREAMERS, FROM FAR AND WIDE.

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