

OLLANTA



AN ANCIENT
YNCA DRAMA



3 9153 00254887 5

898
001
XM

O L L A N T A.



OLLANTA.

AN ANCIENT YNCA DRAMA.

TRANSLATED FROM THE ORIGINAL QUICHUA.

BY

S. CLEMENTS R. MARKHAM, C.B..

Corresponding Member of the University of Chile.



LONDON :
TRÜBNER & CO., 60 PATERNOSTER ROW.

1871.

[*All rights reserved.*]

PM
6205.4
.55
1871

1
1
X

1
1

INTRODUCTION.

THE literature of the Yncas of Peru consisted of love-songs, elegies, allegoric hymns, and dramatic compositions. Unfortunately, most of these evidences of ancient civilisation have disappeared, or are still in manuscript. The earliest writers knew little or nothing of them. They were preserved as traditions in the families of the conquered and fallen Yncas, and were not communicated to the Spaniards; who, indeed, took little pains to seek for them.

Garcilasso Ynca de la Vega* was the only author, contemporary with the first conquerors, who had a correct knowledge of the language of the Yncas; and the only one, therefore, whose testimony has any real value. He tells us little, but that little is important. We learn from his pages that the *Amautas* or philosophers of the Ynca court composed dramas relating to the deeds of former sovereigns and heroes, which were performed by persons of rank.† They also composed poems and love-songs with alternate long and short verses, having the right number of syllables in each; and

* All the references to Garcilasso, in this introduction, are to my English translation, printed for the Hakluyt Society.

† See my translation, vol. i. p. 194.

Garcilasso describes them as resembling the Spanish compositions called *redondillas*.* They had many other metres for these songs, and for the elegies recited by their *Harahuicus* or *Trouvères*. The Ynca poets also treated of the secondary causes, by means of which God acts in the region of the air to cause lightning, rain, and snow. Blas Valera preserved some verses of this kind, which he calls *spondaics*, and which are certainly of undoubted antiquity.†

These verses, and four lines of a love-song in Garcilasso,‡ are the only fragments of ancient Ynca literature that were preserved in the writings of early Spanish authors. Garcilasso also mentions a class of songs called *haylli*, in which the deeds of valiant warriors, and the hopes and fears of lovers, were celebrated. The word *haylli*, or “triumph,” was used as a refrain or chorus; and the songs were chanted by the people when engaged in ploughing, and other field labours.§

The means of preserving ancient songs and dramas were rude, but not altogether ineffectual. They consisted of oral transmission, the same means by which, as Max Müller believes, the whole Vedic literature was preserved for centuries; and the system of *quipus* or knots. In his own account of the *quipus*, Garcilasso nowhere says that songs and traditions were preserved by their means alone. He merely states that the *Amantas* put the narratives of the

* Eight syllable lines broken into stanzas of four lines, and thence called *redondillas* or *roundelays*. See *Tickenor*, i. p. 102.

† *G. de la Vega*, i. p. 197. See also my *Quichua Grammar and Dictionary* (Trübner, 1864), p. 10.

‡ *Ibid.*

§ *Ibid.* ii. p. 8.

historical events into the form of brief and easily remembered sentences, while the *Harahuicus** condensed them into pithy verses, both forms being prepared with a view to their being learnt by heart, and handed down by the people. But the *Quipu-camayocs*, or “keepers of knots,” appear to have combined the duties of preserving and deciphering the knot records, with those of remembering and transmitting the historical narratives and songs; and Garcilasso implies that their memories, in some way which he does not explain, were assisted by the knots. “Each thread and knot,” he says, “brought to the mind that which it was arranged it should suggest; just as the commandments and articles of our holy Catholic faith are remembered by the numbers under which they are placed.” In giving the verses preserved by Blas Valera, however, the Ynca quotes from that writer, who says that he found the verses in knots of different colours, which recorded certain ancient annals.†

Such is all that is to be gathered from the writers who flourished in the century which witnessed the conquest of the Ynca empire by the Spaniards. We come next to the inquiry whether songs and dramatic compositions of præ-Spanish times were likely to be preserved, orally or in writing, by the Ynca chiefs and people. It was the policy of the Spaniards to treat the native chiefs with some consideration; they were allowed to retain the ancient insignia of their rank, and to appear in them in public religious processions,‡ and

* *G. de la Vega*, ii. p. 125.

† *Ibid.* i. p. 196.

‡ They are so represented in the pictures in the church of Santa Ana, at Cuzco.

they were placed in authority over their vassals as agents of the Spanish Corregidores.* They wore their peculiar dresses down to the time of the rebellion of Tupac Amaru † in 1780, after which their use was prohibited. It is thus clear that the Ynca chiefs were permitted by the Spaniards to retain a portion of their authority, that they were encouraged to continue the use of their costumes in order to increase the magnificence of religious processions, and that some at least of the old Ynca customs were preserved by special enactments. Under these favourable circumstances, the chiefs would almost certainly preserve the memory of the former grandeur of their country, and encourage the people to recite the ancient songs and dramas, some of which would

* “*Ordenanzas del Peru, por Don Francisco de Toledo, recogidas por el Lic. Don Tomas de Ballesteros*” (Lima, 1685).

Titulo VI. “De los Caciques Principales.” By *Ordenanza xix.* the Caciques and principal people were ordered to dine in the *plazas* of the villages where their vassals were accustomed to assemble, because it was considered right that, in this, the ancient customs of the Yncas should be preserved, and that the chiefs should eat publicly with the poor Indians. By other *Ordenanzas*, in the same *Titulo*, the native chiefs were charged with the superintendence of the morals of the people, of the repair of *andenes* (terraces) and *tambos* (rest-houses on the roads), and with other similar duties.

† In the sentence of death on Tupac Amaru, pronounced by the Visitador Areche at Cuzco, on May 15th, 1781, all dresses used by the Yncas and chiefs were thenceforth prohibited, including the *uncu* or mantle, and the *museapaicha* or head-dress. All documents relating to the descent of the Yncas were ordered to be burnt, the representation of Quichua dramas was prohibited, all pictures of the Yncas were to be destroyed as well as musical instruments, and the Indians were ordered to give up their national dress, and to clothe themselves in the Spanish fashion.—*MS. penes C. R. M.* Also printed in Angelis.

eventually be committed to writing. The dramatic aptitude of the people was discovered by the Spanish priests almost immediately after the conquest, and they endeavoured, with notable success, to turn this talent to account, as a means of conveying religious instruction. Garcilasso tells us that the Jesuits composed dramas for the Indians to act, because they knew that this was the custom in the time of the Yncas, and because they saw that the Indians were so ready to receive instruction through that means. He adds that one of the Jesuits in a village near the shores of lake Titicaca, called Juli, composed a play in the dialect spoken in that part of the country,* on the enmity between the serpent and the seed of the woman, which was acted by Indian lads. Other plays on religious subjects were acted in the Quichua language at Potosi, Cuzco, and Lima; and Garcilasso assures us that the lads repeated the dialogues with so much grace, feeling, and correct action, that they gave universal satisfaction and pleasure, and with so much plaintive softness in the songs, that many Spaniards shed tears of joy at seeing the ability and skill of the little Indians.† One of these dramas, composed by priests in the Quichua language, is in my possession, and is a most valuable relic of those early efforts to introduce the miracle plays of Spain into Peru.‡

* This dialect was called *Aymara* by the Jesuits at Juli, a blunder which is carelessly repeated by Garcilasso. The nature and origin of the mistake has been explained by me elsewhere.

† *G. de la Vega*, i. p. 204.

‡ The MS. was kindly presented to me by a Cura at Paucar-tambo in 1853. (See *Cuzco and Lima*, p. 190.) It is entitled, "*Usca Paucar, Auto Sacramental el Patrocinio de Maria, Señora Nuestra en Copacabana.*"

In his monstrous sentence in 1781, the Judge Areche prohibited "the representation of dramas, as well as all other festivals which the Indians celebrated in memory of their Yncas."* This proves that the ancient dramas of the Yncas were remembered and actually performed down to the year 1781; for those composed by Spanish priests cannot be intended, as they would not be prohibited by a Spanish judge.

These considerations will enable us to form an opinion of the antiquity of the drama of OLLANTA; which is now, for the first time, translated from Quichua into English.

The first printed mention of this most important relic of early American civilisation is to be found in a periodical published at Cuzco in 1837.† It is there stated that the drama was handed down by immemorial tradition, and that it was first committed to writing by Don Antonio Valdez, the Cura of Tinta, an intimate friend of the ill-fated Ynca Tupac Amaru, whose formidable insurrection was with difficulty suppressed by the Spaniards in 1780-81. The drama was frequently performed in presence of the Ynca Tupac Amaru. This account exactly coincides with the information I received in 1853 from Dr Don Pablo Justiniani, a descendant of the Yncas. He told me that the Cura of Tinta first reduced the drama to writing, and that the original manuscript was then in posses-

* "*Sentencia pronunciada en el Cuzco por el Visitador Don José Antonio de Areche, contra José Gabriel Tupac Amaru.*" This revolting but most curious and important state paper is published in vol. v. of the *Coleccion de obras y documentos*, by Don Pedro de Angelis. (Buenos Ayres, 1836-37.)

† "*Musco Erudito*," Nos. 5 to 9. Edited by Don José Palacios.

sion of his nephew and heir, Don Narciso Cuentas of Tinta. Dr Valdez, the Cura of Tinta, died at a great age in 1816.

Several copies were made from the original of Dr Valdez, for the lovers of Ynca lore, who abound in Cuzco, as well as in many a secluded town and village in the Peruvian Andes. Some extracts from the drama appeared in Peruvian newspapers, but the second notice of it (that in the *Museo Erudito* of Cuzco being the first) will be found in the *Antigüedades Peruanas* of Don Mariano Rivero and Dr Von Tschudi, which was published at Vienna in 1851.* It is curious that these authors should not have been acquainted with the article in the *Museo Erudito*, and with the fact that the drama was first committed to writing by Dr Valdez. They give two extracts from the drama in Quichua. The complete text in Quichua was first printed at the end of his *Kechua Sprache*, by Dr Von Tschudi, a work which appeared at Vienna in 1853.† This version is from a copy in the monastery of San Domingo at Cuzco, which is exceedingly corrupt; the copyist having modified what he could not read or understand as much as he thought proper, and having even introduced some Spanish words. In 1868 Don José Barranca published a Spanish translation of the Quichua drama of Ollanta.‡ He took the corrupt version of Von Tschudi for his text, but corrected many passages.

* P. 116.—*Antigüedades Peruanas, por Mariano Eduardo de Rivero y Juan Diego de Tschudi.* (Vienne, 1851.)

† “*Die Kechua Sprache, por J. J. Von Tschudi*, ii. (Wien, 1853.)

‡ “*Ollanta ó sea la severidad de un padre y la clemencia de un rey drama traducido del Quichua al Castellano, con notas diversas, por José S. Barranca.*” (Lima, 1868.)

My own version of the drama was transcribed by myself, with great care, from the copy in possession of Dr Don Pablo Justiniani, the aged Cura of Laris, and a descendant of the Yncas. That copy was taken by his father, Don Justo Pastor Justiniani, from the original manuscript of Dr Valdez. I have collated my version with a copy in possession of Dr Rosas, Cura of Chinchero, and with the printed version in the *Kechua Sprache* of Dr Von Tschudi. The latter collation has convinced me of the genuine antiquity of the drama, for in every single instance where a corrupt or Hispanicised word or phrase occurs in the Von Tschudi version, I find classical Quichua in the version of Justiniani. This proves that all the corrupt forms in the Von Tschudi version arise from the carelessness of a copyist, and that they have no existence in the original document. In my account of the drama in "*Cuzco and Lima*" I gave some translated passages, which were made with the assistance of a young student of Cuzco, named Bernardo Puente de la Vega.*

The all-important question is whether the drama was handed down from the time of the Yncas, and merely committed to writing by Dr Valdez, who divided it into scenes, and inserted the stage directions; or whether Dr Valdez was the actual author, and composed the work himself in a classical and, in his day, almost archaic language. If the former opinion is the true one, the drama of OLLANTA is certainly the most important relic of ancient American civilisation; while in the latter case, though still an interest-

* Pp. 173-177, and 186.

ing specimen of Quichua composition, its great value and interest will be lost.

I was told by Dr Justiniani, and by other Quichua scholars whom I met at Cuzco in 1853, that the drama of Ollanta was undoubtedly ancient and composed before the Spanish conquest. Rivero and Von Tschudi also appear to have had no doubt upon this point, and Barranca strongly advocates the same view. But I was led, during my visit to Peru in 1860, to think that Dr Valdez was the author, though the drama might contain ancient songs and speeches, and though the plot was undoubtedly ancient.* I had not then carefully analysed the work itself. I have since done so, and this closer investigation has led me to revert to my earlier impression, and to concur with Justiniani, Rivero, Von Tschudi, and Barranca, that the drama is a pure relic of the ancient literature of the Yncas.

The internal evidence of the antiquity of the drama of Ollanta is, I consider, quite conclusive. We know from Garcilasso, that dramas were performed before the Yncas, and that the Indians had a special talent for acting; and we learn from the sentence of Areche that Quichua dramas were acted as late as 1781, to preserve the memory of the Yncas. They were performed before the ill-fated Tupac Amaru, whose intimate friend, Dr Valdez, committed the drama of Ollanta to writing, at about the time of the insurrection of the Ynca.† Thus we have a chain of evidence

* See my "*Travels in Peru and India*," p. 139 (note).

† For a narrative of the insurrection of Tupac Amaru, the last of the Yncas, in 1780-81, see my *Travels in Peru and India*, chap. ix. The

connecting the drama of Dr Valdez with the performance enacted before Tupac Amaru, the words of which had been orally transmitted from ancient Yncarial times. To these considerations are to be added the far more conclusive proofs of antiquity derived from the work itself. There is not a single modern or Spanish word or phrase in the whole work ; nor is there the remotest allusion to Christianity or to anything Spanish. Moreover, the drama contains many words and grammatical forms, some of which I have indicated in the notes, that are archaic and long since disused. The only object of a Spanish priest, in composing such a work, would be to inculcate Catholic doctrine ; and not to preserve the memory of ancient pagan rites in absolute purity. The Quichua play of *Usca Paucar*, in my possession, which was undoubtedly composed by a Spanish priest, contains many words that have been introduced since the conquest ; and, though it is written in excellent Quichua, it does not contain one of the archaic grammatical forms that occur in *Ollanta*. If the latter work had been due to the authorship of Dr Valdez, it would have had some trace, however slight, of its Spanish origin ; and would have resembled the miracle play of *Usca Paucar* in its general structure. The fact that *OLLANTA* is absolutely free from any indication of a Spanish touch, is a convincing proof that it is an ancient Ynea drama, handed down orally in order to be performed before the native chiefs, until 1780 ; and then committed to

texts of some of the official documents relating to the insurrection are printed in the collection of Angelis. Others, still in manuscript, are in my possession.

writing from the mouths of Indians by Dr Valdez, the friend and sympathiser of the last of the Yncas. The old priest merely made the divisions into scenes, which suggest themselves, and introduced the stage directions in accordance with what he had himself seen, when the play was acted by the Indians.

A knowledge of Ynca civilisation, derived from the pages of Prescott, is sufficient for the appreciation of the argument of this curious drama, which is as follows. The time is placed in the reign of Pachacutec, an Ynca who flourished in the latter part of the fourteenth century, whose numerous reforms and conquests caused him to be remembered as one of the most famous of the Peruvian sovereigns.* The hero of the drama was a warrior named Ollanta, who was not of the blood royal, but who nevertheless entertained a sacrilegious love for a daughter of the Ynca, named Cusi Coyllur. Ollanta is a word without special meaning in Quichua,† but Cusi Coyllur means “the Joyful Star.”‡ The play opens with a dialogue between Ollanta and his servant, Piqui Chaqui, a witty and facetious lad, whose punning sallies form

* *G. de la Vega*, ii. pp. 127–34, 145, 201–207. For his laws and sayings, see pp. 207–10.

† Señor Barranca remarks that the word *Ollanta* has the form of the accusative case, denoting that it is an incomplete part of a sentence. He suggests that it may be a poetic form of *Ullata*, accusative of *Ullu*, a word meaning the physical power of masculine love. He supposes *Ccahuari* to be the word understood, which means *Behold!* The name would thus be an expression of admiration for a manly lover.

‡ The Viceroy Toledo prohibited the Indians from giving the names of the moon, stars, birds, animals, stones, serpents, or rivers, to their children. *Ordenanzas*, lib. ii., tit. viii., ord. xiii. p. 144.

the comic vein which runs through the piece. Their talk is of Ollanta's love for the princess, and to them enters the High Priest of the Sun, who endeavours, by a miracle, to dissuade the audacious warrior from his forbidden love. In the second scene the princess herself laments to her mother the absence of Ollanta, and her father, the Ynca Pachacutec, expresses warm affection for his child. Two songs of undoubted antiquity are introduced; the first being a harvest song with a chorus threatening the birds that rob the corn, and the second being one of those mournful love-elegies which are peculiar to the Peruvian Indians. In the third scene Ollanta presses his suit upon the Ynca, is scornfully repulsed, and finally bursts out into open defiance, in a soliloquy of great force. Then there is an amusing dialogue with Piqui Chaqui, and another love song concludes the act. In the opening scene of the second act the rebellion of Ollanta is announced to the Ynca, and a general named Rumi-ñani, or the "Stone Eyed,"* is ordered to march against him. The rebels hail the warrior Ollanta as their Ynca in the second scene, and prepare to resist the armies of Pachacutec; and in the third, Rumi-ñani recounts the total defeat of himself and his armies by the rebel Ollanta. Meanwhile Cusi Coyllur had been delivered of a daughter, and for her crime she is immured in a dungeon of the convent of virgins, while her child, named Yma Sumac, is brought up in the same building without being aware of the existence of her mother. The long speech in which the child relates to her keeper the groans she

* A general under Atahualpa had the same name; and it occurs, on two or three other occasions, in Ynca annals.

had heard in the garden, and the strange feeling with which they fill her mind, is considered by Señor Barranca to be the finest passage in the play. Then follows an amusing dialogue between Rumi-ñauí and the scrapegrace Piqui Chaqui, during which the death of the Ynca is announced. Pachacutec is succeeded by his son Ynpanqui, who had been absent for many years, engaged in the conquest of the coast valleys, and who is supposed to be imperfectly informed of the events that had taken place round Cuzco. He entrusted the command against the rebel to Rumi-ñauí, who adopted a cunning stratagem. Concealing his army in a neighbouring ravine, he came to the stronghold of the rebels, and appeared before Ollanta covered with blood, declaring that he had been cruelly treated by the new Ynca, and that he desired to join the insurrection. He encouraged Ollanta and his troops to celebrate the festival of the Sun with drunken orgies, and, when all were heavy with liquor, he admitted his own men and captured the whole of the rebels. In the first scene of the third act there is a touching dialogue between Yma Sumac and her governess Pitu Salla, which ends in the child being allowed to visit her mother in the dungeon. In the second scene the successful stratagem of Rumi-ñauí is related to the Ynca by a messenger, and Ollanta, and his companions, are brought in as prisoners, by the victorious general. The great rebel is not only pardoned by his magnanimous sovereign, but restored to all his honours; and in the midst of the ceremonies of reconciliation, the child Yma Sumac bursts into the presence, and entreats the Ynca Ynpanqui to save the life of his sister and her mother. The Ynca and his

nobles are conducted to the dungeon of Cusi Coyllur, who was supposed to have been long since dead. The unfortunate princess is restored to the arms of her lover, and receives the blessing of the Ynca.

I have endeavoured to give the bare literal meaning of the original, line by line, but it abounds in puns and double meanings which cannot be re-produced. Yet an idea will be conveyed to the mind of the reader, of the ancient literature of the Yncas, and of the poetic faculty to which they had attained, even by the present bald attempt at a translation. The Quichua and English are given in parallel columns. The different readings in the Von Tschudi version, of which there are many, are given in italics, and the passages in my version, which are omitted by Von Tschudi and Barranca, are also indicated. I cannot hope that the translation is free from numerous mistakes. The value of the present publication is that the text of an older and purer version than that already given to the world in the *Kechua Sprache* of Von Tschudi, will be preserved. The translation is the result of much careful study; and it does, I believe, in spite of many blunders which will doubtless be detected and corrected by future students, give the general sense of the original. Thus the purest and oldest text will now be accessible to inquirers in this field of research, while the translation will furnish additional material for judging of the sort of civilisation that was developed in this part of South America, before its discovery by Europeans. Such, at least, is my aim in this effort to give the old Ynca Drama an English dress.

The tradition at Cuzco in 1837, which was said to have been handed down in the families of the Caciques of Belen and San Blas, was that the drama was based on an historical event;* but this seems more than doubtful. The stronghold of the rebel is placed among the magnificent ruins in the vale of Vilca-mayu, which are now called Ollanta-tambo from the classical associations connected with the drama, but the greater part of the ruins is far more ancient than the time of Pachacutec. A detailed account of the ruins, and of the vale of Vilca-mayu, will be found in one of my former works on Peru.† A bust on an earthen vase was presented to Don Antonio Maria Alvarez, the political chief of Cuzco in 1837, by an Indian who declared that it had been handed down in his family from time immemorial, as the likeness of the general Rumi-ñauí, who plays an important part in the drama of Ollanta.‡ The person represented must have been a general, from the ornament on the forehead called *mascapaycha*, and wounds were cut in the face. This, so far as it goes, is a confirmation of the genuine antiquity of the drama. Internal evidence inclines me to fix its date, in the reign of the great Ynca Huayna Ccapac, about A.D. 1475 to 1525.§ Love is allowed to break through the rigid laws of the Ynca court to some extent; but otherwise the state of society, and the manners and customs met with in the drama, agree generally, but not so closely as to justify a suspicion of

* *Museo Erudito*, No 5, p. 9.

† *Cuzco and Lima*, p. 179.

‡ *Museo Erudito*, No. 5.

§ For my reason for fixing this date, see note 66, at the end of this volume.

plagiarism, with those described by Garcilasso and other early Spanish writers.

The drama of Ollanta is not alone in allowing a romantic passion to transgress the usages of the Ynca court. A still more interesting love story is told by Balboa,* who relates the events as having actually occurred during the reign of Ynca Huascar, and as having been recounted to him by contemporaries. I mention it as a proof that the plot of Ollanta is not in opposition to probabilities; but space forbids the gratification of my natural wish to tell this second love tale of Ynca times.

I am in possession of twenty ancient Ynca songs, which I obtained from Dr Justiniani, and which had been first committed to writing in the last century by his grandfather and by Dr Valdez; and I also have some Quichua poems by Dr Lunarejo, the most elegant Quichua scholar of Spanish times. I hope hereafter to find time to complete the translation of these additional fragments of Ynca literature. Meanwhile I am fully persuaded that diligent research in the towns and villages of the Peruvian Andes would be rewarded by the discovery of further specimens of the ancient literature of the children of the Sun.

CLEMENTS R. MARKHAM.

August 1871.

* *Balboa*, cap. xvi. pp. 224-304.

APU OLLANTA AND CUSI COYLLUR.

A DRAMA OF THE YNCAS.

Dramatis Personæ.

THE YNCA PACHACUTEC.¹

THE YNCA YUPANQUI,² *son of Pachacutec.*

OLLANTA,³ *General of Anti-Suyu.*

RUMI-ÑAHUI,⁴ *General of* { *Colla-Suyu.*
 { *Hanan.*

UILLAC UMU,⁵ *High Priest.*

URCO HUARANCCA,⁶ *Follower of Ollanta.*

HANCO HUAYLLU, AUQUI,⁷ *Old rebel.*

PIQUI CHAQUI,⁸ *Servant of Ollanta.*

ANAHUARQUI,⁹ *Queen.*

CUSI COYLLUR,¹⁰ *Princess.*

YMA SUMAC,¹¹ *Daughter of Cusi Coyllur.*

CCACCA MAMA,¹² *Matron of the Virgins.*

PITU SALLA,¹³ *a Virgin.*

*Messengers, Princesses, Attendants. Young men and women
dancing and singing, with music.*

ACT I.

SCENE I.

Enter OLLANTA (in a mantle fringed with gold bezants, and with a club over his shoulder), and his servant PIQUI CHAQUI.

OLLANTA.

Piqui Chaqui ricunquichu	Piqui Chaqui, hast thou seen
Cusi Coyllurtac huasinpi ?	Cusi Coyllur in her house ?

PIQUI CHAQUI.

Ama Ynti munachunchu	No ! The Sun would not permit
Chayman churacunaitacca	That I should go near it.
Manachu ccanceu manchanqui	How is it that you have no fear,
Incacc ¹⁴ ususin caccantacca ?	She being daughter of the Ynca ?

OLLANTA.

Chaypas cachun, munasacemi	In spite of that, I must ever love
Chay lulucusccay urpita ¹⁵	That most tender turtle-dove.
Ñancay sonccoy paipaca chita	My heart in that road
Paillallatan munascani !	Alone desires to search.

PIQUI CHAQUI.

Supaycha raicus ¹⁶ -casunqui	Supay must have bewitched you,
Ycha ccanca muspha ¹⁷ quipas :	And you wander in your speech.

Hinantimpin huarma sipas	Are there not many other maidens
Anchatan rucupacunqui	That you can love before you are old?
Yma ppunchaucha yachanceca	The day that a knowledge of your love
Ynca yuyaycuseccayquita	Shall come to the Ynca,
Ccorochincean umayquita	He will have your head cut off,
Ccantace canqui aycha canca.	And your body roasted like meat.

OLLANTA.

Ama runa, harecahuaichu!	Man! hold me not,
Caipitace sipirecoy quiman ¹⁸	Or I will strangle thee!
Ama rimapayahuaychu	Talk not too much before me,
Maquiyhuantacetti quiquiman.	Or with my hand I will tear thee to pieces.

PIQUI CHAQUI.

Puriy ari aysarccamuy	Away then! Let me be gone,
Alleco ¹⁹ huarmuscca hinata;	And not fall like a dog.
Yhacca ama ñoccata	This shall not be for me.
Puriy, Piqui, mascarccamuy	Away Piqui! He will seek me,
Nihuanquicha sapa huata	He shall miss me each year,
Sapa ppunchay, sapa tuta.	Each day, each night.

OLLANTA.

Ñan ñiquina, Piqui Chaqui,	Go then! Piqui Chaqui,
Quiquin huañuy-yehunantin	Lead forth the dances of straw. ^a

Hinantin Urcco hinantin	For me though my enemies oppose me,
Sayaninman Auca huaqui	Though a mountain obstruct
Chaypachapas, sayaymani	Yet will I encounter them.
Paycunahuan churaccuspa	I will risk all this,
Ñoccan y causay huamuspa	And risk life itself
Ccoyllurniypi mitccascani !	To embrace the Coyllur.

PIQUI CHAQUI.

Supay lloesimunman chayri ?	If Supay should stand in the way ?
-----------------------------	---------------------------------------

OLLANTA.

Payta huanpas tustuymanmi.	Him also would I trample
<i>(Paytapas ñocca)*</i>	down !

PIQUI CHAQUI.

Mana cenccata ricuspan	You cannot see your own nose,
Cunan ccama rimascanqui.	And therefore you speak thus.

OLLANTA.

Chaypas, Piqui huillallahuay	Say then, Piqui !
Ama ymata pacaspayqui	Canst thou hide for me,
Manachu Ccoyllurricuscayqui	So that Coyllur may see it,
Llapacc ttican ? y ñillahuay.	This flower ?

PIQUI CHAQUI.

Ccoyllurllahuan musphascanqui	Still mad about the Coyllur !
Manan ñocca rícutichu	I have never seen her.

* Interlined words in italics are the differences in Dr Von Tschudi's version.

Paycha canecan, ycha pichu	Who, with other spotless ones,
Ccayna ppuncha ranqui ranqui	Came forth but yesterday?
Pununtas qquecuna uccupi	Perchance it was she!
Lloccsimuriccan chay Surupi	Beautiful as the morning,
Ynti manri ricchacunecan	Brilliant as the Sun in his course,
Quillamantacc tucupunecan ²⁰	Bright as the moon.

OLLANTA.

Paypunin chaycca ricesinqui	No doubt it was she,
Yma sumac, yma cusi	How lovely! how joyful!
Cunallanmi purininqui	But now you must have walked by her!
Cunaiñiyhuan cusi cusi.	How bright and joyful is she!

PIQUI CHAQUI.

Mana ñoccacca riymachu	Indeed I cannot speak of her.
Ppunchaycca hatun huasita	I cannot go this day to her
Chaypiñatacc ccepintinta ²¹	house, They would not let a porter in,
Mana pita reccsiymanchu.	And I know her not by sight.

OLLANTA.

Reccsimiñan ñinquitacemi?	Did you not say that you knew her?
---------------------------	---------------------------------------

PIQUI CHAQUI.

Chaytacca ñiyllama ñimi	I said that, meaning
Tutallan ccoyllurecca ccanchan,	That as the stars shine at night in their places,
Tutallatacc mi reccsini.	So I only know her at night.

OLLANTA.

Llocesihuay caymanta laicca ²²	Be gone then, wizard.
Chay ccoyllur munacuseccaicca	My adored Cusi Coyllur
Yntice cayllanpi ashuanta	Is more bright than the Sun,
Ccanchan chipchin sapanmanta	She has no rival.

PIQUI CHAQUI.

Chaycca cunan llocsimusecan	If it should be possible
Huc machu ycha payachu	I will look out for some old man or woman,
Huarmi mami ricchacusecan	I will be awake and try it.
Ycha cunainyqui apacchu	I will convey you to her
Payhuan cunay ñoccatacca	And speak with her.
Cachapuni ²³ ñihuanmanri	I will consent to be your mes- senger,
Pi may caccpas huacchatacca.	Though I am but a poor man.

*Enter UILLAC UMU,²⁴ gazing on the Sun, wearing a black "uncu,"
and with a knife in his hand.*

UILLAC UMU.

Causacc Ynti, yupiquitan	O living Sun! I watch thy course
Ullpucuspa yupaychani	As thou marchest onwards.
Ccan pacctaccmi huaccaychani	For thee are now preparing
Huaranca llama hinatan.	A thousand llamas
Ppunchaynipi cconospa	For the day of thy festival.
Yahuarñinta ccaillai pi	Their blood shall flow in thy presence.

Ninapi canaspa llipi	For thee are they destroyed in the fire,
Rupachinecca mana accospa.	And shall burn, after the fast is over.

OLLANTA.

Piqui Chaqui, caycca hamuscan	See who comes, Piqui Chaqui !
Chay Amauta, Uillac Umu !	It is the wise Uillac Umu.
Yma qquenchas manu ccumu	Behold this lion is coming
Payhuan cusca purimuscan	Accompanied by evil omens :
Checcnieunin cay layccata	I hate this soothsayer
Ancha llaquita huatuecnin	Who, ever when he speaks,
Tucuy phutita huatucetin.	Announces black auguries.

PIQUI CHAQUI.

Upallay ama rimaychu	Hush. Speak not !
Payni huc rimasccayquita	Even now that sorcerer
Nan yachaña yscay mitta	Knows twice as much as you
Nan huatuna chaychu caychu.	Concerning what you said.

OLLANTA.

Ricuanman rimaycusacc	I will speak ; now that he has seen me.
Ccapac Auqui, Uillac Umu	O powerful and noble Uillac Umu,
Yupaychayquin pachaccuti	I adore thee with profound veneration.
Cccapac cachun tucuy suttu	From thee nothing is hidden
Hinatintacc Ccapac ccumu.	We see that all must be known to thee.

UILLAC UMU.

Ccapac Ollantay ccapaccpas	O valiant Ollanta !
Tucuy Suyu ttaceta cachun	The province is at thy feet.
Callpay quitacc puchu cachun	Thy valour suffices
Llapata Secc-ñanapaccpas.	To subdue all things.

OLLANTA.

Anchatan manchani cucun	I tremble to see thee here,
Machuita caypi ricuspa	And to behold before me
Hinatinmi chiri uspa	These cold ashes,
Fica, ttunu, ccacca runcu	Flowers, vases, bags of coca,
Maypachas ccanta ricuncu.	As many as approach, wonder at these things.
Ñihuai imapactac caicca	Tell me ! for what are they intended ?
Ynca chu huacc yanccasunqui	Is it for the Ynca thou preparest
Llaquichu pusamisunqui	To discover evil omens
Icha cusipacchu chaicca ?	By the spider divination ?
Ymamantac ccan hamunqui	For what purpose dost thou come,
Manarac raymi cactincca.	Seeing that the Raymi ^b is not yet ?
Onccorinchu icha Ynca	Is, peradventure, the Ynca sick ?
Imatachu huatuncanqui	How dost thou make thy divi- nations ?
(<i>Ccanllachu huatupacunqui</i>)	
Yahuar sutucc panti tunqui ? ²⁵	By the blood drops of the Tunqui ? ^c
Ynti huatana ppunchaupas	The day of observing the Sun,
Quilla macchina pachapas	The sacrifices of the Moon
Ancha caruraccmi cascan	Are still very far off.

Chairacmi quillata pascan	The month has not yet commenced,
Situa Raymi cañampacpas	Of the Situa Raymi. ^d
<i>(Hatun Ccocho.)</i>	

UILLAC UMU.

Anyaspachu tapuhuanqui	Why dost thou ask me reproachfully?
Huarmaiquichu icha cani?	Am I not thy servant?
Tucuy ymatan yachani	I know all things
Canña ricuy yuiahuanqui.	As thou but now remindedst me.

OLLANTA.

Mancharinmi llaella souccoy	My coward heart trembles
Yanca ppunchaupi ricspa	To see thee on a special day,
Chayamuiñiqui ruruspá	That I may benefit by thy coming,
Ychapas ñocapac onccoy.	Even when a sickness is the result.

UILLAC UMU.

Ama Ollantay manchaichu	Fear not, Ollanta,
Cunan caipi ricuhwaspa	At seeing me here,
Ychapas ccanta munaspa	For, in truth, it is because I love thee.
Punimuni pahuace huaichu	I will fly, where thou likest, as
<i>(Phahuamuni huaira ichu)</i>	straw before the wind. Tell
Ñihuay ama pacahuaichu	me the thoughts
<i>(yuyainiquipichu)</i>	
Ymatan tocellan souccoyqui	That find a place in thine heart.
<i>(Cuman chai saccra)</i>	

Cay ppunchaymi campac ccoi- qui	This day I will give thee
Sami miuta aellacuita	The choice of poison or fortune,
Causay huañuya taricuyta	That between life and death
Chaitan cunan horecomuyqui.	You may make your choice.

OLLANTA.

Asuan sutinta mastarei	Explain more clearly
Chay huatuscaiqui simita	Now that thou hast divined.
Cai anhuiscca ccaitutari (quipuscca)	Say what are on the quipus
Pascarei asuan pharita.	With more quickness.

UILLAC UMU.

Ccaicca Ollantay uyapay	Here thou hast, O Ollanta !
Yachaiñispa tariscanta	What I have divined.
Yachascanin llapallanta	I only know all things,
Pacasccata ñoca sapay	I know even
Cantacemi ñocacpas callpas	What is most hidden.
Ccan Auquita horeconaipac	I am able to make thee Auqui. ^e
Huarmamantan uyhuarccayqui	As I have nourished thee,
[Anchatatac munancayqui]	And loved thee much,
Camancani yananaypac (y cunanpas)	I ought to aid thee
Anti-suyu camachictan	To become ruler over Anti-suyu.
Tucuy ccanta ricsisunqui	Thou art known to all.
Ccantan Ynca munasunqui	The Ynca loves thee
Llautunta ²⁶ ccanhuanmi checc- tan	Even to dividing with thee the <i>llautu.</i>

Hinantinta ccahuaricetan
 Ñahuinta ccampi churarcán :
 Callpaiquita pucararecan
 Auccancunac champinpaccpas

Tucuy ima haicca cacepas
 Ccanllallapin puchucarcan
 Chaychu cunan phiñachista
 Sonccoiquipi yuyascanqui ?

(*tocllascanqui ?*²⁷)

Ususintan ccan munanqui

Chay Ccoyllurta musphachista
 Chay cusita urmacheita
 Ama chaytaccan ruraychu
 Amapuni cururaychu
 Sonccoiquipi chay huchata :
 Munasunqui pay anchata
 Manan chay camasunquichu
 Chaichica cuyascanmanchu
 Chay quellita cutichihuac ?
 Mitcaspachu purinihuac
 Urmahuac hue pponcomanchu ?
 Manan Ynca munanmanchu
 Anchatan Ccoyllurta cuyan
 Rimarinqui chayri cunan
 Ttocyanecan phiñaricuspa
 Ccantac ricuy muspha muspha

Among all—he has chosen thee,
 Putting his eyes on thee
 He will increase thy forces
 That thou mayest resist his
 enemies.

Whatever thing may exist
 With thy presence it shall cease.
 Answer me now
 Even when thy heart is ap-
 peased.

(Caught as with a lasso.)

Dost thou not desire his daugh-
 ter,

That maddening Coyllur,
 That Cusi, that she may fall.
 Refrain from this !

Do not commit this crime.
 Keep thy heart from it.
 Though she loves thee much,
 Do not thus with her soul.
 Do not act in this way,
 Do not commit this crime,
 Showing such ingratitude
 In return for great favours !
 The Ynca will not suffer it,
 For he loves the Coyllur.
 If you should speak of it,
 His rage will be great.
 Are you becoming mad

Auquimanta cahuac runan ? At having been created an
Auqui ?

OLLANTA.

Maymantatac can yachanqui How knowest thou this
Cay sonccoypi pacascayta ? Which is hidden in my heart ?
Mamallanmi yachan chayta Her mother only knows it ?
Cunantac ccam huillahuanqui. How is it that you now reveal it ?

UILLAC UMU.

Quillapin tucuy ymapas All that has ever happened
Suyuseca quipu ñocapac Is present to me, as on a quipu,
(*Seqquesca quellca* ²⁸)
Asuan pacascayqui cacepas Even what thou hast hidden
most
Sutillanmi can ñocapac. To me is clear.

OLLANTA.

Huatuscarcanmi sonccoypi My heart tells me
Ñocac miuy canayquita That I myself have produced
Chaquisca upyanayquita The poison which, thirsting, I
drank.
Huicchuhuacchu huc onccoypi ! Wilt thou abandon me in this
evil case ?

UILLAC UMU.

May chica cutin upyanchis How often do we drink
Ccori querupi huañuyta Death from a vase of gold.
Yuyariey tucuy hamuita Remember that all comes to us,
Ricuy huallahuisan canchis. And we are rash.

OLLANTA.

Huc camallaña ecorohuay	Behold ! thou now hast
Chay tumiqui maquiquipin	Thy knife in thy hand,
Cai soncecoyta ccan horecohuay	Cut out my heart,
Chaipac cani chaquiquipin.	I am here, at thy feet.

UILLAC UMU (*To PIQUI CHAQUI*).

Chaccay tticata apamuy !	Bring me that flower !
Ña ricunqui chaquis caccta	Behold that it is dry.
Hina chaquin huc nanaccta	Yet though it be dry
Unuta huaccancca. Hamuy.	It shall drop water. Behold !
	<i>[Presses it, and water flows out.]</i>

OLLANTA.

Asuan utccaytan huc caca	More easily might a rock
Unuta pharara rancca	Pour forth water,
Huaccueta pacha huaccanca	More easily might the earth
	weep,
Mana ñocachu paepaca	Than that I should abandon
Ccoyllurta mana ricusac.	The Coyllur.

UILLAC UMU.

Chay allpaman huc ruracta (<i>topoman</i>)	Sow seeds on this earth
Churaycuy ccañan ricunqui	And thou shalt see at once
Manaraccha ripucunqui	They will multiply ;
Miraucan caru caruta	Increasing more and more
Llinpanccan chay toputapas	And exceeding the size of the
	field,

Hinan huchayqui puriscan
 Hinan pisipanqui campas.

So will thy crime increase
 Until it shall overwhelm thee.

OLLANTA.

Huc camaña huillascayqui
 Pantascayta hatun Yaya ²⁹

At once thou hast shown me,
 O great Father! that I have
 erred!

Cunan yachay, yachay ccaya
 Huellamantan arhuihuanqui

Now I know it, I know it!
 Now thou hast surprised me in
 it,

Hatunmi arhuihuay huascca

The lasso that surrounds me is
 great,

Rancucunaypac huatascca
 (*Seccoconaipac*)

I might hang myself with it.

Chaypas ccori caytumanta
 Simpasca cay hinamanta
 (*chaicca caimautan,*)

Though it be plaited with gold,
 This unequalled crime—

Ccori hucha sipsicasca

A golden crime will be my exe-
 cutioner :

Cusi Ccoyllurca huar Miyñan
 Pay huan huat asccañan cani
 Paychu cunan yahuar sani
 Ñocapas paipa saphiuñan
 Mamanpas yachan y ñinñan

If Cusi Coyllur is my wife,
 I am lassoed with her,
 I am now of her blood,
 I am of her lineage,
 As her mother knows and will
 declare.

Yucata rimaycuy sihuay
 Yanapahuay pusarihuay
 Cay Ccoyllurta ccohuampac

Help me to speak to the Ynca,
 Accompany me to him
 That he may give Cusi Coyllur
 to me.

Calpaypas asta camampac	I will seek her with all my power.
Piñacuctin puriy sihuay	Present me to him, though he is enraged,
Anchatachus usuchihuañman (<i>millahuanman</i>)	Though he should despise me
Mana Ynca yahuar cactiy ?	For not being of Ynca blood,
Naupac huiñayniyta ccati	When he beholds my youth
Ychapas chaypi urmanman	Perhaps that will be a defect.
Ccahuarichun mitcascayta	He will count my faults
Yuparichun purisceayta	And examine my paces.
Cay champiypin ricurincea	He can look upon my battle-axe
Nanace huaranca huarminca (<i>Millai</i>)	Which has humbled thousands,
Chaquinman ullpuchiscayta.	And brought them to my feet.

UILLAC UMU.

Chicallata Auqui rimay !	Dost thou speak thus, O Auqui !
Cai chutquicea ancha ashuiscan	Thy shuttle is broken,
Cai ccaitu millay pitiscean	The thread is torn asunder,
Can ttisanqui cam cururay	The wool and card are broken.
Sapa Yncata rimaycamuy (<i>Yncanchista</i>)	Wouldst thou speak to the Sole Ynca ?
Sapampi llaquic phutispa (<i>millai</i>)	For all your sorrow
Pisillata rimaripa	Thou hast little to say.
Allintarac ricucamuy	Reflect well that where I am

Ñocaca maipi caspapas	I shall always be bound
Yuyasccayquin sipisccapas.	To repress thy thoughts.

[Exit.

OLLANTA.

Ollantay ccarim carqui	Ollanta ! thou art a man !
Ama ymata manchaychu	Thou hast valour.
Ama chailla anchayaichu.	Thou hast no fear.
<i>(Ccampac pisipan manchaichu)</i>	
Ceanmi Ccoyllur ccancha-huan-	Coyllur, it is thee I must pro-
qui <i>(llanta)</i>	tect.
Piqui Chaqui maypincanqui ?	Piqui Chaqui, where art thou ?

PIQUI CHAQUI.

Puñurrecusani nanacctan	I have slept like a stone,
Tapiapacmi moseccocuni.	And have dreamt bad dreams.

OLLANTA.

Ymata ?	What ?
---------	--------

PIQUI CHAQUI.

Huc atoccta ³⁰ huatasccata.	Of a fox tied up.
<i>(asnuta)</i> *	

<i>(llamata)</i> †	OLLANTA.
--------------------	----------

Ceanpunim chaycca carcanqui.	Certainly thou art the fox.
------------------------------	-----------------------------

PIQUI CHAQUI.

[Chaycha chuñuyan sencaypas] ‡	Therefore my nose scents better,
Chaycha huiñancay rincipas.	Therefore my ears grow longer.

* Von Tschudi.

† Barranca's correction of Von Tschudi.

‡ The passages between brackets [] are not in Von Tschudi.

OLLANTA.

Hacu, Ccoyllurman pusahuay. Let us go. Take me to the Ccoyllur.

PIQUI CHAQUI.

Ppunchayracmi. It is still daylight.

[*Exeunt.*]

SCENE II.—INTERIOR OF THE ACLLA-HUASI.

Enter CUSI COYLLUR weeping, and her mother the CCOYA.

CCOYA.

Haicacmantan chica llaqui	Since when hast thou been so sad,
Cusi Ccoyllur, yntic rirpun ? ³¹	O Cusi Ccoyllur ! image of the sun ?
Haycac-mantan chincaripun	Since when hast thou abandoned
Cusihuan samihuan huaqui ?	All thy pleasures, all thy joy ?
Huccu siquicuna paraspá	A deep sadness afflicts
Sonccollaytan sipin ccaña	My sorrowing heart.
Huañuy llayman hue camaña	I would rather face death
Chica pputita ccahuaspa	Than witness such misery.
Ollantaytan munarccanqui	Dost thou love Ollantay ?
Ña tacemi payhuan yanasca	Art thou his companion ?
Huarminiña canqui huataseca ?	Art thou now his wife ?
Ccantaemi aella cureccanqui	Hast thou selected
Ccosayquipac chay Auqui ?	This Auqui for thy husband ?

[Cusitaccmi maquiquita
Huayhuarccanqui pacchas-
chita ?]

Samaricuy asllallata.

Rest thyself a little.

CUSI COYLLUR.

Ay Ccoya ! Ay Mamallay !
(*Ñustallay* !)

Ah my Queen ! Ah my mother !

Ymaynam mana huaccasac

How should I not weep !

Ymaynam mana sullasac

How should I not mourn !

Ychay Auqui munasccallay

If my beloved Auqui,

Ccaca tupu huayllusccallay

If my revered guardian,

(*Ychay ccacca*)

Cai chica tuta ppunchaupi

During all these days and
nights,

Cai chica huarma casccaypi

In this my tender age

Y cconccahuan y haqquehuan

Forgets and forsakes me.

Y uyayta pay ppaquihuan

He turns away his face

Mana huaturicuhuaspa

And has not asked for me.

Ay Mamallay ! Ay Ccoyallay !

Ah my mother ! Ah my Queen !

(*Ñustallay*)

Ay huayllucusay ccosallay !

Ah my beloved husband !

Canta ricsicunay paccha

From the day that I came here

Quillapi chay yana ppacha,

The moon has been darkened,

Ynti pas pacaricuspa

The sun is obscured

Ccospapureccan chiri uspha

As if covered with ashes.

Phuyupas tacru ninahuan

A stormy cloud appeared

Llaquita pailla huillahuan

To announce my sorrow,

Accochinchay³² llocsimuspa

The bright comet was darkened,

(*Ccollurpas chasca tucuspa*)

Chupata aysariuspa	Its tail departed.
Tucuyñineu tapyá carecan	All things are against me,
Phuya yahuarta paraccan	The clouds rain blood.
(<i>Hinantipas pisiparccan</i>)	
Ay Ccoyallay ! Ay Mamallay !	Ah my Queen ! Ah my mother !
(<i>Ñustallay</i>)	
Ay huayllucuscay ccosallay !	Ah my beloved husband !

Enter the YNCA PACHACUTEC, with Attendants.

CCOYA.

Pichari cuy uyayquita	Wash thy face,
Chaquichicuy ³³ ñahuiquita.	Dry thine eyes.
(<i>richei</i>)	
Ynca yayayquim llocismun	The Ynca, thy father comes,
Caiñeemanmi cutirimun.	Behold him approaching. Turn to him.

YNCA PACHACUTEC.

Cusi Coyllur soncco ruru	Cusi Coyllur ! Fruit of my heart !
Llipi churicunac ttican	Bright flower among my chil- dren !
Cay ccascoypa panti llican	Fair net around my breast !
Simiquin raurac huayruru	Warm sweetness to my mouth !
(<i>Cay cuncaipac cay huaisuru</i>)	
Cay ccascoyman hanuey urpi	Come, my dove, to my bosom !
Cay rieraypi samaricuy	Rest here in my arms !
Cay ñakuiypi pascaricuy	Open thine eyes to me,

Ccori llica canti ucupi (<i>curur</i>)	And unreel the golden thread within.
Tucuy llumpac sami ccanpin	In thee I have my delight,
Ñahuiypa lirpunmi canqui	Thou art the apple of my eye—
Ñahuiyquipin huanqui huanqui	Thou art to me my eye.
Tucuy Yntice huachin champin	Here thou hast the club of the Ynca,
Llipitan llican ñahuiyqui	And with a look thou com- mandest it.
Quechip nayquita quichaspa (<i>Pichu ccaraiquita</i>)	Who can open thy bosom
Simiquitari pascaspa	To discover thy thoughts
Pupantaemi samayñiqui	And secure thy content?
Ccanllan canqui yayayquipac	Thou art to thy father
Tucuy samin causayhuanpas	The only hope of his life.
Ñoccata rieuropa campas	Thy presence is to me
Causay huiñay cusinaypac.	A life-time of endless joy.

CUSI COYLLUR.

Muchanin huarancca cuti	I adore thee a thousand times. <i>[Kneels to the Ynca.]</i>
Llampu Yoyay chaquiquita	Here, O my Father, at thy feet,
Llantuhuay churiquita (<i>huarancca mitta</i>)	Oh show favour to thy child,
Chincarichun tucuy phuti.	And drive off my sorrows.

YNCA PACHACUTEC.

Ccan chaquipi, ccan ullpuspa*	Thou at my feet ! Thou humbled !
-------------------------------	-------------------------------------

* Ullpuycuspa.

Manchaspan cayta rimani !	I speak with astonishment !
Ccahuariy yayayquin cani	Remember that I am thy father,
Huihuayquin ccanta luluspa.*	I have cherished thee with tender care.
Huaccanquichu ?	Dost thou weep ?

CUSI COYLLUR.

Ccoyllurpas huaccan sullantan	Coyllur will weep like the dew
Yntin lloesinimuctincca	That is driven away by the sun.
Sullani unun purincca	I bedew with water that de- parts,
Mayllarincca chay sullatan.	And I will wipe away the dew.
(<i>Macc-chirincca</i> †)	

YNCA PACHACUTEC.

Hamuy munacuscay, halla,	Come, my beautiful love,
Tianicuy cay arpaypi.	And sit down by my side.
	[<i>She sits down at his feet.</i>]

Enter Servants.

Huarmayquicunan hamusca	The servants come
Ccanta cusichicunanpacc.	To do thy pleasure.

YNCA PACHACUTEC.

Yaycuy camuchucu ñiy.	Let them enter.
-----------------------	-----------------

* Llullucspa.

† Tschudi says, in a note, that this is unintelligible to him.

*Enter young Indians dancing, with small drums. Music within.
They sing.*

Song.

Ama piseu miccuyechu	Bird, forbear to eat,
Tuyallay. ³⁴	O my Tuya !
Ñustallaipa chacranta	The crop of my Princess,
Tuyallay.	O my Tuya !
Manan hina tucuichu	Do not thus rob,
Tuyallay.	O my Tuya !
Hillucunan saranta	The maize which is green,
Tuyallay.	O my Tuya !
Panaccaymi rurunri	The fruit is soft inside,
Tuyallay.	O my Tuya !
Ancha cconi munispa	Though truly the rind is thick,
(ccari murirpas)	O my Tuya !
Tuyallay.	
Ñueñuracmi ucunri	The leaves are tender,
Tuyallay.	O my Tuya !
Llulluracmi raphinpas	Do not perch on them,
(Quequeracmi)	O my Tuya !
Tuyallay.	
Huaranccanan hilluta	Do not be very greedy,
Tuyallay.	O my Tuya !
Pupasccayquin ccantapas	Or thou shalt be trapped,
Tuyallay.	O my Tuya !
[Cuchusacemi silluta]	Thy nails shall be cut,
Tuyallay.	O my Tuya !

[Happiscayquin ceantapas (<i>Pupascayquin</i>)	Tuyallay.	And thou shalt be caught, O my Tuya!
Piscucata huatucuy	Tuyallay.	Seize that little bird, O my Tuya!
Sipiscecata ccahuariy	Tuyallay.	Fasten him with a collar, O my Tuya!
Sonccollanta tapucuy	Tuyallay.	Make his heart beat, O my Tuya!
Phuruntatac mascariy	Tuyallay.	Seek him out and secure him, O my Tuya!
Hinasccatan ricunqui (<i>Lliquisccatan</i>)	Tuyallay.	You will see how he is treated, O my Tuya!
Huc ruruta chapchactin	Tuyallay.	When he touches a grain, O my Tuya!
Hinataemi ricunqui	Tuyallay.	You will see how he is treated, O my Tuya!
[Huclallapas chincacetin Tuyallay.]		When one is missing, O my Tuya!

YNCA PACHACUTEC.

Cusicuscay Cusi Ccoyllur	Enjoy thyself, Cusi Ccoyllur,
Huarmay quicunac chaupinpi	In the midst of thy maidens,
Cay mamayquipa huasimpi.	In the house of thy mother.

[Exit.]

CCOYA.

As ñucñuta taquipuychis	Sing with more sweetness,
Amauta parahuicc cuna (<i>Munacuscai sicllaicuna</i>)	Loveable nymphs,

Tap-yatan taquin cay cuna

Depart, you that have sung of
misfortune;

Ceancunari chay ripuychis.

Let us have other music.

[*Music within.*

Song.

Yscay munaracuc urpi³⁵

Two loving turtle doves

(*Yscay munacuscacai*)

Llaquin, phutin, anchin, huaccan

Are sad, mourn, sigh, and weep.

Accoy raquis aucca ttacan

Both were buried in the snow.

(*Yscainintas ccasa pacan*)

Huc chaqui mullpa curecupi

And a tree without verdure was
their hard resting-place.

Hucñin cacsí chincachisca

One lost her companion

Huayllucuscan Pitullanta

And set out to seek her.

Huc socyapi sapalanta

She found her in a stony place,

Ccampanmanasecca llaquiscca

But she was dead.

(*Mana haicac cacharisseca*)

Huacacc urpitacmi llaquin

And sadly she began to sing,

Pitullanta ccabuarispa

My dove! where are thine eyes,

Huañuscataña tarispa

And where thy loving breast?

Cay simipi paypac taquin

Where thy virtuous heart

Maymi Urpi chay ñahuiqui

That I loved so tenderly?

Where, my dove! are thy
sweet lips

Chay ccasccoyqui munay munay

That divined my sorrows?

Chay sonccoyqui ñucñucunay

I shall suffer a thousand woes,

Chay achan ccanay simiqui?

Now my joys are ended.

(*llampu huatuc*)

And the unhappy dove

Chicachicuc cac urpiri

Wandered from sorrow to sorrow.

Ccacca ccaccapi musphaspa

Nothing consoled her

Huequenahuan ccaparcac chaspa	Or calmed her grief.
Quiccaman ñatac puririn	When the morning dawned
Hininantta tapucuspa	In the pure blue of heaven
Yanallay maypitac canqui	Her body reeled and fell,
<i>(Sonccollay)</i>	
Ñispan mitecan ranqui ranqui	And in dying she drew
Ñispan huañun ullpuycuspa.	A sigh all full of love.

CŪSI COYLLUR.

Chicantan ñin chay yarahui !	This yarahui ³⁶ speaks truly.
Chicallataña taquihuay	Enough of music,
[Sapaytaña haqqe huaychis]	Torrents of tears,
Llocllarichuña cay ñahui.	Overflow mine eyes.

[*Exeunt.*]

SCENE III.

Enter the YNCA PACHACUTEC, OLLANTA, and RUMI-ÑAHUI.⁸

The YNCA sits on his tiana.

YNCA PACHACUTEC.

Cunan ppunchaumi Auqui cuna	Hail, O Auquis !
Ancha charioec rimananchis	I declare the time has come
<i>(Cean cunahuan)</i>	
Ñan chirau chayamuanchis ³⁷	For the army to prepare
Llocisnaniñan llapa runa	For the road
Colla-sayun mascamuna.	To Colla-suyu.
<i>(Ccoya)</i>	
Ñan Chayanta camaricun	Chayanta is prepared
<i>(Ñas)</i>	

Ñocanchishuan llocsinampac	To join with us.
[Callpancuta tupunanpace]	Our strength is immense.
Llapa llancus tacuricun	Let the arms be ready
Huachincuta thuparicun.	And the arrows sharpened.

OLLANTA.

Ymatas, Ynca, tacyanaca	How, O Ynca, are these cowards
Chay llaclla runacunaca (<i>haucce</i>)	To be maintained by us?
Cuzcohuanmi orco caicca	Cuzco and its mountains
Paycunapaca sayanca	Will rise against them ;
Ñan pusac chunca huaranca	As well as eighty thousand men
Huallahuisa suyuscaña	Who wait, and are ready
Huancaniypa tocyananta	At the sound of the drum,
Pututuypa huaccananta	And at the blowing of the trumpet.
Ñan macana tuprasccaña	As for me my axe is sharp
Champipas camarisccaña. (<i>ñan acllasccaña</i>)	And my club is chosen.

YNCA PACHACUTEC.

Tucuytarac huacyay cunay	Still I will give my orders
Huillanquichisrac pactapas	That all shall assemble,
Cumuycunman huaquillanpas	For there may be many
Yahuarñincun ancha cuyay.	Who love their blood too well.

RUMI-ÑAHUI.

Ancha piñas huñucuncu	To order and oblige
Yuncacunata huacyaspa	The Yuncas to work

Ñancunatari pascaspa	At clearing the roads
Ccaramantas uncu cuncu	And to dress in skins :
Hinan manchayñinta pacan	The most valiant
Chay pisi soncco Chayanta	In Chayanta might be ordered
Mana chaquic chayamanta	To assemble. I believe
Ñanta pascascca munascan	That this will show their cowardice,
Ñan accoya camariscca	Not wishing to march on foot.
Llamanchispas chacnanapac.	Now that the beasts are ready,
Acco punin ticeranapac	We can march to battle,
Ñan rieranchis camarisca.	For our army is ready.

YNCA PACHACUTEC.

Llocsiyañachu yuyanqui	Dost thou think to go forth
Phiña amaru tincuric	To encounter them, as a fierce serpent,
Chay runacuna tacuric ?	And that thou wilt raise those people ?
Ñaupactarac cean huacyanqui.	Thou shalt first appeal to them
Misqui simi payaynata	With a sweet mouth,
Ccuyanin ricuy runata	And show them compassion,
Manan yahuar hichaytachu.	Not shedding any blood
Pitapas ccollochiytachu.	And destroying no one.
(<i>Ni pita</i>)	

OLLANTA.

Ñan ñoccapas lloccisacña	I too must march.
Tucuy iman camariscca	All things are prepared,
Soncco llami manchariscca	But my heart trembles,
(<i>Cai sonccoimi</i>)	
Huc yuyaypin musphasccaña	Maddened by one thought.

YNCA PACHACUTEC.

Rimariy ñiy cay llautuyta	Speak ! I grant even my royal
munaspapas.	<i>llautu.</i>

OLLANTA.

Sapayquipi uyarihuay.	Hear me, alone.
-----------------------	-----------------

YNCA PACHACUTEC.

Hanansuyu apu huarancca	General of Hanan Suyu
(<i>huamincca</i>)	
Huasiquipi samarimuy	Rest in thy house,
Rima nanchisana cacctinca	I will call thee to-morrow.
(<i>Ñocca huacyanai captincca</i>)	
Ccaya ppunchau muyurimuy.	

RUMI-ÑAHUI.

Ccampa simiquin ñocapac	Thy word is mine ;
Hunttaña huc chinlliyllapi.	I comply on the instant.
	[<i>Exit.</i>

OLLANTA.

Nan yachanqui Ccapac Ynca	Well thou knowest, Ccapac
	Ynca,
Huarmanantan yanasccayqui	That I have followed thee from
	childhood ;
Ccantan huiñay ccahuancayqui	I have ever sought thy welfare,
Cay runasccayqui huamincca	Showing my valour for thee,
(<i>Rurarccaiqui cai</i>)	
Ccanta ccatispan callpaypas	To impose thy sway
Huaranccaman cutipurecan	Upon thousands of people.

Hampiypas umi sururrecan (ccampai)	For thee have I sweated,
Cean raycutacemi canipas. Purun auccapas carccani	Ever have I lived to serve thee ; I have been the terror of thy enemies.
Tucuy ceahnac tucuy tactac	Never have I failed to fall upon them,
Manchaciñinmi llapi llactac Anta champin circarani	And to conquer their towns As with a brazen club.
Maypin manapas llocllacchu	Where have I not poured out torrents
Auccayquicunac yahuarin ? Pi pacmi mana chahuarñin Ollantaypa sutin cacchu ?	Of the blood of thine enemies? Upon whom have I not imposed The name of Ollanta ?
Ñocan campa chaquiquiman Hanan-suyu llipintinta	I have brought to thy feet The bright hosts of Hanan- suyu,
Churasccani Yuncantinta Yanayquipac huasiquiman	Thousands of Yuncas ^h As servants in thy house.
Chanca cunata canaspa Raprancutan cuchurecani	Conquering the Chancas ⁱ I have made them submit.
Ñocatac cururarecani Huanca Uilleata tactaspa. ³⁴	I it was who conquered The great Huanca Uillea, ^j
Maypin mana sayarirecan Ollantay ñaupac ñaupacta ?	Placing him at thy feet. When has not Ollanta been first ?
Ñocaraycu tucuy llacta Chaquiquiman hamurirecan :	I have added many villages To thy dominions.
Ñarac llamputa llullaspa	Now I have used persuasion,

Ñarac phina ccaparispa
 Ña yahuarneyta hichaspa
 Ñarac huañuyta tarispa

Canmi yaya, ccohuarcinqui

Ccori champita cantacmi
 Ccori chuccuta ymapacmi
 Auquimanta horeccohuarcinqui?
 (*Runa*)

Ccampan cay ccori macana
 Ccampactacmi yma ccasccaipas
 Callpaypas chanincachun chay-
 pas

Tucuytan chaypi mascana
 Ñan Aputa horeccohuanqui
 Anti-suyu huaminccata
 Pisca chunca huaranccata
 Rurayquita yupahuanqui
 Hinantin Anti ccatihuan
 Ceanta yana ccuscallaypi

Ñoccatahuanmi churayqui
 Ullpucyspa chaquiquiman
 Asllatahuan hoccarihuay

Yanayquin cani ccahuariy
 Cayqui quesayquita uyariy !
 (*Ccatiscecaiquin y conanri*)

Now I have resorted to force,
 Now have I poured out blood,
 Now have I exposed myself to
 death.

Thou, my Father, hast be-
 stowed

This mace of gold
 And this golden helm.
 Didst thou not raise me to be
 an Auqui ?

From thee is this golden club,
 For thee shall be my prowess
 And all that my valour gains.

Thou hast raised me
 To be the fortunate chief
 Of Anti-suyu. From thee
 I command fifty thousand
 Men who obey me,
 With all the Anti-suyu.
 For all the services I have per-
 formed

I approach thee,
 And humble myself at thy feet
 That thou mayst raise me once
 more.

Behold I am thy servant :
 And so shall I ever be

Ceoyllurniquita ecorihuay	If thou wilt grant me the Coyllur.
Chay ccanchayhuan purispa	Marching with that light
Cean Apuyta yupaychaspa	I shall worship thee as Lord,
Huiñaytaec ccanta ccahuaspa	And for ever shall I praise thee
Huañunaypacc taquirispa.	Until the day of death.

YNCA PACHACUTEC.

Ollantay ccan runan canqui	Ollanta, thou art a man.
Hinallapitacc quepariy	Remain as thou art.
Pin casceayquita ccahuariy	Remember what thou hast been.
Ancha huichaytan ccahuanqui.	Thou lookest too high.

OLLANTA.

Huc camallaña sipihuay.	Take my life at once.
-------------------------	-----------------------

YNCA PACHACUTEC.

Ñoccan chaitacea ricunay	It is for me to see to that,
Manan ccampa aellanyquichu	It is not for thee to choose.
[Ñihuay Yuyayñiquipichu ^{39 a}	Dost thou know thyself ?
Carcecanqui ? utceay ripullay.]	Go forth from my presence.

[Exit.

OLLANTA.

Ah Ollantay ! Ollantay !	Ah Ollanta ! Ollanta ! ^{39 b}
Chainatachu hurccusunqui	Thus art thou answered
Llipi llactae cañiquiman	Thou who hast conquered.
Chai chiea yanasceayquiman	Thou who hast served so well.
Ah ! Cusi Ceoyllur huarmillay	Ah ! Cusi Coyllur, my wife !
Cunanmi chincharichiqui	Now art thou lost for ever !
Ñan ñoca pisipachiqui	Thou art no longer for me !

Ay Ñusta ! Ay Urpillay !	Ah Princess ! Ah my dove !
Ay Cuzco ! Ay sumac llacta !	O Cuzco ! beautiful city !
Cunanmanta ccayamanca	From henceforth
Auccan casac, casac aucca	I will be thy enemy ! thy enemy !
Chay ccasccoyquita ccaracta	I will break thy bosom without mercy,
Lliquircospa sonccoyquita	I will tear out thy heart.
Cunturcunaman cconaypac	I will give thee to the condors !
Chay aucca ! Chay Yncayquita !	That enemy ! That Ynca !
Huñu huñu huarancata	Millions of thousands
Anticunata ⁴⁰ llullaspa	Of Antis ⁴⁰ will I collect.
Suyuyecunata tocllaspa	I will distribute arms,
Pusamusac pullecancata	I will guide them to the spot.
Sacsahuamanpin ⁴¹ ricunqui	Thou shalt see the Sacsahua- man ⁴¹
Rimayta phuyuta hina	As a speaking cloud.
Yahuarpin chaypi puñunqui	Thou shalt sleep in blood.
Chaquiypin cancca Yncayqui	Thou, O Ynca ! shalt be at my feet,
Chaypachan paypas ricuncca	Then shalt thou see
Pisinchus ñocapac Yunca	If I have few Yuncas.
Puchunccachus chay cuncayqui	If thy neck cannot be reached.
Manapunin ccoyquimanchu	Wilt thou not give
Ñihuanracc chay ususinta ?	Thy daughter to me ?
Pascarinracc chay siminta	Wilt thou loosen that mouth ?
Manan ccampacca canmanchu	Art thou then so mad
Ñispa uticuy phinascca	That thou canst not speak,
Cconcor sayaspa mañactiy ?	Even when I am on my knee ?

Yncan paypas ñoca cacctiy	But I shall then be Ynca !
Tucumi chaicca yachasca	Then thou shalt know,
Cunancca cayllaña cachun.	And this shall soon happen.

Enter PIQUI CHAQUI.

OLLANTA.

Piqui Chaqi puriy riy	Go, Piqui Chaqui,
Cusi Coyllur ñiyta niy	Say to Cusi Coyllur
Cunan tuta suyahuachun.	This night I await her.

PIQUI CHAQUI.

Ñacca rini, chisi rini	Yesterday, late, I went
Cusi Coyllurpa huasinta	To the house of Cusi Coyllur ;
Tarini tucuyta chuita	I asked and no one answered—
Tucuytañan tapurini	There was not even a dog to be seen,
Manan allcollapas canchu (<i>ñisi</i>) ⁴²	I could not find her—
Tucuy puncun huascarcosca ⁴³	All the doors were closed,
Manañan pipas tianchu.	Nothing was to be seen.

OLLANTA.

Huarmancunari ?	And her servants ?
-----------------	--------------------

PIQUI CHAQUI.

Hucuchapas ayquepuscan	Even the rats had gone,
Manan micuyta tarispa	Finding nothing to eat ;
Tucu llañan sayarispa	The owls only remained,
Huc huacayta taquiscusan	With their doleful music.
(<i>Manchaitaña</i>).	

OLLANTA.

Yayanchari pusacapun Perhaps her father has taken
her,
Hatun huasinman pacarcoc. To hide her in the palace.

PIQUI CHAQUI.

Ychapas payta huarcorcoc Who knows if he has hanged
her,
Mamantinmi pay chincapun. And has abandoned her to the
mother.

OLLANTA.

Mamachu pi ñocamanta No one had asked
Tapuricun ccaynamanta. For me yesterday ?

PIQUI CHAQUI.

Huaranca runallan ccanta About a thousand men
Mascasunqui chaupichantin. Seek to secure thee.

OLLANTA.

Tucuy suyu hatarichun Then I will raise my province.
Tucuytan ttactanca maquiy My hand shall destroy all.
Cay maccanan maquiy chaquiy My hands and feet are my
macana.^k
Tucuytan champiycca ychun. My club shall deal havoc.

PIQUI CHAQUI.

Ñocapas chay runataca I too must trample
Haytaymanmi cearataca Upon this man.

OLLANTA.

Pi runata ? What man ?

PIQUI CHAQUI.

Chay Urco-huaranccata ñini	I say that Urco-huarancca
Payllan canmanta tapucun.	He only has asked for thee. ¹

OLLANTA.

Yncas icha mascachihuan	Perhaps it is to say that the
	Ynea
Ñispan phiñacusearcani.	Seeks me in his fury.

PIQUI CHAQUI.

Urco-huarancca, manan Ynea-	Urco-huarancca, not the Ynea.
chu	
Runallan chayni millacuy.	I abominate that little man.

OLLANTA.

Chincarinñan Cuzcomanta	That he has fled from Cuzco
Cay sonccoymi huatupacun	My heart tells me,
Chay tucu chaytan huillacun	And the owl declares it.
[Ñac ripusun caymanta].	I will go with him.

PIQUI CHAQUI.

Ccoyllurtari saquesunchu.	We will leave the Coyllur.
---------------------------	----------------------------

OLLANTA.

Ymanasaetac chineaptin!	How can I bear to lose her!
Ay Ccoyllur! Ay Urpillay!	Ah Coyllur! Ah my dove!

PIQUI CHAQUI.

Chay yarahuita uyariy	Listen to that <i>yarahui</i> .
Picha taquicun.	Who is it that sings!

[Music is heard within.]

SONG.

Urpi uyhuaytan chincachicuni	I lost a dove that I had cherished,
Huc chimlliylłapi !	In one moment !
Pacta ricuahuac mascariy puni (<i>tapucui</i>)	I searched for her in all parts,
Chay quitillapi.	Looking all round.
Millay munaymi sumac uyanpi	From the beautiful face of my love,
Ccoyllur sutinmi	They call her Coyllur.
Pacta pantahuac hucpa ccayll- anpi	It was by reason of her beauty,
Ricuy sutinmi.	A harmonious name.
Quillahuan cusca [ynti] matt- inpi	Like the moon in its splendour
Nanac capchiypi	Is her bright forehead,
Cuscan illancu hucpa sutimpi	When it shines in brilliancy
Ancha cusipi	In the highest heaven.
Ususi chucchanri chillu cayñinpi (<i>Llampu</i>)	Her sister tresses hang down,
Misatan ahuan	Woven in two colours,
Yanaquelluhuan llumpacrinripi (<i>yurachuan</i>)	Black mixed with gold upon her temples,
Ricuytan racran (<i>Nanacctan</i>)	A beautiful sight.
Quechip ñacuna munay uyampi (<i>rancuna</i>)	Her lovely eyebrows shading her face
Cuychin paccarin	Are like the rainbow.

Yscaymi Yntiquiquin ñahuimpi Chaymi sayarin	Her eyes are like two suns Fixed in her face.
Quechiprallanri ñac chascca huachin (<i>nacai ccahuachin</i>) Tucuy sipicmi	Her penetrating glances Cause joy or sorrow ;
Chaypin munaypas llipipac capchin Soncco siquicmi.	And though she is beloved and adored The heart is wounded.
Achancaraypas sisan uyampi Rittihuan cusca Milluriyunacta sani utecapi (<i>Mitun yuracpi</i>) Hinan rieusecca	The <i>Achancaray</i> blooms on her cheek ⁴⁴ Like snow ;
Sumac simimpi ccantacmi pascan Rith piñita	White as it appears upon the ground, So it is seen.
Asispan ccapan misqui samas- ccan (<i>cconton</i>) Tucy quitita (<i>Tutui quti</i>).	Her beautiful mouth is a sight Which rejoices the heart : With the echo of her delicious laugh A joy is spread.
Llampi cuncanri quespi huayuscca Paraccay ritin	Her graceful throat is like crystal, Or driven snow ;
Utcu munaymi ccasconhuan cusca Huattan puririn	Her bosom increases from year to year, As growing cotton ;

Queque maquinri llullu cay- manpi	Her fingers are like icicles :
Cullarimpunin	As I gazed,
Rucanancuna ttacca cuyñinpi (<i>pascacuiñinpi</i>)	And as she moved them
Chulluncuy cutin.	They gave me joy.

OLLANTA.

Ay Cusi Coyllur !	Ah, Cusi Coyllur !
Riesirecanchus cay taquicca	I recognize that music,
Sumayñiquita !	For it describes her beauty ;
Ripullachun cay llaquicca	The sorrow it brings back
Maytapas quita *	Remains with me.
Ñocan ceanta chincachiqui	If I should lose thee,
Muspallasacña	I shall go mad ;
Ñocan ceanta sipichiqui	If I should be deprived of thee,
Huañullasacña.	I shall die.

PIQUI CHAQUI.

Sipin punicha Ceoyllurta	Perhaps they have killed Coyllur,
Manan tutapas canchanchu.	Now the night is dark.

OLLANTA.

Yhacca riesinccan Ynca	Perhaps the Ynca knows
Ollantaypa chusasccanta	That Ollanta is absent,
Tucuytan tarincca aucanta	That all are his enemies,
Tucuytacmi saquerencca.	And have abandoned him.

* All this omitted by Barranca.

PIQUI CHAQUI.

Hinantinmi munasunqui	You would want all
Ancha ccocucc cactiquicha	Because you are liberal.
Tucuy pacmi raquicunqui	To all the world you are prodigal,
Ñocallapactacmi micha.	But to me you are penurious.

OLLANTA.

Ymapacmi can mananqui ?	What would you have ?
-------------------------	-----------------------

PIQUI CHAQUI.

Ymapac ? chacpac, caipac	What ! This, and this :
Sipasman ppacha econoypac (<i>Hucman ppachata</i>)	To bestow clothing,
Huc collqueita ricunapac	To have plenty of silver,
Chayhuan manchanampac (<i>Ñoccatari</i>).	And also to be feared.

OLLANTA.

Phiña phiña puniyani (<i>cai ari</i>)	Be brave and valiant.
Chayhuan tucuy manchacusun- qui.	With those you would be timid.

PIQUI CHAQUI.

Llachay mana chaypacchu (<i>Manan cai huyai</i>)	I have no taste for that ;
Anchatan ñocca asini ;	For I am always laughing,
Anchatatacmi casini ;	I am always idle.
Qqueusuy manan ñoccapacchu. (<i>Lercco cai</i>)	Power is not for me.

Yma pututus huaccamun What trumpet is that
 (pitus)

Carumantun caman hamun. Sounding from afar?

OLLANTA.

Ñoccatachu mascahuancu Perhaps they seek me.

Hacu ñaupariy. Let us go.

PIQUI CHAQUI.

Ayquepacca ñocan cani. I am a fugitive.

[*Exeunt.*

ACT II.

SCENE I.

Enter the YNCA PACHACUTEC, RUMI-ÑAHUI, and Attendants.

YNCA PACHACUTEC.

Ollantaytan mascachini	I ordered Ollantay to be sought for.
Mananpuniu tarineuchu (<i>paita</i>)	They have not yet found him.
Phiñayñiyimi puchu puchu	My fury is great ;
Paypin llocllata ⁴⁵ tarini	It bears me on like a torrent.
Ricunquichu chay runata ?	Hast thou seen that man ?

RUMI-ÑAHUI.

Manchariscane Ccapac ccancan (<i>campac</i>)	I have feared thee.
[Sonconpas chinchariscata	My heart is lost.
Ricuncani chay salleata	I find a wilderness
Huchan punichari carcean].	In place of it.

YNCA PACHACUTEC.

Huarancea runata aellaspá	With a thousand chosen men,
Puriy payta mascamuhuay.	March in search of him.

RUMI-ÑAHUI.

Ñacha maytapas puririn	Where can he have gone
Quimsantinppunchauñaschusan	In these three days,
Huasinmanta pichu pusan	That he has been away from his house?
Chay raycun mana ricurin.	Why is he not found?

Enter an INDIAN with a quipu.

INDIAN.

Cay quiputan apamuyqui	I bring you this <i>quipu</i>
Urupampamanta ⁴⁶ cunan	From Urupampa,
[Huc chimlliypin ynti munan	They ordered me to come quickly.
Hamunayta ñan ricuyqui].	Now you have seen it.

YNCA PACHACUTEC.

Yman chaycunapi simi?	What news are these?
-----------------------	----------------------

INDIAN.

Chay quipucha huillasunqui.	That <i>quipu</i> will tell thee.
-----------------------------	-----------------------------------

*Brings a pole with coloured wool and grains of maize
hanging from it.*

RUMI-ÑAHUI.

Caycca llanta: ñan ccahuahuan	There is here a pole
Cay umanpi huatasccaña	To which a skein of wool is fastened:
Cay rurucunari runam	It reveals that there are as many men

Ayqueccta hayccamusacmi
(*Collamañan puririscan*)

Cayman cutichimunapac
(*Tucuita harcamusacmi*)

Chay auccata sipinapac
Causactapas huañuctapas

Atisacmi runantapas

Ccanri Ynca! samariscay

[Huancunata camariscay].

Them to march to the land of
the Collas,

All must be prepared

To capture this traitor,
Dead or alive.

This man shall submit

To thee, O Ynca! rest assured.

Be prepared for this.

[*Exeunt.*]

SCENE II.

*Enter OLLANTA, HANCO HUAYLLU, and URCO HUARANCCA,
with attendant Captains.*

URCO HUARANCCA.

Ñan huamincca chasquisunqui

Anti-suyu runa-cuna :

Anchan huaccan huarmi-cuna

Ricunqui cunan ricunqui :

Chayantatas purincca

Tucuy runa, tucuy Auqui

Ancha carun purinayqui

Yma ppunchaucha taninca

Sapa huata llocsianchis

Chay caru llactacunaman

[Chay aucca runacunaman]

Yahuartan llipi hichanchis

The valiant men receive thee.

Even the men of Anti-suyu ;

And the women also.

Thou shalt see! thou shalt see!

They will march to Anta.

All the men and their chief,

Thou shalt march with them.

May that day never come,

When every year they set out

For these distant villages,

To shed our blood,

Ñocanchispata paycunacta (<i>Ña Yncacta ña paipata</i>)	To cut off from the Ynea
Micuyñinta quespicuspan	The provisions he needs.
As cucatari apacuspan	By carrying a little coca
Purimuna llaeta llaeta (<i>Saicuscanco tucui</i>)	Every village will have rest.
Acco purunmi mascana (<i>rurunmi</i>)	It is needful to seek sandy ways ;
Chaypin llamapas pisipan	And if the llamas become tired
Chaquitapas quiscattipan (<i>Chaipin chaquinchista ttipan</i>)	We must walk on foot.
Chaypin ccauchipi mitecana (<i>Millai turpucpas quiscana</i>)	Although it be among thorns,
Unupas chaypaemi apana	We must carry water
Canumanta upyanapac (<i>Huasancupi</i>)	For drinking with us,
Ñapecetusecca samanapac (<i>Huañuitapas o suyana</i>)	We must supply these things
(Huañuytahuanpashuaccyana).	To guard against death.

OLLANTA.

Apucuna uyariychis	Chiefs ! Listen
Urcco Huaranca rimascanta	To the words of Urco Huaranca,
Chay saycuy sutinchascanta (<i>camariscanta</i>)	Saying you should rest ;
Sonccoyquichispi happiychis	Preserve them in your memories,
Ceancunamanta llaquispan (<i>Tucu Antita</i>)	Even when you are in mourning.

Caracc Soncco ñini Yncata
 Samarichun cunan huata
 Anti-suyu ! sispan sispan
 Chay runacunac ttoeyanan
 Sapa huatan llipillancu
 Ña canascca ahuaranccu
 Nanacc chuchucc onccooy manan
 (*Hina tocyan, hina onccocyan*)

Chica caru purisccampi
 Maychica runan pisipan
 Maychica Auquin taripan
 Huañuyñinta ccaiccascampi
 Ccayta nispan lloccsimun
 (*Hinan Anti*)

Sapa Yncac ñauquinmanta
 (*Yncachispa*)
 Manan ñinin hinamanta
 Ñoca cunam phahuamuni
 Ama pipas lloccsisunchu
 Samaycuchis huasiquipi
 Noccatac llactayquichispi.
 (*Ñoccan casac aucca chunchu*)

ALL.

Yncaicu causay huiñaspac
 Apu unanchacta hoccarey
 (*Puca*)
 Llautuyquipactac camariy
 (*Sami chahuata achinaiquipac!*)
 [*Puca ccahuata utccaypac*]

I have the heart to tell the Ynca
 To desist during this year
 From invading Anti-suyu.
 For his army would retreat
 In the year that comes,
 Either from fatigue
 Or else from sickness,
 Or from the long marches.
 The men would perish,
 And many of the chiefs
 Would meet with death
 In such an enterprize.

Thus would it be with the sole
 Ynca.

If he should say no,
 I should fly to prevent him
 From invading us.
 Rest in your houses,
 I shall be in your villages.

May our Ynca live for ever !
 Raise the great signal.

Prepare for him the llautu,
 And the crimson tunic.

Yncan paccarin tampupi	Let the Ynca appear in Tampu,
Yncan paccarin. Yncan paccarin.	The Ynca is here ! The Ynca is here !

URCO HUARANCCA.

Maquimanta chasquiy Ynca	O Ynca ! receive in thy hands
Sayacc churasean llaututa	The crimson llautu we offer,
Caru carun Huilcañuta	How grand is Uilcañuta.
Huilca umuta huacyactinca	As Uillea are you seen
Hamullancan ppunchan tuta.	Day and night—the first among us. ^m

They seat OLLANTA on the tiana, take off his yacollo,⁴⁷ and put on him the royal robe and llautu.

ALL.

Yncan paccarin Ollanta	Long live the Ynca Ollanta !
[Yncan paccarin. Yncan paccarin.	Hail to the Ynca ! The Ynca !
Causapuasun. Causapuasun.	Long may he live ! Long may he live !
Llantuycausun. Lllantuycausun.	His life be our protection !
Sonecontan chaypacc camarin	Our hearts are ready
Yayanchis hina uyhuaycausun	To obey our Father !
Churinta hina luluycausun	As a son he will love us,
Huac chancunata cuyaycausun	He will care for us,
Sonecco rurampi hatallihuasan.]	His heart will be ours.

[The music plays, with tambors and pincullus.]

OLLANTA.

Urcco Huarancca Auqui cay	Urcco Huarancca be noble !
Anti-suyuta camachiy	To rule over Anti-suyu !

Caycca chucuy, caycca huachiy Here are these arrows, here this
helmet !

Sinchi huaminecatac cay. That you may also be valiant.
(*Huaminccaypas ceantac*) [URCO HUARANCCA *receives the arrows.*

ALL.

Urco Huarancca huaminea O brave Urco Huarancca !
Causachun ! causachun ! Long may he live ! Long may
he live !

OLLANTA.

Hanco huayllu : canmi canqui Anco Huayllu as thou art
Ashuan yuyac hatun Auqui A great and wise Auqui,
(*machu*)
Ccanmi cunan churahuanqui As thou art likewise
Huillac Umucc ayllun canqui Of the lineage of the Uillac
(*Huilla*) Umu,
Cay sipita huamincayman. Put on these badges, and con-
quer death.
[*Puts on him the golden bracelet.*

HANCO HUAYLLU.

Huarancca cutin yupaychani A thousand times, I venerate,
Ccapac Ynca rurascayquita. O powerful Ynca, thy deeds.
Ccari ccarita ccahuariy Behold the mighty warrior,
Umanmanta saphicama From head to foot
Quiscahuan ppachalliscata Bristling with arms.
Chaynan cana ccari ccari. Surely he indeed is a warrior !
Maman hayccac ricunchu Will he not behold
Huasayquita auccacuna ? The backs of his enemies ?
(*auccaiquicuna*)

Ayquehuaactac Puna-runá ⁴⁸	He will neither fly like a moun- taineer
Manchahuaactac llullu ccachu. ⁴⁹	Nor be humble as the weeds.

URCO HUARANCCA.

Uyariychis Anti-cuna	Choose, O men of Anti-suyu !
Ñan Yncanchis cunanccaña	What the Ynca advises.
Llapa runam tacyanaña.	All men take up arms—
(<i>Ñan cunancca yuyanaña</i>)	
Huñurañan suyucuna	All the provinces together.
(<i>Tacyananchis runa-cuna</i>)	
Machu Yncan Ccozcomanta	The old Ynca from Cuzco
Maccanata camarispa	To prepare their clubs,
(<i>Suyucunata</i>)	
Runantatacc tacurispa	And arouse their men,
(<i>Auquicunacta samispa</i>)	
Masca huasan quiquinmanta	Likewise it is his order.
(<i>Horccomunca maccanata</i>)	
Tucuy Ccozco lloccimuñan	All Cuzco will go forth
Cay huayccoman ñocanchista	To attack our lands
Sipinanpacc huasinchista	And destroy our houses,
Cananiytas aucca munan	Treating us as enemies.
(<i>Camareytan chaita munan</i>)	
Manan ppunchau usunanchu	Lose not a day,
Cay Orcocunapi masttariy	Prepare upon the hills
Ccompi-cunata camariy	The means of defence,
Manapunin ceasinachu	Let there be no waste of time.
tamputa paccay llutay	Quickly bar the quarters,

Huc puncullata haquespa (s)	And leave one door open
Tucuy Antini cheqquespa (<i>Oreccocunapi hatarihuay</i>)	Towards the Andes.
Llapa onccopi hatariychis (<i>Hinantimpi miyuta cutay</i>)	Arouse all men at once
[Asca miyuta ⁵⁰ cutaychis]	To grind all the poison
Huachinchista hampinapacc	And prepare our arrows,
Auccanchista sipirapacc (<i>Chaihuanhuachippitinanpacc</i>)	That in wounding the enemies
Cay tucuytani utccaychis (<i>Huañunampacc utccay utccay</i>).	Death may come at once.

OLLANTA.

Urco Huaranca ccan aclassay	I have chosen thee, O Urco Huaranca !
Auquicunata ñaupacpac Ayllu Aylluta pusacpac (<i>vacapac</i>)	First among the nobles : To honour thy lineage.
Sayanantari unanchascay Auccanchis manan puñunchu Huc cutipi atipaspacca (<i>yaicuita</i>)	I have marked thee to be alert. Our enemies do not sleep. Thou canst conquer them,
Cutipuncan tacca tacca. Runa-cuna ccompisunchu.	And force them to retreat. Shall men not act as men ?

URCO HUARANCA.

Ñan quimsa chunca huaranca Anticuna cay [tampupi] (<i>pi</i>)	Here are thirty thousand Antis in the <i>tampu</i> —
---	---

Manan ñocachis ucupi
 Canchu quella canchu hancca.
 Apu Maruti lloesincca
 Uillea-pampa Anti-cunahuan
 Chay ttingui Queru⁵¹ pataman
 Chaypim happinea runanta
 Pacascata huillanaycama
 Llapan hatun soncco cama
 (*Chimpanpitacmi hinatacc*)
 Auqui Chara runantatacc
 Pacancca huac yanaycama
 Chara munaypim puñuncca
 Chunca huarancca Antinchis
 Pacharpi⁵² Camayoc ñinchis
 (*Pachar huaiccopin hapinchis*)
 Hue chuncattatac Ayllunca
 Yaycumuchun Cozcocuna
 Upallaspalla Suyusun
 (*Ama rimarispá suyái*)
 Tucuy toellapi cactinri
 (*ucupi*)
 Lluttasccan puncunchiscuna
 (*Quirpasccan*)
 Huateccaspalla Suyusun
 (*Llocllamunccan munaymunay*)
 Putucunchista phucuna
 Chay pachañan Oreococuna
 Chapicunca rumintinri
 Chüchin urmamuncca rumi

Amongst us all
 There is neither coward nor sick.
 The Chief Maruti will go forth
 With the Antis of Uillea-pampa,
 To the confluence of the Queru,
 Where he shall conceal his men
 Until I give the order.
 All have large hearts.

The noble Chara with his men
 Shall wait on the other bank.
 There shall sleep with Chara
 Ten thousand Antis.
 In the valley of Pachar

Shall be other ten *Ayllus*.
 Until the Cozcos enter
 We will quietly wait.

When all are within

We will close the entrance,
 And it shall be as a flood.

At the the sound of the conch
 The rocky hills
 Shall pour out stones,
 The stones shall be as hail.

Huanceacunan huicupancea
 Tucuyta chaypin ppampanca
 Chaymi paicunapac tumi
 Chaypachan ayqqeecunacca
 Maquinchispi huañunecacu
 Quespiy attic huaquincuna
 (*Huachinchispin*)

Tturpuseca ricurineccacu.

[*They play pincullus and pututas, and exeunt, shouting:—*

The missiles shall roll down,
 All shall be buried,
 This will be their punishment.
 As for the fugitives
 They will die by our hands,
 Or by the poison of our arrows.

[*They play flutes and conches, and exeunt, shouting:—*

ALL.

Allinmi ! Allinmi !

Good ! Good !

SCENE III.

Enter RUMI-ÑAHUI dressed in mourning, with two Attendants.

RUMI-ÑAHUI.

Sallocc Rumi ! Rumi Ñahui !
 Yma quencha rumin canqui
 Ccaccamantan lloesircanqui
 Sonccoymquim curaca ccahuy !
 (*Chaimi ccasapac Yarahui*)

Manachu maquiqui carcean ?
 Chay huayccopi pacasecata
 Ollantayta ccarcosecata
 Manachu yuyarircanqui
 Tapara soncco casecanta ?

Ah Rumi ! Rumi Ñahui !
 What an unfortunate art thou !
 Thou hast escaped from a rock—
 For me it is a sad yarahui !
 Have you not in your hands,
 Hidden in this valley,
 The fugitive Ollanta ?
 Dost thou not remember
 That he has a treacherous heart ?

Tucuy macanacusecanta ?	With all his arms
Manachu ecan ttactarecanqui ?	Shalt thou not pull him down ?
Hinantimpi llullacuspa	Why hast thou not tried
Sayucunata ichureca	The arts of stratagem
Payllapipunin tincurcan	To deceive his army ?
Qquello cay ecari tucuspa ?	He, being weak, has become valiant.
Chica huaranca runata	A thousand men
Cunan ppunchau sipichini	In this day
Ñocca ñaccayta qquespini	I have slain
Maquinmanta : chay ecanata	With this hand. Thus only
Ñoccaca ccaricha ñispa	I escaped. They thought
Uyapura mascarecani	That he was a coward,
Chay huayccoman yayeurecani	Therefore I sought him,
Ayqqenpunim chayeca ñispa	Thinking he would fly.
Na suyuy puncumpi caspa	But in the entrance of his camp,
Urmamuyta ccallarimun	On every side,
Tucuy ecacca ppuechirimun	Rocks began to fall,
Huanceacunata huaceyaspa	Bringing with them many blows.
Hinantimpin rumi ñitin	Thus the volleys of stones,
Hinantimpin ecacca pacan	And the many rocks,
Ashuan aellaseacunatan	Killed and buried my men.
Chaypi caypi cumpa sipin	Here and there they fell,
Yahuarllan tucuy huayccopi	The blood ran in the valley,
Parin llocllan masttaricun	Flowing like a torrent.
Hinantinmi chayta ricun	I also beheld
Ñoccapas yahuar pponcecopi	A quantity of blood ;
Pihuantacc tincuyman carcan	Yet I saw no one,
Mana runan lloesimuctin	No man came forth,

Mana pipas ricurictin
 Huancca cuna huarcca huarc-
 can

None could be seen,
 But my men were killed.

Yma uyahuan tincusace
 Yncahuan cunan ccayllampi
 Manan canchu caypacc hampi.
 Risac maytapas ripusac
 Ñan cunan seccocuymaña
 Cay huaracahuan ñoccallata
 Ycha cachus pay camalla
 Ollantaypas urmanccaña.

How can I return
 To appear before the Ynca ?
 I indeed am lost !
 Whither shall I fly ?
 I will hang myself
 With my own sling.
 The same will serve,
 When Ollanta shall fall.

(*haicac*)

[*Exit.*

SCENE IV.

Enter YMA SUMAC and PITU SALLA.

PITU SALLA.

Ama chicata puncuman
 Yma Sumac llocsillaychu
 Amatacc chaypi suyaychu
 Mamacunam phiña cunam.
 Yma Sumac sutiquipas
 Ancha munacusccay ñaña
 Hinapitacc pay camaña
 Huillapunman maypas pipas
 Acllaman⁵³ cusita cconam
 Cay canchapi huesccacuspa
 Tiyy caypi cusicuspa

Yma Sumac, do not go
 To the door so often.
 Do not wait there,
 Lest the matrons be vexed ;
 Thy name is Yma Sumac,
 And it is well beloved.
 Only to hear it
 And to pronounce it
 The Virgins are filled with joy.
 When thou art here
 Thou art surrounded with plea-
 sure.

Pin caymanta pita horeconan

Caypin taricunqui ricuy

Tucuy yma ecoñiquita

Sumac ppachata ccorita

Caypin tucuy misqui micuy

Ynca yahuar aellacuna

Llapallanmi munasunqui

Tucuyllancu yuyacc cunac

(*Tucuy tucuy*)

(*Maquincupin apasunqui*)

Ña muchaspa ña llulluspa

Ccasconcupi churasunqui

Ceanllatan huayllusunqui

(*aellacu*)

Uyayquipi ccalhuacuspá

Ymatan ashuan munanqui?

Huc ñañancu canayquipac

Paycunahuan tiyanayquipac

Chaytan ccampas unanchanqui

Tucuy Auquip yupaychasecan

Ynca yahuar aellacaman

(*Yma*)

Yntita ccalhuaspa saman

Yntice hallanpac camasecan.

(*Ttallampac*)

No one ever goes out.

Here thou shalt see

All kinds of comforts—

Beautiful cloth of gold,

And sweet food.

The Virgins of Ynca blood

Love thee, all of them,

All the mistresses

Kiss and are fond of thee.

Thee alone they set apart,

Thee only they love

And embrace.

What more canst thou want?

Thou who shouldst serve the
sisters,

Sit down with them all.

Thou shouldst also know

That thou art accounted noble,

And as a royal virgin.

Thou art as a child of the sun,

They guard thee, as belonging
to the sun.

YMA SUMAC.

Pitu Salla, millay cutin

Chayllatacc, chayllatatacc

Pitu Salla, many times,

Only this, only this,

Cunahuanqui ñoccaracctace
 Rimarisacc chaymi sutin
 Anchatan checnipacuni
 Cay canchata cay huasita
 Caypi caspa cay ceasita
 Ppunchau tuta ñacacuni.

(*ppunchau*)

Cay payacunacc uyanta
 Ancha aputa ccahuascani
 Payllataacc ricuscani
 Chay ceuchu tiasecaymanta
 Manan cusi caypi canchu
 Hueqquen uyancupi caicca
 Munainimpi canman chaicca
 Manan pipas tianmanchu
 Ccahuani puriccunata
 Asicuspan ceuchicuncu
 Maquincupi apacuncu.

Llipipas samincunata
 Ñoccallachu huiscaacusac
 Mana Mamay cascecan raycu ?

Ccapac ttalla canay raycu
 Cunanmanta qqesacusacc
 Hue tutan mana puñuspa
 (*Caina tutan muspha muspha*)

Muyanchisman yayeurcani
 Hinaspan uyarircani
 (*Hinapin*)

Chica chimpi ricucuspa

You say to me.
 Now I will speak
 The very truth.
 This court, this house,
 The useless life,
 Days and nights I hate.

The faces of the old women
 Above all I detest.
 That is all I can see
 From the corner where I sit.
 In this place there is no joy,
 Only tears to weep.
 Your wish would be
 That none should live here.
 They all walk, as I see,
 Between laughing and crying,
 Their fate in their hands,
 Full of anxiety.
 I am shut up here,
 Because I have no mother.
 Having no good nurse to tend me,
 I have been to seek for one.
 Last night I could not sleep,

I wandered to the garden,
 And there I heard,

In the moment I was there,

Haccacuyta pis ñacarin
 Chica llaqui cuyapacusa
 Huañullayman ñin ccaparin
 Hinantintan ccahuarini
 Chucchaypas chascallicuspa
 Huacyani mancharicuspa
 Pipas cay riccuniy ñini.
 Yapatacmi ccaparimun
 Yntillay horecohuay-ñispa
 Ancha cuyayta anchispa
 Soncco qqeuhuyta hiquiman
 (*Yapa yapapai*)

Chaccayta caytan mascani
 Mana pita tarinichu
 Huayallapi chihuín ychu

Ñoccarí pay huahua caní
 (*paihuan huaccani*)
 Sonccoytace lliquicuspa
 Ccascoyta saqqeýta munan
 Yuyarini choypas cunan
 Mancharinin sipicuspa
 Hinan caypi Pitu-Salla
 Llaquillan quiquin quesacun
 Huiquellan huiñay sisacun
 Yachay hinan munay ttalla
 Amapuni cunanmanta
 Rimanquichu qqeapanayta
 Checninim cay aellanayta.

A voice of mourning,
 Groans and cries of one
 Who prayed for death.
 I looked all round,
 With hair dishevelled,
 Who art thou that mourns
 So sadly ? I exclaimed.
 Take me from hence,
 O sun ! deliver me.
 I looked all round ;
 My heart trembled.

I searched but in vain,
 I found nothing,
 Only the grass whistling in the
 meadow.

I am but a child ;

My heart almost
 Leapt from my bosom.
 Even now, when I remember,
 I am full of terror.
 Even now, Pitu-Salla,
 The same sorrow haunts me ;
 And the grief lasts for ever.
 O my beloved nurse,
 Listen to my wish.
 Do not say I am to stay ;
 I hate this state of seclusion.

PITU SALLA.

Yaycupuy ari ucuman Go in. Do not let
Pacta paya lloesimunman. Any of the old women see you.

YMA SUMAC.

Cay ccanchan ñoccapacmi ? Is this place for me ?

Enter CCACCA MAMA, dressed entirely in white.

CCACCA MAMA.

Pitu Salla ñircanquichu Pitu Salla, hast thou given
Chay herqueman cunascaita ? My orders to this child ?

PITU SALLA.

Ymaymantam huillani ? What should I tell her ?

CCACCA MAMA.

Yma ñintace simiquiman. What I have told you.

PITU SALLA.

Ancha cuyaitan huaccacun She weeps without ceasing,
Manapunin uyacunchu And will not put on
Aella ppachata chasquicuyta. The dress of the virgins.

CCACCA MAMA.

Manacha anyarircanqui ? Hast thou not censured her ?

PITU SALLA.

Pachatan ccahuarichini I showed her the dress,
Huaccha cascanta horccospa That she might take off
Ña huamanmanta ccarcospa The old clothes she wears.
Chay yuyayta hinan ñini I tell her she is not a child ;

Mana aella canqui chayca.	And that she cannot be a chosen one :
Millay llaquin ccatisunqui	That, being dirty and sad,
[Yanapacun ecan muyunqui	She must be a servant
Cay huasipi ñispa laycca.]	Always in this house.

CCACCA MAMA. (To YMA SUMAC).

[Munancca, Mama, munancca	For thy loving nurse
Cay ppachatan pay chasquirecca	Wilt thou not change thy clothes ?
Mana chairi pay ricuncca]	Seest thou not this dress ?
Ppasñallan huiñaypac canqui	Thou shalt always be a servant ;
Ymapaccha pay yuyacun	Thou shalt know thy dress ;
Usuri mana yayayocce	A daughter without a father,
Huillullu mana mamayocce	A child with no mother.
(<i>Ve herque</i>)	
Chaccay pucac taparacum. ⁵⁴	Here is a large butterfly (a bad omen),
Sutinta ñinqui sutinta	Say thy name, thy name.
Chaypacc canqui caycunapi	Thou art here shut up,
(<i>Cunmi cai percacunapi</i>)	
Tucuy pacac accarapi	Closed up within these walls,
Tucuy milpucc sutintinta.	And even thy name is forgotten.

[*Exit.*

PITU SALLA.

Ay Yma Sumac ! Yma Sumac !	Oh, Yma Sumac ! Yma Sumac !
Pacanmanchas uyayquita	Thou wilt be concealed.
Yma perecca sapayquita	What wall will hide you, in solitude,

Accoyñircacc casace pumacc !⁵⁵ Here a serpent, there a lion ?
 (Caicca Amaru caicca puma) [Exeunt.

SCENE V.

Enter RUMI-ÑAHUI * on one side, and PIQUI CHAQUI on the other,
 looking about very carefully. They see each other.

RUMI-ÑAHUI.

Maymantatac Piqui Chaqui Whence, Piqui Chaqui,
 (Yma hinan cean)

Cayman ceanca chayamunqui Dost thou come ?
 Huañuytachu mascarcancuni Dost thou seek death
 Auca Ollantayhuan huaqui ? With the traitor Ollanta ?
 (Ollantayhuan cusca)

PIQUI CHAQUI.

Ccosco-run a caspan huichu Being a native of Cuzco,
 Llactallaiman hampucuni I come to my town
 Chay huayccopi manapuni In yonder ravine,
 Yachacuyta atinichu. I can no longer stay.

RUMI-ÑAHUI.

Ymatan Ollantay ruran ? What is Ollanta doing ?

PIQUI CHAQUI.

Chay ccaytutan cururan I am spinning this heap of wool.
 (quipucta)

RUMI-ÑAHUI.

Yma ccaytu ? yma cururta ? What heap ? what wool ?

* Von Tschudi has Huillea Uma.

RUMI-ÑAHUI.

[Astahuan phiñachihuascay If you vex me again
 Ricuyhuancuncocoyquimantacc.] I will take your life.

PIQUI CHAQUI.

Ollanta? ccanin sayarin.	Ollanta? He is at work.
Ollanta? pircata hoccarin	Ollanta? He raises a wall
Ancha huancacc rumimanta.	Of very great stones,
Hina runacunamanta	With his men.
Yscayta hucman huatarin	He fastens two dwarfs,
Hatun runa llocsinapace	That a giant may come forth.
Ymanasccan ccan Yncacri	Tell me! why are you,
Umpu ancac hina surun	Like the eagle spreading his
(<i>huallpa</i>)	wings,
Cay ppachayqui ricuy tturun	With such long clothes,
Qquellichacunmi yanari.	That the mud stains black?

RUMI-ÑAHUI.

Manachu Ccosco llactata	Seest thou not the city of Cuzco
Ccahuarinqi huaccascacta	Is filled with mourning,
Pachacutec pampascata	Pachacutec is buried—
Ricullay llapa runata	All men are dressed
(<i>llata</i>)	
Tucuyimi yanata pachan	In mourning clothes,
Tucuyimi hueqquecta huaccan.	And there is great lamentation?

PIQUI CHAQUI.

Pitac Ynca tiay cunca	Who shall be Ynca
(<i>cunanri sayanca</i>)	
Pachacutec rantintani?	To succeed Pachacutec?
(<i>qquepantari?</i>)	

Hinantin suyun cusicun	Are filled with joy,
Cay canchaypi ricsupa	To see it in this place.
Sonccoy hinatac yupaspa	Remember your duty,
Ccancunata yuyan ricun.	To pray with your hearts.

UILLAC UMU.

Ccayna ppunchau saya ccosñin	Yesterday the smoke arose
Yntic suyun uyancama	To the region of the Sun.
Chasquincancha Pachacamac	Pachacamac is now
Tucuy ccanam sami llocsin	Filled with joy.
Huellan Ynea tacurirecan	But one thing has moved the
	Ynea—
Piscocuna canasccapi	In the sacrifice of birds, ⁵⁶
Llamacuna rupasccapi	In the burning of llamas,
Tucuy runan ccahuarinccan	All men have seen.
Huc ancatan quicharccaicu	We opened an eagle
Ccasconta ccahuaicunapac	To observe his bosom,
Sonccomanta recsinapac	And divine from his heart.
Chusacllatan tarircaycu	We found it empty.
Chay ancan Antinsuyuyqui	That eagle, as to Anti-suyu,
Utcay chaita huñupuna	Shows we shall soon
Ccasacunmi y chaicuna	Put down the revolt—
Chaitan cunan huatupuyqui.	It augurs that they will submit.

CCAPAC YUPANQUI.

Cay Anansuyu Huaminccan	That valiant Anansuyu
Chay Ancata qespichirecan	Left this eagle free—
Payllatac chincarichirecan	And she has been the destruction
Chay chicca runacunata.	Of so many men.

RUMI-N̄AHUI.

N̄an Apu Ynca Yuyayqui	Great Ynca, thou knowest
Hunttasccataña yacharcecan	All that has happened,
Chaicca huchaypunin carecan	And what are my sins.
Rumincani cay camayqui	Although I am a stone,
Rumin ñittirecan tucuyta	I will obey thee as a stone.
Rumihuanmi lloesircani	I went forth with a stone,
Payhuan macana curcani	And with it I fought,
Chaymi atirecancu suyuita	Though they held the province.
Huc llatan mañacusecayqui	There is only one thing
Saquehuascay ñoccallaman	That I would ask;
Noccan risac pucaranman	It is that I may go to the fortress;
Llaquen ñocca aisamusecayqui.	I promise to gain a victory.

CCAPAC YUPANQUI.

Ccampan chaycca ruranayqui	Here is what thou must do
Chay sutiquita hocaripuy	To recover thy name—
Mana chayri cacharipuy	Thou must not abandon
Suyuta : hinan camayqui.	The province. Such is thy duty.

UILLAC UMU.

Pisi ppunchaupin ricunqui	Thou shalt see, in a few days,
Anti-Suyuta chaquiquipi	Anti-suyu at thy feet ;
Hinan tincuni quipuyquipi	So I find in the <i>quipus</i> .
Utecay utecay rumi tunqui.	Fly! Fly! Rumi-tunqui. ⁵⁷

[*Exeunt.*

[*A scene with Rumi-Nahui and a Cañari Indian, not in my manuscript, is here inserted by Von Tschudi and Barranca. I believe it to be a modern interpolation.*]

SCENE VII.

*Enter OLLANTA and RUMI-ÑAHUI covered with blood.*⁵⁸

RUMI-ÑAHUI.

Huarancca cutin muchani	A thousand times I adore,
Ccapac Ynca maquiquita	Powerful Ynca, thy hand.
(<i>yupiquita</i>)	
Cuyapayay huac chayquita	Have pity on this unfortunate;
[Chaqui quipitaccami cani].	I am at thy feet.

OLLANTA.

Pin canqui cayman purirei ?	Who art thou ? Whence dost thou come ?
Pin chay hinata rurasunqui ?	Who has done this to thee ?—
Maiñecmanta musphamunqui	From whence hast thou fallen ?
(<i>urma</i>)	
Chica usupa chica quiri.	Who has thus wounded thee ?
(<i>Pitac canqui</i>)	

RUMI-ÑAHUI.

Anchatan can recsihuanqui	You know me well ;
Rumin cani chay ccormani	I am that Rumi.
Chaquiquiman chaymi urmani	For this I have fallen at thy feet. ⁵⁹
Cean Yncan horecarihuanqui !	O Ynca, favour me !

OLLANTA.

Sayarimui cay ricnayman	Rise. Here you have my hand.
(<i>maqueiman</i>)	
Pin chainata rurasunqui	Who has done this to you ?

Pin cayman pusamusunqui	Who has led you
Cay tampu llacta casecayman	To my town, to my lodging?
(<i>iman cai nauqueimani</i>)	
Mosoc ppachata apamuy	Bring new clothes,
Munasccaimi cay Auquicca?	For I love this nobleman.
Ymanasccan sapayquicca,	Why art thou abandoned?
Manan canchu ccanpac huañuy.	Thou shalt not die.

RUMI-ÑAHUI.

Mosocc Yncan chay Cozcopi	The new Ynca, in Cuzco,
Ccapac Yupanqui tiyaicun	Tupac Yupanqui, is now en-
(<i>Tupac</i>)	throned.
Caymi Tucuyllata raycun	He is a cruel tyrant:
Causac yahuar phosoccopi	He lives in the midst of blood;
Hinantintiña ccorospa	He shows no mercy;
Manan soncecon tiyaycunchu	He never softens his heart;
Tucuy ñucchun puea sunchu	Like the red <i>ñucchu</i> and the
	<i>sunchu</i> , ⁶⁰
Tucuyta sipin mosceospa.	He devours all in his madness.
Carrecani : ychas yuyanqui	Perhaps you may remember me.
Chayta yachaspan Yupanqui	Knowing me, this Yupanqui
Huac yahuar paypa camanmi	Has drawn this blood.
Chay caracc sonceco cainñimpi	In his depraved heart
Cayta ruray, cayta camay	He does one thing, and imagines
	another.
Ñan ricunqui mama yayay	You are now father and mother
	to me.
Caynam quiriluan huasinpi.	Here you have me in your
	house.

OLLANTA.

Ama llaquichu Rumi	Do not be afflicted, Rumi,
Ñocca cunam hampisceayqui	I will now cure you,
Ccantatacmi calhuascayqui	I will give you help.
Ceanmi canqui paypac tumi	You also must prepare your knife;
Ynti huatana ppunchaupi	On the day of <i>Ynti-huatana</i> ,
Cay tampupi hatun raymi	A great <i>Raymi</i> , in this tampu,
Chaypacha ccochucunaymi	Will be celebrated. ⁶¹
Tucuy pas ccochucamusun	Then we must advance
Pucarapi hayllimusun.	From the fortress, with songs.

RUMI-ÑAHUI.

Quimsa ppunchau raymi cachun	The <i>Raymi</i> will be for three days;
Cusicuy pas taca canman	The time of joy is short;
Chaypaca ichas alliyaiman	By that time I shall be well.
Soneconco chaypac rimachun.	I speak from my heart.

OLLANTA.

Hinan cancca, quimsa tuta	So be it. Three nights,
Hatun Yntita huatasun	We gaze on the great Sun;
Cusipi tucuy tiasun	We shall be seated in joy,
Huiscecasunchis cay tampa.	For that time the <i>Tampu</i> is closed.

RUMI-ÑAHUI.

Huarmicunatan cunana	The servants shall be told
Paycunac tatanmi cancca	That they may arrange for the night.
Paycunan caypi samancca	Also they should bring
Huarmi ccasccanta apana.	Their women with them.

[*Exeunt.*

ACT III.

SCENE I.

Enter YMA SUMAC and PITU SALLA, from opposite sides.

YMA SUMAC.

Munacuscay Pitu Salla	Dearest Pitu Salla,
Haycac caman pacahuanqui	How long will you hide
Chay simita? Ricuy Salla	This from me? See, Pitu,
Cay sonccoytan patmihuanqui	How you have torn my heart
Caina hueqquehuan camalla	By not telling me yesterday,
<i>(Sipihuanquin huc)</i>	
Cayta upallahuaspayqui	Why are you so silent?
<i>(Mana can huillahuaspayqui)</i>	
Pithuiscañin huchaymanta	It may be for my sins
Picha llaquin cañeccmanta.	That I desire to know.
Ama pacahuaichu urpi	My Dove! do not keep it from me:
Pitac phutin pitac huaccan	Who is it that mourns
Cay chiuñic muya ucupi?	Each instant, within the garden?
[Huillayculla huayna urpi.	Speak, my young Dove!
Mainiccpitac paita pacan	Why is it hidden from me?
Cay chica sumac suturpi?	Tell me, beautiful one.
Ñihuay pitac payta huarecan	She who thus makes her moan,
Ñoccaman ricurimanta	Why may I not see her—
Ñocceahuan rimaycunanta.] *	Why may I not speak to her?

* Von Tschudi has only two lines here.

PITU SALLA.

Yma Sumac huillascayqui	Yma Sumac, I will tell
Huellata ccanmi ichacca	To you, what you would know ;
Ymatapas ricuspayqui	But you must hide it,
Pacaycunqui rumi ccacca	As if thy bosom were a rock ;
Ñan ccantacca ricuscayqui	For that which you will see
Aneha llaquitan ricunqui	Will cause you great sorrow,
Milluy cutin y phuyunqui.	And you will be without com- fort.

YMA SUMAC.

Manan piman huillasacchu	Do not conceal it,
Yma haycata ricuspapas	Do not hide anything :
Amapuni pacahuaychu	To no one will I confide it ;
Millpusacmi tucuytapas.	I know how to bury it.

PITU SALLA.

Cay muyapin ccacca puncu	Wait for me at the door
Cayllallapi suyacuhuay	Belonging to the garden,
Llipi Mama puñuchunca	When all the matrons sleep,
Ñan tutaña tiaycuscay.	In the dead of night.

[Exit.]

YMA SUMAC.

Ymaymantan yuyascan	What shall I then know !
Cay sonccoy huatupacuspa	My heart seems to guess.
Ricullayman pis huaccascan	How much shall I grieve
Cay pencecapi hiquicuspa.	When it is shown to me !

Enter PITU SALLA, with a light, a cup of water, and a small covered vase.

PITU SALLA.

Hatarei cunan ccatahuay	Now is the time,
Cay canchata pacaycuspa.	Rise and cover the light.

Opens a door concealed in the wall, discovering a small room with CUSI COYLLUR chained to the wall, senseless.

Caymi Ñusta mascascayqui	Here is the hidden Princess.
Ñachu sonccoyqui taninña ?	Does thy heart cease to beat ?

YMA SUMAC.

Ay ñaña, ymatan ricuni !	Alas ! what do I see ?
Ayatachu pacanccanqui ?	Have you hidden a corpse here ?

[Faints.]

PITU SALLA.

Ymatac caycca ñoccapac	What has happened to me ?
Yma Sumac urpillay !	O Yma Sumac ! my Dove !
Cutinpuay cunanllapac	Return to thyself.
Hampuy, hampuy, Siellallay. ⁶²	Get well ! get well ! my

Siella.

Throws a little water in her face, and YMA SUMAC comes to herself, hiding behind PITU SALLA.

Ama ñaña manchariychu	Do not fear, my sister,
Manan ayachu huc huaccha	She who weeps is not a corpse ;
Ñustan caypi llaquipacha.	It is a Princess who is here.

YMA SUMAC.

Causanrachu cay huarmicca? Is that woman still alive?

PITU SALLA.

Asuycamuy yanapahuay Come near and help me.
Causanracmi ricuy ccahuay See! she is yet alive.
Hay huarihuay cay unuta Bring me some water,
Mattiy cuytacc chay puncuta. And shut well the door.

*She throws a little water in CUSI COYLLUR's face,
who comes to herself.*

Sumac Ñusta ymananmi Beautiful Princess, wherefore
 thus?
Caycca unu, caycca micuy Here is water, here is food.
Asllatahuan tiyaricuy Rest thyself a little;
Cunallunmi yayamuni. But now I must be gone.
(*Yaicumuni cunallanmi*)

YMA SUMAC.

Pillan canqui sumac urpi Who art thou? Beautiful
 Dove,
Asllatapas micunihuac Will you not eat a little,
Ychas chayhuan causarihuac. To keep thyself alive?

CUSI COYLLUR.

Yma ashuatan munascani Here is what most I love.
Chica ascca huatamanta After so many years,
Huc huahuata habuamanta O my child! my child!
Yaycumucta ricuscani. I see thee once more.

YMA SUMAC.

Ay Ñustallay sumac halla
 Sumac chayña ⁶³ ccoriquitu
 (*pisco*)

Ymapitac can camalla
 Hucharcinqui urpita?

Ymanasca chica calla
 Ymanasca canca pitu
 Cay huañuyhuan pittuiscanqui
 Puytuec puncupña canqui?
 (*Cai ccarihuan huanqui huan-*
qui.)

O beautiful Princess!
 Beautiful golden finch!

What hast thou done?
 How hast thou sinned, my
 Dove?

Why have they oppressed you?
 Why have they made you suffer?
 Do you desire death,
 Thus shut and tied up?

CUSI COYLLUR.

Sumac huahua, munay ruru,
 Ñoccaca huc huarmin cani
 Cay puytupi panti ⁶⁴ muru:
 Ñoccan casaracurcani
 Huc ñaui ruruta hina

Payri concea huarecan phiña
 Manan yacharcanchu Ynca

Payhuan huatasca casecayta
 Hinapi Ollantay manactinea
 Phiñacuspa ccarceon paita
 Ñoccatari ripuctinea
 Camachin caypi canaita,
 Nanac huatan caypi cani

Lovely child! beloved fruit!

I am a woman,
 Like the seed of the *panti*.

I was married to one,
 Who was as the apple of my
 eye.

They married me to him
 Without the knowledge of the
 Ynca,

Who turned upon me
 And banished Ollanta.
 Before, he was in favour.
 As for me, I was sent
 As a prisoner here.
 Now it is many years

Ricuy ymaynas causani	That I have lived in this place.
Mana ricunichu pita	See how I am
Cay yana huatay huasipi	In this prison, without a com- panion.
Manan ñoccapas samita	Here there is no joy.
Tarinichu cay misquipi	What pleasure can be here ?
Suyacunin chunca mitta	Ten times I am ready
Huañunayta cay sipipi	To welcome death,
Cay quellay huascahuan huat- ascca	Fastened with chains
Tucuyatac ni cconccasca	And forgotten by all.
Canri pitac canqui lulu	But who art thou,
Chica huarma chica llullu ?	So young and so tender ?

YMA SUMAC.

Ñoccapas ccantan ceatiqui	I have always sought thee,
Phuticuspa huccacuspa	Transported with grief:
Ususcanin cay huaspi	From the time I was in this house
Sonccoimi ccanta ricuspa	My heart leapt within me
Ceasucun cay ccascollaypi	That I might know thee.
Manan mamay yayaicanchu	I have no father nor mother,
Manan pipas ricesihuanchu.	And know no one as such.

CUSI COYLLUR.

Haica huatayocmi canqui ?	How old are you ?
---------------------------	-------------------

YMA SUMAC.

Millay huatayoccha cani	Perhaps I have many years.
Cay huasita chicenicuspa	I hate this house,

Hinapacemi yupasecani	And I have not counted
Mana caypi yachacuspa.	While I have lived here.

PITU SALLA.

Huc chunca hinacha huatan	She has about ten years,
Hinatan ñocca yupani.	So I count.

CUSI COYLLUR.

Yman ccampa sutinquicca?	What is your name?
--------------------------	--------------------

YMA SUMAC.

Yma Sumac sutei carecan	They call me Yma Sumac.
Chaypas suteitan pactarecan.	But perhaps I am not like my name.

CUSI COYLLUR.

Ay huahua! Ay urpillay!	O my child! O my dove!
Cay ccascoyman asuycamuy	Come to my bosom;
Ceanmi canqui samillay	Thou art my joy.
Ñoccacc huahuay, hamuy,	My child! Come! Come!
hamuy,	
Cusiy cachun millay, millay,	My joy is many many times,
Chay sutitan churancayqui.	For I gave thee that name.
	[Embraces her.]

YMA SUMAC.

Mamay! ymatan ruranqui	O mother! what do you do?
Ama ari saqqe huaychu	Have I known thee only to weep?
Reescuyqui llaquiypacchu	Hast thou left me alone?
Usuepacchu saqqchuanqui	To whom shall I fly?
Pimanatacc cutirisac	Where shall I turn?

Cutinipuyari ñahuiman	To whom shall I turn my eyes ?
Hampuy ari cay maquyman.	Give me thy hands to help me.

PITU SALLA.

Ama ccapariychu ama	Do not weep,—do not
Ñoccapactac llaqui canman	For me ; it will be a torment.
Hacu puriy paceta uyaman	Let us go. March,
Mama cuna sapan cama.	The matrons may hear us.

YMA SUMAC.

Asllatahuan muchuriscay	Leave us a little longer
Cay aucca huatay huasita	In this hated prison.
Horcoscayquin qquepariscay	Let me stay here,
Cay pisi ppunchau ccasita	To pass a few days.
Ay Mama huañusccan rini	O mother, I go to death,
Munacue sonccoypi miui.	And shall love poison for my heart. [<i>They shut the door.</i>]

SCENE II.

Enter CCAPAC YUPANQUI and UILLAC UMU.

CCAPAC YUPANQUI.

Hatun Anqui ! Uillac Umu !	Great Noble ! Uillac Umu !
Manachu canca yachanqui	Dost thou know ought
Ymatapas Rumimanta ?	Concerning Rumi-ñahui ?

UILLAC UMU.

Llocsinañin hanacta	He went forth yesterday
Huillañuta sacsacama	Towards Vilcañota.

Chaypin ricuni ascama	I see there
Huatasecata runacunata	Many men as prisoners,
Antipunin chaycunaca	All of them Antis.
Ñas atisca llapallancu	They are all conquered ;
Ñas ccosñiscan ahuarancu	Their homes are smoking ;
Ñas rupasecan tucuy ccacca.	Their fields are burnt.

CCAPAC YUPANQUI.

Ollantayta happincuchus ?	Is Ollanta seized ?
Ycha quispin chay runacca ?	Is that man like straw ?

UILLAC UMU.

Chay rauraypin chay Ollantay	That Ollanta is taken,
Ñan raurascca llipillanta.	And conquered by the flames.

CCAPAC YUPANQUI.

Yntin yanapahuasunchis	O Sun, thou hast favoured me,
Paypa yahuarñinmi cani	I am of thy blood.
Paycunatan ttustusunchis	They must submit to me,
Chaypacmi caypi sayani.	For this I stand here.

Enter a Messenger with a quipu, which he presents to the YNCA.

MESSENGER.

Rumi-Ñahuin cachamuhuan	Rumi-Ñahui has sent me
Cay quipuhuan ñacca paccar.	In quick haste, with this <i>quipu</i> .

CCAPAC YUPANQUI.

Ccan ricuy, ymatas ñin.	See thou, what it says.
-------------------------	-------------------------

UILLAC UMU.

Cay quipupin can quillinsa	In this <i>quipu</i> there is charcoal ;
----------------------------	--

Ñan Ollantay rupasecaña	Then, Ollanta has been burnt.
Cay quiputacmi quimsa	Here there are three knots,
Pisca quipu huatascaña	Fastened to five others ;
Ñan Anti-suyu happisca	That is, the Antis have sub-
Ñan Ynca maquiquipiñas	mitted,
	And are in the hands of the
Chaymi huatacun cay pisca	Ynca.
	Here are these three knots,
Yscay piscan tucuy piñas.	And two. All has been sternly
(<i>Quimsa</i>)	done.

CCAPAC YUPANQUI.

Ccancca chaypichu carccanqui	And thou, who wast there,
Ymatatacc rurarcanqui ?	What hast thou done ?

MESSENGER.

Ccapac Ynca ! Ynti huahuay !	Great Ynca ! child of the Sun
Caycca ñaupac apamuni	I have brought thee tidings,
Caycunata tactay chahuay	That thou hast triumphed—
Yahuarñinta upyaypuni.	That their blood is shed.

CCAPAC YUPANQUI.

Cunancaiquichu manachu	Hast thou not been told,
Sayuntin runacunata	That the blood of these men,
Umapuni llocllancachu	Whom I pity and care for,
Runa yahuar paycunata	Is not to be shed ?
Cuyanin llaquinim ñispa ?	That this would be a disaster ?

MESSENGER.

Manan Yaya hichaycuchu	O Father ! It is not done ;
Auccanchispa yahuarñinta	The blood of these traitors

Tutan happaycu llipinta	Is theirs still. This night
Callpan ashuan pupas puchu.	It might be taken.

CCAPAC YUPANQUI.

Ymatan can ricuncanqui ?	What hast thou seen ?
--------------------------	-----------------------

MESSENGER.

Chaypin ñoccapascarcani	I was there
Suyunchishuan cuscapuni	With all thy army—
Tinqui <i>Querupin</i> puñuni	I was sleeping at the joining of the <i>Queru</i> —
Chaypitac pacacurcani	I was concealed
Suyuntin <i>Yanahuarapi</i> ⁶⁵	In the sides of <i>Yana-huara</i> .
Chaypin huayccu anchallatan	In that valley are many woods
Pacanapac chapran ceatan	In which to make an ambus- cade.
Hinantinta chay huasipi	I was there in a house,
Quimsa ppunchau, quimsa tuta	For three days and nights,
Chay huayccupi pacacuni.	Concealed in that ravine ;
Yarccaita chiri chuechuta ⁶⁶	There I felt cold and shivering.
Rumi-Nahuin hamun chayman	Rumi-Nahui came there
Hinapin llapata cunan	And told his plan :
Ccaya tutaman hamunqui	“ You shall go at night,
Ñispa cutin sayananman	While I return to my place ;
Hatun <i>Raymin</i> chay <i>tampupi</i>	In the <i>Tambo</i> they have a great <i>Raymi</i> ,
Llapa llapan machacuneca	And all will be very drunk.
Hinaman llapa hamunca	Then come at night
Cozco-suyu tuta ucupi	With the army of <i>Cuzco</i> .”
Chaypi ñispan cuticapun	So saying, he returned,

Noccaycuna sayascaycu
 Chay tutata llapallaycu
 Hin ppunchau taripacun
 Ynti huatana ppunchaupi
 Ollantacca ccochucuscca
 Payhuan cusca manchacuscca
 Hinantin runapas chaypi
 Ña quimsa ppunchau ticaspa
 Chaupi tutan hatariycu
 Hahuanta mana rimaspa
 Tampumanmi yaycun llapa
 Runayqui mana ccahuaspa
 Hinapin tarin toc llaspa
 Llapata ccarac Yllapa ⁶⁷
 Tucuyñincun y manchasecca
 Hinata llipi llucuscca
 Hinatac ricchan huatascca
 Ollantatan mascariyca
 Ñan paytapas llucuscaña
 Rumi-Ñahui y casecaña
 Uncu paypac hinan tariycu
 Urco Huarancapas chaypin
 Ancha llaquisca qqueparin
 Huascapi piñastan hapin
 Hinan Ynca pusamunca
 Ollantata suyuntinta
 Hanco-huaylluta huanmintinta
 Llapa llantan atimuncu
 Chunca huaranca hinacha

And we stood there
 All that night.
 That day was one of watching.
 As a day of gazing at the sun
 Ollanta passed it
 And his men were drinking,
 And he with his men,
 For a space of three days.
 In the middle of the night,
 Without any one speaking,
 We rushed into the *Tampu*,
 The men were not seen
 By those outside.
 It was like the lightning.
 Fear fell upon them.
 They were caught in a net.
 As they awoke, they were seized.
 We sought for Ollanta ;
 He too was in the net.
 Rumi-Ñahui was there ;
 We found him still sick.
 There, too, was Urco Huaranca,
 Very sad at his condition,
 Chafing in his chains.
 So the the Ynca guided
 Ollanta with his followers.
 Hanco Huayllu with his women,
 All were conquered.
 Near a hundred thousand

Huatascca Antiquicuna	Antis were prisoners.
Ccatimuncun huarmicuna	The women followed near,
Huaccacuspallaquipacha.	All of them weeping.

CCAPAC YUPANQUI.

Checantan can ricurcanqui	Truly thou hast seen
Uilcañuta putuyquipi.	Vilcañuta in mourning.

Drums, pipes, and flutes within. Enter RUMI-ÑAHUI, without his mantle.

RUMI-ÑAHUI.

Huarancea cutin muchani	I worship a thousand times,
Ccapac Ynca, chaquiquita	Great Ynca! at thy feet.
Uyarihuay chay simita	Hear this mouth,
Maquiquipin pucarani.	My fate is in thy hands.

CCAPAC YUPANQUI.

Hatarimuy [ccani huarancea]	Rise! Take this my hand.
Cay maquiyman ancha cusi	This is thousandfold joy,
Ancha huichata cusi cusi	Joy above all joy for thee.
Chay unuta llicaptincea	Thou hast put a net in the water.
Llicampitac hapimunqui.	With thy net thou hast caught.

RUMI-ÑAHUI.

Rumihuanmi chay auccacca	If that traitor with his stones
Sipircan Auquicunata	Many noblemen has slain,
Chay millay runacunata	And thousands of others,
Rumitacemi paypac ccacca	A rock and a stone to him
Ñoccan Rumi paypac can	I, Rumi, have been,

Llapatañan huicupani.

And have made an end of all
his people.

CCAPAC YUPANQUI.

Yahuarcca hichucureanchu ?

Hast thou shed much blood ?

RUMI-ÑAHUI.

Manan Ynca mana puniu
(*Auqui*) (*puniu*)

No, Ynca, no, in truth,

Hunttanin cunasecayquita

Thy orders were obeyed—

Huatamunin Antiquita

The Antis are captured,

Orcecon rauran, orcecon rauran.

Their hills are burning.

(*tunin*)

CCAPAC YUPANQUI.

Maipitac chay auccacuna ?

Where are these enemies ?

RUMI-ÑAHUI.

Purunpin tucuy suyancu

All wait in the plain

Cearac hue huañuyta sipipi

To receive their deserts.

Ccoparispan llipi llipi

Each is awaiting

Huañunanta munaseancu

And desiring death.

Huarminecunan uma cama

But the women who are there,

(*tucuy yoma*)

Huahuancupac ususcanmi

And the little children,

Tucuyñincun huacasecanmi

Who are all weeping,

Chaymi ttanichina cama.

Must be separated.

(*Chaicanatan*)

CCAPAC YUPANQUI.

Hinan cancca hinapuni

So let it surely be,

Tucuy churin huaccha usurin

The poor and sick alike,

Tucuyñincun y ecolloncca

All must be left

Simiquin munayñin carecan	At thy word, thy wish was granted—
Ashuan mañacc ashuatacmi	And even more than thou hast asked.
Mañasecayquita hunttacmi	When hast thou had a wish,
Ymatapas runacetaemi	What hast thou wanted
Ymatan ccampac pacarecan?	That has not been granted?
Rimariychis aucca-cuna	Speak, traitors!
Ollantay ñai! ñai Urco Huar- anca.	Answer, Ollanta! And thou, Urco Huaranca.

OLLANTA.

Ama tapuhuaychu Yaya	Father! We ask nothing ;
Huchaycun tucuypi phocchin.	Our sin is seen on all sides.

CCAPAC YUPANQUI.

Aellacuychis qquiriquita	Declare what they deserve.
Uillac Umu ccan rimariy.	Uillac Umu, speak thou.

UILLAC UMU.

Ñoccata ancha cuyactan	The sun has granted to me
Ynti sonccota ecohuarecan.	A very merciful heart.

CCAPAC YUPANQUI.

Rumi ccan ñatac rimariy.	Then speak thou, Rumi-Ñahui.
--------------------------	------------------------------

RUMI-ÑAHUI.

Hatun huchaman chayayñincca	This being a great treason,
Quiri huañuypunin carecan	The punishment of these men
Chaymi runatacca harcen	Should be death,
Ashuan huchamanta Ynca.	For their crime against the Ynca.

Ttahua tacarpupi huatachun	They should be tied to four poles,
Sapa sapata cunallan	First one, and then another,
Hinatau tucuy llapallan	Until all are secured.
Huarmancuna y ttactachun	Then let all their servants
Tucuy huallahuisantapas	Pass over them.
Hinantin runa huachichun	Their men should be killed with arrows.
Yahuarñincupi macchichun	Thus in their blood shall we avenge
Yayancue huañuscantari.	The deaths of our fathers.

PIQUI CHAQUI.

Hinanmanta chaymantari?	Would you do thus,
Tucuy Anti ppuchucachun	And destroy all the Antis?
(<i>Chhapracuñata rarachun</i>)	
Runata ruphananpaceri	Would you cut them to pieces?
[Uturuncu llana cachun.]	This is the work of a tiger.
	[<i>General lamentation within.</i>]

RUMI-ÑAHUI.

Upallay runa!	Silence, man!
Rumitan checcocuscani	I am as a quarried stone,
(<i>huicapar</i>)	
Rumi soncecon cutiscani.	My heart is turned to stone.

CCAPAC YUPANQUI.

Uyarinquichishu ceancuna	Hast thou heard it?
Tacarpu camariscata	Thou shalt suffer at a stake.
Chayman pusay caycunata	Take them hence.

Ancataca sipiy chisña.

Death to the traitors !

(*Huanuchun cay auccacuna.*)

RUMI-ÑAHUI.

Aysay chayta huallahuisa

Drag them hence

Ccasonaman quinsantinta

To the place of execution.

Ricachun tucuy llipinta

Let them all be taken.

Ccascata : aysay ! aysay !

Drag them away ! Drag them
away !

CCAPAC YUPANQUI.

Pascaychis chay huatacata

Unfasten those prisoners :

Hatarimuy cay ñauquiymán

Raise them from the ground.

Quespinquin huañuyniquita

Thou hast been near death.

(*ricunqui sipeiquita*)

Cunan phahuay luychu⁶⁸ quita

Now fly like the deer.

Ñan urmanqui cay chaquiymán

Having fallen into my hands,

Cunanmi teci yachanca.

Thou shalt know thy fate.

Sonccoypi llampu cascanta

My heart is softened,

Hoccariscayquin y canta*

I will be generous to them,

Pachacutec chunca huaranca

Though their faults were ten
thousandfold.

Canmi carcanqui huaminca

Thou who hast been hitherto

Anti-suyu camachicuc

The ruler of Anti-suyu,

Y ccantacmi cunan ricuy

Behold my resolution :

Ñocac munaymiy captincca

I desire that thou continuest

Anti-suyuta camachiy

To rule in Anti-suyu,

Huaminecay capuy huiñaypac

That thy fame may last for ever.

Cay chucuta apay runaypac

Bring forth, for this man,

* These three lines are imperfect in Von Tschudi.

Campactacmi y cay huachay	The insignia of his rank.
Can Uillac Umu churapuy	Do thou, Uillac Umu, put them on ;
Mosocmauta [unan chata]	Let him wear them anew,
Hoccaripuy cay huacchata	Now his crime is removed,
Huañuscata huacyapuy.	And he is freed from death.

UILLAC UMU.

Ollanta recsiyta yachay	Ollanta ! know now
Ccapac Yupanqui callpanta	The power of the great Yupan- qui.
Payta ccatiy cunanmanta	Remember, from this day,
Cuyasccantari unanchay.	To learn thy duty.

*Puts on OLLANTA the helm, the golden bracelets,
and gives him the arrows.*

Caypin callpa tucuy yachay (Cai sipipin tucuy callpai)	To obey his commands.
Chaytan cunan mattiyeyqui	Learn that these insignia
Cay champi Yncacmi yachay.	Are the arms of the Ynca.

OLLANTA.

Huequeyhuanni ceasparisacc	With tears I declare,
Cay cuyascayqui champita	That in receiving these arms,
Yanancani pachac mitta	I am a hundred times his ser- vant.
Pitan can hinata tarisac !	Who shall equal me in this ?
Cay sonccoytan chasqui chiqui	With this heart at thy feet,
Usutayquipi pumaypacc (huatumpacc)	I will unfasten thy shoe.

Cunanmanta huananaypace	All my power depends
Tucuy callpaymi simiqui.	On the word of thy mouth.

CCAPAC YUPANQUI.

Urco Huaranca hamuy ccauri	Come here, Urco Huaranca !
Ollantan camarccasunqui	Ollanta promoted thee,
Huc chucuta ñoccamanri	But my anger is appeased.
Huc phiñayta chaytahuanpas	Thou shalt still continue
Ccanmi Antipi qqueparinqui	To command the Antis.
Canmi cunan puririnqui	Thou shalt march for me
Llullaycucc auccatahuanpas	To subdue my enemies.
Cay <i>chucutan</i> cunnan ccoyqui	Receive this helmet,
Huaminccayñan ccampas can- qui	That thou mayst bear thyself bravely.
Huañuymantan ccanta horecco- qui	And now that thou art freed from death,
Cuyascayta yupascanqui.	Thou art counted as one whom I love.

URCO HUARANCCA.

Millay cutin yupaychayqui	A thousand times art thou counted ⁿ
Ccapac Yupanqui ccantapas	For me, as the great Yupanqui,
Cay chucunta huachintapas (<i>Ccari-cay musucc tunqui</i>)	For bestowing this helmet.
Muchaycuni Ñocca quitan	I adore thee humbly,
Llantayquiman haupullayqui.	And will be thy support.

UILLAC UMU.

Huaminccantan rurasunqui	Thou art made noble
--------------------------	---------------------

Ccapac Yupanqui ccantapas	By the great Yupanqui:
Cay chucunta huachintapas	With this helmet and these arrows,
Ccari cay ccan musucc tunqui.	Be valiant as the young <i>tunqui</i> .

RUMI-ÑAHUI.

Yscay ñachu ccanca Ynca	Then there will be two Yncas
Antisuyupi huamineca	In the warlike Anti-suyu.
[Puma pacchu cancca mirca	The lion will not brook
Yuncapi ancca matinea !]	An enemy in his valley.

CCAPAC YUPANQUI.

Manan Rumi yscaychu canca	No, Rumi; there will not be two.
Urco Huarancca camachineca	Urco Huarancca will rule
Anti-suyuta; chay captineca	In Anti-suyu.
Ollanta Cozcopi canca	Ollanta will in Cuzco
Yncarantin qqueparinan	Remain. For the Ynca,
Arpayñiypi ⁶⁹ tiyaycuspa	He will occupy the throne,
Cozeota camachicuspa	And govern at Cuzco in his place.
Hinan caypi sayarinan.	Thus he will remain here.

OLLANTA.

Anchatan Yncay hoccarinqui	O Ynca! this is too much
Cay llatan yancca runata	For a man who is nothing.
Causacuy huarancca huata	Mayst thou live a thousand years.
[Chuechuctan cani achinqui	I am as thou makest me,
Noccatan hayhuaninichinqui	Thou dost give me succour:

Suchutan sayanichinqui	Crippled, thou makest me stand;
Urmactan hattani chinqui	Fallen, thou raisest me up ;
Uscatan Ccapacyachinqui	Poor, thou enrichest me ;
Nausatan ccahuarichinqui	Blind, thou givest me sight ;
Huañuctan causanichinqui	Dead, thou restorest life ;—
Cconmactatac tac yachinqui].*	Thou indeed teachest me to forget.

[Throws himself at the feet of the Ynca.

CCAPAC YUPANQUI.

Hatun llaututa horecomuy	Place the yellow <i>llautu</i>
Qquellu umachata churaspa	On his head. Bring forth
Uillac Umu can utcaspa	The insignia, O Uillac Umu !
Hatum champitahuan ccomuy	Give him the great mace,
Ynca rantin cayca ñispa	That he may represent the Ynca,
Tucuyta cunan huillariy	And receive my orders.
Ccanri Ollanta qquepariy	Thou, Ollanta, wilt remain
Ynca ranti paccarispa	As Ynca in my place.
<i>Ccolla-suyumanmi risac</i>	I shall march to <i>Colla-suyu</i>
Cay quilla ucupi chaypacmi	In the space of a month,
Camarinay chay huantacmi	Therefore have I so ordered it.
<i>(chaypacetacmi)</i>	
Ashuan cusi puririsac	I shall go full of joy,
Ña arphaypi tiasecata	Leaving on the throne
Ollantata haqquecspa.	My faithful Ollanta.

OLLANTA.

Ashuantan munayman ccan-	I would rather desire
luan	

* This is omitted by Von Tschudi and Barranca.

Chayantaman tucuy imaman-	To march with thee.
pas	
Puriyta : yachanquim campas	Thou at least knowest
Cunchi cari cascay tahuan.	That I am diligent.
[Manan Cuzco huac yahuarchu]	My blood is not for Cuzco.
Cañariquin ñocca casac	I would be thy Cañari. ^o
Ñocapuni ñaupas casac	Surely I should be first
Ama caypi qquepaymanchu.	To march in thy company.

CCAPAC YUPANQUI.

Huarmita chasquiy ña ari	Be married in this place.
(<i>Huc cama casariy ari</i>)	
Chayhuan cusi camay canqui	With that thou shalt have joy,
Chayhuan ceasi samascanqui	And wilt rest in peace.
Pitapas aellacuy ari.	Choose whom thou wilt have.

OLLANTA.

Ñan auqui huarmiyoc cani	O my Lord ! I am married,
Ñocca qquencha yanayquicca.	But I am also most miserable.

CCAPAC YUPANQUI.

Manataemi ricsinichu	I have not yet seen
Ricsichihuay huarmiquita	Thy wife. Let me know her,
Yupaychasac yanayquita	I would count her as a friend.
Noccamanta pacahuanquichu.	Conceal nothing from me.

OLLANTA.

Cay Cozcopin chincarircan	In Cuzco I have lost
Chay huayllucuscay urpillaica	My most beloved turtle-dove.
Huc ppunchaullas pituy paicca	In a single day she was gone,
Huc pitacemi phahuarinecan	Flying to other places.

Muspha musphan mascarcani	I have sought for her madly ;
Hinantinta tapucuspa	But she is lost to me,
Allpa pumis millpupuspa	As if the earth had opened.
Chincachihuan : hinan cani !	Such is my misery !

CCAPAC YUPANQUI.

Ama Ollanta llaquicuychu	Do not despond, Ollanta !
Chaypas cachun y ymapas	Even were it worse,
Ccamascayta hunttay campas	Thou shouldest obey,
Ama qquepaman cutiyechu	And not turn from thy duty.
Uillac Umu ñisecayta ruray.	Uillac Umu ! do as I ordered.

UILLAC UMU.

Hinantin suyu yachaychis	Know, all people,
Ollantaymi Yncacc rantim.	Ollanta is in place of the Ynca.

ALL.

Ollantaymi Ynca ranti.	Hail ! Ynca Ollanta.
	[<i>They all embrace each other.</i>]

RUMI-ÑAHUI.

Cusysiquin samiquita	I rejoice with thee,
Auqui Ollantay Ynca ranti.	Noble Ollanta ! Ynca !
Cusicuchun tucuy Anti	The Antis shall rejoice,
Hampuchuntac tucuy quita.	And all shall be well.

They seat OLLANTA on a tiana, opposite to the YNCA.

(Voices within.)

Harcay ! Harcay ! ccarcoy :	Stop ! stop ! Turn her out !
ccarcoy :	
Chay huarмата, ccarcoy.	Turn out that child !

YMA SUMAC (*within*).

[Cusi ppunchau casecan raycu]	Why should it be a day of joy?
Ashuan munasecayqui raycu	What dost thou love most?
Saquehuachis yaucuycusac	Leave me to the father!
[Yncallahuan rimaycusac!]	Let me speak to the Ynca!
Amapuni hareahuaychu	Do not prevent me!
[Puncumanta ccarcu huaychu]	Let me pass the door!
Ricuy huañurcollasacmi	Lo! there is some one dying!
[Ricuychis sipicusacmi.]*	Lo! there is sickness, even to death!

CCAPAC YUPANQUI.

Yma chachuan huahuapi?	What are you doing with the child?
------------------------	------------------------------------

ATTENDANT.

Huc huarman huaccaspa hamun	A child comes weeping,
Yncahuan rimaytan munan.	And would speak with the Ynca.

CCAPAC YUPANQUI.

Haquiy. Pusay camuy.	Let her come in.
----------------------	------------------

Enter YMA SUMAC, weeping, with her hair dishevelled.

YMA SUMAC.

Mayquellanmi Yncallayca	Which of you is the Ynca.
Chaquinman ullpucunaypace?	That I may fall at his feet?

UILLAC UMU.

Cayceca paymi Yncanchisca	That is our Ynca,
Ymananmi sumac huarma?	O beautiful child.

* The bracketed lines are omitted, both in Von Tschudi and Barranca.

YMA SUMAC.

Yncallay, Yayaymi canqui	My Ynca! thou art my Father!
Causachihuay huarmayquita!	Give life to thy child.
Hay huanihuay maquiquita	Show favour in thy hand,
Ynticc huahuay ñinmi canqui	For thou art a child of the Sun.
Mamallaymi huañuccaña	My mother has been killed,
Huc aucca ccaccan mattiscan	An enemy has chained her.
Sulluncunapun sipiscan	She will be choked with streams
Yahuarñinpin ccaspascaña.	Flowing with her blood.

CCAPAC YUPANQUI.

Pin chay aucca utcay sacyariy	Who is this tyrant? Rise!
Ollantay ricuy ccan ari.	Ollanta! See thou to this.

OLLANTA.

Hacu, huarma, utcay pusahuay	Come, child, let us go.
Pin mamayquita sipiscan.	Who has hurt thy mother?

YMA SUMAC.

Amapuni ccancea rychu	Thou shalt not go,
Yncaypuni ricumuchun	The Ynca must see.
Paytac payta reccsimuchun	He it is who knows her,
Manan ccanta resiquichu	While you do not.
Utcay Ynca sayarillay	Ynca, rise up quickly.
Paccta mamayta tariyman	Would you find my mother
Huañuscata y happinman	Lying dead? Listen,
Chalatanta: y uyarihuay.	And come to her.

UILLAC UMU.

Sapa Ynca manmi caman	Sole Ynca ! Even thee
Llaquiscata mascasoneca	These miseries follow.
Ccampacca pitace pacaneca	Who shall dare
Quipichaeta ? hacu ccanhuan.	To shut thee out ?

CCAPAC YUPANQUI.

Maypin quirin mamayquita ?	Where is thy captive mother ?
----------------------------	-------------------------------

YMA SUMAC.

Cay cuchullapi, cay huasillapi.	In a corner in this house.
---------------------------------	----------------------------

CCAPAC YUPANQUI.

Hacu ccatihuaypas huaquin	Let us all go together.
<i>(hacu llapa llapa)</i>	
Chica cusipi cascaptiy	When we were full of joy,
Cay huarma sonccoyta ppaquin.	This child came to rend my heart.

YMA SUMAC shows him the door of the prison.

YMA SUMAC.

Caypin Yayay Mamallaycca	My Father ! my mother
Caypipunin huañuñacha.	Is here. She may be dead.

OLLANTA.

Aella huasitacemi caycca	This is the house of the chosen virgins.
Ychachu pantanqui huarma ?	Child, do you deceive us ?

YMA SUMAC.

Cay huasipin urpillayca	In this house, my dove
Ñaccarin chunca huataña.	Has suffered for ten years.

OLLANTA.

Quichariy cay puncuta	Open this door,
Sapa Yncanchismi hamun.	The sole Ynca would enter.

Enter PITU SALLA, who opens the door. All go in.

YMA SUMAC.

Pitu Salla, ñañallay	Pitu Salla, my sister,
Causancacchu mamallayca?	Is my mother yet alive?
Hacu uccuman Yncallay	Enter with me, my Ynca,
Cay puncuta quicharichun.	Let the door be open.

SCENE III.

Enter YNCA YUPANQUI, UILLAC UMU, OLLANTA, YMA SUMAC, and PITU SALLA.

YNCA YUPANQUI.

Yma puncun caypi can?	What door is this?
-----------------------	--------------------

YMA SUMAC.

Puncun caypi yayallay!	This is the door, my Father!
Pitu Salla, cay puncuta	Pitu Salla, open thou
Yncanchispac quicharipuy.	That door for our Ynca.

Enter CCACCA MAMA, who kisses the YNCA's hand.

CCACCA MAMA.

Mosccoypichu, suttinpichu?	Is this but a dream?
Yncayta caypi ricuni?	Or do I see the Ynca here?

YNCA YUPANQUI.

Cay puncuta quichay.

Open that door.

(The prison door is opened, and CUSI COYLLUR is discovered senseless.)

YMA SUMAC.

Ay Mamallay ! huattorcanmi

O my mother ! my heart

Cay soncecoy camta tariyta

Told me

Huañuscata y uyayquita

That thou wert dead ;

Chintañan manharecani

I feared to find it so.

Pitu Salla as unuta

Pitu Salla ! bring me water,

Apamuy pacta mamay

Fetch it that my mother

Cutinpunman causiñinman.

May come back to life.

YNCA YUPANQUI.

Yma utcu ccacan caycca ?

What rock-hewn cave is this ?

Pin cay huarmi yman chaccay

Who is this woman ?

Quellay huasca huanquin
chayta ?

What means all this ?

Pi auccan chacnarccan payta

What tyrant has thus chained
her ?

Maypin Yncac sonceconpicca

Where was the heart of the
Ynca ?

Cay ccaraihuacca camasccan.

Has it produced some lizard ?

Ccacca Mama hamuy canman

Come here, Ccacca Mama !

Pin cay hamun, caicca yman

What comes ? Is it a rock ?

Layccasecachu paccarircan

Hast thou turned her to a ghost,

Cay huaccha huarmicca caypi ?

That poor woman ?

CCACCA MAMA.

Yayayquin camachicurcan	Thy father ordered it,
Munaysapace huananampac.	He willed it for her disobedience.

YNCA YUPANQUI.

Lloctiy, lloctiy, Ccacca Maman,	Begone ! Begone ! Ccacca
	Mama,
Pusay chay uturuncuta	Turn out this jaguar,
Chay puma, chay amaruta,	This puma, this serpent ;
Ama haycacc ricunayman.	Never let me see her more.
[Ay qquechiychis chay auccata	Let that wretch escape,
Tunichiychis chay pirecata	Break down that wall,
Tieraychis rumi ccaccata	Turn over that stony rock,
Huicchuychis phunun auccata	Dismiss that traitress,
Mana ruracc mitccananman	Do not make her stumble.
Pinchay payata yuyanman	This is the secret place ;
Causac huarmi masinta	A woman living as a bat,
Sipiscascca huahuantinta.]	The child has brought it to light.

(They bring water and sprinkle it over CUSI COYLLUR, who comes to herself.)

CUSI COYLLUR.

Maypin cani, pin caycuna ?	Where am I ? who are these ?
Yma Sumac huahuallay	Yma Sumac ! my child !
Asuycamuy urpillay.	Come to me, my dove !
Hayccaccmantan runa cuna	Whence come these men ?
[Riccunimun cay ccayllaypi	Who are all these I see ?

Ricchay ñinchu ñahuillaypi? What vision is before my
eyes? •

Llautuchu runa ric chahuan A man wearing the *llautu*!

Ycha phuyuchu quinpahuan? What can it mean?

Ccanchaytanachu ricuni I see lights darting;

Causaymanchu cutinmuni.] My life is overturned.

[Begins to faint again. Is restored with water.

YMA SUMAC.

Ama Mamay manchariychu Fear not, my mother,
Sapa Yncan cayman hamun The sole Ynca has come to
thee.

Ccapacc Yupanqui chayamun The great Yupanqui is here.
Rimariy ama puñuychu. Speak,—do not sleep.

YNCA YUPANQUI.

Sonccoymi ccasocun caña My heart is torn
Cay llaquita ccahuarispá At sight of such misery.
Ñihuay huarmi samarispá Rest, woman. Then tell me
Pin canqui? Ñiy huc camaña Who art thou? Say, child,
Yman sutin chay mamayquic? What is the name of thy
mother?

YMA SUMAC.

Huaccha-cuyac. Ccapacc Ynca Friend of the poor! great
Ynca!
Chay huascataracc pascachiy Order them to unchain her,
Cay huañusecata causachiy! Give life to the dead.

UILLAC UMU.

Ñoccan chaytacca pascanay I ought to free her,
Ñaccarieta yanapanay. I should be her friend.

OLLANTA.

Yma sutin mamayquicca? What is the name of thy
 mother?

YMA SUMAC.

Cusi Ccoyllur sutineca. Cusi Ccoyllur is her name.

YNCA YUPANQUI.

Ñan ricunqui pantaseccatu You seem to be mistaken in
Chay sutinta, pampasecata That name. She is gone
Maypis capunpas samincca. Where she has happiness.

OLLANTA.

Ay Ccapac Ynca Yupanqui O great Ynca Yupanqui,
Cay Ñustan ñocca chuarmiycca. That Princess is my wife.

[*Prostrates himself at the feet of the YNCA.*]

YNCA YUPANQUI.

Moscecoymanmi ricchapuan It all seems a dream,
Cay tariscuseccay samiycca This newly found joy,
Cay Cusi Ccoyllur huarmiycca This woman is Cusi Ccoyllur!
Pañaymi hina capuan Here at my right hand,
Cusi Ccoyllur panallay Cusi Ccoyllur, my sister!
Cusi Ccoyllur urpillay Cusi Ccoyllur, my dove!
Hampuy cutimpuy Come here, and embrace me.
[Ric nayquipi chasquipuay See now thou art delivered,

Turayquin taricapuyqui]	Thou hast found thy brother,
Ceascoymi cascan chimpayqui	My bosom will be thy home,
[Teccesinpi tianayquipacc.]	Thy resting-place shall be se-
	cure,
Cusiña causanayquipac.	Thy life shall be joyful.
	[<i>Embraces her, and seats her by his side.</i>

CUSI COYLLUR.

Ay turallay ! ñas yachanqui	Oh my brother ! now thou
	knowest
Haycecan ñaccanicusccayta	The torments I suffered
(<i>Cai chica</i>)	
Ascca huanusccayta	For so many years.
(<i>Chica huata ñaccariscatta</i>)	
Ccan puritacc cunan canqui	Thou hast set me free ;
(<i>Campunin canqui</i>)	
Cay piñasta quespicicca	It is thou that hast loosened
(<i>quirita</i>)	me,
[Cay ppanpascca haspichicca.]	Thou hast dug me out.

YNCA YUPANQUI.

Pin cay culleu chic puticc	Who art thou, dove, that hast
(<i>huarmi</i>)	suffered ?
Pin cayman churarecan cayta	Who placed thee here ?
Yma huchan payta aysayta	What sin had weighed thee
	down ?
Atiparecan cayman uticc ?	Well mightest thou have gone
	mad.
C'anchu soncco ccahuanapac	I should have a heart to feel
Cay chica sinchi llaquita	Such dreadful suffering.

Picha huachareccan cay huarmita	If this woman was thy mother
Payhuan cusca huañunapacc	Yet she ought to die.
Chay uyan ccampamanasca	Thy face is withered,
Chay sumac simi phasquiscca	Thy beauty is gone for ever,
[Uya ccacellan yancecayascca	Thy chin is turned black,
Sencallampas chiri ascuu	Thy nose is like a cold potato,
Ric chayñillanpas ayacc na	Thy looks are as death,
Cuncallapas chaca racna.	Thy neck is withered.

OLLANTA.

Cusi Ccoyllur y ceantaracc	Cusi Coyllur, I lost thee,
Chincachircayqui ñaupacta	Thou wast first hidden from me,
Cunantac ñocca causaccta	But now thou art brought to
(<i>canri</i>)	life,
Yayahuanqui sipiytaracc	And thy father could do this !
Yscayñinchisña huañusun	He should have killed us both !
Huanullasac sapay huaychu	I would not be left alone,
(<i>Ama qqueparichin huaychu</i>)	
Cay sonccoymi sapan usun	My whole heart is torn.
Cusi Ccoyllur maytacc cusi ?	Cusi Coyllur, where is thy joy ?
Maytacc chay Ccoyllur ñahuy-	Where are thine eyes like stars ?
qui ?	
Maypitacc chay samayñiqui	Where is all thy beauty ?
Ccanchu chay ñacascca ususi ?	Art thou an accursed daughter ?

CUSI COYLLUR.

Ay Ollantay, chunca huatan	Alas ! Ollanta, for ten years
Caracc miyu raquihuanchis	A prison has separated us ;
Cunantacc huñupuhuanchis	But now we are joined again,

Huc causayman : hinan huatan	And there is life ! As many years
Llaqui cusita Yupanqui	Of joy you will count
Causachuntacc Ccapac Ynca	As the great Ynca shall live.
Ceanri huc causay cactinecca	With this new life
Ascan huatatan Yupanqui.	You will count more years.

UILLAC UMA.

Musuc ppachata apamuy	Bring new clothes
Ñustanchista pachanapac.	To dress the princess.

[They all begin to embrace each other.]

- YNCA YUPANQUI.

Ollantay caycca huar Miyqui	Ollanta, here is thy wife,
[Caytacemi chay ususiyqui	Here, too, is thy daughter,
Hunucuychis musucmanta]	In a new union ;
Yupay chacuy eunanmanta	Count it so, from this day.
Ceanri hamuy, Yma Sumac	And thou, Yma Sumac, come to me—
Cay ceascoyman sumac urpi	Come here, my beautiful dove,
Huanquicuseay cay cururpi	Thou must reel these threads,
Ceanmi canqui Ccoyllur chuma.	Since thou art the child of Coyllur.

OLLANTA.

Ceanmi canqui achihuaycu	Thou art our protection !
Cean auqui maquiquiman	Thy noble hands
Tucuy phuti ñanta pantan	Disperse our grief ;
Cean llapata saminchahuaycu.	Thou art our only hope.

YNCA YUPANQUI.

Chicallata phuticuychis	Do not be afflicted,
Samaniychisña samipi	Live happily with thy joy ;
(<i>Cusi cachun huc samipi</i>)	
Nān huar Miyqui maquiupi	Now thy wife is in thy hand,
Cusillaña causa aychis.	And thy life is full of joy.
(<i>Huañuimantan qquespinqui-</i> <i>chis.</i>)	

(*They play huancars,⁷⁰ pincullus,⁷¹ purutus,⁷² and other music.*)

N O T E S.

(1) *Pachacutec*. The ninth Ynca, according to Garcilasso de la Vega. The meaning of the word is, "The earth overturned." *Pacha* (earth), *Cutini* (I overturn). So called from his having been a great reformer.

(2) *Yupanqui*, son of Pachacutec, and tenth Ynca. It was a title of all the Yncas. Literally "You will count," 2d person singular of the indicative future, from *Yupani* (I count). He who bears the title *will count* as one who is excellent in virtue and piety. (*G. de la Vega*, I. lib. ii. cap. 17.)

(3) The name does not occur elsewhere, and has no meaning. But see note in Introduction, p. 11.

(4) *Rumi* (a stone) and *ñahui* (eye). The name occurs again, as that of a general of Atahualpa.

(5) *Uillac Umu*, the title of the High Priest. *Uillac* is the past participle of *Uillani* (I say), and *Umu* (a diviner). He was the diviner who *said* to the people what the Sun ordained. (*G. de la Vega*, III. cap. 22.)

(6) *Urco* (a male) *Huarancca* (a thousand).

(7) *Hancu* (raw) *Huayllu* (love), *Anqui*, a nobleman, an unmarried prince. There was a famous rebel chief of the Chancas named Hancohualla, but this does not appear to be the same word.

(8) *Piqui* (a flea) *Chaqui* (foot).

(9) *Ana Huarqui*. The sister and wife of the Ynca Pachacutec. See *G. de la Vega*, II. p. 203.

(10) *Cusi* (joyful) *Coyllur* (star).

(11) *Yma* (how) *Sumac* (beautiful).

(12) *Ccacca* (rock) *Mama* (mother).

(13) *Pitu* (equal) *Salla* (rocky ground).

(14) A genitive form, common in early Quichua writing, for Yncap. *cc* or *cca* as genitives, in place of *p* and *pa*, often occur in this drama.

(15) *Uрпи* (a dove): a term of endearment.

(16) *Raicuni*, I invite, mislead, bewitch.

(17) *Musphani*, I wander, am puzzled.

(18) This is the perfect optative. Von Tschudi criticises the passage and thinks that *sipiyquiman* would have been better.

(19) *Allo* is the Peruvian dog (*Canis Ingv. Tsch.*) It has been found buried at the feet of mummies.

(20) I gave an erroneous translation of this passage in my *Cuzco and Lima*, p. 174, which was furnished to me by a young student of Cuzco. The blunder is noted by Señor Barranca, p. 56.

(21) *Ccepi* is a burden or load, and it is here used figuratively by Piqui Chaqui for a porter or menial.

(22) *Laicca*, a soothsayer or wizard. See *G. de la Vega* and *Arriaga*.

(23) *Cachapuriy*, your messenger. Garcilasso has *Chaca*, and *Chasqui*. See *G. de la Vega*, II. p. 119.

(24) Von Tschudi and Barranca have *Huillca uma* in their copies ; and Von Tschudi, in a note, says that *Ullca uma* would be better. Barranca gives a derivation from *Huillca*, "grandfather," and *uma*, "head." But my copy has *Uillac Umu*, the correct term for the High Priest of the Sun. Garcilasso derives it from *Ullani* (I say), and *Umu*, a diviner or soothsayer. *Uillac* is the present participle, and the meaning of *Uillac Umu* is "The diviner who speaks." Garcilasso has V for U. (*G. de la Vega*, I. p. 227.)

(25) *Rupicola Peruviana* (*Dum*), a beautiful bird with a rich orange plumage and a tuft, used with other birds in sacrifices.

(26) *Llautu*, the crimson fringe of the Ynca, equivalent to saying that the Ynca will share the throne with him.

(27) *Toella*, a lasso. *Toellani*, I catch with a lasso.

(28) The copies of Von Tschudi and Barranca have *Quellca*, "to write," a word of doubtful antiquity. In my copy the ancient word *quipu* is used.

(29) *Hatun Yaya*, Great Father, a term applied to the High Priest.

(30) *Atoc*, the Peruvian fox. Von Tschudi's copy has *Asnu* (from the Spanish for an ass), and Barranca's *Llama*. Barranca points out that *asnu* is the insertion of a careless modern copyist. I believe *Llama* to be a correction hazarded by Señor Barranca. *Atoc* alone suits the text ; and is, no doubt, the most ancient reading.

(31) *Rirpu* is a mirror, made of polished metal. This speech of Cusi Coyllur is given in the *Antiguedades Peruanas*, p. 117.

(32) In my copy it is *Accochinchay*, a comet. In those of Von Tschudi and Barranca the word is *Chasca*, the planet Venus.

(33) Here Von Tschudi's copy is faulty. He has *chaquirichci*. It should be *chaquichicuy* (dry again).

(34) The *Tuya* is a bird that is very mischievous at harvest time (*Coccororus chrysogaster*). *lla* is a diminutive, and *y* is the first possessive pronoun.

(35) Barranca tells us that eleven species of Peruvian doves have been described, four by Von Tschudi. *Uрпи* is the general name for a dove.

(36) *Yarahui*, an elegy.

(37) The ending *chis*, which often occurs in the drama, is an ancient form.

(38) Huanca Uilca was a great chief of the Chancas, who rebelled against the Yncas.

(39 a) Here the particle *ñi* is inserted for euphony.

(39 b) This speech of Ollanta is given in the *Antigüedades Peruanas*, p. 117, but without any translation.

(40) The *Antis* were the inhabitants of the region east of Cuzco.

(41) *Sacsahuaman* was the hill on which the famous fortress of Cuzco was built.

(42) Here Von Tschudi has *misi*, a modern word for a cat, instead of *allico*, as in my copy. See *G. de la Vega*, II. p. 476.

(43) The doors were fastened by a rope, called *huascar*.

(44) *Achancaray*, a red and white flower with which the Indians adorn their hair; a begonia.

(45) *Lloclla*, a flood or torrent. In the country of Chíncha-suyu the word for a torrent is *Thuancu*, and in the Mochica language, on the coast, it is *Yapana*.

(46) *Urubamba* is a pleasant town near Cuzco, in the valley of the Vilca-mayu.

(47) *Yacollo*, a mantle.

(48) *Puna-runa*. *Puna*, the lofty and thinly inhabited regions of the

Andes. *Runa*, a man. It seems to imply that the inhabitants of the *Punas* were timid.

(49) *Llullu ccachu*. Literally a feeble herb, scarcely raising its head above the ground. The word *ccachu* belongs to the dialect of the Collas.

(50) *Miu* is poison.

(51) *Queru*, a mountain stream, flowing into the Vilca-mayu.

(52) *Pachar* is a ravine near Ollanta-tambo, opening on to the Vilca-mayu valley.

• (53) *Aella*, chosen. "The chosen ones," as the Virgins of the Sun were called.

(54) *Taparacu* is a large butterfly; the appearance of which inside a room was looked upon as a bad omen.

(55) *i.e.*, surrounded by dangers.

(56) The birds used for sacrifice were the *Tunqui* (*Rupicola Peruviana*), the *Cuntur*, and the *Parihuana* or flamingo.

(57) *Rumi-tunqui* is a play on the name of the general.

(58) Barranca compares this strategy of Rumi-Ñahui to that of Zopyrus, as described by Herodotus.

(59) Here Rumi-Ñahui is again punning on his name of a stone.

(60) *Nucchu*, the *Salvia*. *Sunchu* is a large yellow *composita*. The Indians used to boil the leaves, dry them in the sun, and keep them to eat in winter (*G. de la Vega*, II. p. 376.) The exact meaning of the passage is obscure.

(61) For an account of the celebration of the Raymi, see *G. de la Vega*, II. p. 22, 155, 162, 445. *Ynti-huatana* was a circle of stones whence the sun was observed by the priests and people. *Ynti* is the sun. *Huatana* is from *Huatani* (I seize.) (*G. de la Vega*, I. p. 177.) Hence *Huatana*, a lasso or halter; and hence a circle, and *Huata* a year. (*G. de la Vega*, I. p. 177.)

(62) *Sidla*, a blue flower.

(63) *Chayña*, a little singing bird (*Chrysomitris Magellanica*).

(64) *Panti*, a bush with a beautiful purple flower (*Lasiandra Fontanesiana*).

(65) *Yanahuara*, a ravine opening on the valley of the Vilca-mayu between Urubamba and Ollanta-tambo.

(66) *Chucchu* is the cold fit, in an ague. Hence shivering.

(67) *Cearac yllapa*, thunder and lightning, all the accompaniments of a thunderstorm.

(68) *Luychu* (*Cerrus Antisiensis*, D'Orb.)

(69) This is obscure. *Arpay* means a blood sacrifice. Barranca says that it also signifies a throne of gold, synonymous with *tiana*.

(70) *Huancar*, a drum.

(71) *Pincullu*, a flute.

(72) *Purutu*, a bean. Some sort of rattle.

(a) *Dances of straw*. The ancient Peruvians hung fertile stalks of maize, called *huantay-sara* and *arihuay-sara*, on the branches of trees, and danced the *arihuay* or harvest dance under them. The stalks were afterwards burnt as a sacrifice to the thunder god. See *Extirpacion de la idolatria de los Indios del Peru*. Pedro de Arriaga, 1621.

(b) The *Raymi* was the chief festival of the Sun. For a full account of the ceremonies connected with it, see *G. de la Vega*, II. p. 155.

(c) *Rupicola*, a bird from the warm forests, with bright orange plumage and tuft.

(d) *Situa Raymi* was the fourth annual feast in honour of the Sun. See *G. de la Vega*, II. p. 228.

(e) *Auqui* is the title of an unmarried prince. In the dialects of the Collas, as well as in those of Chinchay-suyu, this word is used for father.

(f) A district to the south of Lake Titicaca.

(g) *Rumi-Nāhui* is represented as the general or leader of *Hanan-Suyu* or the upper district, which I take to mean *Hanan* (or upper) Cuzco.

(h) Natives of the coast valleys.

(i) The Chancas inhabited the country between Cuzco and Guamanga. They were utterly defeated and conquered by Uira-ccocha, the father of Pachacutec, but not before their formidable insurrection had shaken the Ynca power to its foundations.

(j) The heroic chief of the Chancas, defeated in the time of the Ynca Uira-ccocha.

(k) *Macana* is a war club.

(l) This is a pun of Piqui Chaqui. Huaranca means a thousand, but it is also the name of Ollanta's chief lieutenant.

(m) *Uillcañuta* is the snowy peak in sight from Cuzco (*G. de la Vega*, II. p. 255). Ollanta, as the highest of men, is compared to the loftiest among peaks. *Uillca* means anything sacred.

(n) The use of the word *count* in these passages, is intended as a pun on the name of the Ynca *Yupanqui* ("You will count"). See note (2.)

(o) "*I would be thy Cañari.*" This line fixes the date of the play, as in the reign of the Ynca Huayna Ccapac, who died in 1525; or, at the earliest, in that of his father Tupac Yupanqui, who conquered the province of the Cañaris (*G. de la Vega*, II. p. 335). The Cañaris were famous for their loyalty as vassals of the Yncas; and hence the word *Cañari* became synonymous for a loyal subject (*G. de la Vega*, II. p. 336 and note). Afterwards their character changed, and they traitorously helped the Spanish invaders, and betrayed their old masters on all occasions.

(p) "*Is it a rock?*" This is a play on the name of Mama Cacca, a woman as relentless and hard as a rock. *Cacca* means a rock in Quichua; while *Caca* is an uncle, being brother of the mother.

lit.



OLLANTA



AN ANCIENT
YNOA DRAMA

