10-8A. When Leonides drank yagé. Tape 10, Side 2. #1-84. Sadly, I made a mistake and after recording the narrative in 9/21/72, I erased over almost over it. These are my field notes made at the time, plus a fragment of the text that remained. Ricardo told the narrative, but I did not revise the fragment with him.

Leonides was a joven at Angostura when a lot of Siona lived there in large houses. He said that they drank chicha en dos casas grandes. The children couldn't enter when drinking yagé. Only the elders. Then the oyo bain vinieron y acabaron la gente.

He said that Leonides, at the time the oyo bain left maleza in Angostura which killed all the people, was a joven who knew yagé. He was not yet married.

He said that Leonides began drinking yagé at Floro's age (about 4 years old). When he was Victoriano's age, ya sabía la pinta. When joven, ya había visto todo. He went andando abajo tomando yagé con los oyo bain. Había visto bastante de maleza. And so one day when chupando caña, he threw out the core at a woman and the woman died. So his father said, "vamos abajo para componer su cuerpo. Está con demasiado maleza." They took him to gaon gaya yai, a shaman at quebrado de la garza. He was of the oyo bain who were gente buena. This quebrada was named after the shaman. It is near Leguisamo. The mie guti bain were the bad ones of the 'oyo bain. Leonides's father asked the shaman to componer the body of Leonides, because he was learning puro maleza. No ve de caseria, pero conoce la pinta." So the shaman prepared yagé de caseria. He made a vomitivo of the leaves of yagé and Leonides had to take it one day. The next day they cooked yagé and drank it and the shaman saw the maleza. "Tiene mucho bain yo'yo rau tayaye. Lo curó, tomó yagé y conversando arregló el yagé. Emborachó bien. 2 casas, ya sí, y luego otra. Then he cooked beji. At 5 p.m. the shaman went to the casa del yagé. They drank beji in mates grandotes. It was medido con el dedo. Then Leonides asked for another. The shaman gave him another. Allí sí, está bueno. He asked for the curer to show him the pinta. The shaman sang of sense, ziaya hua'i, etc. Lo curó y le dió. Tomó. He lay down in the hamock and was privado. He saw the pinta de caseria. At 2 p.m. he came back into this world. Encima le dió yagé para que se alienta pronto. So at 4 p.m. he was alentado. The shaman asked him if he had seen, and he said yes. Then the shaman counseled him, "cristianos no son de comer. Con brujeria no se cuida los hijos." Leonides gave him clothing, machetes, hachas, etc. as payment.

cagiya më'ë 'airu yo'oyë yo'jeguë queacata

uncuguë më'ëna já'an beji uncuye taye uncuye

cuaye" caguëya.

"ba'nji yë'ëbi yë'ëguë sëani cuyë " caguëya

"ja'anrën ba'ito më'ë uncuyë " caguëya.

cani baguë queru na’ito baquëya.

na’ito ba’iguëna, baguë mëquëya.

mïini queru yaje uncuguë ba’quëya.

uncuguë ma’iguë baquëya

yaje uncuguë na’iguëna yua soe na’iguëna já’anrëbi baguë bëani yaje beji re’huaguë baquëya.

beji beoru re’huani já’an hua’i coca caguë hua’i coca ziaya hua’i sense huinja coca caguë ja’an

beoru re’huaguë baquëña.

aña pëquë huë’ena baguë ziaya hua’ire ëñajaguë cuencueguë uncuaguë baquëya.

cani, “ja’an më’ëbi ja’anca uncuni yo’jeguë uncuni ëña ën . uncuto maire ëñoguëbi hua’i toya” caguë ba’quëya.

caguëna, baguë uncuye cani uncuguë baquëya.

incuni, ja’anrëbi jaonre rani, jaoni cha’guë tuni ja’anrëbi tunuguë baquëya.

tununi gare hue’eguë ñataguë baquëya.

hue’guë ñatani më’iyeru so’o tuyoni toinrura ja’anrura bonu raguë ba’quëya.

bonu raquëna, ja’anrëbi yaje re’co uncuajën bayeya baguëre.

uncuarena, uncuguëya.

uncuni se’e tunuguë ba’quëya.

se’ e tununi ja’anrëbi bonu rani huajëguë bonu raquëya.

Gañañe