SN5-5 Ricardo Yaiguaje Siona transcription revised w/ Ricardo
Recorded in Sept. 1971 and transcribed with Ricardo probably in 1971 or 1972.
Side 2 #1-26.

5-5 Told by Leonides Yaiguaje to Ricardo Yaiguaje. Is about unnamed oyo bain shamans. A shaman from mi'e gunti (above Leguisimo) descends to Gonsa (town of Guepi (Wepi), on border with Peru) to attack him as a jaguar.

Tigre que queria comer oyo bain,

ja'anrënreba bain, oyo bain ba'teña yai bain
First people, Bat people there were, shamans.

me: oyo bain

oyo bain

ba cuabi, ja'anrëbi gaje(ni) yai hua'guëni anza caguë yo'oguëña, mi'e gunti bainguëbi gonsaguëte bainguëni
el tigre queria comer el otro curaca
those ones, then a jaguar person descended wanting to eat, the mi'e gunti person of the gonsaguë-referent-static person. (mie gunti - location above Leguisamo, gonsa - town below Guepi at border with peru)- the descending shaman from mie gunti descends toward the other, wanting to attack him.

ja'anca rani, yai can sa'yeni, ra'quëña
thus he came, putting on the jaguar clothing as he came

daquëna, ba hua'guë'ga masini ro'tamaquë, hua'ti hu'yë zin hua'tirëte sani to'ogute yo'oguëña ba hua'guë'ga.
he came, the other no pensando nada machete quebrando, machete chiquito
he came, the other not thinking anything at all, a broken machete, with a small machete he was going to work the container for making casava, that one. (to'ogu – canoe for holding casava)

yo'oguë te'ntoguëña.
working he was hewing the canoe.

te'ntoguë ñu'iguëna, ja'anrëbi yai to'in daquëña.
he was sitting hewing as the jaguar came jumping
tigre brincando vino

yai to'in rani, ja'anrëbi ba hua'guëni anza caguë, ai yo'oguëña.
tiger came jumping, then wanting to eat the other, much he tried

yo'oguëna bain hua'guë güi'guë guajaquëña

he tried, the person shouted until he was exhausted
se cansó de tanto gritar.

rëisi hua'guëreba rë'quëña.
hoarse up one precisely he became
Habia secado la garganta.
rëi- referring to thick or hoarse voice - duin - transform. rë'isi – dried up one

rëini, ba hua'guë beoru ba hua'guë hu'i can beoru ye'reni senjonguëña yai.
became hoarse, that one all of his clothing (cusma todo habia rompido) the shaman tore off.

ye'reni, senjoguëna, ba hua'guë gare juja yëza caguë yo'oguëña
he tore off, the other tried hard to chant
tanto queria decir a defender completely chant wanted, tried

yo'oguëna yai yuara ainreguëna, ja'anrëbi baguëbi ja'su ga'nihuë ne'eguëña.
he tried, the jaguar now was about to eat him, then he made his body sweat
tigre casi ya estaba de comer, habia llegado.

Ne'eguëna, ëmëbi baguëre rau joni to'inguë ba'quëña.
ya tenía valor a defender, torció the dau
sweat he caught, from above to him dau hatched and fell

joni to'nquëna, ja'anrëbi baguë yai ya'aguëna yai yi'obona rau garabëte(?) senjoni, ayaguëña.
twisted, fell, thus tiger yawned, in tigre's mouth dau bundle threw and put inside.

senjoni, ayaguëna baguë co'coguëña
threw, put inside, the tiger coughed

co'coguë, caguëña "ai, më'ë ro yo'oguëna, më'ë yë'ëre yo'ohuë ja'yë" caguëña.
coughed, spoke "oh, you are doing bad, you to me are doing bad" he said.
"a, usted esta haciendo mal a mi, yo no quise hacer mal a usted" he spoke.

"më'ë ëa ba'ji'i" caguëña
Usted mismo tenia la culpa"
"you wanted it" he said.

caguë, go'quëña.
He spoke, returned.

go'ni, baguë querë ñataguëna dau neguëña
he returned (the tiger) pronto dawned, habia llegado enfermedad (como piquete).

ja'anrëbi ba hua'guë bain hua'guë raquëña na'ito

then that one, the person arrived home in the evening
por la tarde habia venido el otro.

na'ito rani, ba hua'guë güiguëña so'obi
at dark he came, he shouted from far (para que la esposa lleva la cusma rompido.

so'obi güiguëna, ja'anrëbi bain hua'na sateña.
from far he shouted, thus the people went to him
a donde él.

ëñaja'ime guere güiguëne bain hua'guë" cajën sateña
"let's go and see who is shouting, "they said as they went
"vaya a ver quien vino a gritar"

sani ëñato beoru, beoru rëisi hua'guë ba'quëña
they went, when seeing how he was all hoarse
todo ronco estaba

rëini, canre ye'reni si'asi hua'guë baquëña
hoarse, his clothing torn, all finished up he was
estaba acabado

"guere yo'oguë(ne) më'ë ja'anca yo'oguëne?" (careña)
" Que habia pasado,
"what were you doing to be like this" they said

"banji yaibi ai re'abi yuara yë'ë hua'guëre. yai bani (aini) senjoguëna yo'oguë ai yo'ohuë" caguë quëaguëña.
"not me, a jaguar wanted to eat me, a jaguar tried to throw me, much I suffered" he told.
"no, a tiger queria comer ya no más a mi. Yo tenia que trabajar mucho,

"ja'an sëani(?) ju'i canre senyë" caguëña
"For this I am asking for a cusma" he said
por eso estoy pidiendo la cusma.

caguëna, bain co'a baguë bain in rani sarena, sayaguëña.
he spoke, those ones, his people went to take to him and he put it on.
llevaron, he put on.

sayani, ti'anguëña.
he put on and he arrived.

Ti'ani, beoru coca caye beoye rëisi hua'guëbi ti'anguëña.
he arrived, no words he spoke all hoarse he arrived

ti'ani ña'taguëna "zin co'a yure ëcore cua'cujë'ën" caguëña.

he arrived, it dawned " children, today yagé cook" he said.

caguëna, ëco cua'cureña.
he spoke, remedio (yage) they cooked

me: yagé?

uhuh, yagé, huu

cua'curena, ja'anrë, baguë uncuguë ëñaguëña.
they cooked, first he drank and saw.

ëñani, ja'anrëbi "ja'anru bainguëbi yo'ohi yë'ëre" caguëña
he saw then, "that is the place of the one who worked against me" he said
" sí el hombre a mi trabajó"

"yure ñataguëna bain rajaco'a'ë yë'ëre cho'iguë rajaco'ë" caguëña.
"tomorrow people will come to me, they will come to summon me" he said
"hoy de mañana gente vienen, va a llamar a mi"

"banji yë'ë saima'iyë. baguë ëa baji" caguëña.
"I won't go, he wanted to do it" he said
"yo no voy. El mismo tenia la culpa"

cani, jëjoguë ba'irënra mënyerabi zu'iru baguë bain ti'anreña.
he spoke and waited a while, at about 11 in the morning his people arrived
ya estaba esperando 11 de la mañana su gente vinieron.

Ti'ani, ja'anrëbi baguëre careña. "ah, më'ëna rai'ë yëquëna ja'quë" careña.
they arrived and said to him "you come with us, big brother" they said.

"gere cajën ratene?"
"why have you come to say this?"
"porque ustedes vinieron a decir

"bainguëbi yuara ju'inguëna rai'ë"
"our person is dying right now, for this we came"
vinimos porque el hombre esta muriendo"

"banji, yë'ë saima'iyë. gue saiyene yë'ë? baguë ëa baji'i" caguëña.
"I won't. I won't go. Why should I go? he was the one who wanted it." he said
"yo no voy. porque voy yo. Él tenia la culpa. " he said.

caguë gu'eguëña.
He said he didn't want to go.
he spoke, no queria ir.

cañayë

Leonides told Ricardo this story. It happened before Ricardo was born.

SN5-5 English translation for thesis. Made 1973.

The Tigre who wanted to eat a Siona of the Bat Tribe.

There were some Bat people shamans who lived at Gonsaguëti. A shaman who wanted to eat a shaman there came down from Mi'e gûti. Thus when he came, he put on the clothing of the jaguar. As he came, the other was not thinking anything. He had broken his machete, and thus with a small machete had gone into the jungle to work on a canoe. There he was seated hewing out the canoe. Suddenly the jaguar jumped out at him, and fought hard with the man for he had much desire to eat him. The man shouted so much at the jaguar as he kept jumping away from him that his throat became hoarse. He would jump one way and the jaguar would jump after him, and then he would jump another and the jaguar would jump after him. The man shouted so much at the jaguar that his voice became hoarse. All of his clothing was torn and fell off. The man wanted so badly to say a chant of defense /huaza caguë/ for the jaguar was now about to eat him. But the man worked so hard to say the chant that his body became heated and he began to sweat. With this he had the force to defend himself and from above /rau/ fell and he twisted it and made a rau bundle /rau garabë/ and threw it into the mouth of the jaguar. The jaguar coughed and said, "you are doing much harm to me. I did not want to harm you big brother." But the other said, "you yourself have the blame. You wanted to harm me." he spoke and returned home.

By the next day the jaguar had caught rau in the form of a sharp piercing pain.

The man returned home and from a distance shouted to his wife so that she would bring him a new cusma to put on. The people went to see who was shouting, and there all hoarse they saw him with his clothing torn up.

"What has happened," they asked.

"A jaguar wanted to eat me just now. I had to work very hard to defend myself, and now I need a cusma." he said.

His people gave him a cusma, and he put it on and returned home. When he returned home, he said in a hoarse voice, "children, tomorrow you will cook the remedy." Thus he spoke and his people cooked yage. They cooked it and he drank and saw. He said, "Thus a person has done to me, and tomorrow his people are going to come and call me (for he is now sick). But I will not go, for he is the one who has the blame." He waited and at 11 a.m. the people from upstream came and told him "you must come with us, big brother."

"Why have you come to say this," he said.

"Because our shaman is now dying."

"No, I will not go because he is the one to blame."

He did not go and the other shaman died.

This story was told to a Siona elder by his father and thus is a history of two shamans who lived at least five generations ago, if not more. The shaman who wished to do harm to the other man transforms himself into a jaguar by putting on his clothes and according to the text is considered then to be a jaguar. Transformation by putting on different clothing is a common theme in all of Siona mythology and yage symbolism. In the yage visions, the jaguar people appear as people with their clothing hung on the rafters. This is the clothing they put on to appear in this realm as jaguars. The shamans, when they change into jaguars, boas, or pigs during the ceremony are described as "putting on the clothing." The innocent shaman was not thinking anything, which is the symbol of his innocence and he was not well defended in his innocence, for he was working with a small broken machete. The fight between the jaguar (the transformed shaman) and the victim was told as a series of counter acts until one is able to gather enough force to strike the fatal blow. This is typical of the lives of shamans and constant witchcraft. He gathers that force by sweating, a valued element in both the yage ceremony and in curing. And when he sweats, his dau comes so that he has the tools to defend himself. The dau in this case comes from above, most likely implying that his spirit allies that he has gained through yage have heard him, for he is singing defensive chant hua. These chants are learned from the yage people and the other invisible entities. The chant works and the man receives the dau, which he twists into the dau substance and throws it into the tigers mouth. The jaguar proclaims his innocence. The innocent shaman drank yagé and then knows what shaman has attacked him as well as a future event in which he will be asked to go to him, most likely to cure him, since the dau he threw at the jaguar was actually directed at the shaman and caused sickness. Finally the victor is called ha'yë by both the jaguar and his people. This implies that the victor was older or wiser than his attacker. He thus has more power, by virtue of his age and experience. The Siona, when telling of fights between shamans often mention that a certain shaman was stupid because he was you and thought he had so much power that he attacked a shaman older than he. The older shaman won the battle and killed the younger one, but it was the younger's fault for taking on an opponent too powerful for him.