SN6-11 When Filomon Yaiguaje got lost. Ricardo recorded about 9/29/72. #207-254 on side two, tape 6. See also f-23. I believe that I have this recorded in another tape.

Pinuya batena ma huansoña sasare bateña ba cua
In P.B. they were. ma huansoña boca they were[1] (Ricardo added that they were collecting wansoca -sacando wansoca)

ba'i cuabi "pëcaguëni ëñajaiñu" caguë coberi betëbi caguëña
they were, "to father vamos a ir a ver" said compadre betë he said (Francisco is Ric's compadre)
(betë - yagé name means "como juco cortado).

"taita ëñayë saiyë" caguëña
"father I am going to see" he said.

caguëna, ja'anca ba'ito yë'ëga be'teni ëñajaza ha'yëni" caguë saquëña baguë.
he said, "okay, thus being, yo también voy a pasear a donde mi hermano" he said going

saijëna ja'anruna huitoya zo'o ëmëje'e baquëña.
they went, then quebrado de chontilla más arriba they were.

ja'anrute su'i baquëña.
that place paujil estaba

batena, "yë'ë juimë saniyë" caguëña.
"yo voy a flechar" he said

"ja'anca ba'itoca juijë'ën" caguëña
"bueno, que vaya a flechar" he said

cani, mëquëña airuna
subio al monte

mëini su'i juquëña.
went up paujil shot

ju'quëna su'i gare ju'inmateña
he shot, the paujil no murrió

ju'inmajëna ja'anrëbi bainguë fioreña
it didn't die, then a person (people) whistled

fioroni, ja'anrëbi coca careña.
whistled, and then they spoke

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[1] ma huansoya is name of quebrada de pez palo Colorado according to Wheeler; in Spanish it is Mamasoya, afluente of Chufiyá –note made on dec 13, 2015. The comment that they were gathering wansoca may be my error, it could have been balata. Narrative is at the time of balata collecting, in Ricardo's youth

"ënjo’o raijë’ën ënjo'ore huahuayë yëquëna ënjore yogu
ba'iji" careña."
here come, here we are floating, here is the canoe" they
said
to here nosotros estamos aquí con la canoa"

cajëna ja’anca ba'i raijën tonkebo(bëan)[2] ba'ijí" ro'taguëña
they spoke, "thus allí vuelta larga estan" he thought

cani, ba cuana saquëña
he thought and went para ellos

i sani, gare ba hua'guë huesëguëña
sent and completely se perdió

huesëni, ja’anrëbi cu'eguëña
got lost and buscó

cu'eguë sani, güiguëña ba cuare
went looking, gritó a ellos.

güito gare sehuoma'teña
when he shouted, they completely didn't answer
no contestaron

sehuoma'ini "nebi cayene?" rotaguë achaguëña
they didn't answer "who spoke?" he thought listening
"quien habló"

achani, cu'eto gare bain beoreña
listened, when he looked, there were no people
buscando, no había nada de personas

beojëna, ja’anrëbi "yë’ë raisiru go'ëza" cani go'quëña
weren't, then "The place I came I will return" he said and
returned
"de donde vino voy a regresar (wanted to)"

go'ëguëna[3] yequërubi (ba'ë )"ënjo’o'ë" cajëna fioreña
he returned, from other spot, "here" the called whisling.
"aquí"

fiorena, ja’anruna sa'quëña.
whistled, that place to he went

sani ëñato gare bain beoreña
went when seeing that there were no people

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[2]Ricardo revised this as tonquebëanga and said vuelta larga.

[3] On tape he says cajëna, but he corrected it when going over it with me.

beojëna ja’anrëbi gare huesëguëña ba hua'guë.
No one was, then completely he was lost

huesëni cu'etoga gare ñaca ba'iru ruënquëña
lost, when looking completely to the "region of nothing" it transformed
a donde no hay nada

ja’anca ruinguëna, ja’anrëbi yequë re'otona ba hua'guë
'etaquëña yua, huati bâî quë'rona
thus transformed, then other realm he came out of now, spirit people place.

etani ja’anrëbi saquëña baguë
he came out and thus he went

sani, ja’anrëbi ba cua ( ?) "yëquëna ja’anru'ë huë'e"
careña bacua
when, then they "In this place is our house" they said.
"aqui está nuestro casa"

cani, ba cua huë'ena sareña'
they spoke and to their house they went

sani, ja’anruna ba cua huë'ena mëareña
went, that place their house ascended

më'ani, ja’anrëbi, ai beoru re'oto ëñoguëña
went up, then all the realm was shown
lo vio todo del mundo (de huatí )

ëñoguëna ja’anrute ja’anrëbi "yurega que huë'ena saina'a"
careña ba cua
was seen that place, then "Now to a distant house (that house) let's go" they said

cani, ja’anrëbi gachoni sareña
spoke, climbed down and went

sani, ja’anrëbi ba cua zi wea gonore uncuañu, uncujë’ën"
careña huati hua'i
went, then they "black chucula we give, drink" they spoke huati ones

cajëna, "banyë yë’ë uncuma'iyë" caguëña
they spoke, "no I won't drink" he said
"
"uncuma'iyë yë’ë " cani, uncuatoca "ëñere uncujë’ën po huea gonore uncujë’ën" careña
I won't drink" he said, when giving "this drink, white corn chucula drink" they said

cajëna ja’anrën cha ma'carë coni uncuguëña
they spoke, first only a little he received and drank

uncuni, ja’anrute pairiru bainguë ba'quëña
drank in that place like priest person was

huaji yaguë paire seihuë churu[4] baguë baquëña
A scarey one, like a spanish missionary with a big beard he was
daba miedo a ver este curaca barba - tenia bastante barba como los españoles

ja’anca ba'iguëbi ja’anrëbi baguë "më’ë ënjo'ona ra'ë gare" caguëña
thus he was, then he "you to this place have come forever" he said

caguëna, "yë’ë hua'guë queaca ne'yene yë’ë" ro'taguëña
he spoke "What am I going to do?" he thought
"yo como voy hacer (para regresar)"

ro'tani, më'ini ëñato beoru bain hua'guë sëani, airu se'ega bairu ru'quëña
thought, he went up, and all he saw, since he was a human, all forest place transformed.
subió el techo y vio puro montaña
(Ric explained that since he was a person, having remembered that, when he went up techo de ellos, saw only monte instead of devil's land)

ruinguëna "yure queaca yë’ë hua'guë go'ëjaguëne?" ro'taguëña ba hua'guë
changed, "now how am I going to return?" he thought, that one.
"como voy a regresar?"

ja’anca ro'tani, ja’anrëbi se'e ga'chani ba cua sareña
thus he thought and again climbed down, they went

"yure que huë'ena yequë huë'ena saina'a" careña
ahora vamos a otra casa" they said

cani, ja’anrëbi ga'chani sareña ba cua
spoke then they climbed down and went

sani, ja’anru yequë huë'ena sareña
went, they to other house

ja’anrëna baguëre zi huea bayane se'ere (baya ne’se’re) ancoyu" cajën careña
then to him black honey wanted to give to eat they did
(maiz quemado bien negro)

[4] seihuë churu - barba como os españoles - could it mean a barba that if very curly - churu is snail.

? gu'eguëña baguë
he didn't want it.
el no queria,

"banyë uncuema'iyë, uncueyë huesëguë ja’an" caguëña
"no I won't chupar. I don't know how to eat this" he said
"yo no sé de comer eso"

"më’ëbi uncuyë yëmaniga uncuma'ijë’ën" careña
"if you don't want to drink, don't " they said."si usted no quiere comer, no come" they said

"ro (coque[5] coca?) cayë më’ëni" careña ba cua
"we are only talking to you" they said.
"nosotros estamos enganando a usted"

cani, ja’anrëbi, gare baguë huesëguëña
they said, then he was completely lost

ja’anca huesëni "queacara yë’ë hua'guë gojayene?"
ro'taguëña ba hua'guë, bain hua'guë sëani
thus lost "how am I going to return?" he thought.
como voy a regresar" he thought, being a human.

ja’anca yo'oni, ja’anrëbi ro sani huesëguëña baguë
thus he suffered, then only walking about lost he went. así perdido habia ido.

sani, huesëquëna, i pë’caguëna saquëña
he went lost, and the other went to his father.
el otro fué a donde el papa

"ja’anca yë’ë mai bainguë huesëbi ja'yë taita" caguëña
thus our person is lost big brother father" he said

"taita, huesëbi seonrasa" caguëña
"fathar, lost, yage name of Filomon seon bird rasa -flor"
he said.

"queaca huesëguëne?"
"where is he?"

"yë’ë yua masiyë" caguëña.
"I already know" he said.
"yo ya sé" he said

"ja’anca ba'ito huatibi jianmaquë" caguëña
"thus a spirit robbed" he said
"huati robó"

[5] coque is engañar in the dictionary.

"ja’anca ba'itoca queru(ra) ro'ne saimaquë yequëru. ro yahuemate" caguëña
thus being that palace, only took him, other place are perhaps only hiding" he said.
otro lugar asi no más talves se fue, asi no más talvez escondieron."

cani, "mësacua balata yo'osiru (gene?) huansoca yo'osiru ja’anru'nena etajaijaguë baguë'ne" caguëña
spoke "where you worked balata, where worked huansoca that place-doubt perhaps he will come out" he said.
"el va a salir a donde ustedes trabajaron balata y huansoca.

cani, "eta(ja)niga baguë goyajaquëbi" caguëña
spoke, "when he comes out he will return" he said
"va a salir en la trocha"

cajëna ja’anrëbi sa'quëña ba hua'guë
he spoke, and then Filomon was going

sani, yequë cua ja’anrurana baguë etaquëña.
he went, other people's place he came out.
a donde estaban otros va a salir

etaquëna, ja’anrëbi bain cua ba'teña, yequë cua, gene? naso jui saisicua(bi)
came out, then other people were there, others, who? who went to shot wooly-monkey
habian allí habian ido para flechar churuco

ba'icuabi, ja’an cuabi go'teña
those ones, those ones were returning.
ellos estaban regresando

go'ë saijëna baguë baquëña ja’anrute
returning were, Filomon was at that place.
he allá estaba

"gere yo'oguëne më’ëga ja'yë quë'ro saisiguë" careña..
"what are you doing, you went to your older brother's place" they said.
que está haciendo porque usted se fue para su hermano"

cajëna "banñë, yë’ë ro huesëhuë" caguë huë’huëguë baquëña
they spoke " no I am lost," he said and ran

baguëni zeareña ba cua.
him they caught

zeani, "gere yo'oguë'ne ju sañu huë'ena" careña
caught, "what are you doing, together let's go to the house" they said
vamos a casa em grupo(ju sayu)"

cajëna, "yë’ë hua’guë huesëhuë" caguëña baguë
they said, "I was lost" he said

"queaca yo'oni huesëguëne?"
"how did you become lost"
"como se perdio"

"ëjë?, ro'tama'iye. yë’ëga ro su'i huiguë më'isi hua'guëbi huesëhuë" caguëña
"huh? I have no idea. I was only going up shooting paujil and I was lost" he said.
"Yo no se, solo flechó su'i y me perdio"

"ëjë’ën, ja’anca ba'ito më’ëga ja’ancara runi ganoguë[6] ënjo'o ai ba'iru" careña ba cua
"okay, thus being, you thus-emphasis directly you walked far from this place" they said.
"uhuh, como se perdio así es (ja’anca(ra) usted andó muy lejos" they said

"ju go'ëñu huë'ena" careña.
"together lets return home" they said.
regresamos a la casa" they said

cani ba cua naconi raquëña
they said, he went with them

rani na'itora ba cua cain huë'e ti’anreña.
came in the evening their sleeping hut arrived tarde llegaron al rancho de dormir

ti’anrena, ja’anrëbi re'oguëña
arrived, then he was bien.

gare cañayë
completey it is said.

[6] duni ganoguë - andar uno

Translation used in Dissertation:

Some Siona were collecting wansoca in the river of Pinuna Blanca. Francisco said "Let's go and see my father." Betë his yagé name he said.

And Filomon said, " Fine, I will go with you to see my older brother."

So they left and were coming up the Putumayo. A little above the mouth of the stream Chontilla, they spotted curassows, and Filomon said that he was going to shoot them. So he got out of the canoe and went into the jungle. He shot a curassow, but it didn't die. Then a person whistled to him and said " Come over here, here we are waiting with the canoe. "

"They must have gone around the long bend in the river" he thought, and he started out in that direction. He became lost and called to them, but they didn't answer. " Who spoke?" he thought, listening. He looked and couldn't find anyone.

So he decided to return to where he came from, and as he started, the people called from another direction. " Over here," they said, whistling and calling. So he went in that direction but could not find anyone. By then he was completely lost. and as he was trying to find his way, the jungle transformed into *yaca ba'iru*, the realm where no people go. Thus, he came out in a different realm, the realm of the huati.

He came out at their house site, and they said, " This is our house.". They went into the house and from there he could see the whole world of the huati. Then they pointed to another house and said, " We will go to that house now." So they went down from that house and went to the other. There they offered Filomon black chicha of corn. But he refused to drink it. So they offered him white corn chicha, and he drank a little bit. Then he saw a being that looked like a Spanish priest with a long beard. It was frightening o look at him.

The priest said, " You have come to this place forever."

Filomon then thought, " What am I going to do now to return to my home." He thought this and went up to the roof of

the house to look out. When he saw, all he saw was pure jungle, since he was a person. All the spirit's land changed to pure jungle and he thought of his return. Then he climbed down and they went to another house. There they offered him black corn honey that had been burned. But he said, " I won't eat this honey. I am not accustomed to eat it."

The spirits said, " If you don't want to drink it, you don't have to. We are only trying to deceive you."

Then Filomon was completely lost. "How am I going to return," he thought, a person being. So he wandered and wandered lost.

Meanwhile, Francisco finally go tired of waiting and went to tell his father that Filomon was lost. He said, "Father, Seodasa is lost."

The Father said, " I already know. A huati has tried to steal him. But the " other place" he went to is close. They only hid him there. He will come out where you were gathering balata and wansoca," he said. " Some people returning from work will find him, for he will come out on the path."

And thus it happened. Filomon came out on the path, and some Indians who were returning from hunting monkeys found him. They asked him, " What are you doing here, you went to see your father?"

" No, I am lost," he said and ran away. They caught him and said, " We are going to the sleeping hut. How did you get lost?"

" Without even thinking, I was shooting curassow and got lost."

"You have walked very far lost. Now let's go to the house." They returned to the sleeping shelter, where they cured him with the curing broom and he was all right again. Later the shaman drank yage and found out that it was the people of the Bat clan that had thought evil to make Filomon get lost.

Notes from dissertation: This story concerns a man who is still living, although no longer in Buena Vista. It is one

of the many stories regarding the same theme and almost all of them relate the same facts. In this case, the Indian gets lost because the earth around him changes to another realm, that of the huati's. When he goes to their houses, he is actually entering the tress that are known to be trees of the huati, such as the ceibo and the higueron. They offer him the black chucula, signifying rotten, but he refuses to drink. If he had, he never would have returned. It is the same if he had eaten the black honey.

His first view from the house is a complete view of the huati realm, but the next time he looks, he is remembering that he is a person and thus he sees only jungle instead of the transformed realm of the devils where the trees look like houses.

A priest figure appears here. In this case he could possibly represent the shaman who thought evil of him, or the father of the spirits But Filomon saves himself by not eating their rotten or black food and thus remembering he is a person, so that the devil realm transforms back into the jungle until he wanders about and is found. He has become a bit crazy, though and runs away from those who find him. They must cure him with the *pichanga* to calm him down.

Filomon's big brother is a shaman, and thus he knew about the event before Franscisco arrived. Although no stimulant is mentioned in the story, the Shaman knows that Filomon has not gone deeply into the spirit realm and that he will come out. He is able to predict where he is going to come out.

Scanned part of field notes made at time of recording:

6-11 #207-254) F 23 (this part in original field notes is dated 7/29/72
When Ricardo's brother in law Filomon Yaiguaje got lost. The *po huea gono* that he was offered and drank was medio fresco. However, had he drunk the *zi huea gono,* he never would have returned When he went with the huati, subió una casa grande de 6 pisos. It was a ceibo. They then led him to another in which a priest with a beard appeared. He offered him *zi huea baya* - black honey. But he didn't drink this either. The huati left him perdido en el monte. He found a trocha of wansoca gatherers near ñako sereña. While he was resting, a hunter came along, and he tried to flee, since he was medio loqueado. The hunter caught him and took

him to the rancho, where they cured him with camisa. Then Sebastian also cured him with chamisa.

The next day he cured him after taking yoco.

I asked if someone had *pensaba mal*, and he said no. It was *puro wati* that did it. The curaca had told him that if he had drunk the black *gono*, he would have stayed. They also offered him *Tënti aonga* made of fungus coming from palos podridos. Had he eaten this, he would have stayed. Lauriano Piaguaje in SN 12-3 tells of a people who only lived on this mushroom

6-11 When Filomon Yaiguaje got lost. Rough translation made in 4/3/73. Scanned in 7/94.

Filomon was journeying with some others to see his father. At the river edge, he saw a paujil and went after it. Filomon told the others to wait in the canoe. He shot the paujil, but it didn't die. Then someone whistled. They whistled and spoke "over here. It shouted "over here". So he thought that the bird had fallen over there. He went to them and he got lost. He began to look. He shouted to them, but they didn't answer. He looked, but could not find anyone. Then they shouted and whistled from another spot. He left */etaquëña/* entered *huati bain quë'rona*.

He went, and him that they were going to their house and made him subir. When he went up, he could see realm. Then they went to another house.

They gave him black corn chicha, but he refused it and wouln't drink it. Then they gave him white corn chicha, and he drank a little. Then he saw a man looking like a priest - he was a tigre priest. He told him to come. Filomon thought to himself "what are they going to do to me? I am a person, and they are not and the whole jungle had changed". And thinking, he was returning. Then they came down, and went to another house. They gave him black honey, but he wouldn't eat it. Then he returned (to this realm) and was completely lost. He went alone lost.

The people he was with went to his father and told him that Filomon was lost. The father said that he would be found at sêôra and would return. Some balata workers found him there. He ran from them at first, but they caught him and took him to where they were camped.

Narrativa 5: Filomón se pierde en la selva

*Algunos siona recogían huansoca en el río de Piñuña Blanco. Francisco dijo: "Vamos a ver a mi padre". Beti era su nombre yajé.*

*Y Filomón dijo: "Bueno, iré con usted a ver a mi hermano mayor". Entonces se fueron y comenzaron a subir el río Putumayo. Un poco más arriba de la boca de la quebrada Chontilla, descubrieron unos paujiles, y Filomón dijo que les iba a disparar. Entonces salió de la canoa y entró en la selva. Le disparó a un paujil, pero este no murió. Entonces una persona le silbó y dijo: "Venga aquí. Estamos esperando en la canoa".*

*"Ellos se deben haber ido por la curva larga del río" – pensó Filomón, y comenzó a andar en aquella dirección. Se perdió y los llamó, pero ellos no contestaron. "¿Quién habló?" – pensó mientras escuchaba, pero miró y no pudo encontrar a nadie.*

*Entonces decidió volver al lugar de donde vino, y cuando comenzó, la gente le llamó en otra dirección. "Aquí" – dijeron ellos, silbando y llamándolo. Entonces entró en la otra dirección pero no podía encontrar a nadie. Para entonces Filomón ya estaba completamente perdido y mientras trataba de encontrar su camino, la selva se transformaba en ñaca ba'iru, el mundo donde nadie va. Entonces llegó a un mundo diferente, el mundo huatí.*

*Llegó al lugar donde vivían los huatí, y ellos dijeron: "Esta es nuestra casa". Entraron en la casa y, desde allí, Filomón pudo ver completamente el mundo huatí. Entonces señalaron otra casa y le dijeron: "iremos a aquella casa ahora". Bajaron a la casa señalada. Allí le ofrecieron chicha negra de maíz, pero él la rechazó. Entonces le ofrecieron chicha blanca de maíz y él bebió un poquito. Enseguida, Filomón vio un ser parecido a un sacerdote español con una barba larga. Daba mucho miedo mirarlo.*

*El sacerdote dijo: "Usted ha venido a este lugar para siempre".*

*Filomon pensó:, "¿Qué es lo que voy a hacer para regresar a mi casa?". Pensó esto y subió al techo de la casa para mirar desde allí. Todo lo que vio fue pura selva. Todo el mundo huatí se había transformado en pura selva y él pensó en su regreso. Entonces bajó y se fueron a la otra casa. Allí le ofrecieron miel de maíz negro que había sido quemada. Pero él dijo: "no me voy a comer esta miel. No estoy acostumbrado a comerla". El huatí dijo: "Si usted no quiere probarla, no tiene que hacerlo. Sólo estamos tratando de engañarlo".*

*Entonces Filomón quedó completamente perdido. "¿Cómo voy a regresar?"– pensó como un humano. Vagó y deambuló por ahí perdido.*

*Mientras tanto, Francisco finalmente se cansó de esperar y fue a decirle a su padre que Filomón se había perdido. Dijo: "Padre, Seo Rasa (su nombre de yajé) está perdido". Su padre respondió: "Ya sé. Un huatí ha tratado de robarlo. Pero 'el otro lugar' al que fue está cerca. Ellos sólo lo escondieron allí. Saldrá donde usted juntaba balata y huansoca. "Algunas personas que vuelven del trabajo lo encontrarán, pues saldrá sobre el camino".*

*Y así pasó. Filomón apareció en el camino y algunos hombres que volvían de cazar monos lo encontraron. Le preguntaron: "¿Qué hace usted aquí? ¿No fue a ver a su padre?".*

*"No, estoy perdido"– dijo y salió corriendo. Lo agarraron y le dijeron: "Vamos al campamento para pasar la noche. ¿Cómo se perdió?".*

*"Sin ni siquiera darme cuenta, estaba disparando a un paujil y me perdí".*

*"Usted llegó muy lejos perdido. Ahora vaya a casa". Llegaron al campamento de los cazadores, donde lo curaron con pichanga y él se recuperó. Más tarde el curaca bebió yajé y supo que era la gente oyo quien pensó en hacer el mal a Filomón para que se perdiera.*