

**Chaikonibo**  
**Pedro Favaron and Chonon Bensho**



*El sueño del mar dietador* © Chonon Bensho

*Chaikonibo* © Pedro Favaron (Inin Niwe) and Astrith Gonzales Agustín (Chonon Bensho)  
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*Chaikonibo* © Translation from Spanish to English by Lorrie Jayne  
Introduction by Juan G. Sánchez Martínez

Inin Niwe (Pedro Favaron) and Chonon Bensho (Astrith Gonzales) are spouses and enrolled members of the Native Community of Santa Clara of Yarinacocha, Shipibo-Konibo nation (Peruvian Amazon), where they founded the Nishi Nete Traditional Medicine Clinic, and an ethnobotanical garden. In recent years, through community work, Chonon and Pedro have shared their oraliture, documentaries, paintings, embroidery and conversations, with those who believe that creativity and clear words can heal the environmental and social imbalance in the Amazon and the world. As a response to the difficulty of making the Shipibo-Konibo ways-of-being intelligible, Chonon and Pedro have chosen a myth-poetic vocabulary to build an intercultural bridge: “the visionary doctors”, “the keepers of the medicines”, “the world of the Inka”, “the liquid wisdom”, “the kené designs”, “the perfumed people”. In constant learning with the onanya --the community doctors/healers--, Chonon’s images and Pedro’s words/songs seem to be forged in a “vegetal time”.

Today, with the permission of the Ibo --the Keepers of the medicinal plants--, we present the poem *Chaikonibo* (translated into English by our dear Lorrie Jayne), where Chonon and Pedro translate into a “clear language” a complex experience of purging and reverie. In times of neo-shamanism, cultural appropriations, and migrations of the plants themselves, Pedro and Chonon remind us of traditional understandings of fasting and the link with the forest, as well as the responsibility of the legitimate doctors with the healing of the world. In this poem, the roots are not planted on ethnic, racial, national or religious identities, but on the Earth Mother and memory. Whoever forgets the territory, the river, the community, is at risk, because how can the forgetful-one use the visionary plants?

Thanks to Chonon Bensho and Inin Niwe (Pedro Favaron) for sharing this poem with Siwar Mayu. Inin Niwe (Pedro Favaron) has published *Caminando sobre el abismo: vida y poesía en César Moro* (Lima 2003); the novel *Puka Allpa* (Lima 2015); the poetry collections *Movimiento* (Buenos Aires 2005), *Oeste oriental* (Lima 2008) and *Manantial Transparente* (Mexico 2016); and the research *Las visiones y los mundos: sendas visionarias de la Amazonía occidental* (Amazon Center for Anthropology and Practical Application, 2017).

## Chaikonibo

1.

Moatian jonibo  
koshi shinayabo ikana iki,  
ani shinayabo,  
metsá shinayabo.

Jatibi jaton koshi,  
jaton onan shinan,  
joa iki Nete Iboibakeax  
jainoaxribi rao meranoax.

Jaboan onana iki yoyo iti  
ani jiwibobetan,  
niibobetan,  
isabobetan, parobetan,  
ianbobetan, baribetan.

Jatona iká iki koshi joi.  
Tsoabi yoyo ibiresyamakatiai  
Moatian ikatikanai yoyo iosmabo,  
tsokas shinan-omabo.

Non yosibaon  
noa yoikatiai  
nete benatian.  
Nai iká iki  
mai ochoma;  
jonibo yoyo ikatikanai  
baribetan, wishtinbetan.

Jatibi ikatikanai jaskara joiyabires.

Yapabo,  
maimeabo,  
peiyabo,  
jiwiboanribi  
ninkapaokatikanai noa yoyo ikai.  
Jaboribi yoyo ipaonike.

Ani ianmeran  
Inka japaonike

noa ochoma.

Jakon Inkan  
jonibo axea iki  
jakoni jati,  
jakon akin shinanax,  
jatibi menianani,  
yoashitima,  
jaton mai oroti,  
yoá banati,  
yoá aki,  
jakon akin chopá saweti,  
jawetianbi sinakanantima,  
jaticaxbi teti.

Moatian jonibo  
ikatikanai yoitibo,  
raro shinayabo.  
Jabo japaonike jaon rarokanai  
Papa Baribetan,  
Inkabobetanribi.

Jaskara iitibi  
Ikana iki  
yoshina bakebokeska.  
Jakon akin shinayamakana iki.  
Ikana iki yoitimabo,  
jakonmai yoyo iki.

Jaskatax Inka pikota iki,  
Kaa iki janbiribi jai  
wetsa neteoribiribi,  
jakon netenko,  
metsá netenko.

Kakin boa iki  
ainboyabi benbobo  
jakon shinaryabo,  
jakoni jaabo,  
jan jato axeakeskati jakanabo.

1.

The ancient ones  
had strong thoughts  
grand thoughts  
beautiful thoughts.

The unfathomable strength  
of their wise thoughts  
came from the Great Spirit  
and the influence of medicinal plants.

They knew how to speak  
with the greatest of trees  
with the forest,  
with the birds and the river,  
with the lakes and the sun.

For them, the word was strong.  
No one spoke just to speak.  
The ancient ones were silent  
neither anxious nor restless.

Our grandparents  
told us of the time  
when the world was new.  
The sky was not  
far from the earth,  
mankind could speak  
with the sun and the stars.

Everyone spoke the same language.

The fish,  
the beings that walk upon the land,  
the beings that fly  
and the trees  
listened to our word.  
They spoke too.

In a great lake  
lived the Inka  
near to human beings.

The kind-hearted Inka  
taught the ancient ones  
to live well,  
thinking well,  
sharing everything,  
without stinginess,  
tending the land,  
planting food,  
cooking,  
dressing well  
without ever quarreling,  
working together.

The ancient ones  
were obedient,  
with happy thoughts.  
They lived with gratitude  
toward Father Sun  
and with the Inka as well.

But after some time  
they began to behave  
like bedevilled children.  
They no longer thought well.  
They were disobedient  
and they spoke in an improper way.

So the Inka left,  
and went to live  
in a different world,  
a good world,  
a beautiful world.

He took with him  
the humble and generous  
men and women,  
those who had lived well,  
as he had taught them.

2.

(Bewá)

Eara bewai yakake  
Inka mai masene  
nete xaman paniax  
nai neten paniax

paniake kainax  
nai nete xamanbi  
jakon nete kepenkin  
inka nete kepenkin.

Ea bewa bewai  
mato non ninkakin  
nato bewa bewai  
nato metsá bewakan

nato jakon bewakan  
koshi shinan bitaana  
ani shinan bitaana  
non Inka netenxon

non bari papaka  
koshi Inka meraya  
rao ibo meraya  
jakon Inka meraya.

Ea riki Onanya  
inkakeskaboribi  
jakon xawen Onanya  
Inka bake Meraya.

Nokon metsá maiti  
inkan metsá maiti  
nete maitishoko  
keneyaki maiti

Jaton neten yakaxon  
bewa bewabainkin  
metsá bewabano  
bewa bewashamani.

2.

(Song)

I am seated and singing  
in the perfect land of the Inka,  
in the depths of the heavens,  
suspended in the sky world,

hanging in the most high,  
in the depths of the firmament,  
opening with my words  
the perfect world of the Inka

I am singing a song  
To the health of the sensitive beings  
Intoning a profound song,  
a song of unfathomable beauty,

a compassionate song that heals  
that carries the strength and spirit  
and infinite thoughts  
from the world of the Inka,

from the soul of our Father Sun,  
and the great and wise Inka.  
from the spiritual Keeper of the medicine  
from the wise and generous Inka.

I am a great healer  
as were the Inka  
a wise and good man,  
a son of the enlightened Inka.

I wear a beautiful crown,  
a beautiful Inka crown,  
that holds the whole world  
in its lovely designs.

In that good world I am seated  
while my soul journeys  
with the force of my beautiful song,  
with the depth of my song.

### 3.

Nato neten  
Banekana iki non papabo  
kachianakeskabo  
noibatitishokobo,  
kikini teti  
ja jawekiatikopi  
jawen awinbo, jawen bakebo  
waiai, xoboai.

Jaskatax jatikopi  
non papabo  
kikini tetaibo ikatikanai.  
Jabo oxas oxayamakatakanai  
neteamabi,  
bari pikotamabi.

Moatian ainbobo  
tsinkikatikanai karo jan yoa ati aki,  
wai oroi,  
xobo matsoti,  
mapó akí,  
yoman timai,  
keweai.

Moatian jonibaon  
akatakanai nonti akin,  
yomerakatakanai yoinabo, yapabo.  
Paro, niibo  
Ikatiai jainoa jawekiatibo  
jawebi maxkayamakatakanai.

Moatian jonibo  
Ikatiai rao jaweki onanbo  
chikish raonti onanbo.  
Janin bichin  
rayatikopi.

Benakatakanai janin jiwa  
taweneshaman  
janbi wenen-ai.  
Tsekakatakanai ja bichi

pachikatikanai  
nete beamabi.  
Ja xeakatikanai  
jaixon samakatikanai  
bariapan kaman.  
Bakeranonbaon xeakatikanai  
rayá inoxon.

Jainoaxribi  
manxaman kawati  
taxbakan xoxoai.  
Ininshaman jiwi  
chitari ininkeska  
jaonmea onantiribi.  
Jawen bichi  
iki kinanti  
janra poró chokai,  
yora jishtiai  
rayá itikopi,  
mecharibi  
manxankeska  
ja iki nato jiwi ibo  
nama meran noa axeai.

Jaskarakopi non yosibo  
ipaonike mechabo.  
Jiwibaon raomepaokanike.  
Nii raobo ikatia jan raomekanaibo.

Jawetianki ja bichi tsekakanai  
wetsa jiwimea  
yoyo ikatikanai ja jiwibetan,  
jakon akin yoikin  
onanmabo ixon:

“Ea mecha imawe,  
ea rayá imawe,  
jakon shinaya ea inon,  
koshi shinaya,  
nokon kaibobo jawebi mashkatimakopi”

Ja jiwi ibon  
ninkakatitai,

jawen jointi oinxon;  
jakon shinayarin ixon  
koshi meninoxon,  
jawen ani onan shinan.

Jiwi taponbora  
boai maixamaori  
jainoaxribi jene xamaori.  
Jawen poyanbo aniai  
neteori.  
Maimeabo,  
jenemeabo,  
oimeabo,  
bari papa neteorikeabo,  
naixamaoriabo  
jainoaribi ochaoma Nete Ibora  
joai jawen jakon raoboya  
jawen onan shinani  
niimea raobo.

Moatian jakatikanai  
nii ochoma.  
Ikatikanai onanbo.  
Westiora yakatibo jakataiai  
ochochashokobo  
jatonbiri jakoni jaabo.  
Jawin kaiboboiba merati  
Bokatikanai nontin.  
Paro ikataiai moatianbi  
jaton bai  
jaskatax jaton kaiboboiba merati.

Jonibaon shinan,  
jaton jointi  
ikataiai rarobires  
paro oinax,  
wetsa kaibobo shinantaanan.

Yoikatikanai non yosibaon  
nete benatian  
moatian onayamakatikanai  
keweti.  
likinbi westiora ainbaon

meraa iki parokexakea  
metsashoko jene ainbo oxaa  
iká iki jawen yora  
kewekanbi rakota  
kikin metsá.  
Jainoax ainbo jawen xobon karibaa iki,  
nokoxon tanaa iki ja oina kewebo.  
Jainxon peokana iki  
chopa keweakin.

Parokeska iki kené  
Ja iki ianki tekitabo  
jemaboribi.  
Jatiribibo iki mayakené,  
mayá mayabaini  
parobokeska.

Jatibi jawen metsabo,  
jawen raobo,  
jatibi jakonbo,  
jake jawen mestá kenebo.

Noa riki paromea jonibo.  
Shipibo-konibo  
noa jati atipanyamake  
paro ochó.

Yosiboan yoikatitai  
paro xaman  
jake wetsa jonibo  
ani shinaya.

Moatian Merayabo  
jeneori bokatikanai  
jain jakatikanai  
ja paro jonibobetan  
jatonmea onani.

### 3.

In this world  
our parents remained  
like orphans  
suffering greatly,  
travailing  
to feed  
their wives and children,  
building homes, planting gardens.

In order to live  
our parents  
were hard workers.  
They woke  
before dawn,  
before the sun had risen.

Women of old  
gathered kindling to cook,  
tended the gardens,  
swept the house ,  
moulded the clay,  
wove their clothes  
and embroidered them with designs.

Men of old  
built canoes,  
hunted and fished.  
The river and forests  
gave them all that they needed,  
they lacked nothing.

The old ones  
knew the medicinal plants  
that cured laziness.  
The bark of the Tangarana kaspi  
made them hard-workers anew.

They searched for a Tangarana tree  
tended well  
by its own ants.

Cut the bark  
and soaked it  
before dawn.  
This is what they drank  
and later they fasted  
until noon.  
The youth drank as well  
(the bark of the Tangarana)  
so they could be hard workers.

They also knew  
the Sarcha Garza tree  
that grows on the edges of lakes.  
A fragrant tree  
that smells of cinnamon  
and holds great knowledge.  
A purgative is prepared  
with it's bark  
that cleans the stomach  
and wakes the body  
and makes a good worker  
and makes a good fisherman  
like the heron,  
who is the Keeper of that tree  
who transmits his skills and knowledge to us  
through dreams.

This is why the old ones  
were good fishermen.  
The trees cured them.  
The old ones healed themselves with the land.

When they stripped the bark  
of a medicinal tree  
they talked with the tree,  
they spoke with respect  
and asked to be taught:

“Make me a good fisherman,  
Make me a hard-working man,  
a man of good thought,  
strong thought,  
so that my family may lack nothing.”

The spiritual Keeper of the tree,  
listened to them,  
looked into their hearts:  
if they had good thoughts  
he transmitted his strength to them,  
and his great wisdom.

The tree roots  
bury themselves in the water  
and beneath the water as well.  
Their branches reach to the sky.

From the earth,  
from the rain,  
from the light of Father Sun,  
from the depth of the sky  
and from the Great Spirit

come the good medicines  
and understandings  
of the plants of the forest.

The old ones lived  
close to the forest.  
They knew it well.  
Each family lived  
a peaceful life  
far-removed from the others.  
They traveled in canoes  
to visit relatives.  
For the old ones, the rivers  
were the paths  
that united families.

In their thoughts,  
in their hearts,  
they felt happiness  
contemplating the river,  
remembering their relatives.

Our grandparents told  
that in the beginning of the world  
the ancient ones were not familiar  
with the kené designs.

Until a woman  
found a gorgeous siren sleeping,  
on the river's shore.  
Her body embroidered  
with designs of great beauty.

The woman returned to her home;  
upon arrival she drew the designs.  
From that time forward  
the ancient ones began  
to embroider their clothes with designs.

The kené designs are like rivers  
that unite the lakes  
to the people.  
Some are circular,  
turning and flowing  
like rivers.

All that is beautiful,  
all that is medicinal,  
all that is good  
is covered with kené designs.

We are people of the river.  
The Shipibo konibo  
we cannot live  
far from the rivers.

The grandparents used to tell  
that in the depths of the river  
live other humans  
great wise ones.  
The ancient Meraya  
sunk in the water  
and they went to live  
with the spirits of the river  
so to learn from them.

4.

(Bewá)

Paro xaman kanoxon  
kanoshaman abano  
jene xamankoni  
ani paro xamanbi.

Nokon bewa bainkin  
jene xaman kanoni.

Metsá jene ainbo  
jawen yora keweya  
metsá yorashamanbi  
metsá keweshamanbi.

Nonbira yoinon  
noabira meninon  
jawen ani shinanbo  
jawen koshi shinanbo

jene nete meninon  
jene nete kepenxon  
jawen koshi bitaanon  
jawen metsá bewakan

nonribi onanon  
jene metsá netenxon  
jawen kewé netenxon  
paro xama netenxon.

Jawen akoroninbi  
kawayonparibano  
jawen koshi biboi  
jainbira jonini

jene neten jonini  
jene koshi jonini  
ja jene koiranti  
jene nete xamanbi.

Jene ibo meraya  
merayashama riki  
jene rokotorobi  
jawen roninbobetan.

Jawen noi roninbo  
jaton kewé neteo  
jaton metsá neteo  
jawen paro xamanbi.

4.

(Song)

Binding myself to the depths of the river  
forming a deep connection  
with the depths of the water,  
with the deepest depths of the great river.

My song finds its way  
toward the depths of the water.

Beautiful woman of the waters  
with a body embroidered with designs  
of indescribable beauty,  
embroidered with lovely and deep designs.

We speak to her (the woman of the water)  
that she might grant us  
her infinite knowledges  
her strong thoughts

that she might welcome us in the world of water,  
open the wisdom of the liquid world  
that we might receive its strength  
and its beautiful medicinal songs.

Beside her we learn  
the wisdom of the water world  
of the world of embroidered designs,  
the depths of the river world.

Over the spiritual boat  
(of the woman of the world of water)  
I am walking  
receiving strength  
from the hidden territory  
in which she became a human being,

where the spirit of the water world was born,  
the strong spirit of water,  
who cares for the rivers and lakes,  
the depths of the aquatic world.

The wise water woman  
is an enlightened being,  
with extraordinary gifts  
who rules over the dragons,

Those colossal serpents  
live in the world of designs,  
in the lovely landscape,  
in the depths of the river.



*Jene Ainbo* © Chonon Bensho

5.

Jawetianki moatian jonibo  
Onanyakasi  
bokatikanai ochó  
niimeran peotashoko akax.

Tsekakatikanai jiwi bichibo,  
koshi jiwibo,  
ani onanyati jiwibo,  
inoaxatankeska,  
anakeska.

Jakoni yoyo ikatikanai  
ja rao ibobobetan:  
“Ea ani shinan meniwe,  
min panati ea meniwe,  
maton bewá ea onanmawe,  
isinaibo en jato benxoanon,  
nokon kaibobo akinon,  
Maton neterao ea kepenxonkanwe,  
eara raomis ikasai  
moatian jonibokeska”.

Rao jene xeakatikanai  
jainoaxribi peibaon nashikatikanai.  
Piamakatikanai  
jaweti netebo  
jainxon samakatikanai  
oxebo winoti  
tashioma pii,  
bata piamai,  
yoranyamai,  
jaskati noibatiti  
koshi shinaya ikasi  
yoitanan:  
“Eara ikai ani Onanya joni,  
Kikin koshi Onanya,  
Jakon Onanya,  
Nete Ibon bake”.

Jawetianki jawen yoraxama  
moa kerasma iketian,  
jawen shinan jakon-ira  
rao jonibo  
jaimashaman  
nokokatikanai.  
Jawen namameran axeai,  
jaton koshi menii,  
jaton onan shinan menii.

Jaweratoboki Onanya ikasai  
iti atipanke jakon shinanya  
jato raonkasai  
jawen kaibobo  
jaton rao bewakan.  
Jawetianki samatai  
non kayara kai  
jatibi netenko:  
mai xaman kai  
rao taponbomeran;  
onanti jawetio chichorin ixon  
jawen jene neteoribi;  
jainoariibi mananmeran,  
shanka neteo,  
nai xamao.

Ja samataikaya  
kai jemabotiibi  
rao nete ibobo,  
Chaikonibaon jeman.  
Nokokatikanai joni  
ja basi samata jonibo,  
inin peiraon  
nashiabo.  
Ja joné jonibo  
kenyamai non jakonma itsa.  
Xeteti jake raopei inin  
jaskaaraxon chaikonibo  
nokotikopi.

Jatonra biai  
jakon shinaya jonibo,  
jakoni jaa jonibo,

jakon joe Netemeran  
jawen jointiabi .

Ja joné jonibo  
jawetianbi ramianayamakanai.  
Kikin raro shinayabo jakanke,  
Rao inin poataibo  
Nii xamameran  
ani jema ochó  
weanbotiibi.  
Jatibitian raota.  
Akanai jatonribi ani xeatiakin  
metsonananax ransai,  
mashá bewai.

Jawetianki westiora Onanya  
Chaikoniboiba meratai  
aribakanai jaton bake bimakin.  
Jabaon jawetianbi potayamai,  
akinkanai  
isinaibo benxoatikopi .

Kikin metsashoko ainbobo  
Joxo tena yorayabo.

Jawen rayos Onanya  
meniai jawen koshi,  
jawen onan shinan,  
raonai itikopi  
yokakanaibo.

5.

When the ancient ones  
wanted to be healers and wise on  
they would go live far away (from their families)  
in small retreats in the forest.

They cut the bark from the trees  
which had spiritual force  
and from the trees with great knowledge  
like the ayahuma and the catahua.

They spoke with them respectfully,  
with the Keepers of the medicine  
(to ask them to give them their strength,  
their knowledge):

“Give me a grand thought,  
give me your protection,  
teach me your songs  
to cure the sick,  
to help my family.  
Open the medicinal world,  
I want to be a healer  
a wise one like the ancient ones.”

They drank the medicinal water  
(in which the bark chips had been soaked)  
or they bathed with the leaves.  
They ate nothing  
for many days  
and then fasted  
for some months  
without salt,  
without sweets,  
without sexual relations,  
in this way they suffered  
with the strong thought  
saying:

“I am going to be a great healer,  
a strong healer,  
a good healer,  
son of the Great Spirit.”

When the depths of his body  
were clean  
and his thoughts were peaceful  
the medicinal spirits  
nearby  
approached,  
In dreams they taught,  
they gave him strength;  
they gave him wisdom.

Those who wanted to be healers,  
had to have a strong mind  
and want to cure  
their family  
with the medicinal songs.

During the fast  
our spirit travels  
through diverse worlds:  
sinks below the earth  
with the roots of the medicine;  
knows the deepest depths  
of the world of waters;  
as well as the mountains  
the world of rocks  
and the depths of the sky.

The spirit of the faster  
travels through spiritual territories  
of the Keepers of the medicinal world,  
and visits the village of the Chaikonibo.

Where only those  
who have fasted a long time,  
who have bathed  
with perfumed leaves may arrive.

The hidden spirits  
don't like bad smells.  
One must wear the scent of a perfumed plant  
to approach  
the Chaikonibo.

They welcome only  
those who think well,  
who live in harmony  
with the light of the Great Spirit  
in their heart's thoughts.

The hidden beings (Chaikonibo)  
never argue among themselves.  
They live contentedly,  
emanating their aroma of plants,  
in the deep forest,  
in the creeks  
far from cities.  
Their clothes are adorned.  
They hold celebrations  
and dance hand in hand.  
singing mashá.

When a healer  
comes across the Chaikonibo  
they give him their daughters to marry.  
They will never abandon him  
and will help him  
to heal the sick.

They are beautiful women  
with very white skin, that gleams.

His wise father-in-law  
gives him his strength,  
gives him his knowledge,  
to cure with compassion  
all who ask help.

6.

(Bewá)

Nokon bewashamanbi  
bewashaman kanoni  
rao bewashamabi  
metsá bewabanon

Maya maya bainkin  
bewá keneabanon  
metsá keneshamanbi  
metsá keweabanon.

Ea riki Onanya  
jakon joni Onanya  
rai rokotoroshamani  
nokon metsá maiti

Nokon maitishamanbi  
biri biri mabokin  
inin bires maiti  
metsá keneshamanbi.

Nokon metsá tari  
metsá tarishamanbi  
joxo tarishamanbi  
metsá keweshamanbi  
nokon pino tari keweya.

Eakaya keyanon  
nai xaman panixon  
rao nete kepenkin  
rao neteshamanbi

ani nete kepenkin  
metsá nete kepenkin  
jakon nete kepenkin  
inin nete kepenkin.

Inin jema kanoni  
chaikonibaon jemakaya  
metsá jemashamanbi  
jaton metsá xobonbi

raro inin nomabo  
mayá mashá itikaya.

Nato metsá netenko  
ea riki awinya  
soi noma metsashoko  
ja riki nete biriai

nokon papashokobo  
raro bewashamaxon.

Rao nete ibobo  
mayá mayashamani  
nonra isinbo benxoai  
non metsá bewakan.

Ea riki Meraya  
moatian jonibokeska  
nato xawan benxoai  
nato noma benxoai

nokon rao bewashamaxon  
nete bewa shamaxon  
Nete Ibo jakon joi  
Nete Ibo rao joi.

6.

(Song)

With the depth of my song  
with the deep connection of the song,  
with the profound medicine  
of the beautiful song

I open the path singing  
I go forth twirling and twirling  
forming a song with designs,  
with deep and lovely designs.

I am a traditional healer  
a good and healing man,  
an Onanya of great wisdom,  
with a beautiful crown.

I have a profound crown  
that vibrates resplendently  
perfumed and brilliant  
with a design of indescribable beauty.

I have a tunic as well,  
a beautiful tunic,  
a white tunic,  
with lovely embroidered designs.  
It is my embroidered tunic  
that the hummingbird gave to me.

My soul rises up  
and hangs in the boundless sky  
opening the deepest depths  
of the medicinal world.

I open the limitless world,  
the beautiful, inexpressible world.  
the world without evil, the world of good,  
the world of medicinal aroma.

I link myself with the perfumed people,  
with the soul of the Chaikonibo,  
with the profoundness of this village  
with its beautiful houses;

happy and fragrant women  
twirl and twirl, dancing the mashá.

In that beautiful world  
I have my wife  
she is a lovely bird  
everything in this world shimmers.

And my dear grandparents  
sing with great happiness.

The spirit Keepers of the medicine  
turn round and round from the deepest depths  
curing sickness  
with the soul of our beautiful songs.

I have the knowledge of the Meraya  
just as the ancient ones had  
and I am curing this man  
and I am curing this woman

with the depth of my song,  
and the depth of the medicinal world,  
and the good word of the Great Spirit,  
the medicinal word of God.

7.

Moatian jonibo  
ikatikanai koshibo onan jonibo.  
Jakatikanai Inkan jato axeakeska.

Rama Inka jake  
wetsa neteori,  
wetsa paroori,  
noakeskama netenko,  
jakon netenko.  
Jabo mawayamai,  
keyoisma Inka.

Noa riki bakebo  
moatian Merayabo.  
Noa iti atipanke jatokeskaribi.  
Non yosibo  
jake non jointiainko;  
bewakanai  
Inkabobetan.

Non rao onanketian,  
non jakon akin samaketian,  
yosibaon noa namameran noa benai.  
Noa bokanai  
non onanyamaa parobaon;  
noa onanmakanai icha jawekibo  
jatibi raomeranoabo.  
Noa koshi menikanai,  
jaton onan shinanbo,  
jaton ani shinanbo,  
jakon joi  
tsonbi noa paketimakopi.

Ramara noa jake “moderno” netenko  
ikaxbi noa shinabenoti atipayamake  
non rekenbo.  
Jaskatax jatikopi  
jemabotiibi nato ani paron,  
jatibitian koshi itikopi,  
noa jati iki non rao ochoma,

ani nete namati.

Rome koinman  
non atipanke yoshinbo ishtomakin  
noa ramiakasaitian.

Non jakon akin samaketian  
Chaikonibaon noa axeati atipanke,  
jaton koshi menikin,  
jaton jakon shinanbo,  
noa jakon jatikopi,  
ikonshaman jonibokeska itikopi.

7.

The ancient ones  
were strong and wise.  
They lived as the Inka had taught them.

The Inka now live  
in another world,  
in another river,  
in a world that is different from ours,  
in a good world  
He never dies,  
He is the Inka eternal.

We are children  
of the ancient healers  
and we can be as they have been.  
Our grandparents  
live in our hearts;  
and continue to sing  
along with the enlightened Inka.

If we know our plants,  
if we fast well,  
the grandparents will visit us in dreams.

They journey with us  
to unknown rivers  
and they teach us many things  
about medicinal plants.  
They give us their strength,  
their wise thoughts,  
their infinite thoughts,  
a good word  
so no one can defeat us.

Now we live in the modern world  
but we can never forget  
our ancestors.  
In order to survive  
as a nation of this great river  
we must remain strong,  
close to our medicines,

dreaming of the boundless worlds.

With the smoke of tobacco  
We must dispel the demons  
that would destroy us.

If we fast well  
the Chaikonibo can teach us,  
give us their strength,  
their good thoughts,  
that we may live well  
as true human beings.

## About the translator



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## For more about Chonon Bensho, Pedro Favaron and the Shipibo-Konibo

- [Chonon Bensho's paintings and embroideries](#)
- [Shipibo Manifesto](#), Red Antisuyo
- [An explanation of the ancestral use of Ayahuasca](#), Red Antisuyo