

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