Marí le'jé meji'wákaji yuriro
Fermín YUCUNA

The Masters of The Plagues
Translated and annotated by Laurent FONTAINE
The Masters of The Plagues
Fermin [Je'rúriwa] Yucuna

1. The plagues\(^1\) have masters, for us the Je'rúriwa.

2. First, there are the plagues of caterpillars. These are the first to come out in this world.

3. At this time, the spirits of caterpillars bring their weapons to this world.

4. The attacks, fevers and gossip\(^2\) form their arsenal.

5. That's why some people fall prey to gossip.

6. And why our ancestors always had to put things in order\(^3\).

7. Snakes are their arrows.

8. Sometimes, some children are thus surprised, after eating what was forbidden for them!

9. We don’t throw anything into the mouth, otherwise we can become a nice catch!

10. When the caterpillars pass, they take the souls of weak children.

11. To kill them.

12. That's why we protect them shamanically\(^5\).

13. Otherwise, they take away their souls and devour them.

14. As all these caterpillars walk in this world in search of those who ate forbidden foods, some people have their souls exposed.

15. And once their souls are caught, they die.

16. Fevers such as malaria\(^6\) belong to them as well.

17. The elders said that in the caterpillar season, women shouldn’t linger to work

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2. Chapújeri (Yuc.). Chisme (Ver. Sp.). Bad-mouthing. Term derived from chapú "bad".

3. Lamátakaje (Yuc.). Arreglar (Ver. Sp.). To settle, to arrange, to put in order.

4. Mej’rj’iwani (Yuc.). Fragile, vulnerable, weak. Being exposed to diseases, because of the transgression of a rule.

5. La’kaje íjai (Yuc.). Protect by incantatory treatment. The term íjai is derived from ijá "smoke" ("to make a smoke screen").

6. Iwakajíwa (Yuc.). This term seems to include in the same category malaria as well as other strong and persistent fevers, such as yellow fever or severe sunstroke.
la’je inana i’jnake júwa’no mená e’iyaje jápaje. in the gardens.

18. Ne’jna ke meketanaja pe’iyochá kamú jácho’ko ejechami napa’ko mená e’iyayá. They will only go for a moment, and will return in the middle of the morning7.

19. Eyá na’páñakachu rená júwa’no ka’jná, e kaja nala’o meji’wá. If they linger longer, they also expose themselves.

20. Kaja tajakalaji patakáloje neká penaje. An attack8 can suddenly take them.


22. Mari kaje au nala’koloje meji’wá penaje. They weaken.

23. Mari kaje au pheñawílá michuna kemake ñákeji naku i’majika. That's why the elders talked about it.

24. Ina jema’ka chu kele kaje, unká meke ina la’lo. If we follow the advice, nothing can happen.

25. Eya unká chu iná jema’la ñákeji naku, kaja ina la’koloje meji’wá. Otherwise, we become more and more vulnerable.

26. Kaja ne’makalo je penaje naleñaka weká. Some say that we have been bewitched.

27. “A’jná marichu kapichatari weká chuwa, lawichú ra’rä’ ka’jná kapichatari weká chuwa. » There, a shaman or a sorcerer9 kills us".

28. Ñake iná numá pachá, un kale iná jema’la ñákeji naku. But their mouth is guilty, because they haven’t listened to anything.

29. E kaja penaje kajru eja’wa pura’ko. So the world rumbles a lot.

30. Rejechami pichani aú, rejechami kaja wayúwe’e ñaako. The thunder makes wayúwe’e larvae10 flee.

31. Kaja nephaka nená choje. Kajru wani pichani majáka’ko, rej echami inanaru wayúwe’e ñaaro yenojo achiñá wayúwe’e ñaaro kawakajo. When their period arrives, if the lightning sounds a little too much, the females escape from the top, and the males from the bottom11.

32. Mari kaje au júpeje pheñawílá michuna, unká ña’ke awajné’e akaphú noje, pakú ka’jná, puyuna ka’jná. This is why the elders never took trunks inhabited by these insects to make their different beams.

33. Apala najña’a wayúwe’e i’makare chu e kaja nephaka nená choje, kaja riñha’ko, kaja rinókaloje pají miná pechu. If they took them, such insects could, by fleeing, kill the chief of roundhouse.

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7 Pe’iyochá kamú jácho’ko (Yuc.). "When the sun is halfway up". Or, halfway between the horizon and the zenith: around 10 am.
8 Tajalákaloji (Yuc.). Ataque (Ver. Sp.). Seizure, attack, convulsion, fainting, sudden death. This term refers to any form of sudden attack resulting in loss of consciousness.
9 The Yucuna distinguish the true "shamans" (Yuc. marichú, lawichú; Esp. brujo), from the other "holders of shamanic powers" (Yuc. lawichú ra’rä, Esp. curandero).
10 Wayúwe’e (Yuc.). Larva (not id.). It would look like the weevil larva. 11 "Like the ammunition of a submachine gun" (Fermín tells us), those insects fly from the beams of the roundhouse when thunder is heard. Supposed to know that their home will be affected, they move. Moreover, it is precisely in the footsteps of their escape that the lightning passes. Thus, one could detect their traces, and even the remains of sedimentations of these insects, on the place of a thundered roundhouse. Lightning opens the galleries dug in the ground by the males, as well as in the surrounding trees on which the females have landed.
34. Riwakaje kaja jarepa’yu pechu mata’ri yuwaná penájemi najñápakalo. An invisible\textsuperscript{12} ray\textsuperscript{13} could even cut down the children who haven’t respected their diets.

35. Kaja nawajlé mata’kaljo penaje, nayami ka’jná, nayani yami ka’jná mapeja najñáataka nakaje ika au, kaja nala’o meji’wá. To cut the spine of those who have weakened by eating thoughlessly.

36. A’jná pau kela keri ketana leruna le’jé mejiwakaji. The caterpillar season lasts four months.

37. E kaja leruna pa’kóloje piño iphari juni ji’lami choje. Then the caterpillars return to the edge of the sea\textsuperscript{14}.

38. E kajru nephaka ina’uke ke “Je je je” ke nephaka juni ji’lami chojé. When they carry a lot of humans, they shout "He-he-he!" when they arrive there.

39. E Pumaruna kema najló. \textit{Pumarú} frogs\textsuperscript{15} ask their chief:

40. – Yúka’a ? Meke i’maka ka’jnó, chuchuya ? E i’maka wiji ? – So what? How was it there, grandpa? Were you lucky\textsuperscript{16}?

41. – Unka, ke nemichaka. Wejápaja wajña’ka eja’wá yajné. – No. We bring just a little game.

42. – Wejápaja nepháchityaka ajmi’takeja. – The little they bring them is already smoked.

\textsuperscript{12} \textit{Jarepa’yu pechú} (Yuc.). "Spiritual ray". An invisible ray for ordinary mortals, but truly visible to shamans.

\textsuperscript{13} \textit{Jarepa’yú} (Yuc.). Ray with noxious or lethal effect.

\textsuperscript{14} \textit{Juni ji’lami} (Yuc.). "The Water Base".

\textsuperscript{15} \textit{Pumarú} (Yuc.). Frog of medium size, no identified (edible).

\textsuperscript{16} \textit{Wijri, wiji} (Yuc.). Luck. Gain without effort.
43. – Meke chau wani ila’laka ? ke pumaruna kemichaka.

44. Chuwa ta weká piño, ke pumaruna kemichaka.

45. Apala weká ka’jną i’jnájeño wiji, ke nemichaka.

46. – őnake iká. Pala ke apala iká ka’jną i’jnájeño wiji, ke nemichaka najló.

47. Maareya kaja leruna ejomi pumaruna iphá piño.

48. Œnakekaja pumaruna le’je mejiwakaji, nachó’o majó eja’wá nakojé, tajalákaloji wa’té chila ke.

49. Mapeja yuwaná ajñachu nakaje paijí, kaja nayaripo’koloi re’iyá penaje.

50. Rejechami kaja upeje pheñawilá michuna kemake.

51. « Eko ama yuwaná iwataña nakátako lainchu, apala pumaruna jña’á napechu. »

52. Yuwana wajé yáka’ño iyuriniña neká neko.

53. Apala meke i’maka wakaje yuwaná ya’o neko waka’pe, e kaja pumaruna amá napechu ya’ko.

54. E pumaruna kema:

55. – Jai ! Na kari nulaké ŋani kamu’jí kemachi wani eja’wá chu !

56. Au ŋunká ka’jną rara’pá i’mala penaje kají ya’ro kamu’jí, ke nemichaka.


58. E kaja ikaja najicha ripecchu. E kaja nawá’icha riká najwa’tó.

59. E kaja kele yuwaná li’chó meji’wá.

60. Rejechami e kaja riñeño’cha jelo’kajo, lanátitakajo.

61. Meke i’maka wakaje kaja iná imata’a neká, tajákaji penaje ri’maka chu ŋunká meke ina la’la pekuwaka.

62. Kajaya napachoja, ŋunkale nemá’la najló kemakana,

63. Kaja piyuke pumaruna pechu ja’paká ina’uke pechu ŋa’kana naku.

64. Jakichaje i’makaño pechu wa’tó najña’a.

65. Mari kaje au meke i’maka chu ina’uke kapicho.

66. E kaja nale’je jeama nalekare.

67. Meke i’maka wakaje, ōnakekaja riwijichaka

– How could you manage so badly? tell them the frogs.

Now it's our turn.

We may have more luck.

– Well. Good luck, tell them the caterpillars.

After the caterpillars, the frogs come.

Similarly, there are frog diseases. They bring into this world attacks and vomiting.

So if the children eat fruits without special cure, it can make them sick.

It is for this reason that the elders always said:

"Watch over your kids, keep them from playing in the afternoon, the frogs could take their souls."

Those who begin to move (to observe), don’t leave them alone.

One day when the children sit alone outside, the frogs look at their isolated soul.

They say:

– Oh! How sad he looks, my poor grandchild in this world!

If he stays alone, his father may have abandoned him.

Let’s take him, since he is an orphan!

And that's how the frogs take away his soul.

The child weakens.

He begins to have fever and visions.

And when no one can take them back, it's already too late.

Those who haven’t listened can only blame them.

Meanwhile, the frogs continue to take the souls of people.

That of those who are in serious condition.

This is how, from time to time, someone dies.

Snakes are also their weapons.

One day, one of these frogs is lucky to
yuwaná penájenami najñapakalo. find\textsuperscript{17} someone who has eaten something that shouldn’t have been eaten.

This can happen after the cure of an illness, a Yurupari ritual, or a childbirth.

That's why the elders always said:

– Don’t throw whatever in your mouth! Eat only the healthiest thing\textsuperscript{18}!

If you listen well to this advice, nothing can happen.

Otherwise, we expose ourselves to the dangers.

It only lasts for the frogs’ season.

Their illnesses cease after four months.

After, they come back.

When they are lucky, they also carry a lot of smoked human meat.

They take the souls of people.

But when they haven’t taken much, they bring nothing back.

Just chewing coca and feathers.

They arrive at the house of the big mawa\textsuperscript{19} frogs.

These then tell them:

– So, grandpa? How was it?

Were you lucky?

– No, they answer.

We have been there, but the elders educate their young people too well.

They offered us some chewing coca, and very nice feather ornaments.

Sometimes they report smoked human meat, and say:

– We were lucky!

And they feel joyful.

The danger of the pumarú frogs ends there.

Then come the turn of big mawa frogs.

They also have their own diseases.

They also cause attacks, fevers and vomiting.

\textsuperscript{17} Wijícha’kaje (Yuc.). Chiripiar (Ver. Sp.). Win by chance. Meet without effort.

\textsuperscript{18} Kajwatakeja (Yuc.). Healthy, purified. Made harmless by a shamanic treatment. From the verb kajwatakeja “remove the harmful effects of a food”.

\textsuperscript{19} Mawa (Yuc.). Walo (Ver. Sp.). Big frog species, no id. (edible).
94. Maayá kaja mawala wakaje jeina jócho’o nalekare. When the season of these frogs arrives, their snake-weapons also burst into this world.

95. Mari kaje au ne’iyajena riwijicha’a najñápakalo. So, some who have eaten thoughtlessly fall.

96. Mawala eyá kaja kaja wephákaloje yawija choje, kaja jiñana i’jrákalojo penaje. We arrive then in winter, during the ascent of fish.

97. Maare kajru wani meji’wakaji. There are really many plagues at this moment.

98. Rejechami, kaja juni yajné i’jrákalojo penaje, e kaja juni yajné jawákálokoje juni jilami ejó. Before that, the fish meet at the edge of the sea.


100. E kaja nakelo’chaka nekó. They prepare a huge tank of soup in which everyone plunges.

101. E kaja chi’narikana jlámí’cha neká Then the Yurupari Ancestor overthrows the tank.

102. Paji numaná chiyá riká ako’charo, ají ke juni jalomi ako’je. They flock then from the door of his roundhouse to the sea.

103. Ika penaje namakapo’cha’ko piño junapejé. In the water, they are reborn.

104. Kajru wani namakapo’chako júwi ke ejechami. Then, they swarm, and reproduce countless.

105. Kaja ikaja nawakichako piño paji choje. And they meet again in the roundhouse.

106. Mari kaje ejomi kaja nali’chako ta. They paint the patterns20 of Yurupari.

107. Kaja na’cha chi’narikana yare, na’chá náyaro. This increases their powers.

108. Kaja najña’kalojo nanupano penaje. It is then that the Yurupari follows them.

109. Kaja ikaja chi’narikana i’jichaka najwa’tó. They say, "Now that the insiders are here, they will go up the river with the Yurupari."

110. E kaja nemicha: « Wa(l)ijímana ke, kaja ikaja ná’ochtako majó, kaja ne’jrákalojo penaje chi’narikana wa’té. » This is why we must reduce the harmfulness of fish that have just arrived during their ascent.

111. Mari kaje au iná kajwátala juni yajné, e kaja iná la’a meji’wá. Otherwise, we expose ourselves to their weapons.

112. Unka chu iná kajwátala juni yajné, e kaja iná la’a meji’wá.

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20 Yareji (Yuc.). Body painting pattern.
The man touches a smoked sábalo (*Brycon sp.*) recently caught. So he gets fat. The fish hit him with an arrow. A spiritual flash [invisible] cuts him down. Those who have not received protection can't eat fish (at the time of their ascent).

We then suffer from various diseases, we have vomiting and headache.

Young people can also have itching.

This is why the shaman has to treat fishes.

These also have a lot of snakes that come out when the level of the rivers rises.

As they are their weapons, they arise from all sides.

You have to be very careful.

As the water rises, it makes them come into the gardens, or near the roundhouse.

They sometimes kill someone.

If one doesn’t respect the diet, children can also drown, and their soul is carried away.

We must therefore advise children to pay attention to them.

If one doesn’t listen to these counsels, one is exposed to misfortune, then one
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yawité nori nuká.

124. Kajaya iná pachoja, unkale iná jema’la inajlo kemakana.

125. E kaja juni yajné wa’ro inatana chuwa ajná nephaka ripomojo ejena.

126. E kaja chimé mano’ótakaloje neká penaje nakákaloje nejwewa penaje.

127. A’jná weji ke ta keri ketana.

128. Ketana mawala le’jé meji’wakaji kechani juni yajné wa’té

129. Iyama le’jé meji’wakaji.

130. Mari kele le’jé meji’wakaji yuriko pajlwajá jarechi ketana.

131. Iná lamátakaloje eja’wá, e iná la’a riká mapachara aí, kaja nalapa’tákaloje eja’wá jena.


133. E kaja nakeño’cha pumaruna le’jé meji’wakaji.

134. Nalapachi’ya ñakeja kaja.

135. Na ? Tajákalaji ka’jná, iwakajiwa ka’jná ?

136. Phíyu’ke natajnataka nakaje lapata’kana.

137. Maareya kaja nalapachi’ya mawala ja’pejé.


139. Maarejena iná lapsata’a riká.

140. Maare kaja iná a’a palá wani ñákeji jena.

141. Kaja iná kemakaloje : « Marí ke we’majika maayá watukumó leruna jena wakaje.

142. Kanakuwani ka’jná iwakajiwa.


144. Puwaka palá amajika, e yuwaná e ja’paje ñakeji chiyá.

145. Eyá unkaji ke jema’a ñakeji naku, kaja ñaké wephajika richoje.

146. Maayá kaja ripíchaka pumaruna ja’pejé.

147. Unka paala ka’jna riwe’píchaka.

148. Na ka’jná tajákajo ka’jná i’majeri ra’pi.

149. Na yuwanajlo ka’jná, pheñáwilajlo ka’jná, na mujri ka’jná ?

will say that it is a jaguar-man21 who struck.

You can’t blame anyone but yourself.

Then the fish are divided along the rivers and go back to their sources.

This is where the jay22 fecundates them to lay their eggs.

This last period lasts three months.

There ends the dangers of mawa frogs and fish.

Two sources of misfortune at the same time.

Here are all the risks incurred during a full year.

To put this world in order, we use beeswax to examine each period of this world.

During the caterpillar season, what will there be? Malaria, attacks?

Then we continue with the dangers of pumarú frogs.

The questioning is similar.

What will it be? An attack, a fever?

All that is dangerous must be listed.

Then we enumerate the mawa frogs.

Same thing. What can happen? A snake? A drowning?

The invocative enumeration [of an incantation] stops here.

There, we have felt very well the signal of each danger.

So we can say: "This is what will happen to us soon during the caterpillar season.

Malaria can be expected.

Snakes could kill, especially the children.

If you watch them well, they will go through this dangerous period.

But if you don’t listen, it will happen to us.

Then he [the incantator] arrives at the invocation of the pumarú frogs.

He may have a bad feeling.

An attack is possible.

Will the children or the seniors have flu?

21 Ina’uké yawité (Yuc.). "Jaguar of a man". Faculty of a shaman to remotely appear as a jaguar or control it.

22 Chimé (Yuc.). Arrendajo (Ver. Sp.). Bird capable of imitating the song of all other birds.
150. A’jná natajnáchiyaka riká ejena. And we continue [the enumeration] until the end.
151. Jimaya nakeño’o piño mawala ja’pejé iphakana. From there, we come to the mawa frog season.
152. Maare iyama le’jé meji’wakaji. This is where there are two exposure factors.
153. Ńakeja kaja nalapachiyaka meji’wakaje. In the same way, we enumerate the dangers.
154. Jeí ka’jná yuwanajlo ka’jná, pheñawilajlo ka’jná. Maybe snakes for the children or the old people.
155. Maare kaja nalapata piyuke ina’uke chi’na, Then we list all the ancestral tribes.
156. Jimaya nakeño’o mujrí, yariño’kajo ka’jná, Respiratory tract infections, sudden affections23, apala junapejé ka’jná ina’uke kapicho. drowning are called.
157. A’wana ka’jná ikatá iná wilá. The fall of a branch can also knock somebody down.
158. Maayá kaja najña’a phiyu’ke eja’wá miná lekare. There too, we take all the weapons of the masters of this world.
159. Jemana lekare ka’jná, nale’je puwaikaje ka’jná. Tapirs may, for example, cause nausea and vomiting.
160. Phiyu’ke natajnáchiyaka, maayá kaja nakeño’cha kawayana lekare. Once we have finished with all their prejudices, we continue with those of the deer.
161. Meke i’maka wakaje nala’a yuwaná yaipuni. Suddenly, they make children sick.
162. Ńakeja kaja phiyu’ke natajnáchiyaka nale’je puwaikaje. In the same way, we must finish naming all their plagues.
163. Maayá kaja nakeño’cha piyutena le’jé puwaikaje. And we continue with those of the anacondas.
164. Meke i’maka wakaje yuwaná no ka’jná piyuté, nakatako ka’jná najwa’te. Sometimes children kill an anaconda and play with its remains.
165. Ejechami kaja piyutena la’kaloje nayaipuni penaje. Then the anacondas suddenly inflict a serious disease.
166. Phiyu’ke natajnáchiyaka Ńakeja kaja piño, After finishing with them, we invoke the jaguars.
maayá kaja naji’cha yáwina. These can also affect, and even kill someone overnight.
167. Meke i’maka wakaje yáwina la’a iná yaipuni, yáwina la’ka chu iná yaipuni kaja iná kapichakoloejenoje penaje. If you kill a jaguar, you have to defend yourself by blowing smoke on his body.
168. Yawina ka’jná pinoche e kaja iná la’a íjai If you kill a jaguar, you can affect ritami nakoje. their children simply by touching them. Your hands become like his paws.
169. Apala rila’a iná yaipuni, yuwaná ka’jná . For this, we must still finish naming
170. Eyá mapeja pino kachu yawi e ka’jná Everything.
pijápata yuwaná riyatelami aú. If for this, we must still finish naming
ka iná tajnátaka piño riká. Then we take the diseases of Jarechina.
172. Maayá kaja naji’cha piño Jarechina le’je puwaikaji. / Jarechina.

23 Yariño’o, yaípo’o (Yuc.). Have a sudden illness (yaripu). Its origin is always linked to the harmful blow of an animal or a supernatural being.
173. Na ka’jná napira ka’jna pinocha kuchi ka’jná, kalapichi ka’jná, iká chona nala’a iná yaipuni. If you kill one of their pets, a black curassow or a tufted capuchin, they take revenge by inflicting an illness.

174. Maajena iná keja’a yuku ke iná kejáka riká. This is why we must question what may happen.

175. Eyá unká paala riwe’pika chu kaja iná ja’patakáloje weji’wakaji mapachara aú meke i’maka wakaje iná ja’paká riká. This sometimes allows, in the case of a bad feeling, to pass the danger through the beeswax.

176. Maaya kaja iná i’makaloje riyukuna piyuke yuwanajlo penaje. This is where you have to inform everyone, especially young people.

177. Kaja iná kemakalojo : We then say: "This is what will happen in front of us. Take good care of the children.

178. « Mari ke we’majika maayá watukumó iwe’pika keja amá yuwaná. We then say: "This is what will happen in front of us. Take good care of the children."

179. Eyá unká chu nemá’la najló kemakana, kaja iná iphakalojo ŋaké ichoje mekewani ta iná la’ka. But nothing can be done for those who won't listen to this advice.

180. Maarejena we’píkaji ta’jnó. » My prediction ends here."

181. Mari kele eja’wá minana yuiko i’maka. So are the masters of the forest.

182. Mari eja’wa naku pajñákanikeja weká najwa’té; In this same world, we live very close to them.

183. Mari kele neká: Let’s recapitulate them:

184. Paineko jemana, rejomi kawayana, rejomi Jarechina La’yana, piyutena, rejomi yáwina. There are the tapirs, the deers, the Jarechina and the La’yana, the anacondas and the jaguars.

185. Mari kele eja’wá minana yuiko i’maka. There are the existing masters of the forest.

186. Jemana yuriño i’maka eja’wá minana neká ina’uké napechu apu chuwa. The tapirs are forest masters who live and think like humans.

187. Mari kaje au unká katakaju kalé nayuíko i’maka. So don’t play with them.

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24 Jarechina (Yuc.). Supernatural beings supposed to live under the most superficial surface of the earth. This term comes from jarechí meaning "summer".
25 Kuchi (Yuc.). Paujil (Ver. Sp.). Crax alector.
26 Kalapichi (Yuc.). Maicero (Ver. Sp.). Cebus apella.
27 La’yana (Yuc.). Supernatural beings living under the surface of the earth. Their powers and their appearances are similar to those of Jarechina.
Fig. 3  

This is what a salt lick looks like, that's all you see in the forest at first sight.

188. Jemana ñakajela ri’maka chu jema’lá ka’jná.

189. Kaja nañakajela riká nale’jé paiji, punama ka’jná, u’walá, itewi, wanaka ka’jná, malakala kajena, mapiyé ka’jná. Kele napaji yuiko i’maka.

190. Kele najme’jani unká meke la’je iná i’kalare.

191. Eya piwátaka chu ñakeji ña’ákana, kaja pila’kaloje íjai, pikeja’kaloje naliyá napaji, Salt licks are their dwelling places.

They also have their fruits: the sejepalm, the laurel, the moriche, the wild abiu, the wild açaí.

We can’t cut down these trees, they are their property.

If you want to take something, you have to make a defense by offering them tobacco to make the request.

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28 Jema’lá (Yuc.). Salado (Ver. Sp.). Salt lick. "Tapirs water". It seems like a small swamps. Tapirs, deer and other animals drink water from it to assimilate the mineral salts indispensable to their bodies. The Indians respect and carefully identify the salt licks, considered sacred places.

29 Punama (Yuc.). Milpesos (Ver. Sp.). Oenocarpus sp. ou Jessenia sp.

30 U’walá (Yuc.). Laurel (Ver. Sp.). Protium sp. (?). Fam. Burseraceae.

31 Itewi (Yuc.). Canangucho, aqayaje (Ver. Sp.). Mauritia flexuosa.

32 Wanaka ; mapiyé. (Yuc.). Caimo de monte (Ver. Sp.). Two varieties of Pouteria caimito.

33 Malakala (Yuc.). Asai (Ver. Sp.). Euterpe sp.
Those who have suffered to learn the shamanic words of their ancestors can see in the salt licks the roundhouses of the tapirs. That's why we do not play with the salt licks.

If they accept this offer, they will listen to you. Otherwise, you won't have permission to go for the fruits. If they don't want to know anything, they say: "Don't touch these fruits!"

It happens, however, that some disobey and go to cut down the fruit trees to take some.

Everyone eats, the children, the old people ... And they get sick.

The tapirs get angry and say:

– So who cut down my fruit trees?
I had said: "Don't touch it!"
Since that's how it is, you will come tomorrow to plant new ones for me.
Mari keja nemá'iká ja’ro yuwaná nakójé.

Eya apú kaja na ka’jną inana ka’jña wakapo’jo i’jnakáñño ka’jña jápaka chu jema’la chiya, ejechami jema’na kemaka:

– Aa ! Na penaje inana wejatanami ta ja’pa wajne’re chiya, la’re puwa’re weká.

On the other hand, if a woman passes by their salt lick when she has her period, the tapirs say:

– Ah! Why has she gone by our river!

She has made it dirty!

With what are we going to punish her!

They take tobacco to inhale.

They blow it to her, and it rises to her head.

She can make an attack.

– Ah! Now she's going to get what she deserves! They say.

They then seize her soul, and whip her.

Once back home, she may experience fever, seizures, or visions.

Her soul falls directly to them. As she didn’t follow the advice, it happens that someone cures her in her defense.

She can sometimes get healed.

But if she has to succumb, we can’t help her anymore.

It is always the fault of those who disobey.

If a pregnant woman passes by their salt lick, then they stop drinking there for a while.

If they want, they can hurt those who are expecting the child, both the man and the woman.

If it is the woman, they can take away the child's soul on the day of his birth.

They make him wear a feather suit.

This is why the child remains unconscious from birth.

To save him, he must recover his soul that the tapirs have captured, give their feathers back, and seek it under the bench, under the calabashes, the calabash holder, and in the snuff.

That's where they shut him up.

It is only when you return his soul that he returns to him.

Then we close the passage before they see where the soul of the child has
choje.

When he manages to pass this  
dangerous period, parents are told:

226. – Maayá watukumó ja’paña kanupanaí 
– From now on, you won't go near a salt  
jema’là ewá. 
lick when you expect a child.

227. Eyá inójikee jema i’jnájika yuwaji jápataje raú. 
If you kill a tapir, don’t try to touch this  
raú.

228. Eyá kajwátakaji palani. 
Then it is better to reduce this harmful  
power.

229. E kaja jupichami nakajwáta neká. 
And they won’t be able to do anything  
to him anymore.

230. E kaja unká meke nala’lo. 
But if he doesn’t listen to the advice,  
they will eventually finish him off.

231. Eyá unká chu iná jema’la inajlo kemakana, 
If it is a woman having just given birth,  
kajaya pajluwaja nala’ka ina yaipuni. Kaja  
who passes near their salt lick, she may  
tajakaji chojé ina iphakaloje penaje.  
contaminate their trough.

232. Eyá yuijomani ja’paká chu jema’la chuwa, 
They are so disgusted, and abandon it  
mari kaja napichata najló ne’rakala.  
for a very long time.

233. Kaja puwa’ré nali’chaka riká. 
They will therefore drink in another  
Maarejehami kaja nayurika júpi wani 
form, bat or cicada, until the  
jema’là. 
contamination of the uterine blood\(^{34}\) has  

234. E kaja ne’rakaloje richoje apú chuwa. Na 
They are disgusted, and abandon it  
chu ka’jna pijirina ka chu ka’jna, pijiri chu  
for a very long time.  
ka’jna, pajú chu ka’jna, a’jna yuijomani 
\(\text{Yuijomani nupana ja’paká jema’la chiyá ketana.}\)  
nupana ja’paká jema’la inajlo kemakana, 

235. Rejechami kaja nakeño’o richoje i’rakana 
Then they start drinking again.  
piño. 

236. Eyá nawátaka chu yuijomani pechu 
They will therefore drink in another  
ña’kana. Na yuwaji pechu ka’jna naji’cha. 
form, bat or cicada, until the  

237. Kaja jupichami ka’jna. Na mu’jri ka’jna 
They also have snake weapons.  
nóchari riká, na iwakajiwa ka’jna. 
Their arrows have a snake spirit.

238. Ejechami kaja ne’jichaka rupechu ña’je. 
Then they will also finish with her,  
Kaja ikaja rupechu kapichako. Naj’chaka 
taking away her soul.

239. Kaja ya unká nemá’la najló kemakana, aú 
That's what happens when you don’t  
kaja ñáké iná iphaka richoje. 
follow the recommendations.

They also have snake weapons.  
Ijiila riká. 
They are arrows.

241. Rika kúwaro kuwakuwaja pají chuwa. 
They hang them in the roundhouse, all  
Their arrows have a snake spirit.  
around.  

242. Jeí ripechu ika wemá nakú jemana lekare. 
That's why we always say: "Don’t  
Mari kaje aú iná kema pajlókaka : 
swallow anything!"  
« Ika’niñá inumá chojé ajnápákaloji ! » 
For example, after having children, you  

243. Na yami ka’jna ína yani yami ka’jna pajicha 
can eat something forbidden:  
mapeja nakaji: 
Smoked peccary,  

244. Je’ru ajmitakejakana. 
Smoked armadillo,  
245. Ye’e ajmitakeja ka’jna. 
Smoked tufted capuchin,

246. Kalapichi aú ka’jna. 
34\(\text{Yuijomani nupana (Yuc.). "Heat" of the woman having given birth.}\)
Yaje aú ka’jná. Smoked toucan,
Mumú mutenami au ka’jná. Grilled weevil,
Tamakí au ka’jná. Sábalo fish35 [smoked],
Je’rú pirakana au ka’jná. Gamitana fish36 [smoked],
Marí au kaja pajñápi’cho najló. You commit a fault with them, if you eat that.
Kaja pipechu amakaloje najló penaje. Your soul is in their line of sight.
Kaja ya mapeja pajicha walijipu, e kaja namicha piká, na ye’e walijipuku ke ka’jná. As soon as you eat recently smoked meat, they see you in the same form, like a smoked armadillo, for example.
Kaja ya kele jemaná pechu amicha piká kamejeri ke, kaja ikaka nenókalojo piká túta ijila aú. The spirit of tapirs perceives you in the form of game, so they can shoot you.
Ika penaje ta naji’cha pipechu aji ke, kaja kala ako’je, liri choje, And it is in this form that your soul is carried into their world.
Piyuke natamáká’chiya pipechu eja’wá minanajo. And they will distribute it to the masters of the forest.
Ika penaje ta naji’chaka ripechu, kaja pajlúwa’ta nenóchaka ta ripechu. After taking it away, they kill it with one blow.
Muni ke kaja ripechu kapi’chako. From one day to the next, the soul of the person is annihilated.
Meke wani ta iná la’jika ? Kajaya nenocha riká rajnápaka’lo. What will we do? It is already too late.
Eyá paijí wakaje ñakekaja nala’ka iná yaipuni. During the fruit season, they affect us in the same way.
Phíyu’keja, na yuwaná ka’jná. Anyone [can be touched], children too.
Kajmú jena wakaje, ya-yuwaná ka’jná, yukurupi ka’jná, pijuke paijí i’maka kele, kajaya nale’je keja, na pechu nakú riká. Whether during the season of Amazon grape, abiu, guama or any other fruit, everything is theirs, and watched by them.
Kaja ne’jnakáloje apú chuwa rapiro’je pijirina chu ka’jná napiro’o riká. They take another form to go feast, that of a bat, for example.
Ika chuwaja nayurí nale’je puwaikaji. In this way, they leave their infections there37.
Pajú chu ka’jna napiro’cha riká. They also take the form of cicada.
Ika nawichala yuicharo paijí e’iyaje ika ja’charo jupichami yenuyá ika meke i’maka wakaje yuwaná apiro’o. Their saliva makes them rot and fall, and the children eat them.
Kaja na’cho penaje, kaja nayarípo’koloje penaje. So they get sick.
Na ka’jná nachilakchiyako ka’jná nako’chako ka’jná ejechami. They don’t stop vomiting, and have colic.
Kaja napechu amakaloje najló ne’jnakáloje napechu ña’je penaje. As their souls become perceptible for tapirs, they take them.
Mari kaje aú iná kemá yuwaná kajenajlo. This is why young people are told:

35 Mamú (Yuc.). Sábalo (Ver. Sp.). Brycon melanopterus.
36 Tamakí (Yuc.). Gamitana, cachama negra (Ver. Sp.). Colossoma macropomum.
37 Puwaikaji (Yuc.). Infectious disease. Any disease related to fermentation or rot. This causes diarrhea and vomiting.
274. – Eko ama palá yuwaná.
275. Na’kaniya nanumá chojé paijí uwainojo !
276. Kawaka pitako, apala nayarípo’’o ŋakeji e’iyá.
277. Eyá nemakáchu najló kemakana, e kaja unká meke nala’lo.
278. E’iyonaje me’teni yuwaná penájenami, unká jema’la najló kemakana.
279. Kajaya unká nave’pila mekeka kele kaje yuriko i’maka.
280. Ne’iyajena kewa kalé jema’ño najló kemakana.
281. Mari ke i’maka aú kaja iná la’a mapachara cha iná ja’patakáloje eja’wá minana le’je puwakaji paijí nakiyá piyukeja.
282. Kajmú nakiyá, jima nakiyá, yukurupí nakiyá, paru kajena, mawirú, kana, kaja iná micho’o napecchu paijí nakiyá.
283. Mari kaje aú palá paijí iphá rená choje, kaja unká pi’rejina jawakalo paijí nakojé.
284. Kaja ya iná ja’pata mapachara aú riká, mari kaje au kajwátakeja iná apiro’o paijí.
285. Rejechami kaja unká yuwaná yaipo’lo.
286. Maaýá kawayana lekare yuiro.
287. Ňakekaja i’maka.
289. Ina katako chu najwa’té, meke ka’jná pinóchaka neká metuke, pipachiya ka’jná pipirawa nayani.
290. Mari kaje au, kaja nayúcha’o.
292. Pamá pi’ri ka’jná patakana, kaja iná yúcha’o ke kaja nayúcha’ko najluwa.
293. – Watch your children well.
294. They mustn’t eat these already rotten fruits!
295. With those who are on the ground, they can be infected.
296. If they follow this advice, nothing can happen to them.
297. But nowadays, young people don’t pay attention to anything anymore.
298. Because they don't know the explanation of that.
299. Only a few listen to what they are told.
300. This is why beeswax is used to avoid all fruit infections of forest masters.
301. We hide the spirits of different fruits: amazon grape, abiu, bananas, pineapples and sugar cane.
302. So when the fruit season arrives, insects don't stick to it anymore.
303. Thanks to the beeswax, you can eat healthy fruits.
304. And the children won't be infected.
305. Then come the deers’ weapons.
306. It's still the same thing.
307. In their world, they are also human.
308. don't play with them. This can be the case if you kill them too often, or if you take one of their children as a pet.
309. So they are furious.
310. As our own children are theirs for them.
311. Imagine if we took your son, you would become as furious as they are.
293. Kaja ne’makaloje penaje: « Na la’ri patari nu’ri ke ka’jná ? »
294. Ilé ke riwá’ka pachá nu’ri, ñaké kaja nuwá’ka pachá nu’ri.
295. Ñake kaja nuwá’jiika riyan ri nakiyana nujluwa, kaja nu’ri apumi choje penaje.
296. Mari kaje ejomi kaja najña’kaloje yuwaji pechu.
297. E kaja namakâpocha ripechu ri’ri ke kaja ñaké ramakana.
298. Jupichami riyan ri nakiyá yaípo’chako.
299. Kaja rapaíchaka.
300. Kaja na’o cha rinuma ne’ rakala, kaja richila’kaloje kaja ipure kemachi ika naku.
301. Jupichami yuwaji takicha’ko.
302. Ejechami kaja naji’chaka ripechu, e kaja puji napechu i’ micha kajaya nawá’icha ne’ri apumi chojé.
303. Mari kaje aú unká katakajo kalé eja’wá miná kawayana yuiko i’maka.
304. Maayá jeama yuiro najló i’ maka nalekaró penaje.
305. Ika wemá naku kawayana lekare nóchari They say: "Who could have taken my son?"
Since he took my son, I will take his son too.
Like that, he will replace mine.
This is how they take away the soul of the child.
And they make him reborn exactly like theirs.
Over time, one of the children is affected.
He becomes pale.
As they give him water to drink from their salt lick, he vomits a greenish liquid.
Later, he succumbs.
So they are happy to have taken his soul to have a new child.
We can’t play with deer, they are masters of the forest.
Snakes also stayed for them as weapons.
We say that they are the deer’s weapons.
weká.

306. ſhákéka jà nañakaré chu jiíla kuwako tujla ke paji chuwa.


308. Iká au nenó in’a’uke najñápaka’lo na yami ka’jná rajñápicho riyani yami ka’jná, lawíchú yami ka’jná, keyajúpakají yami ka’jná, chi’narikana yami ka’jná.

309. Yami ka’jná mapeja ra’chachiy nakaje, je’ru walijipu ka’jná, kalapichi ka’jná, ye’e walijipu ka’jná, yaje walijipu ka’jná, mamu walijipu ka’jná.

310. Mjri kaje au rajñápicho kaja ripechu amakolojo kawayanajlo penaje.

311. Mjri kaje au kaja ripechu amó najló, kaja nenókalojo riká penaje.

312. Mjri kaje aû nenocha riká pajluwaja jei chu iká penaje naji’chaka ripechu kawaka’la a’koje pechu choje, liri choje.

313. Ejexhami kaja najichaka ripechu, kajaya kaja namicha kamejeri ke riká.

314. Mjri kaje au unká iná ka’la piyuke walijipu iná numá chojo.

315. Kaja ſháké jupimija, ſháké riyuriko i’maka.

316. Mjri kaje iná ajñá kajwatákeja wani walijipu nakaje yami.

317. Iná la’ko piyá mejí’wa, iná kapichataka piyá ina iko, ina jema’a inajlo kemakana.

318. Mjayá kaja nala’a iná yaipuni ſhákéka jà paji eyá.

319. Wiru e’iyá ka’jná, yukurupi eja’wá e’iyá yuriko i’maka. Ika wemakare nakú kawaya yukurupite.

320. Jima eyá ka’jná, kjumú eyá ka’jná, na paru e’iyá ka’jná úwala eyá ka’jná, piyuke kaja nale’je a’wanachá yuriko i’maka.

321. Kaja napiro’kaloje apú chuwa ripechu.

322. Mjri kaje aû piyuke nale’je puwaikaji yuiko i’maka, a’wanachá e’iyá paji e’iyá.

323. Mjayá kaja ne’iyajena yuwaná ka’jná apiro’chari kaja ja’ko penájemi, puwa’reni.

324. Iká ka’jná yuwaná penájemi apiro’cha na’chó penaje, kaja nachilakatakoloje penaje, ako’kalaji.

325. Kajaya napiro’cha kawayana le’je puwaikaje, maejejchami kaja kawayana ſhà’kaloje napechu penaje.

that kill us.

In their roundhouse, they hang them as arrows all around.

But they have a snake spirit.

With that, they kill if we have eaten something: after childbirth, a shamanic cure, a dancing ceremony or a Yurupari ritual.

With recently smoked meat: peccary, tufted capuchin, armadillo, toucan or sábaló fish.

We can’t eat any smoked meat.

By eating like this, the spirit appears to deer.

And they shoot at him.

They kill him in one shot, then bring him down to their world.

They take his soul because they see it as game.

This has been the case for a very long time.

This is why a smoked meat must be very well neutralized before being eaten.

Better to listen to this advice to avoid getting sick or dying.

Deer can also affect someone with the fruits.

This is the case with different varieties of wild guama38, which we call "guama of the deer".

Abiu, amazon grape, bananas, laurel, like most other wild fruits are theirs.

Their souls take other forms to eat.

Thus, infections can also come from the wild fruits.

And some young people can eat bad fruits fallen to the ground.

Then they get sick, vomit and have diarrhea.

As they have eaten the fruits contaminated by deer, they will be able to take away their souls.

38 Wiru ; yukurupí (Yuc.). Guama (Ver. Sp.). Inga sp.
326. Mari kaje aú iná lawicho’o neká. That's why they are cleansed by shamanic treatment.
327. Na jilu jilá aú ka’jná. With cashew tree bark, for example.
328. Meke i’anka wakaje iná tejmo’ta yuwaná pu’taka ne’anka chu na’pá ñakeji chiya. We can give strength to the children, and they will be healed, if they respect their diet.
329. Meke i’ma wakaje kapichakajo penaje iná i’ma chu, kaja unka meke iná la’la pekuwaka. But sometimes there is no hope.
331. Mari ke i’ma piya iná la’a mapachara paiji nakojé yuwaná yaripo’ko piyá rinakojé. To avoid this, we still use beeswax.
332. Ina micho’o paiji pechu eja’wa minana liyá. It hides the spirit of the fruits to the masters of the forest.
333. E kaja unka meke nala’la yuwaná yaipuni. And they won't be able to affect the children.
334. Mari ke kawayana le’je puwaikaje yuiko i’ma. So are the deer infections.
335. Maayá Jarechina le’jé weji’ wakaje La’yanawa’té. Then there are the plagues caused by Jarechina and La’yana.
336. Kele Jarechina yuíro i’ma, ñaké kaja meke i’ma wakaje nala’a iná yaipuni ka’jína, yuwaná yaipuni ka’jína. Likewise, Jarechina can attack anyone, including children.
337. Napecchu ja’pari karijmeruna chuwa ne’iñena chuwa. Their souls fly in the form of butterflies or wasps.
338. Kele ne’ñena unka meke le’je iná katalo najwa’té. There is no question of playing with these wasps.
339. Meke i’ma wakaje iná amá paji kopiwá nala’a naphuwa ke’pe e’iyowa. They are sometimes seen digging their hole in the sand, outside the roundhouse.
340. Kele kaje meke i’ma wakaje yuwaná chajo’o naphu chu, iká pachá kaja nala’kaloje yaipuni. If the children have fun slipping a stick in it, they don't forgive.
341. Kaja netakaloje nawere penaje, kaja unka na’lakaloje penaje. They close their bladders, and they can’t urinate anymore.
342. Eyá nale’je kaja kajiméruna meke i’makaloje nawa’ko paji kopeje, kele ka’jína yuwaná pachiya ka’jína, kaja na’chó penaje. Butterflies are theirs too. If they sit next to the roundhouse and the children catch them, they will suffer the consequences.
343. Kaja naphókaloje neká kawirina. Aú kaja kawirina jácho’kaloje piyuke rinapona nakuwá. They blow them allergies, which gives them eruptions all over the body.
344. Kaja relo’kaloje nejwé penaje, kaja tajákaloji patakaje riká penaje, kaja lanajitakojo. They have fever and spots, sometimes even loss of consciousness and visions.
345. Kajaya relo’chako kelé kawirina ejwé, rejechami kaja ripecchu amichako Jarechinajlo. When they have fever and spots, their soul is clearly visible to the Jarechina.
346. Kaja najña’kaloje ripecchu penaje. They only have to take it away.
347. Mari kaje au unka katakajo kalé kajiméruna, ñe’ñena. We can’t have fun with butterflies and wasps.
348. Eyá meké i’maka wakaje, na ka’jną kaijmeruna ka’jną, nawa’ko paijí nakojé.
It also happens that butterflies settle on the fruits of the garden.
349. Kajaya nekaja neká Jarechina mari kaje au napiro’o paijí apu chuwa.
It is precisely them, the Jarechina, who take this form to suck fruit flesh.
350. Na ka’jną pitu(k)i’cha, kajmú ka’jną, riká nakojé ka’jną nawkí’cho, kaja napiro’kalóje rinakiyá penaje.
If you bring down the amazon grape, for example, they may have landed on it.
351. Ejechami kaja nawichala yurícho rinakojé, kajaya nale’je puwaikaje yuicho re’iyaje.
Their saliva will even stay inside, and that’s how they infect it.
352. Iká ka’jná yuwaná apiro’cha ka’jną, kaja nayarípo’kalóje penaje, kaja nachilákatakáloje penaje.
Then the children eat them, get sick, and vomit.
353. Mari kaje au iná amá palá paijí iná ŋá’kare penájemi.
It is therefore necessary to look at the fruits before taking them.
354. Unka iná wátala pi’réjina awaka’ko rinakojé.
We can’t accept that pi’rejina, the category of insects in which they transform themself39, stick together afterwards.
355. Eyá apú kaja, kana ka’jną, mawirú ka’jną. Meke i’maka wakaje mawirú a’rumi ka’jną kana aphámi ka’jną, ka’jmú aphámi ka’jną, jima aphámi ka’jną, iká a’rumi nakojé, meke i’maka wakaje kajrú Jarechina pechu jawákáko rinakojé.
They can also take other fruits and even their peels, for example: pineapple, sugar cane, amazon grape or abiu.
The La’yaná also revolve around these fruits in the form of insects such as wasps, butterflies and bumblebees.
357. Iká chuwá nayuri naje puwaikaje paijí aphámi e’iyaje, ika kele yuwaná ka’jną, wajé pura’kaño apiro’cha kele puwainoje raphami.
They leave their infections on the skin of the fruits; which contaminates the children who are just starting to speak, when they put them to their mouths.
358. Kaja yuwaná la’kolóje weji’wá penaje, kaja nachilákatakáloje penaje.
So young people expose themselves to diseases and vomit.
359. Mari kaje au unká iná yá’tala paijí aphámi ta iná awa’ó yuwaná apiro’ka piyá riká, nala’ka piya mejiwiá ŋákeji.
This is why we don’t leave the fruit remains next to the children.
360. Eyá meke i’maka wakaje napecchu mujrúka’a paijí choje, kaja nawkakáloje ku’jmú nakojé, kaja napiro’kalóje ku’jmú nakiyá.
It also happens that the La’yaná enter the roundhouse to land on the cassava and lick it.
361. Meke i’maka wakaje na’laka kuj nú nakojé.
They even piss on it.
362. Phiyukena ajneji ako’je ka’jną iká kele nale’je puwaikaje naka’a a’jneji e’iyaje.
Anything they leave on food can contaminate it.
363. Weji’wá iná i’maka chu ra’kolóje iná nakojé penaje, na ka’jną iná chilaka’chiyako, kajaya iná ajicha eja’wá minana Jarechina le’jé puwaikaje.
When someone is weak, he can vomit after eating behind the masters of the forest.

39 Pi’rejina (Yuc.). An insect class that includes most poisonous dart insects (bees, wasps, venomous ants) and butterflies.
To avoid this, we cover the food well. Thus, they will be less able to stick to it.

The Jarechina and La’yana also have their weapons. They hang them in their roundhouse. They are also arrows with snake spirit.

With that, they hit the exposed souls. For example, after the birth, after eating recently smoked meat, after a shamanic cure or a Yurupari.

Once they touch it, nothing can save that soul. "Don't swallow anything" said the elders. "Listen to me or you'll die!"

"If you haven’t listened, too bad for you!"

Jarechina also takes the form of the chestnut-headed oropendola. If you kill too often these birds with a blowgun, they can also affect us, and the children too.

They can grab your dart flying and send it back to you.

In the neck, ribs, back, arms, shins, thighs.

If they touch you, it forms an abscess that will swell, and burst.

Just as we shoot arrows at them, they return them to us.

Moreover, if they have installed their

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40 **Tuwiri** (Yuc.). **Mochilero** (Ver. Sp.). Oropendola. *Psarocolius wagleri.*
Kajru tuwirina la’a nañákaro, ilé unká i’kakaj kalé yuiro i’marka.

384. Ina i’kaka chu tuwiri pana e kaja nała’na iná yapiüní pawa’a iná yani nakiyá.


386. Eyá piwá’kachu tuwirina yani, kaja piwá’kaloko picho neká, kaja nawa’kaloko piyani penaje nakiyana penaje, na ka’jñá pejena yani ka’jñá.

387. Mari kaje aú unká wá’kajikale tuwiri yani yuiko i’marka.

388. Mari keleja tuwirina le’jé meji’wakaji yuiko i’marka.

389. Maayá kaja piyutena le’jé meji’wakaji piyutena yuiko i’marka.

390. Eja’wá minana neká.

391. Piyutena ñakajela i’marka ewá, unká meke la’je pa’palá pimejewa chuwa.

392. Iná wátaka chu ja’pakaji nañákare awa’yá, unká paala pimejewa kajrú!

393. Paká chu pime’jewa kajrú, kaja namá iná pechu, kaja naphokaloje iná kawirina aú.

394. Meke i’marka wakaje najña’a yuwaná pechu.

395. Mari kaje aú íjai chuwa wajá iná ja’pá nała’ka piyá meke iná yaipuni.

396. Eyá nale’jé a’wana cha yuiko i’marka mapiyé, ajrá, itewí ilé unká me la’je iná apiro’la.

397. Eyá mapejá pi’jñáka chu ri’kataje, kaja nenókaloje piká pichani chu.

398. E kaja kele a’wana cha piji’chaje, ika ka’jñá yuwaná apiro’cha nacho penaje, kaja nayarípo’koloko re’iyyá penaje.

399. Eyyá piwátaka chu a’waná cha ñá’kana piyúté ñakajela e’iyaya, e kaja pila’a íjai.

400. Pu’waká palá iná we’pika chu, e kaja iná i’jñá ijña’je.

401. Eyá unká pa’la piwe’pika chu, unká pi’jnala ñakeji ná’je.

402. E ka’jñá e’iyonaje ka’jñá pi’jichaka jñá a’wanacha ná’je, kaja pi’cho penaje kaja yuwaná yarípo’koloko re’iyyá penaje.

403. Eyá pamicheka chu piyúté to’kó, eyá pikawilicha chu rinaku ka’jñá, pichajo’chiyaka ka’jñá riká, pika’chiyaka ka’jñá riwilá, pinóchaka ka’jñá riká, e kaja nest in a tree, it’s not to bring it down.

Otherwise they will kidnap our children.

Or they will kill you with an arrow in the neck.

If you catch one of their children, they will take one too, from you or your brothers.

We mustn’t take nestlings from the oropendola birds.

Here are the dangers to which one exposes oneself with them.

And there are the threats of the anacondas.

They are also masters of the forest.

When we walk near one of their homes, we must remain silent.

If you pass by them, it is bad to make noise!

They see your soul, and blow to it an urticaria.

Or take the soul of your children.

That’s why we protect ourselves with the smoke.

They are also the masters of certain wild fruits such as açai, Couma macrocarpa, moriche, which mustn’t be eaten.

If you go to cut down these trees without permission, they kill you with a thunderclap.

These same fruits that you took and the children have eaten will contaminate them.

If you want to take these fruits from the land of the anaconda, you must ask permission by offering him the tobacco smoke.

If he accepts, we can go there.

Otherwise, you mustn’t touch his fruits.

If you take them anyway, your children will suffer the consequences.

In case you see an anaconda at rest, and you bother him, pricking him, hitting him, or even killing him, he won’t forgive you.
ril’a’kaloje piyaipuni penaje.

404. Kaja ŋakekaja rika’chiya piwilá apú chuwá iká jách’a’ro pinakojé, kaja pinapona i’makaloje kewija penaje.

405. Riká jách’a’ro majó pinapona nakojé, kaja kewija pinapona kajaya riña’ta rinakojó piká.

406. Eyá pinoka chu piyuté ichuwaja, e kaja ra’a jirapé pechu piiwó chojé.

407. Kaja rajinchaka ra’jnewá kewá ke riwó api’chako, kaja unká meke la’je rajñala ra’jnewá.

408. Kajaya naka’a jirape riwó choje. This is the effect of a [shamanic] throwing of blood in the stomach.

409. Ika nakojé unká meke la’je rajñálachá ra’jnewá.

410. Ika nakuja, iná kapicho. We can’t swallow anything anymore.

411. Eyá nalawícho’ka chu iná putaka ka’jná e kaja iná ja’pá ŋakeji chiyá.

412. Unká chu iná i’talo, kaja iná tajákaloje penaje.

413. Mari kaje au unká katákajo kalé piyutena yuiko i’maká.

414. Eyá kajíméruna, iñe’jléruna ka’jná, era’phana ka’jná, neká awakaro piyuté nakojé rimakára’ko ee.

415. Neká kele i’raño piyuté neká penájemi i’raño yuwaná.

416. Meke i’maka wakaje, kaja ikaja yuwaná la’koloje natami.

417. Kaja naphú keño’tokaloje nanaponá nakú penaje.

418. Kajaya ne’rä piyuté iká le’jé puwaikaje na’a yuwaná e’iyaje.

419. Eyá ŋaké kaja napiro’ka paijí, kajmú, jimá, mawirú, kana, paru, wiru.

420. Ika ke piréjina apiro’cha, mapana ka’jná, kaijmeruna ka’jná, iñe’jléruna ka’jná.

421. Kaja ikaja nayuichaka puwaikaji re’iyaje. Thus, the children have the heart burn and become vulnerable.

422. Mari kaje aú iná la’la’jiayuwaná la’ko piyá meji’wá paijí eyá.

423. Maarejena piyutena le’jé meji’wakaji.

424. Maayá meji’wakaji yuipro yáwina le’jé.

425. Ŋake kaja yáwina yuiko i’maka.

426. Eja’wá minana neká.

427. Mari yuwiná yuriño i’maka, unká katakajoloje penaje kalé.
428. If we kill one of them, we must protect ourselves by blowing the tobacco smoke on our body to buy its spirit, adornment and teeth.

429. We give its spirit back to its Yurupari master.

430. He will return with coca, snuff and a ritual cigar.

431. In this way, its yurupari master won't say anything.

432. As it was bought, he won't hurt the kids.

433. However, if you kill a jaguar without anything to negotiate the defense of the children, you touch everything with the paws of the jaguar. So you can contaminate anyone, even through the cassava that you eat.

434. So are we affected by jaguars.

435. To cook the canines that you will have taken from a jaguar, you must prepare the firewood by means of incantations.

436. If you don't do it, the teeth will crack, the spirit will come back to his yurupari master, and the teeth are worthless.

437. If you do the incantation, the spirit of teeth won't return, and they won't crack either.

438. The spirit will stay inside.

439. You will thus be able to make other incantations, for example, for dancing ceremonies or to train yourself with the Yurupari.

440. You will be able to keep it as long as this spirit lives.

441. Some jaguars exist for the spiritual trips of shamans.

442. Those are hard to kill.

443. You have to know a lot to buy a body of jaguar.

444. There is a lot of storm and thunder when the spirits [of his brothers] run [and shoot] around to find out what happened to him.

445. If they find his body, they reinsert his spirit, and make him reborn even more powerful than before.
rejechami ri’michaka.

446. Eyá pil’a’ka chu ijai palá, unká nepa’tala ripechu nakulajla riká. Káwaja nala’o újwí rikulákana nakú.

447. Kaja nachi’narikana yúcha’ro raú.

448. Kaja ri’makaloje penaje aú: « Na la’ri ja’pari nulaké nakú ilé ke ?

449. Ijápaka nulaké nakú pachá muni ta ne’jnájika majó !

450. Kaja riyeuki’chaka nachaje, iká ja’charo yuwaná nakójo majó, kaja nala’koloje mejí’wá penaje.


452. Eyá neká kaja, neká turipirina.

453. Ñáke kaja nala’ka iná yaipuni.

454. Kerá nakuri yawi ñáke kaja la’ka iná yaipuni, kechami apatujmé iñewina kele la’ño iná yaipuni.

455. Kajruna yáwina la’ño iná yaipuni jira ka’jnína pako’chako.

456. Kejilapeni ka’jní na kícha pinupi chojé.

457. Eyá najmeremi yuiro i’maka yawaruna rií.

458. Riká jemi’chari kajru wani richi’na ja’piyá i’michaka.

459. Mari kaje aú riyuicha yawaí, riká wani rinumá chojé.

460. E kaja rímah :

461. – Nu’ri, ñáké numá pijló mari kaje nakú merejí pi’maka e’iyanonie kajru pema’ka pijló kemakana.

462. Pu’taka pi’maka ñakeji ja’piyá i’maka, ñáké numá pijló mari kaje nakú, ñáké ilewá piyuriiko e yuwaná wa’té.

463. Pa pi’jnájika nanakojé lanajita !

464. Eyá meke pil’a’ika e nulakena pinoje ka’jína ñeká, e ka’jína najápaje pinaku.

465. E unká meke nu’malaje kajaya pipachoja nenoje piká !

466. Eyá mapeja yuwaná penájenami jápajikee pinaku mapeja ka’jína. Kaja unká paala ri’maje.

But if you make a good smoke screen [to hide his body], they won't be able to give it back to him. They will try to search, but in vain. Then they will get tired.

But their yurupari becomes furious.

So he says: “Who touched my grandson?”

Those who killed him will come here tomorrow!”

He curses them and the children get sick.

We don't play with impunity with jaguars.

The same are the ocelots. They affect us too.

Same thing for the red cougars, otters, and giant otters.

The big jaguars give us bloody diarrhea.

They can also throw growth at our throats.

The black jaguar is the youngest of these felines. He really listened to his father [the Great Ancestor Jaguar]. So he received the shamanic teeth in his mouth.

And the father said:

– My son, even if you are the youngest, you listened well to the recommendations.

You will stay on the diet to control this. So you will live [peacefully] with the young people [humans].

Don't kill them for no reason!

Otherwise, they might try to kill you.

There are nothing to say then, and it would be your fault!

They would continue to kill you without reason. It wouldn’t be good.
– Ŗake iká pa’yú, ke rimichaka.
You do well to tell me.

Palani pimichaka nojlo kele kaje nakú.
I don't have to touch our little children.

Unka naje kalé nujapa walakena nakú.

Eyá neko nakulajika nakawila’jika nunaku e ka’jną nukapichataje neká.
But if they want trouble, I kill them.

Kajaya neká nakulaje nuliyá riká !
They will have looked for it!

– Ŗake iká nu’ri, ke rimichaka.
– Good, my son.

Mari kaje aú kajru wani remí’chaka rara’pá ja’piyá i’michaka.

So he listened well to his father’s recommendation.

Mari kaje au unká rinola ina’uké,
He doesn't kill humans.

Unka kaja rinola yawi pirakana, kajaya ripechu “nulakena pirá neká”.
No more than dogs, because he knows that they are our companions.

Eyá yáwina Ŗa’ko chu rinaku, e kaja ri’jrá yenojo, kaja unká rinola yáwina rejejchami.
When a dog chases him, he climbs a tree to avoid killing him.

Eyá apù yawi wiriwirini kemicha:

– Jai ! ke. Nuka ta unká amalo ina’uké chaje !
– But me, I would have no pity for humans!

– Jai ! ke yawaruna kemicha aú.
– Oh! says the black jaguar.

Na penaje unká pema’la pa’yuta ja’piyá.
And he rushed to kill him.

Ika penaje ta yawauna ta i’jichaka rinoje.

Ika penaje ta riichako ta eja’wá e’iyaje.

That's why the two brothers became enemies.

Mari kaje aú kaja rili’chaka ripino rewé yawí wiriwirini wa’té.

So the black jaguar can kill a common jaguar.

Aú yawauna no meke i’maka wakaje yawi wiriwirini.
The parents told him:

Aú rich’i’na kemichaño rjlo i’michaka:
– Why don’t you listen? Because of your inhumanity, young people will kill you.

– Na penaje unká pema’la pijo’lo kemakana ?

Unka ina’uke la ta ile ke pila’ka pachá yuwaná jápaje pinaku i’májika.
It will be your fault.

Kaja pipachoje nenoje pi’majika.
Then they will make fun of your adornment.

Eyá yawauna ra yawi wiriwirini kechami pokótakeja, mari kaje aú nenó yáwina, ina’uke kajena, kechami yuwaná kajena.

Mari keja noká ne’malacha najló kemakana.

This is how common and spotted jaguars kill dogs, humans and even children.

Mari kaje aú nachi’ná yeukucha nachaje i’michaka.

Mari kaje aú ina’uke no yawi.

Eyá yawauna, unká iná jema’la. Mari ke nenoka yawauna.

It is also said that some of these same jaguars are their descendants.

Kaja ya richira’o me’chú, unká iná amala riká, apala keja iná amaka riká.

Eyá ajupana yáwina nekaja kaja neká, nanaku kemakana yawajlú yani inami.

They disobeyed.

Néká yuiro i’maka yenojo, ejá pomojó.

That's why they were cursed by their parents.

Mari kaje aú nachí’a yeukucha nachaje i’michaka.

And that's why humans kill them.

Mari kaje aú ina’uke no yawi.

Eyá yawauna, unká iná jema’la. Mari ke nenoka yawauna.

But we never hear that someone killed a black jaguar.

Kaja ya richira’o me’chú, unká iná amala riká, apala keja iná amaka riká.

Since he doesn't walk openly, it is rare to see it.

Eyá ajupana yáwina nekaja kaja neká, nanaku kemakana yawajlú yani inami.

It is also said that some of these same jaguars are their descendants.

Néká yuiro i’maka yenojo, ejá pomojó.

They stayed at the very top of the Miriti. There is their home.

Re nale’jé eja’wá nañákajela.

We can’t go because they are very dangerous.

Ilé unká meke la’je pa’pala e’iyowa yuriruna wani neká.
<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>499</td>
<td>Kajruni nañákajela mare’pe eyá jarephelá riká.</td>
<td>Their lands are sandy savannahs.</td>
</tr>
<tr>
<td>500</td>
<td>Kajru napila’ko richú.</td>
<td>They enjoy it a lot.</td>
</tr>
<tr>
<td>501</td>
<td>Eyá ina’ná jápaka chu richuwá wakapojó i’jnakaño</td>
<td>Women who have their period can't walk there.</td>
</tr>
</tbody>
</table>