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INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
NINICHU KURUUAJE NENAKAAÜRÜ URARINAAÜRÜ  
NERERETAAU

.....

THE ANCESTORS TOLD ME  
URARINA MYTHS AND STORIES FROM  
THE LOWER CHAMBIRA



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# RAUTUNUKE ERENAA

# DEDICATION

**K**aa kirichate ichaüena Medardo Arahuata Manizari rei jataain teein ichanuuine (1950-2021), kana belaichaneein chaae kana relaera neein nena rei, akate jitariin kaa kiricha kuuani nereretanaa taujianuuinein nenakaaürü teraneein nenaane.

Medardo kete üüjüeein inaae nitaje leejiin kacha kuitüküün raünakaaena neein nena, jataain kauachanejei kacha neein niiana najaünte rei feraterakürü kaje kuitüküün kaa nereretanaakürü lararajjiain ichaulaain ratirilü.

Jataain niia rei kurajeein ichaanajaanüne jaünte ke nenuuain kauachaaain kuaraain kujuinakaaürü kuitüküün ichaelü. Nicha kuitüküü biia kana reine najate jataain süüjüa kuuani niia elaina nejesinane kuaaratii chaae ena nefeteeürüke kuitüküeratiia najake kuaküün ichae.

Nuuane, Medardo kuatiia rei biji küüani kaa kiricha siririnaain naria laraajjiin ichaalüne naja kurenii, nete rei neferateeürü netunai kaa rei naluke neeürüreein, Jelaiteein, arajii kachaaürü kuaraain rei nere auanraaürü süüjüa kuuani sirichürümiin, rijjeuri bana rei bereekürü rei beeürüüane kuina.

**T**his book is dedicated to the *ichaüena* Medardo Arahuata Manizari (1950-2021), friend and teacher, who generously donated the majority of the myths collected in this book.

With Medardo's passing, we have lost a wise and generous man, with an amazing gift for narrating and bringing to life the myths and stories inherited from his ancestors.

His passion and commitment at every stage of research and editing demonstrated his genuine love for sharing his knowledge and ensuring it would be transmitted to future generations

Sadly, Medardo will never be able to hold in his hands the book which, thanks to his efforts, we were able to create. But we are sure that his legacy will live on, both in these pages, and, above all, in his words, which so many who knew him still guard in their hearts and which one day will be shared with their children.

INUAELÛ NENAKAAÛRÛTE KARITIIN NERERETAAÛRE  
NINICHU KURUUAJE NENAKAAÛRÛ URARINAAÛRÛ NERERETAAU





# KURAAERA

**K**aa kirichate, inuaelü araai ajaanakaain nenea amiianenea kaje raain amiianeein ichanuuine, **K**kauachaaain kuaraain, le laüriin kurajeein ita kuratajanein ichanuuine, kana rei jataain tabaain kuraaenakaineein. Nejelaü teein, kaa kuraaerate jataain kaaintaain ichanuuine, nii jaünite jataain kaaintaain nedae kanaacha kuitüküi kuitüküeratiika satiin kaa kachaaürü jianelanaala kurajeein rei süüjüa rautunu aina nicha ichaneeni jianein kanaakaanü kuratajaneraaürü reine.

Nueba Uniun kukuaichakürü Urarinaaürü kuraaekaanü nieei chaake kuaküe lanaala kanaakaanü kuratajane kürüüa najaün chaae akaaürü kulane rüün ranujuineriei kaa kajjianein kuitüküeratenujui kiricha inara biji küüani inaraacha sirii.

Kaa le laüriin netiin kaa erenea küüani rutuuin chaae laenaraaürü Urarinaaürü kuraaekaanü jataain satunue lanaala satiin akaaürü laürijirakürü aina kurataain, erenea neein küüain rauti akaaürü ichau kuitüküera teeürüüa najake kuaküün jataain rauti süüjüa aina araai ajaanakaain amiianeeürüüa naja kurenii. Jelai teteriin, Paquita López Rojas, Juan Macusi Nuribe, Daniel Nuribe Arahuata, Jorge Nuribe Arahuata, Jorge Macusi Nuribe, José Macusi Nuribe, José Nuribe Vela, Juan Nuribe Arahuata, Abraham Nuribe Macusi, Manuel Nuribe Arahuata, Adan Nuribe Macusi, Humberto Nuribe Arahuata chaae Roberto Nuribe Arahuata naaunjuaiüri kuraaekaanü.

Chaae Julian Nuribe Vela, Luzmila Arahuata Manizari, Manuela Arahuata Manizari y Carolina Ojycate Macahuachi nicha kuitüküi beeürüüa naja kurenii.

Ninichu küüani le laüriin nüüna kukuaichakürü Urarinaaürü (FEPIURCHA) netunaike kuraaekaanü ne naja kuaaratenaa jerichaanü, chaae jelai teteriin küraanaa Gilberto Inuma Arahuata ke.

Ninichu küüani le laüriin nüüna kukuaichakürü Urarinaaürü (FEIURCHA) netunaike kuraaekaanü ne naja kuaaratenaa jerichaanü, chaae jelai teteriin küraanaa Antonio Inuma Arahuata ke.

Kuraaekaanü chaae kuaiteen *Fireboard* Foundation kaa kuaküün ichanuui “Naaürüüa Urarinaaürü nai nainara kuina kurikike kanaakaanü kuratajaniia ne kurenii. *What the Urarina tell. Urarina oral tradition project*” Nariia nii kureniiate nainelü laenaain chaae kaa erenea küüani rutunujuinein niialü kaa nereretanaakürü kaa ena nenea kiricha kuuani. Jerichanejeein chü naini iaakaanü, lingüista chaae antropóloga, kacha relaera Pontificia Universidad Católica del Perú (PUCP), Ana Carolina Rodríguez Alza jiane lanaala kaa kuaküün ichanuui ichaa kanaakaanü ainane kurenii.

Kuraaekaanü *Leverhulme Trust* kaa kuaküün ichanuuin jitaera kuina kanaakaanü kuratajaneraaürü “*Valuing intact tropical peatlands: an interdisciplinary challenge*” (RPG-2018-306) chaaen *Scottish Funding Council GCRF/ODA*, Universidad de St. Andrews küraanaa, jitaera kuina kaa kuaküün ichanuuu amiianenaa raüjiaeraneein nenakaaürü. Jelai teteriin, kuraaena jerichaanü kuaara nünüüeneein nenea Dra. Katherine H. Roucoux, Universidad de St Andrews, Reino Unido; kuaarake jaüriineein nenakaaürü Prof.ra Nina Laurie (Universidad de St. Andrews), Dra. Althea Davies (Universidad de St. Andrews), Prof. Edward Mitchard (Universidad de Edimburgo); consultores Mg. Manuel Martín Brañas, Dra. Euridice Honorio, Dr. Dennis del Castillo Torres, Dr. Jhon del Aguila Pasquel, Dra. Nallarett Davila; kuaaraneein nenakaaürü posdoctorales Dra. Lydia Cole (Universidad de St. Andrews), Dr. Luis Andueza (Universidad de St. Andrews), Dra. Charlotte Wheeler (Universidad de Edimburgo); Dr. Christopher Schulz (Universidad de St. Andrews) chaaen Lic. Margarita del Aguila Villacorta (IIAP). Nariia chü kuaiteen Instituto de Investigaciones de la Amazonía Peruana (IIAP), jelai tein itulere laüri ichauuin nenakaaürü beraicha neein nenea küraanaa, Manuel Martín Brañas.

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Nete laaen, jataain itulere amüritueriin, satiin kaa kachaaürü jataain belaaen kaa ajaanaakürü küüani akaaürüacha ichaneeni neein tein Urarinaaürü laüri kuratajaneraaürü kuraaekaanü.

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We would also like to express our thanks to the Federation of Indigenous Urarinas of Chambira (FEIURCHA), and in particular to its president Antonio Inuma Arahuata.

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# NÜNÜÜE KUITÜKÜERATERA

**K**aa ii biji kүүani iicha sirii kirichate, itulere ajiniia, aichejetukürüüa naja aina akaaürüacha ichaneenü kuitüküera teeürüüa Urarinaaürü laürine naja ne, enene ichaunaa aina teein chaeluun itaje lanaala akaaürü inuaesi kaje kuaüneein akaaürü ichau, akaaürüacha kuriai, akaaürüacha kuitükünujui naaunjuaiüri ichajeein saküürüüane kuina.

Jataain karajaain niiei kaa enene laürineein nenakaaürü rene türüüin ita aina nenea naineküreniiane saijjeein, inaae enene Urarinaaürü laürineein nenakaaürü nenaanajaünrüte inaae kuitükünujui neein neeüre, akaaürüte neeüre nüküüe nuriuke mitüüa enutu ne naja jeluun, nüküüe Ninichu aina rei naserukürü kүүani, Anuri akaü kүүani chaae Kuriinti kүүani naaunjuainchürü, enanetujueein asaaün niiajeein saküüre. Estado te chaake nelatiieineein akaaürü teein, itulere bana akaaürüke jaulekiin kü ichaunakaaürü baite, Urarinaaürü nenaja aina cha kuitükünaajere lanaala akaaürüke jauleke, kuitüküera lanaala jataain rautineein nenea nünaana nenakaaürü ichau aina akaaürü ere jataain larajiin nelateineein nenea teein.

Kuatiaa araai ajaanakai nieei enalüte, nituuaniiia ne saijjeein akaaürü atane chuaae sitünaa oleoducto norperuano kaje nijiauelü feturuliu, nii jaünite nakuaüneein nunuueteen akaaürü nenaja rei tunuranakaineein nenea tunuraaain akaaürü rei raüike süüjüa akateen akaaürü kuratajaniia ne kuina bajaaüre-. Ita rijitujueein, le laürii kacha relaaürera, ene ichaüenaaürü, kicha ichaüenaaürü, ene kuitüküürera, kicha kuitüküürera chaaen enamanaakürü ena Urarinaaürü neferateneein nenakaaürü Ninichu rei naserukürü kuuani nenakaaürüte nünüüe teeüre jataain nelateineein niia inuaelü netujuein Urarinaaürü nereretaaü akaaürüke banijiaineein nenea najake kuaküün, jianakuun teteriin rautineein niia nüna kukuachakürü ichau najake maiajeein kuaküün itulere bana Luluuekaain ichakürüüane kuina.

Kaa ena nenea kirichate nünüetenuinelü. Karajaain erenea müküera kүүani jaüriianejeein müküerateein, laenaain erenea kүүani rutuuin ena neferateeürü aina kuaküün ichanuuineein nelü kaa itulereenein kajjianein kuitüküeratenujui, enamanaakürü ichaüenaaürü naaunjuaiürüte ita rijitujueein kuaküün inuaelü akaaürü inuaesiürü kaje kuaüneein akaaürü ichau kuitüküera teeürüüa najake kuaküün ichakürelü. Ene ichaüenaaürü kicha ichaüenaaürü naaunjuaiürüte akaaürüacha kuitüküi teeüre, karajaain araai uraneein erenea müküerake müküera teeüre, tabaaürüke künaite kürüüa ne niia natiin, kajjianein kuitükünujui niia ne kuina ke nenuaain ichakürüüa naja kuuarateein. Kutaaena inaa iijijjeein kacha relaaürera amiianeeun, akaaürü ere kүүani kauachaain kaetuuin laenakürüüane kuina nenea rijijjeeinte laenaküre, akate kauachaain laenaain nere kүүani rutuurüüa

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najate akaaürü rei jataain nelateineein nena inuaelü kaje kuaüneein akaaürü ichau itulereneein kaa Perú najaün chaaen kaa chaürüatane sakütaain kajianein kuitükünüjui neein niiane kuina.

Kaa icharaaürü aina akaaürü laürijirakürü rei te jataain kuraaenakaine kajianein kuitükünüjui neein nia inuaelü kaje kuaüneein akaaürü ichaune biiäjeein saküün chaae rüküüenujuinein saküüne inuaelü netujeein.

# INTRODUCTION

The book you hold in your hands is, above all, testimony to the Urarina people's commitment to perpetuating their culture and preserving the traditional knowledge of their elders as part of a living, evolving society.

Despite a long history of contacts and relationships with Peruvian society, there remains a deep lack of knowledge on the subject of the Urarina people and their communities, located to the north of the Marañón, in the basins of the Chambira, Urituyacu and Corrientes. The largely anecdotal and indifferent presence of the state has generated a perception of marginality and abandonment in the area, which, combined with the rejection which unfamiliarity can provoke, has rendered Urarina communities invisible, hiding the richness of a vigorous ethno-cultural identity which has at its heart one of the most vibrant Amazonian languages.

It was not until a few years ago, as a result of a succession of oil spills from the north Peruvian oil pipeline which crosses their territory, that the Urarina communities began a process of claiming and reaffirming their rights and demands. Parallel to this, a group of teachers, elders, wisewomen, wise-men and young people of the new generations of the Chambira basin, undertook various initiatives designed to emphasise the value of Urarina's vast narrative heritage. The process was a clear expression of the richness and strength of this Amazonian culture of surprising continuity, resilience and vitality.

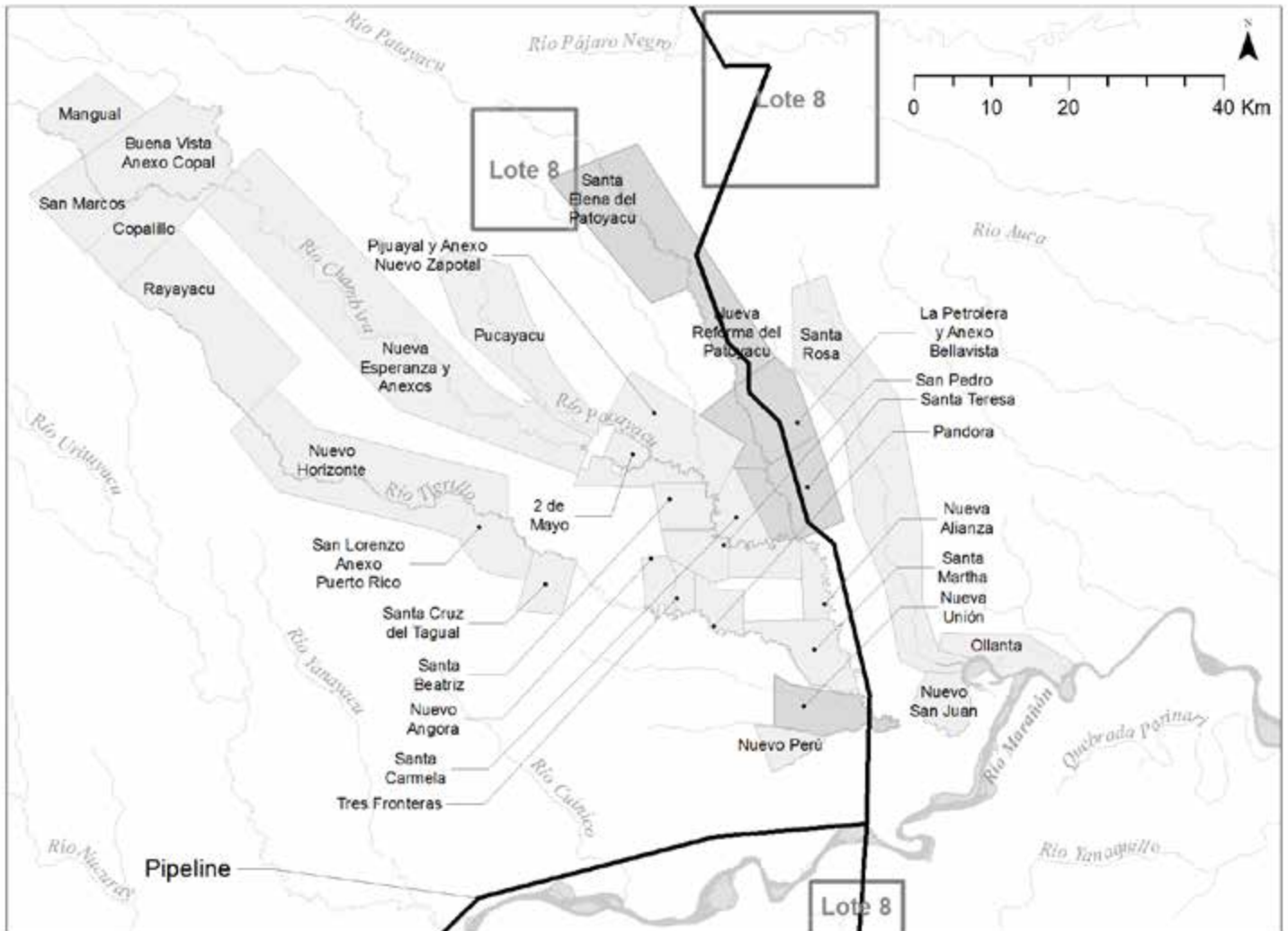
The present book is the fruit of these initiatives. The recording, transcription and translation of the material published here was a process of dialogue between generations, in which the young and old cooperated to attain a common goal: to understand and transmit the stories inherited from their ancestors. The elders shared their knowledge with generosity, even though they were sometimes in delicate states of health, thereby demonstrating their firm commitment to the objectives of this publication. The tireless work of the Urarina teachers, who are more familiar with the standardised orthography of their language, furnished the project with transcriptions and translations, so that the cultural treasure this book contains can be shared with others throughout Peru and the world.

It is a source of great pride for our collaborators and their families that this book has been published and that the stories which it contains will continue to be told and preserved forever.

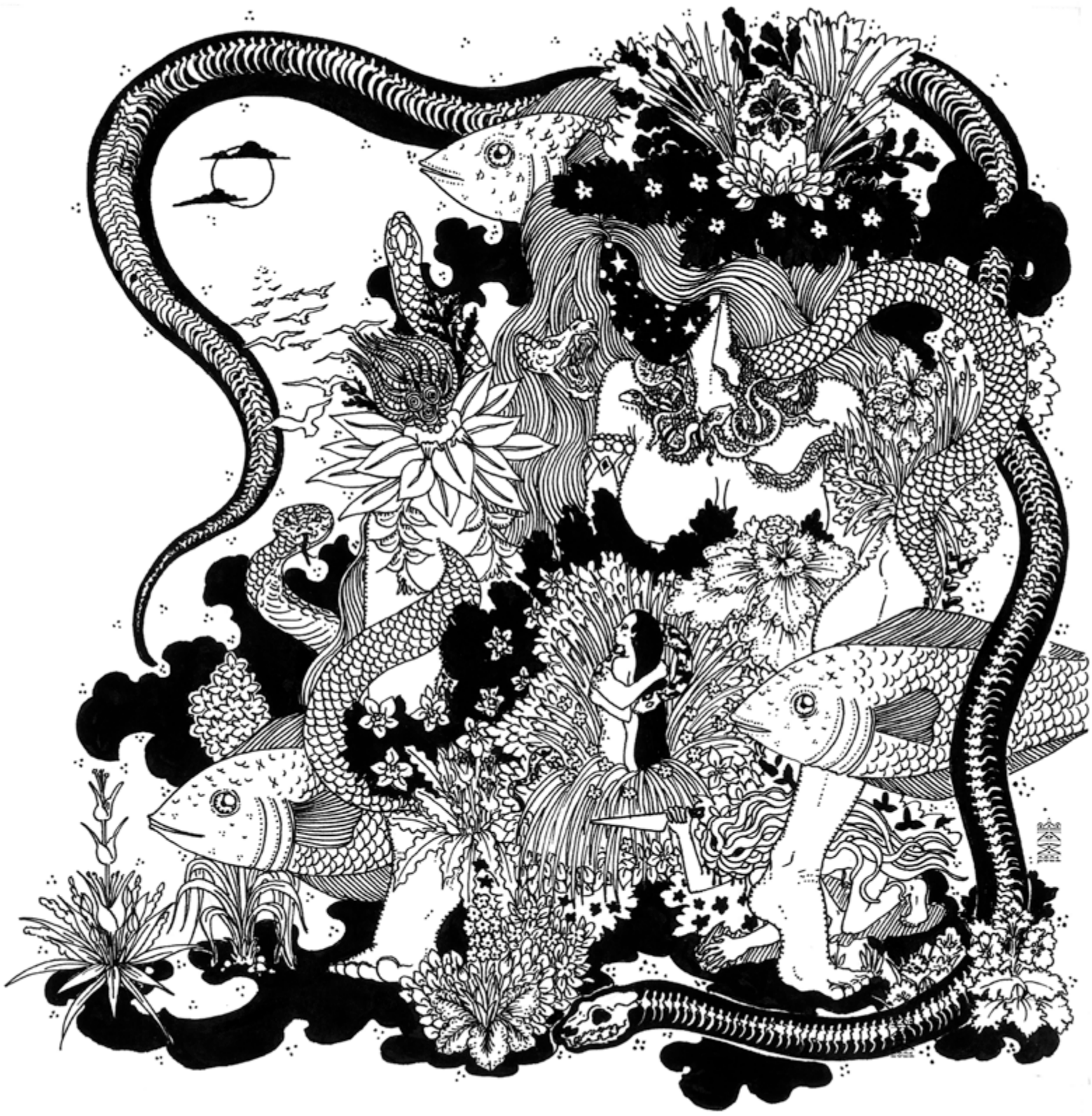
# URARINAAÜRÜ - THE URARINA

The Urarina live in the basins of the Chambira, Urituyacu and Corrientes rivers, a large expanse of tropical rainforest to the north of the Marañón river (Peruvian Amazonia). The census data for this group is incomplete, but it is estimated that their population is in the region of 6000-8000. For many years the inhabitants of this area, who call themselves *Urarinaaürü*, commonly known by the ethnonym *Urarina*, have been the object of frequent scholarly attempts to connect them with neighbouring linguistic groups. It is only thanks to recent studies that it has become clear that the Urarina language (*kacha eje*) is a language isolate, unrelated to any known language family. Despite their long history of contact and relations with Peruvian society, the Urarina people have maintained a very strong ethno-cultural identity. The Urarina language is still very vigorous and is commonly spoken in day-to-day life, whereas Spanish enjoys only limited use in commercial relationships with the riverine communities and regional institutions. Despite their geographical isolation from regional urban centres, the Urarina have a long history of contact with Peruvian society. During the first half of the 20th century, a number of small estates developed, operated as agro-extractive holdings under the control of *patrones*, who in many cases settled along the Chambira. This system of production continued to flourish until the end of the seventies, when the system of patron/client relationships began to decline, although without disappearing completely. Since then, this structure of exploitation of indigenous labour has been, to a large extent, reshaped by the expansion of a competitive system of trade, in which the “pequeños patrones” and itinerant traders negotiate directly with the communities. This has coincided with a renewed period of extractive activity focused on timber, for which permission is frequently obtained fraudulently from local authorities. In recent years, the numerous oil spills, originating in Lote 8, located in the district of Urarinas, have repeatedly affected indigenous and riverside communities, further underlining the urgency of finding shared solutions to these socio-environmental problems.

THE ANCESTORS TOLD ME  
URARINA MYTHS AND STORIES FROM THE LOWER CHAMBIRA



Chambira basin (Loreto, Peru). Map elaborated by Miguel Angel Uquichi Campos, 2019.



# BIRI NEKUAAÜNA

A la jetaü inuelú, inuelú jatute niki janua küüre Janua küüre nemüri küane janua küüre janua küe lejln kacha ral kumasel ral daka naujuainalna nijaü jetaute janua küa jaün niki neluanarlten jetau niki kü nii ral kumasei ratirl, kumasei ratinin jetau a jen kanakaanü ajlnia kaa barüe ajüüfa barüe ajüüra kukuireen te türüa üren ichunara naa jetau, naa ja jetaute ja ai nae naln jetau niki aitua ja kaijiutukurlln nikl barüüe ajüe, barüüe ajüin jetau ku laüüekaa ni jaün jetau tajia ün jetau laülaüke tajia jetau senda ke ichuaratijiani kutüriklln senda naürü naja kaa tuacha naa nenein te arte senda ke ichuaratijiani kütürikiin ni jaün jetaute, ni jaün uu uu jujue naa ni jaün jetau jauturaain kuraa jaün jetau namüjera tukuania ni jaun jetau ua jen ra katukuaneein amüüi natiin tera karei nekuenateurin ainaa tukuaneein aaita naa jetau, naa jaün jetau ua chajiin chachüjian chaeli chaeli jelai nena nichaün kualanaanata ichei nekuenatein aichaünta naa jetau, naa jaün jetau ua jen aia chüüisicha chataüte aiane aiuriakara na jetau jen inauuinaera kalanareite nemüri küane kalanuaerichaara naa jetau naa jaün jetau te jen airiaen ta airaen inae nitau nuri jukuaajianicha inae nuri jukuaajia ni natiin ta naa jetau jen aia chaesicha raütakuriü jian atañera naa jetau, naa jaün jetaute jeen aia chaesicha jachaara jachaara kalaera ranicha naa jetau nai jetau sitüjüaitua, sitüjüaitua jaün jetau jeen chasiinte kacha neein niane jelai tukuuaere nenasiaalanaaja ta chaeli jelai tukujuinia chichaürü nerürüjüanaaja kualanaata naa jetau, naa jaün jetau kü jetau lanaacha kuduchai ajena asae jetau nejunujunuriin kü tukuekiin kuarajia kü tukuekiin kurajia jaün jetau tajia jetau isiuru tukua nein jetau tajia baibaichaa, baibaichain jetau jen ra ankara kaneeta ra chaunijian tuachara kaneeta naa jetau, nain jetau ariia, ariia jaün jetau nii barüüe jualaaintin kuaraa nijaun jetaute jeen kaa chatera naiinejereeincha ra baiara ajaateuria üürüa kanaanaiürü jaün ne ke ra nain jetau ku jetau kuane juijajüia kaa, küane jetau tujuun, tujuun, tujuun nai jetau kü juijajüia kaa, ni jaun jetau kü ratiria kü jetau chü kajjie mitütiin kü kuaraa ni jaün jetau bajari nekaujunaja tukuua nein kuane jatiakua, ni jaun jetaute kü jetau kü chalatia chaintin kü laüjüain kujuae ni jaun jetaute tajia türüa üe raf lana, türüa üa jaün jetaute jen ra chajaenra ichañara kukuaüra ra enutujuana ra karuenia jaün tera kukuireei ra üe ra ichuñara naa jetau, naa jaü jetau jen aia chüüisi nicha, kuatia chü niki kacha ke kaitunu nerüaenta naa jetau, nain jetau jen laüüekuanü jaün tajia senda ke ichuaratijiani kuütürikiin uu, jujue naa jaün jauturaain kuarakaaün jaün, a jen ra katuaneein ra amüüi natiin tera kareira nekuenateuriin aii neke ainaa tukuanein aaita naa jaün au chajlln chachujian chaeli jelai nena nichaun kualanaa na ichei nekue natein aichaünta naanü jaün jeen aia cheasicha chajaau tera aiuria kara naa jaün ua inauinera kalanaraite nemüri küane kalanuaerlchaara naa nüne jaün uu jen airiaen airaen inae nitau nuri jukuaajianicha naa ja jeen aia chaesicha raetukuriüjian atañera naa nü jaün jeen ata chaesicha jachara kalaera ratakaünrara natra sitüjüaitiin isturu tukuani baibaichain türüün jen ra chajaütukuriü jataanre naa baia barüüe

jualaaitin kuarain küüane jeen baiira ajaateuria üürüa kanaanaiürü ne küinara nain küane juiajuia kaera naa jaün, uaa chajaencha ichuna kukuaüra chatuaneein türüe ichene chamüjüera kuati nain bajaantaa. Ichuna kukuachaüra enutujuaana karuenia kajete türue kukuireen ichunara naa jetau, ua chaaeli kacha ke kaitununiia ne kualanaanata nain jetau kü kukuaa, kukuaain jetau jeen kuatia kacha ke kaitunu nieicheta ichasüü chachechaintita nain naujuain te aichera nain jetau kü bita ua kü jetau chü kukuanajaa, küü kukuanajaa jaün jetau ajeein jetau ajeeürüa ua jeen inaera inae amütuara mijitiin türüüanü jaa aituui jaa te kakuajiaa jaiutua jaana aituunra inae amütuuara naa jetau, nain jetau kü ajeeürüa kü ajeeiin ajeeürüa jaa jetau unaa rijii inanaain ajeeürüa inae jatau enutu laretuae lalajeein jetau tajiaa jetau aaii kana dede ke jetau chüjüüari rijitua tiririjiaa, tiririjiaa jaa jetaute jee ra chatera turiteta jen ra nukuuchete surunichaa chera, nain jetau kü akaüürü nukuaa küü akaaürü biji küüane jetau isi biina luraa ua niei aüna kürüüi, aunaküreniia jaa uaa inae nichüün taa jataain akaaürü ruua nichüün taa, uaa inae jetau juaütiin suruua, juaütiin suruua jaa kaijitukuriin jetau inae uaa inae shushurinajaa akaüürü kiia jitariin akaüürü бүкү nujueenecha tukuue kaanain kautijiaa jetau kiia, jetau te chü suruuin biia küe, biia küüa jaa jetau kujuanuu kuaraa küüre, kujuanuun kuaraa küürüa jaa jetau aaii jelaarua jetau kaajie kü jetau lülüüa kürüüa, lülüüa kürüüa jaun jetaute alauujia seunjua chüjüjüi küane jetau nenujuua küe, küa ne nenujuuain siniia küe, nía jaün kü enüjüe taujiaain amaaürüa jaün nii enüjüe ke mukuurüa naküüjü nia teein mukuurüa jaün aii iiania kü jetau tabaaürü nalüte nalüti fauta fautain suurüa, kü fauta fatain suurüa jaün kaa jai siichera nananaja kaa arulari laujuri daji jana nalütuaa üüe raf kalaaui rüekaain jetau dajiana enutua jee ra jataainta jatain ra rautarinra fautaain suelanaana jataain aaicheta naürüa jetau ni jaün jetaute kü naain alauujia makui kaje nalatua üüe leejin enamana jen ra kuara kasuua, kuara kasuua jaunakaaetuanüra, chaen kua kasuua najia inararei biri bera naa jetau, naa jaa jetaute kü jetau inae asila kü jetau asila jeen chajaaencha üüaa chaüra, chajencha üüaa chaaü charijijienejin kanijien niane kana suuin niane jeria taa naürüa jetau; jeen inauinera atiin üüain kuaraera kasharanükera naa, ni jaün jetaute charijijieinlji amünaa küreneji chatuaneie ene küruneji, kanaanai ürüneji suuin nia jeriata naa ni jaün jetau airiaenta naain jetau kü amaa, kü amaa jaün jetau kü jetau nichii siriaa. Kü jetau inuarajetin janutiin, janutiin niane kanijie, janutiiniane nekuanajae jiiichuu aituna rljitiin ruuuu daiii nanain kü nekuanajae, ni jaun jetaute kuaiteen nii naraiichrü mukuurüa jaün chajamaüte karaaichürü mukuui chenenajaa kuaaniakara naa jetau nain jetau kuaraa küüa, aiii kü jetau nainukujuaiin nii alauujia muku nainukujuaain nia biri, itulere kubiri, itulere raana, ubana, araanla, enechu, tajaee, itulere biri küü niia, kü jetau janiicha, kaa te aka kubirine, kaa te aka kubirine kü janiicha jitariin, lesajeein kasuuin, kasuuchene te satiin kauachanainejein uree kaa biricha naa jetau, nain jetau aituaa, ni jaün jetaute kü jetau niia, Kü niane amüürüane akaaürü küre jetau ene kürürein ai jeen raautua chanee kaa inara itaari, kaa ina biji alarijia chanee raute, kaa inara tijia alarijia te laen rautene jelajeri atañe shauraniaja, tara jachara basinjin naurütaeri te inara ke lenune naa, naa jaün jetau beeürüa türürüüa jaün uaa niritua jaün te charijijieniji, kanaanaiürü, enekürüneji sureeinha, letankuriin sunaa neineraa naa, ala chuusi nikicha aitiin kauuacha nejein ala nukuuia jaün na kuara jeunra naa



jetau siricha, ni jaün jetaute inae niririjiein küüajein amüürüa nainein niritua jaün uua jen tabiichate chünukua suin nerein aitua naja neincha naa jaün, ua chajaen jian aia ne kuarain ichanajere kichene kanuta üdaa kuaraain ichaküchera kamü kürera naa jetau, nain jetau inae amüüa, amüüa küre jetau ichaa inae, inae ichakürüa cha te kuakürüre suin jetau inae jaurüa. Nitua nein jetaute nekuaünaelü achaain ni nalütiin suru naa cha kaje ainaa cha jetaute nekuünaelü, nituania jetau. Inae satua.

# HOW SEDGES WERE CREATED

In the olden days, there was a person who went fishing in a lagoon with his wife and brother-in-law. He constructed his hut there and after leaving his wife he went to the lagoon to fish with his brother-in-law. As he was setting off, he said to his wife:

- Steep the *masato* so we can drink it when we come back.

The wife said:

- Yes, fine, I will steep it.

When he had gone, the woman mixed the yuca pulp and water, covered it, and left it there. She was sitting down in the hut when she saw a person with a handkerchief tied around his head approaching in a canoe. The man got closer and saw the woman who was sitting there, he called her with a whistle.

- *Uu uu jujue!*

The woman turned to look and saw the man, who looked like her lover.

The man said:

- Oh, you're here! You didn't tell me you were going to be round here.

And she replied:

- Why should I have told you? You know very well I'm not single.

The man said:

- Fair enough. Anyway, we have to make love.

She answered:

- No, no I can't do that. If I do that I will make the lagoon dirty for my husband and he won't be able to catch anything.
- No, I saw that your husband already caught lots of river turtles.<sup>1</sup>

So the woman said:

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<sup>1</sup> *Podocnemis expansa*.

- Ok, let's do it then!

And the man said:

- Alright, but you will have to wait, I have to go and get my penis. Wait here for me, I won't take long — and he left.

The woman was surprised and said to herself:

- How is it possible for a man to have his penis somewhere else? They always have it on their bodies.

She hid in the dead leaves that her husband had piled up and waited for the man to come back to see what would happen. The man appeared carrying the root of the huacrapona tree<sup>2</sup> on his shoulder.

The man searched for her:

- Where are you? Come back here.

But the woman didn't dare come out, she kept on watching.

The man saw the masato that was steeping there and said:

- This is just what I need to provide food for my children, later they will come and enjoy the food.

Then he put his penis in the steeped masato, *tujuun tujuun tujuun*.<sup>3</sup>

After he left and the woman came out of her hiding place, she saw the masato and realised that it had turned black. She left it there. It is not known why she left it there instead of throwing it away. Soon her husband returned from the lagoon and said:

- Give masato to your brother, he is thirsty from being in the direct sunlight helping me with the fishing.

But the woman said:

- No, I will tell you the truth about what happened to me with a strange person. While I was sitting in the hut, a man with a handkerchief tied around his head appeared. He called me and said "let's make love" and I accepted, but he told me he had to go get his penis so I hid. Later he disappeared and returned with his penis which was like the root of the huacrapona and he put it in the steeped masato. Then this person said "this is just what I need to make food for my children, later my children will come and enjoy the food".

And the husband said:

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<sup>2</sup> *Iriartea deltoidea*.

<sup>3</sup> Urarina ideophone representing the sound of liquid being stirred.

- I'm not asking how it was when your lover visited, I told you to give your brother masato. Don't tell me what you did with your lover.

The woman served masato to her brother and husband. To her brother she said:

- I am not telling him what I did with this person, but that something strange has happened. What can it be?

She served all the masato and they got drunk, and the husband said to his wife:

- Sorry for what I said to you, we were hungry when we arrived and when you told me what had happened I became angry. It doesn't matter, it is in the past.

They got very drunk and slept like dead men. After they fell asleep, the woman heard a loud sound, as if something was descending from the sky.

She became scared and said:

- What can it be?

She tried to wake the two men, but could not. So she grabbed a hot log from the fire and placed it in the palms of their hands, but they would not wake up. The sound grew closer and became louder and louder. When she heard that it was even closer, the woman took a canoe and escaped by river. As she was leaving, she heard the screams and realised that the jaguar had killed the sleeping men. She went to warn the rest of the people. The following day they left the hut, but when they arrived they realised that the jaguars were no longer there and that they had eaten the two men, leaving only chunks of the hardest bones. The path which the jaguars used was marked, and the men managed to follow the trail. They started to pursue the jaguars, who had meanwhile entered the hollow of a large *alauijia*<sup>4</sup> tree, trying to escape the men. The men chased them down and burned them in the hollow. The jaguars jumped from the top of the tree and fell to the floor. The men then finished them off, but some escaped. A fox had escaped with its cubs, but when they tried to kill it they could not and it escaped.

- It is not possible that you let them escape, you should have killed them.

The little fox and its cubs became the jaguars which live on Earth today. A young one fell to its knees and begged them to let it live:

- Don't kill me please, I am an agile youth. If you don't kill me I will show you all kinds of sedges.<sup>5</sup>

A man grabbed it and hid it, but the others insisted he should let it go so they could kill it. They said:

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<sup>4</sup> Species unidentified. In Urarina communities it is also known as *Pero caspi*.

<sup>5</sup> *Cyperaceae* sp.

- One day when he is grown and we leave our houses he might kill the women and children.
- No, I will raise him!

The man spared his life and raised him in his own house. Every night the youth went to the forest to clear his field and the sound of falling trees could be heard, *rüüaa rüüaa*,<sup>6</sup> as if it were daytime. One day the youngster said to his master:

- I want to know where the place they burned my friends is.

The man took him there and when they arrived they saw that there were lots of sedges. So the youth taught him all about sedges. There were sedges for hunting tapirs,<sup>7</sup> for white-lipped peccaries,<sup>8</sup> for collared peccaries,<sup>9</sup> for monkeys, for birds... all the sedges. He showed him all kinds of sedges, then he said to his master:

- If you kill me one day, all the sedges will disappear and then you won't have them.

During the day, the youngster stayed in the house. One day when the men went to hunt, the young man stayed home and said to the women:

- These breasts that you have are very tasty, the palms of your hands are delicious. On the other hand, the soles of your feet have no flavour, because you step on the floor with them and it is flavourless. I will wait to grow a little so I can feed on you!

When the husbands returned the wives warned them of what the youth had said, they became angry and spoke to his master:

- You see, what did we tell you? We talked to you about this and you ignored us. We have to kill him once and for all!

And the man said:

- Yes, alright, but he is a good boy, that is why I am raising him.

The youngster constantly said these things to the women, that their breasts were delicious, as were the palms of their hands, and every time the women informed their husbands.

So the master said to the others:

- Yes, I want to kill him! But kill him when I don't have to see it.

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<sup>6</sup> Urarina ideophone representing the sound of a tree falling.

<sup>7</sup> *Tapirus terrestris*

<sup>8</sup> *Tayassu Pecari*

<sup>9</sup> *Pecari tajacu*



INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
NINICHU KURUUAJE NENAKAAÜRÜ URARINAAÜRÜ NERERETAAU

The man went into the forest and immediately the other men killed the jaguar.

That is what happened when they brought up a jaguar that had escaped. That's how it happened.

# KANAANAIÜRÜ KUAAÜNAA EVANE

**E**va kena ena nereretareeüni, inuaelu jetaute kanaanai kuaünae Eva, kanaanai kuaünane kuina jetaute rei lana letuae, nain amüniüra naane jaün amüa küe, amüa küa jaün, kauachajein ruriia rijjiejien nena küani siee kuürülene bijieike balülünüinein nena siee kuürülene ke, naajein nii ruriia rijjiejie küani naajein jenuunejein, jenuunijija jaün nii ruriia rijjiejie küani chüjütura, chüjüturae nii kanaanai. Nii rijjiejien niki arajiin lurerikin kuaünaakuane kuina niki ichae kuaünaje inae, nii rijjiejien kuaünaa jana inae türüa üee rei lana, türüa üa rei lana jaün; babaa, babaa nain inae kuineteküre, kuinetekürüa jaün chaa kajetera kanaanai rüüita naa jaün niia chüjiara, kanaanai rüanü chüjiara nae nii rei kumasai. Nii baia kuaiteen kujuanuu kuaiteen, nain kuaiteen amüniüra nae, naa jaün kuaiteen amüa küe, amüa küa jaün. Kuaiteen jeli chanejein nii ruriia rijjiejie küani kauachajein ruriia rijjiejie küani naajein bijiejie jabüünijia, nii jaün kuaiteen nain chüjütura küe nii kanaanai, nii rijjiejien inae arajiin inae kanaanai kuaünae, arajiin kuaünaa jana inae kuaiteen türüa üa jaün ke takaain kumalein babaa babaa naüre, üün chaakajete kanaanai rüüita nae nii rei lana, lana jaün rüanü chüjiara inae kanaanai sirichaara naa. Naa jana nii baia kuaiteen, jaün amüniüra nae kuaiteen; chaa kajete katuanein kanaanai rüeta ena laen kuürürüin kuareünicha nae. Jiaunria kakuürürüin kakuaraaine, Jiaunria charijeineje kakuürürüin kakuarainera, kakuürürüin kakuarainete inae jatain kanaanaiürü itusajeina rikiincha nain niki aite, aituane saijiejien inae laen küa jaün, kuaiteen inae ichae nii rijjiejien niki jaiti nichatasajei reintia inae ichae, inae ichaa jana, nii baia laen kuaiteen küa küani inae laee, inae kuürürüin kuarae, kuürürüin kuaraa jana, inae kuaiteen nii inae ruriia rijjiejie küani bijiejie jenuituane jana chüjüturain lalae lajein chüjüturaa küa ne baia inae nii ruriia rijjiejie küani laturain inae; ünee, ünee, ünee, ünee, naa küa. Nii jaün jetau, uaa chanüte nee kakuürürüin kakuarai cha, inara raüsiaekana chüjia ichaünra, inara tiniane rausiakana kichanaanera, inutajanaate lechuunka ateniiane reintia inae kusinakaa kürikiincha, kürikicheincha inuaelüreintia incha; aka jetaute rei beree itusajeinae laüjüae, inutajanaa chamüüka naa kürüreeincha naai jetau aite. Nii inae kujiutae inae, nituana jetau. Nituane jetaute, nii rijjiejien inae kuintenakaae, kuintenakaje lülüe lanaala tukujuain nii kanaanai, nii jaün jetaute inae uaa kuintenakaae, kuintenakaje inetununeinta nae inae, aiane rijjiejien kana janunaa beraneii neinera, inuaelu netiin. Jiaare ere janana amüreüni, nain neürüa neriakürüa kanaanaiürü ne kuinara, naai inae rain rei kataüntakain muluin jiarenei rei kütürinichajai te, jana nii rei nujuujelei tiatiae nei küe janunaa rei kuaiteen tuniane kuina, aka nii tia, tia, tia, tia nanaa ne kuina, nituane jetaute ichae. Inae niki nichata lureriejien nii kacha kuaünaa jana inae nituanein inae asaje niei rei lana.

# HOW EVE CREATED CHILDREN

In ancient times, Eve created children. To create children, Eve had to send her husband to the forest to hunt. While her husband was in the forest, she started to create children. In a small grinding vessel she rotated the spindle, she put cotton there and made it spin. After making it spin, it looked like a walking child; it had been transformed into a child that could walk, run and laugh. A child that was already big. In that way many children were created. When her husband arrived home, the children greeted him:

- Daddy!

Her husband was quite surprised and asked.

- How can it be that you have got so many children? Where did you get them from?

The wife answered:

- I got them. – And she explained nothing more.

The following day, the woman again sent her husband to hunt. Eve did the same thing and created more children. In the afternoon her husband arrived home and the children greeted him, there were now many children. Her husband was surprised. Eve said to her husband:

- Don't you dare try to see what I do to get these children! If you do this, the children will become *itusaje*.<sup>10</sup> And if this happens it will be forever. It will not be like what I am doing now and you will have to abstain<sup>11</sup> so that the child can grow to be healthy.

One day the man decided to hide and observe what his wife was doing. After his wife again sent him off to hunt, the husband travelled a short distance, came back and watched her place the cotton on the spindle and turn it. When she spun it, it transformed into a child. But this time the child fell and, *ünee ünee*,<sup>12</sup> started to cry.

<sup>10</sup> Urarina: the illness known as *itusaje*, a term which can also be applied to a child suffering from this condition, provokes delayed development or inability to walk, these illness are considered to stem from one or both parents' failure to comply with the prescribed period of post-partum sexual abstinence.

<sup>11</sup> Abstaining in this case refers to collections of prescriptions or proscriptions limiting the consumption of certain foods and/or having sexual relations. A person may abstain for various reasons; for example for therapeutic reasons, to influence or protect the development of newborn infants, to improve shamanic abilities or to become a better hunter (Chirif 2016: 124-125).

<sup>12</sup> Urarina ideophone representing a baby crying.



Eve became angry with her husband and said to him:

- What have you done, didn't I tell you not to spy on me? I was doing it for the good of men, so they didn't have to abstain to have children. But you have ruined it! Forevermore you will have to abstain to have healthy children. Now that you have done this, you will have to abstain for ten months. Because of you, you will now hear it said that such-and-such a man has had a child while the previous one still has not learnt to walk.

So it was that the man had to abstain and the child transformed into a small baby who cried every night. So Eve decided to get rid of the baby, cutting it in half. The part with the head became a mole cricket<sup>13</sup> and the part with the feet transformed into the insect *tiatiaae*.<sup>14</sup>

After transforming them, Eve said:

- This will mean that men will say "I'm going hunting, but I'm going when the mole cricket and the *tiatiaae* sing."

This was how children were created and how, through the fault of her husband, Eve created the mole cricket and *tiatiaae*.

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<sup>13</sup> Cricket of the family *Gryllotalpidae*.

<sup>14</sup> Insect, species unidentified, known for making a characteristic sound in the morning.



# ENEKÜRÜ KUAÄNAA JIIRI KURIINE

Jäüriia jetau inuaeelü kuatiia niieilü enekürü, kaa ene neein neeürüane jaa akaaürü jabereku rijjiejien ne jetaute, kani le sajeein nekuuasajjaa nukueürüüane, kaa tjia reeücha küüane cha chajeeüre, nicha jerei ichajeeüre nituaneein aiürüüane, inaae bereekuure, bereekuürüüane kaa tjia süri neein ne. Nii jaün jetaute, kaa enanetujueein tijinere tijinere kacha tjia süri. Nii jaün jetaute, niki aite nii Jiiri Kurii kauachaaita naain jetau kü jetau, januuu küüre, januuu küürüa jaün necha jataain aka akaaürü sinalaa jaün siniituure nii enekürü. Nii jaün jetaute, kuatiia nii Jiiri Kurii naa kache jaa, jelai kana kuaünera rijjiejien kana kuaünera letununeein kaa atane ke itulere icharaneein neenüneke te nii telü kana kuaünera. Nii jaün jetaute, kani ina siniitua kaanüra naa jetau, naaürüüa enekürü siniitua kaanüchera naa jetaute, jeen aia chaaisicha ja aiane kani nelurari nelurarin, siniüchera kauchajeein nelalanijianaain kauachaain siniüchera, nesürüküchera naa jetau. Nii jaün jetaute, kü nelalanijianaain kü nesürüküre. Nii jaün jetaute, kü jetau inaae ichanaaka inaae enekürü ichaa, kü jetau nii kanijiein raruraruanaain üküüne tuuananain nichanaa jetau kü jetau üküünutunanaa, inaae jetau mülüütuaanaain üjüajeein nichanaakürü jetau jäüriianejeein nichanaakürü jetau mülüütuaanaain üjüajeein jetau ichaa küüane jetau bachala süri küüane likiinijia kü jetau ichanaakane jaün. Een iichanaaka ne jaaün kü jetau, een jaajaja jaajaja jaajaja jaajaja naain jetau kuenaa senütüri. Nii jaaün jetau jee ünra kuara nirijituuara, ünra nukuürürichaaincha naain jetau, kü jetau ichaa kü jetau nirijituuu naja ke lüüekaain jetau, tabaaürü rei mauri kari tutunijianaain kü raruraru nijianaain iichaa, tabaaürü jatatajeriiani üjüajeein naaunjuaainchürü jetau kü ichaa. Nii jaaün jetau kü, kü jetau ün kanijieein nii rijjiejiein inaae ichaa jaaün kü jetau kuenaa jaajaja jaajaja jaajaja jaajaja naain jetau kuenaa kü jetau inaae nirijituuane ke lüüekaa jetau aasaaeriianaain jichata jichataain ichaa, niichürü jetau te tabaaürü nuuane januujene, tabaaürü jetau nii jäüriianejeein nichanaakürü jetau kauatiin jichasiin iichaane sumaratuuanaain nedae. Nii jaaün jetau te, inaae inaae nainaa inaae nirijijieein nainaa jaün inaae nukuürüüa, nukuürüüa jaaün jetau, ua jeen kana aasaaeka chanee kaa jirikuriicha een een inaae chanee kana aasaaekara naain jetau ubaaekürüüa. Kü ubaaekürüüa jaaün, ua nenakaaenjiara nenakaaen neein najian ün iichaaünra naa jetau, jeen beeintechü laaen nainejera naa. Nituuaniia jaaün jetau te, tabaaürü chatuaneein tiia kicha rei sinijera rei beeüre. Nii jaaün jetau te, kü jetau inaae türüüa üürüüa, türüüa üürüüa akaaürü lanaaürü ne jaaün, een naaunjuaainteneechü kanaakanü aasaje Jiiri Kurii naa. Nii jaaün jetau ua naain jetau kü jetau ün inetuneein inuunee inuunejeein neta, naain jetau kü ubaaekürüüa kü jetau sunaa jerekürüüa ün. Nii jaaün jetau te, nii amüüraniia enene netujeein sinijera kurenii natiin eta suure, nii jaaün jetau te aite akaaürü rei ua aiachüüisicha chakaaün chachüjian chünanakaenereta nenakaaen najian inara rei rüküüeka iichaaünra, aainjia aunaküchera nii tejian nii juaaenreen nee tjia ün ajaanuuachake aiajeeichene jaan amürijiriin tejian

INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
NINICHU KURUUAJE NENAKAAÜRÜ URARINAAÜRÜ NERERETAAU

nenakaaenee üün raute inara reicha naa jetau. Naain jetau jeen üün inuaaelü netujeein jeen chaaje üün rei sinijera kurenii jetau te een eta suure, een naain ereeürüreein kanaanaiürüra naain jetau kü kujiutaa, naain jetau kujiutaain jetau kaniicha. Nii jaain jetau te, inaae nii baiia jetauchü aain jetauchü inaae aunaain jeen esinaaentechüüisi esinaaen kana rei rüküüeka iichaera esinaaentechüüisi laesinaae rautera naaürüüa jetau, naain jetau inaae kü kuraaechakürüüa. Nituuaneein jetau te, enekürü kuaaünaelü kani Jiri Kuri, inaae satuaa kaü tiaajeein.

# HOW JIIRI KURII CREATED WOMEN

In the old times, women weren't like they are now, they didn't have a vagina. When a man had a wife, they made love between the toes of their feet and that's how they had children. That's why today one part of people's legs is thicker, the calf, and it's because it was from there that babies were born. Then Jiiri Kurii said:

- That's no good!

When the men went off to hunt and cure meat for a few days, the women told Jiiri Kurii:

- We are really tired, we want to sleep.
- Sleep then. - Jiiri Kurii said - But sleep face up.

The woman fell into a deep sleep, because Jiiri Kurii made it that way. Then Jiiri Kurii set to work making their vaginas. He took his time with the first ones he made, that's why the vaginas of some women came out white with thick lips. But the last ones were done in a hurry, because the *senütüri*<sup>15</sup> bird interrupted his work, laughing - *jaajaja jaajaja jaajaja jaajaja*. Senütüri laughed a lot when he saw what Jiiri Kurii was doing, *jaajaja jaajaja jaajaja jaajaja*, because he was using the innards of *bachala*.<sup>16</sup>

Senütüri said:

- The women are sleeping with the innards of *bachala* in their vaginas!

And Jiiri Kurii said:

- Shut up, they are going to wake up!

That's why he had to rush his work. In some women he didn't do a very good job, that's why their vaginas came out small and brown with thin lips.

When the women woke up, they felt something strange about their bodies they said:

- What has Jiiri Kurii done to us? He must have done something, we have to tell our husbands!

<sup>15</sup> *Notharchus* spp.

<sup>16</sup> Literally "bird food", a plant with a red flower which is used to make men good hunters. Its fruits are long (2-3 centimetres) and purple. The plant, when ground up, is red and similar in appearance to clotted menstrual blood.

That's why today, when women are seduced by other men, they warn their husbands.

So the men arrived, and the women started to tell them what Jiiri Kurii had done to them. The men wanted to batter Jiiri Kurii.

Jiiri Kurii said:

- For your own benefit, you should try out what I made! It's much better than making love between the toes of the feet.

So the men calmed down and tried it out, and in the end they thanked Jiiri Kurii.

The men said:

- It's true, you made something great, it's really delicious!

Because they wanted to hit Jiiri Kurii, today men are miserly with their wives, sometimes they fight over women.

Jiiri Kurii said:

- Because of all this, now people will talk about such-and-such who got into a fight over a woman, and what's-his-face who was jealous of his wife... You'll hear all about that.

And that's how it was when Jiiri Kurii created women.

# KÜNAI NEKUAAÜNA

Niia jetau, leejiin kacha kanii kürajai sijiüri neein kürajai leejiin kacha, nii jetaute nii jetaute aitukuuaje aitukuuaje kuaairi kuuane aite, kanii chaaelai, chaaelai kanii enüüa ichanaaneein aianüne tabaaü enüüa rürünerateraaünicha naa jetau naeenaje. Chaae kacha ichanaaneein aianüne een kacha kataitakareeünicha naain jetau aite, kanii kabelarai ichanaa neein aianüne, kabelarai kataitakareeünicha naain jetau aite, chaaen taibiaae ichanaaneein aianüne taibiaae kataitakareeünicha naai jetau aite aitukuuaje aitukuuaje. Nii jana jetau te, dede rainari siri dede rainari siriaa jaaün jetau, kü jetau chaeritae: kauachaajeeüra kaairi charijieeiniji chatuuaneein bakaüa ichanaaneein aianüne kauachaajeeüra kaairi naain jetau chaeritae, rei kumasai rei jetau aite. Charijieeiniji bakaüa ichanaaneein aianüne, tabara chuaae kaa kanii rainari tukuetaain, chuaae kanii üsi biine tütetüteriin ruuaje nichaae sarüriin, jeen üünraa cherurara binaeenera kunelatee kunelateeniüra katanaka rainari naain ruuaje nichaae sarüüra, naain jetau aite naain jetau aitukuuaje aitukuuaje rei. Nii jana jetau te, nituuaniiia baia jetau inaae kuineteküre kü jetau kuairi kuua jana kuinetekürüüa jaaün kü jetau akaaürü rei een kanii baibiji chuaae jaüatiin kü jetau laüjüaain nenatete, kü nenatetuua jaaün jeen üünraa chajaainra faaüte kuitüküüicha aansai, naain jetau kü kanii kaniichürüüa naain eküün laüakane jaaün. Nii jaaün jetau jeen üünra chajaainra kajjiara faüüachaaüra naa jetau, nii jaaün jetau te, kü akaaürü rei nuua nuuakiin jetau aain küüani nekürüjüaain kü nenatiia. Nii jaaün jetau kü: kaakakaina, kakakainaa, kaakakaina kakainaa naain jetau kü nenatiia, kü nenatiia nuuanuuakiin jaaün jetau kü, jeen chajaaincha faüüachaaüra kajjiia faüüachaaüra naain jetau kü kaniichürüüa. Nii jana jetau te, inaae aain neein jetau akaaürü akatiia jetau jaauun naain kü meleniia üüe. Nii jaün jetau, uaa kü jetau kürüüakutaain kü jetau faujuaain suurüüa kü faujuaain suuin kü jetau kuütüri muluurüa kü kuütüri muluuin jetau, kanii enakataaün jetau naaujuain jabübükürüüa, jabübükürüüa jaün kü: kürai, kürai, kürai, küraa naain jetau naain lureri kuuriniia laüne laüniia, laüne laüniia jaün jetau te; jaaja jaaja jaajaja kuaiteeü kuaiteeüra naa. Nii jaaün jetau te, kuaiteen siituuu jaün: tai tai tai tai kürai, kürai, kürai, küraa nanaai jetau katü kürai küraianaain laüne laüniia. Nii jaaün jetau te, inaae inaae inuuneein teeürüüa baia jetau inaae kü jianeein ratiriiüre, jianeein ratiriiürüüa jaün jetau te, akaaürü kaajietukuriin jetau aitukuuaje airekuuajiiia nerera, naain jetau tabara chuaae üsi biine tütetaain jetau chuaae, nii rainari tukuetaain ruuaje nichaae sarüüa. Uua jeen kanii cherura binaeene kunelatee kunelateeniüra katanaka rainari naain sarüüa. Nii jana jetau te, fuu nirijieein baaiikiin tijiaeekiin jetau inaae; laü laü laü laü laü laü laü naa, nanaain jetau baaiikiin tijiaeekuua. Nii jaaün jetau te, inaae nituuaniiiaane jaün kaüüin jetau, jeen chajaauichetera kanara, kanara sunaara nenatekera nenatechaachera, naain jetau kü eta jekaa, jekaa kaain kü nenatetuua kü nenatetiin jetau; kaakaina kakainaa, kaakaina kakainaa naain nenatetuua jaün nenatetuua jaün jetau te, uua inaae

jetau lüüekutariin januri kataaün takaain terüüituaa, neterüjüüaituaa. Nii jana leeucha jetau te, kuaiteen uua kumaaichaaünra naain jetau üsi ruuan jetau kakaakajaain nichaatia, kuaiteen jetau januri kataaün, takaain neterüjüüaituaa, jaasusu nii jana jetau inaae laaen kajjianein laü, laü, laü, laü, laü laü naa jetau kani rainari jiarana, inaae kaniichane jaaün. Nii jana jetaute, ne rei ukuala nii sijiüri ukuala. Nii jaaün jetau te, rei bereekürü rarariin jetau ke barebareriin jetau “jeen ünraa raütari raütariira kumerira binaaenera kuaaritaäira katanaka rainari” naa jetau naa jaaün jetau te, inaae küraakiin küün jetau küraturae, jeen naainra kana temürara küünra tjjüeteniiüra katanaka rainari naa jetau, naain letuaa kana temüra küüa kuina. Nituuanein jetau inaae kana temüra küün inaae kanijie, nituuanein jetau te nekuaänelü kaa; saraanfi, itulere jaseri, itulere üjüee, narunaa, nuta küna, itulere een itulere kuütüri küna, itulere nekuaänaelü saraanfi nein küüacha lemütiincha küüacha kuduuaikiin kani künai küüani künai. Nituuanein jetau te nekuaänelü kaa saraanfi.



# HOW ILLNESSES WERE CREATED

In the times of the old people, there was a man named Sijiüri. This man, when he was taking ayahuasca, used to say:

- If I die because of the lupuna<sup>17</sup> tree, I will shake the *ijniaene*<sup>18</sup> of the lupuna; if I die because of people, I will make the people disappear; if I die because of serpents, I will make the serpents disappear; if I die because of jaguars, I will make the jaguars disappear...

The man had a sky *rainadi*<sup>19</sup> and every now and then he would speak with him:

- If the *bakaiüa*<sup>20</sup> ever attack me, you have to defend me. Defend me well, my pet!

Sijiüri used to tell his wife:

- If I should die because of the *bakaiüa*, put this *rainadi* on a plank and set a fire on it, then release it in the river and tell it: “Go make victims of those who killed your master!”

That is what Sijiüri would always say.

After some time, he was attacked while he was taking ayahuasca, so as soon as he saw he was being attacked, he jumped up onto one of the beams of the house and began singing *kaakakaina kakakainaa kaakakaina kakainaa*. The ones who were pursuing him spoke to him:

- Come down, wretch, come see what we do to you!

But he paid no attention and just sat there, singing. So once again the others said:

- Come down, wretch, come see what we do to you!

Despite them, he transformed himself into an *ain*<sup>21</sup> and continued singing *kaakakaina kakakainaa kaakakaina kakainaa*.

<sup>17</sup> *Ceiba pentandra*.

<sup>18</sup> The term *ijniaene* or *nijniaene* identifies a very broad category of non-human entities whose principal characteristic is that of possessing the abilities necessary to attempt and execute pathogenic attacks against human beings employing invisible darts or kidnapping the spirit of the victim (Fabiano 2020; Fabiano y Nuribe 2021; Fabiano et al. 2021a).

<sup>19</sup> *Megasoma actaeon*. The heads of this beetle are used by the urarina *jaeri* in the manufacture of the *kumai*, a circular crown of vegetable fibres decorated with feathers. It is used in the ingestion of psychotropic infusions.

<sup>20</sup> A generic ethnonym referring to non-urarina indigenous populations. By extension it is traditionally used by the Urarina to identify cannibalistic indigenous populations notable for their warrior ethos.

<sup>21</sup> Jaguar that lives in the World of the Sky (*Kuanra Nenaja*).

The others kept on telling him to come down.

- Come down, wretch!

At their continued insistence, now in the shape of an *aain*, the man leapt down roaring, *jaauun*. Seeing him jump down, they surrounded him and beat him to death; later they cut off his head and started to play with it like a ball. When they threw the head, it rolled around going *kürai, kürai, kürai, küraai*.<sup>22</sup> When they saw this, the men who had killed Sijiüri laughed, *jaaja, jaaja, jaaja*, and said to each other:

- Do it again! Do it again!

This time, when they threw the head on the floor it made a *tai tai tai tai tai*<sup>23</sup> sound and went *kürai, kürai, kürai, küraai*.

After doing this, they returned to their home. Immediately, Sijiüri's wife went out and did what her husband had always wanted. She did exactly as he had instructed her when he was alive.

She said:

- He always told me to do this, so I have to fulfill his wishes.

So she did what Sijiüri wanted: she searched for a board, lit a fire, and placed the rainari on it. Later she set the board adrift in the river so that the current would take it and said:

- Go make victims of those who killed your master!

When she let it go, she saw it was floating down the river going *laü, laü, laü, laü, laü, laü*.<sup>24</sup>

Meanwhile, those who had killed Sijiüri decided to celebrate.

- Come, let's sing the song of our victim!

They paired up grabbing hold of each other, and started to dance and sing *kaakakaina kakakainaa kaakakaina kakainaa*. While they were celebrating, something cut one of them in half, and another person said:

- I am feeling sick

And he went close to the fire to warm himself. While he was warming up, he started to sing the song: "*kaakakaina kakakainaa kaakakaina kakainaa*." So something cut him in half too. The rainari went *laü, laü, laü, laü laü laü*.

<sup>22</sup> Urarina ideophone representing the sound of teeth clacking together.

<sup>23</sup> Urarina ideophone representing the sound of something rolling on the floor.

<sup>24</sup> Urarina ideophone representing the sound of fat bubbling.

Sijiūri's younger brother got all of his children together and spoke to *rainari*:

- Look at my face, it's me *katanaka*<sup>25</sup> *Rainari*! - this being said the *rainari* began to calm down - Go to the Source and calm yourself there.

In this way he was sent to the Source, and *rainari* disappeared.

That is what happened when measles, flu, diarrhea, vomiting, conjunctivitis, and headache were created. That's how it was.

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<sup>25</sup> Term used as a sign of respect and deference.

# AKANU NEKUAAÜNA

Kanii inuaaelü jetau, kana inuaaisiüri itulere ke nisinejerateein neeüre itulere te ere tunuraain ne itulere. Nii jaaün jetau te, sinijera kuulane leinjiin leinjiin ene, nii jaaün jetau inuaaelü chachü jelainiia natiin laülaaunanaaüre enekürü jelai lureri jaaün jelai kanii rane jaaürüüa naja neke kuluueriteein. Nii jaün jetau te, niki akaü raaküe faüiin akaü raa küüa faüiin jaün naajeei eraüa chuaae laüjüae akaüinu aan eraüa chuaae laüa akaüinu ne jaün jetau te, kanii aa jeen chatera kachaneein cheteteriü te kalananeein üüita akaüinu naa, naa jaün jetau inaae nii baiajiri jetau türüüa üüe, jaan fuuetiin kacha fuuetiin ürerukujuaain rei nubiri ürerukuua ubiriin jetau tajiia türüüa üüe. Türüüin jetau aa jeen tunakiin ta naa jeen ünra tuna aaünichüüisita katuuaneein kanii belaicha kuulane aan jelai niianüne jaün araraja akanu rei aa chatera ün kachaneein cheteteriüte kalananü ke üüita akaüinu naanüüichüüisicha naa. Jeen ünra aiachaaaisicha karei te aitukiincha, karijjeeinchüra inara rijjijeein kachaneein niikaanü natiin kanii araraja akanu keera nekuuaraakaanüra naa jetau, naain jetau inaae kü niia nukuia kü jetau ke nebaaülüüa, ke nebaaülüüin jetau inaae ichaa nukuiia ichaa nukuiia jaün kü jetau jajaa jakuua kü jetau aina jajaa jakiin kü kaniicha. Nii rijjijeein inetununeein niia ne kaniicha aina enuanaa nii jaaün jetau te, taba ateniia ne tajiia türäa üüe, ateniiane rei tiia ate taraakaain tijiajaain jetau iniia üüa. Nii jaün jetau te, kü kü jetau neba rei nii ate tiia küüa tiia jaün jetau te, aa jeen ünra chasiintera kanii ün ate rüüita een belaicha rüüjüeeicharara naa jetau, naa jaaün jetau te, ün aiieita nenachü rünra kanii ün kakuuana kanii furiia laanü jaün te küüani juraera naa furaa jaüna ichaaünra naa jaün, jeen aiachaaaisicha kanii belaicha rüüjeeine jeen chajaain eta mitariin eta sirichüchera naa jetau, naa jaaün jetau te, jeen aieita naa naain nii rijjijeein niiane kü januetuuaanaain kü küüin ün jajaa jake. Nii jaün jetau te, januetiin kü türüüin nii een tau tau tau inaae türüüanüra kuaichuchu naa kü jetau ee een naa tunuraa nukuiia nii baiajiri jetau tajiia ate taraakaain tijiajaain türüüa üüa. Nii jaün jetau te, aa jeen ünra belaicha rüüjiachara tuun ün kakuaijanara naain jetau rei nii naituunjua rei furiia kuaraa küe, nii furiia kuaraa jaün jetau te niiei laerajerine jeen ünra nuuaniiara ünra chatuuaneeintera inetununeein turitukuujeein turitukuujeein nenasasiae nenasasiae tuun kakuaijanata naa jetau, naain jetau kuürürüüin kuaraa een nii januetiin inaae küüa naja kaajie tukuriin jetau kuürürüüin kuaraa küüa. Nii jaaün jetau te, kü jetau nichuratijjaaitiin jetau laaünetiin kü tau tau tau inaae türüüanüra kuaichuchu naa kü jetau ee een naa jetau, nii baiajeri jetau tajiia ate taraakaain tijiajaain iniia üüa, iniin jetau rei tiia nukueein jetau ke nebaaülüüin jetau kü jetau rei ju küüani rei nüseei süüakaain jetau kü numeri lufijia lufijiaa, kü jetau kü jajaa jakuua, jajaa jakuua jaaün ai jeen katuuaneein te inetununeein nenasasiae nenasasiae chaaelai kana kachaneneein niia ün araraja akanu ne ke airjiin araraja akanu aina nenasasiae nenasasiae een kakuaijanata naain jetau kaüa, kaüin jetau kü jetau rei neba rei aituaa aa jeen kanii baana nainiia jana niiane eresi januneecha karei

kakaturi bakuurii küüa een kakuaiana een januneecha üün chaaen niitunuwana een rei nübüüa rei nasirichaaürü te inaae inaae sukuuakuae nitunuwana een rei lumuuanüne kuina naa jetau naain jetau naa jaün jetau te, jaan esinaae kuanena aitiin aunaee niichaainti ainaa jeererichaaïn naa jetau, naa jaaün jetau te nii baia sunainaa türüüa jaün sunainaa türüüa jaün jetau tuunje ichuna rei naa chaaje chatuuaniiia je naa baana naineein jananiiane jeetera eresi januneecha rei katuri bakuurii küreei, chaaen nii chasiirichaaürü ii büüakürü nii ii juurü jeete inaae sukue nii tunuwana ichei lumuuane kuina jeete aite naa jetau, naa jaaün jetau te ua esinaae aiachüüisi niki nena kichanuui ke lüüekaerianü jaaün kanijieün naa jetau, naa jaaün jetau te, aa januneecha jeete icharikiin naa jün-jüün aiachüüisi januneechana chüjian aiane kütiin iichaa küreeüni naa jetau, naa jaaün jetau te, niki inaae küe. Kü jetau nii nasiiricha rei nübüüa rei juurü ratiriiia, ratiriiia jaün jetau inaae küüane kaajietukuriin jetau jiaain jelaichanejeein jiaain jetau kü küüa kuuaka küüa kü jetau kaniin een nii ichaa naja rijjijeein jetau nichurateein jeraaen naajeein jasaakeaain niichurateein jetau kü jetau tau, tau inaae türüüanüra kuaichuchu naa. Nii jaün jetau te, een nae, nii jaaün jetau te, kü kaniin tajiia ate taraakaain tijajae kü jetau kanijieein jetau letuna nerüüjeein kuuaka, kujuaain jetau te, raütajaaintiin kuaraa nukuiia raütajaaitiin inuaaelü ene tukurijianein kuütürüji seejariia inuaaelü kacha jaün. Nii jaaün jetau te, kaniin, inaae jetau jelaia nejenuucha neeuriin jelaia sichurukutuua küüa jaaün, inaae jetau najasitaain jetau kuineteein ubinake fau-faaïn suua ubinake fau faaïn suuin kü jetau kuanete raajeniiane rei namüjera kiinera naa, naain jetau kü kü jetau nii rei bai küüani niicha enuai muluuiin naajeein jetau temaaji ke tijjiaain ratiriiia. Nii jaün jetau te, nii jaün jetau te, inaae kü jetau rei kuerene rukuuin kü jetau kuuaka kü kanijieein kuuaka jaün inaae tajiia türüüa üüe, tajiia jetau türüüa üüa jaün, aa jeen nukuajian kaniin üün kakuuana katuri naa, jüün tuunje ii rei katuri naa jeen aiachaaïsicha chajaain ajinuuin kiine kakuaianara naa nainaaïn ajinuuin kiine naa jetau. Nii jaün jetau te, kü üsiiana jetau nii katuri luraraa, luraraain jetau ajinuuu kü jetau aa jeen, nii kaniin araraja akanu kuerene dadaain kiine naa, tuun dadaain je kiiü naa jüün ai naa kü jetau barüüa barüüa jaün jetau te, kü jetau ralarala rala ralarala rala naa naain jetau kü barüüa. Nii jaün jetau te, ichü naa kasetataaujuaanaa te naa inaae jetau kü jetau. Nii namüjera ke lüüekaain jetau kü kiia kü dadaain kiia nukueein kü jetau, nii katuri butuinaain jetau kiia kiin jetau inaae üün inaae sitüjüaaituua inaae rei nichanuui nenajaaün sitüjüaaituua kü jetau kaniin nichuratijjaaitiin laaünetiin tau tau naain inaae türüüanüra kuaichuchu naa niiei tunituui, kü jetau jelüaelajeein tau tau inaae üüanüra kuaichuchu niiei tunituui tunitueniia jaün jetau kuaraa kuaraa jaün jetau, nii rei nii temaaji ke jetau üün tijiaka rei laje, ua jeen ünra ünra katuuaneeinra katuuaneeinra chaaelai kacha kukuelai ke ainaa tukuuaneein ünjeraituueriichüra kakuelichaniiei ke ainaa tukuuaneein kachürajeein ne kaa kakuuana naa, kü ubaeka kü jetau ubaeka jaün kü jetau kaniin üün inaae naaunjuaain jetau arajiin janarichürü küüani rei taje sichürüüa sichürüüa jaün jetau inaae nii rei taje riaaka jeen ünra ünra inara inakara binaaera kunaelatee kunaelateeniüchera kanaanaiürü naain jetau kü riaaka. Nii jaün jetau te, aai juu kü jetau itulere uriinü, itulere alaichuun, itulere akanu neein jetau inaae tuchatuchaaena na tuchatuchaae na naa kü jetau fauta fautaain suurüüa kü jetau fauta fautaain suurüüa jaün jeen ünra ünra inuaaelü netujeein jeen chaaje kaniin uriinu jetau te iichae, jeen chaaje chaaje te ichae jeen

kaniï alaichuun jetau te iichae, kaniï ichaanu jetau te iichae, naain neeürüüne inuaaelü netujeeincha naa, naain jetau kü kujiutaa nukuiia, inaae kü jetau inaae fauta fautaain suurüüa, fauta fautaain suurüüa ne jaün ua inaae jetau nuuane araaichane jaün susichüreniia ne jaün tabaaürü dajiiana enute enutuua. Nii jaün jetau te, jeen ünra nainejerichaaïn chü aianera ün inuaaelü netujeeinchü nee, jeen kabelarai kuaraain aiü naainchü neeürüüa naja nekera naa naain jetau kü kujiutaa, kü jetau ün kü ubaaeka jeen chaneenara aiane küreeünta naa, naain jetau aajeen aaineen küüanüne techüjian aain suurüüachüjianra naa jetau, aain te chüjian niki nesariki lenuneein ichuaera naa jetau üjirineen küüanüne üjiri suurüüachüjianra naa üjiri te chüjian niki nesariki lenuneein ichuaera naa jetau janiicha janiicha jaün jetau te, jeen üjirineinchachü aiane küreeünra naa kü jetau inaae nitarutiia rei büüake nitarutiia jaün, jeen jiauinchamiincha chü te küreeita naa jetau rei neba, neba jaün jetau te jeen aianüra chaaelaichünee ün kacha kukuelaichaniianeke airijiin jeraituueriin kakuelichaniiei ke kachürajeein niia ün kakuuana jaüna aiünra naa jetau, jeen aiachüüisicha jiauinchamiin jianra jiauinchamiintejian kacha ariin ke ichuelaichatemiin ichunara naa jetau, naa jaün jetau te, jeen aiachüüisicha kuaüia luunjiian nee kacha kukuelaicha belaaïn kuaare kakuuanaata naa jetau, naa jaün jetau te, jeen kü jetau chünaae chünaaeka, kü jetau sie ke jetau nekuseeütiia kü nii rei büüakürü ke nitaruuaka, kü jetau neruma rumaain kuaraa kü jetau fiu fiu fiu naa. Nii jaaün jetau te, inaae kü jetau jeen jiauinchamiincha chajaachaaüjianra chajaachaaü te een kacha kana rijjijeein kacha ke ichuelaichatemiin ichuunaara nana jaün jeen aiachüüisicha luunjiian nee kacha kukuelaicha belaiiche kakuuanata naa, kü jetau kaniicha kü jetau inaae neruma rumaain jetau inaae jiaatiin baibiji chuaae chüjüleniia jeen jeen ünra chute küreeita naa kü jetau chajaachaaüra nana jetau rei neba. Nii jaün jetau te kü kaniï baibji chuaae jetau inaae neruma nerumain fiu fiu fiu naa jeen ünra ii baitichaaüne reeintiaajeeina ichai kanesari tabanejei jauajereeünicha uma naa jetau, naa jaün jetau te, jeen jiauinera jiauinchamiinjia küüinera chajaachaaüjianra naa jeen jiauinera chaaelai kacha kukuelaichaniia neke airijiin jeraituueriin kakuelaichaniiei ke kachürajeein niia kakuuana natiin ta naa, naain jetau kaje kuaaüneen jetau laaen inaae lureri januri bükü chuaae chüjüleniia küüa inaae jetau kü jetau fiu fiu fiu naa jeen ünra jaitinachüra ichuaitiriianüne reein tiaajeein een kanesari ke tabanejei ke ichuaaüreeünicha uma naa jetau. Nii jaün jetau te, nii kaje kuaaüneen laaen nii lureri januri bükü kaje kuaaüneen jetau inaae jeen naain nüna fureruu jetau chamüünjia, ua inaae jetau amüüa inaae amüüa amüün jetau tajiia jetau inaae janujanuueriin jetau tajiia kaniï alau narejeen tijitijichaaïn jetau nalüütuaa üüa, jeen nii baia kuaiteen inaae kuaiteen janujanuueriin jetau tajiia kuaiteen ruru narejeen suuin jetau tijitijichaaïn nalüütuaa. Niichanejeein kanijjeein kuaiteen nii baiajiri jetau tajiia küraae suuin jetau tijitijichaaïn nalüütuaa küüa, ua inaae jetau laaen niicha baaejia, niicha baaejeein jetau inaae laaen niiei inaae kaniicha, inaae naain achaarineen küüa niichachü nii kacha suesuerjete nuriu küüani amünakaaürü naain ichatane üküünu ke üküüaaïn niia nukue nii kacha le sajeein kü sitüüa fafurune inaae kacha tijiata tijiataain amae nituuaniiia jaün nii tabiicha ün kaniï aari kaje kaniï kacha tukuuaneen ichaaïn enanijia kaniï fafuru makuuiniia chüjüraain kanijjeein suurelü nii kaje kuaaüneen jetau inaae siiche nituuaneein kacha sutuuane nituuaniiia jetau.



# HOW VIPERS WERE CREATED

The old people even used to marry animals, the men with female animals and the women with male animals. Every being obeyed what people told them. There was a woman who didn't have a husband. She had a hut that she used for weaving *cachihuangos*.<sup>26</sup> One day she went to get water from the river and saw that a boa was wrapped around a branch, so the woman said:

- How I wish you were a person so you could be my husband.

Then the boa appeared where the woman was, in the shape of a person dressed in a brightly coloured shirt, and said to her:

- What did you say?

And the woman answered:

- I didn't say anything, I was just speaking to the boa when I went to get water from the river. I saw a boa sitting on a branch and I said to him "How I wish you were a person so you could be my husband."

And he answered.

- You spoke to me! You only see the animal form, but we are not animals, we are like you.

So the boa stayed and the woman became his wife.

The boa started to caress the woman, he wrapped himself around her body, he kissed her cheek with his tongue and she laughed a lot, *jajaa*. The laughter of the woman could be heard every day, *jajaa*.

In the morning, the boa would go down into the river, he went to fish, and in the afternoon he would bring fish. When he got out of the water he would announce his arrival, saying:

- I'm coming!

The woman gave some of the fish to her mother, who said to her:

- Perhaps you have a husband already. If you do, don't hide him, introduce him to us and live together.

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<sup>26</sup> A textile for which the Urarina are famous, woven from *aguaje* (*Mauritia flexuosa*) fibre (Martín et al. 2019a: 37-43; Martín et al. 2019b).



But the woman always denied it.

- I don't have a husband, I catch the fish I give you with my brother's net.

The brother, who had heard everything his sister had said, went to where he had left his net to see if it was true, but he saw it had not been touched. It was just dumped there like he had left it.

Every day the woman left her hut early to weave, she tied up the cachihuango and began to strike it, and in this way she announced her arrival to the boa.

- I'm here *kuaichuchu*.<sup>27</sup>

And the boa answered:

- *Ee een*.<sup>28</sup>

Then he appeared carrying fish.

The girl's brother said:

- Perhaps my sister already has a husband.

One day, when the woman left in the morning, her brother followed her without her realising, and saw what his sister did every day: she tied her loom to her waist and started to strike *tau tau*<sup>29</sup> to call the boa.

- I'm here *kuaichuchu*.

And the boa answered:

- *Ee een*.

The boa appeared carrying fish that later he handed over to the woman. Afterwards, the boa caressed her, wrapped himself around her body, licked her cheek and the girl laughed, *jajaa*. He saw how the boa put his tail in the woman's vagina and she laughed, *jajaa*, and he said:

- That's what's happening with my sister! It's not possible, because he is not a human being, he is a boa.

The brother returned home and was already planning how to kill the boa, so he said to his mother:

- Mama, tell my sister that she should go to my field to pick maize, and that she should leave her clothes here because their colours are faded, so while she's away I can dye them.

<sup>27</sup> Old Urarina word meaning "boa/anaconda".

<sup>28</sup> Urarina ideophone representing the sound of a boa.

<sup>29</sup> Urarina ideophone representing the sound of a beating stick used on a loom.

That afternoon, when the woman came home, her mother told her to go pick maize the next day.

- Your brother says you should go pick maize tomorrow.

And the girl replied:

- Oh no, I have to finish my cloth, I have to finish it soon. But yes, in any case, I'll go and pick maize.

And her mother said:

- Your brother also said that you should leave your clothes because they are faded and while you are picking maize he'll take care of dying them.

When daylight came, the girl went to the field, while the brother took her clothes and went to the hut. He put on his sister's clothes and covered his head, picked up the weaving, and, like his sister had, began to bang it, *tau tau*, to call the boa.

- I'm here *kuaichuchu*.

And the boa replied:

- *Ee een*

So the boa appeared, bringing fish, and her brother let him approach. The man had not tied the loom tightly, so he could untie it and move quickly towards the boa. When the boa got closer, he looked carefully at the person sitting there and realised it was not his wife. When he saw that it was not his wife he ran immediately towards the river, but the man saw him, untied himself, then chased the boa and hit him with the loom batten until finally he killed him.

- My sister must eat her husband, I must prepare him.

The man carried the boa to his mother's house, chopped it into pieces and boiled it in a pot. The tip of the tail was still hitched where the cloth was tied. After taking the oil from the boa, he cooked it in a pot.

The sister returned from the field and said to her mother:

- Here is my brother's maize.

The brother said to his mother.

- Tell my sister to cook it and prepare it with the oil and eat it.

The woman cooked the maize, but she hurried because she wanted to go to the hut to see her husband.

The boa was boiling and the woman heard a strange sound that came from the pot: *ralarala rala ralarala rala*.<sup>30</sup>

- Oh no, how strange!

But as she was in such a hurry, she ate the maize and went off to her hut. As always, she tied her loom to her waist and announced her arrival by banging it, *tau tau*.

- I'm here Kuaichuchu.

But nobody answered her. So she did it again, but nothing: her husband did not answer. When she looked where her cloth was tied she saw that the tail of the boa was hanging there, then she became very upset.

- My brother made me cry for my husband, and even though he was not a person, he loved me a lot. My brother has made me cry very much!

The woman said:

- What should I become to get away from this terrible situation...

She laid many eggs that she had had with the boa. In rage she threw all the eggs she had kept, sowing them everywhere, and said to the eggs:

- Go and make victims for your father!

From the eggs came all kinds of snake. When people saw them, they killed them with sticks, but some escaped and the woman said:

- I curse you — she said to the people — forevermore you will hear that somebody has been bitten by a viper, by the fer-de-lance,<sup>31</sup> by the bushmaster,<sup>32</sup> by the rattlesnake<sup>33</sup> and many others.

This is how the woman cursed them. The people killed the vipers but some escaped, and this is why they said:

- Forevermore, whenever somebody goes into the forest we will say “beware of the vipers”.

The woman decided to become an animal. First she chose the jaguar, but she remembered that it is hunted by people, so she said:

- I can't do that.

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<sup>30</sup> Urarina ideophone representing the sound of something cooking in boiling-water in a cooking pot.

<sup>31</sup> *Bothrops atrox*.

<sup>32</sup> *Lachesis muta*.

<sup>33</sup> *Crotallus durissus*.

Afterwards she decided to become a slate-coloured hawk,<sup>34</sup> because it feeds itself from what it hunts, it is a good hunter. In the end she decided to become a hawk.

She began to feather her wings with cotton.

Her mother said to her:

- Where are you going, leaving me here alone? Don't go, we will find you a person better than a boa. A boa is not like us.

And her daughter replied:

- No, it is true that the boa is not a person, but he loved me like a person.

Her mother once again told her not to become a hawk.

- If I marry a human my brother will not love him, he will do the same to him as he did to the boa.

Then she tried her wings, she opened them and tried to fly, *fiu fiu fiu fiu*.<sup>35</sup> She flew up and landed on the beam of the house. Her mother kept trying to convince her, but she didn't want to listen. Then she flew and perched on the roof of the house, *fiu fiu fiu fiu*, and from there she said to her mother:

- Until I forget about you, I will come and give you what I hunt.

After having said this, she headed for the forest, *fiu fiu fiu fiu*.

After some time passed, she appeared again over the house of her mother and presented her with a young white-bellied spider monkey.<sup>36</sup>

After a while, she appeared again over the house of her mother with a young red howler monkey.<sup>37</sup> But from then on she forgot her mother and was forever transformed into a laughing falcon.<sup>38</sup>

This, perhaps, is the animal which always used to appear to people who travelled in steamboats, because they say that an enormous eagle killed people when they were in the boat. The bird would carry them off to kill them. For this reason, one day they set a trap for this eagle. They drew people and placed them in the prow of the boat as if they were real. The bird saw them and approached to catch them, it dug its claws in and was ensnared, then they killed it and from then on it was never seen again. That's how it was.

<sup>34</sup> *Buteogallus schistaceus*.

<sup>35</sup> Urarina ideophone representing the call of slate-coloured hawk.

<sup>36</sup> *Ateles belzebuth*.

<sup>37</sup> *Alouetta seniculus*.

<sup>38</sup> *Herpetotheres cachinnans*.

# JANULARI NEKUAÄÜNA

Kanii niaa jetau kanii aain bachutunu neein kürajaain nenea, aaineein neenü jaiti kachaneei niiei kuaatia aainiiei jaiti. Nii jaün jetaute, ne kutee tukaaiia, tukaaiia jetau niaa jaün nii jaün jetaute, januuu küüre januuu küüre tukaaiakürü tukaaiakürü jaün jetaute, kauachaaain aunajeeü umana ichai aitukaanü te türüüakaanü bananeei kanaakaanüke takaajiiia üüne kuina naa jetau, naain jetau kanii kauachaaain aunajeeü kauachaaain kanii aain bachutunu beru küüanaina auri üseei üjüi leretaain ratiririchaanüüi naa jetau, chaae bajauriara kueeru küüaneina kanii ajiauri üseei üjüi leretaain ratiririchaanüün naa jetau, jeen kauachaaain bakaüüa kanii bakaüüa beru küüanaina kanii inüri üseei üjüi leretaain ratiririchaanüün naa jetau, naain jetau kü janiicha kanii kauachaaain küüa kaanünaja kueeru küüaneina jiri üseei üjüi leretaain ratiririchaanüün naa jetau. Naain jetau küüre jaa ai inaae aiane airichaaüni naa jetau naain jetau kanii küürüüa küürüüa jaün jetaute, inaae kanii akaaürü jiina ke türüüa akaaürü jiina ke türüüa jaün jetaute, kuane akaaürü ke takani tunakürüüalüna kane naa jetau, tunaakürüüalüna kaneete kauachaaain küüakaanüjaa kueeru küüanaina kanii inüri üseei üjüi leretaain ratiririchaanüün naaürüüalüna kaneete tunakürüüalüna kaneete, kauachaaain küüakaanü naja küüaneina auri üseei üjüi leretaain ratiririchaanüün naaürüüalü jiriiane kane, chatunakürüüalüchara kaneeta naa jetau naain jetau küüa küüa jetau nii kanii aain bachutunu beru küüane jaün jetau küüa küüin jetau kanii küüakaanünaja raüüijiri küüakaanü naja küüaneina kanii auri üseei üjüi leretaain ratiririchaanüün naaürüüalü jiriiane kane naain jetau nii aain bachutunu beru küüane küüa, küürüa jaa jetau kanii aain bachutunu beru küüanei jiri üseei üjüi leretaain ratiririchaanüün naaürüüalü jiriiane naa jetau, naain jetau nii aain bachutunu beru küüane küüa ua küüin jetau ajaunrineein jetau nerutuun jetau tjiaatjiaaka tjiaatjiaajaan küüa tjiaatjiaajaan küüa jaün jetaute, rüe aain bachutunu neba rüün jetau kanii jeen ünraa jerujuera naain kü jetau raain ichujuaain kü laaeekaa laaeekaa jaün jetaute, tjiaa türüa üüre rei kalauichürü türüüin jetau jeen tatuaneein jerujue rüüi natiiteneera kanarei furiin kana rei kanaakaanü ajincha kurerajariineke airijiin bajiaa aaita uma naa, jee aiachüüisicha kanii küraturanaaketenee banetueriei mijitena naanüne jaaün naane ichaaünre jaiti kulalajiiünre naa jetau, jeen aiachüüisicha jaain laaen eresi kanaakaanürei ajiniia aiane furiin kurerajariüna ke jaaekiin aiakaanüra naa. Aiachüüsi jati banetueerieinee küraturanaakenee mijitena naanü jaüne jaiti kulalajiiü naa jetau. Naai jetau kü jetau amüürüa, amüürüa jaün jetau kutee jaiti ichaaü aaa jeen inaaejiaara jerujue kanaakaanürei furiin kurerajaaite uma naa, naa jaün jetaute, aieinaate jaiti küraturanaake kanii banetujueniia mijitena kuataane jaiti kulalajiajeeünre naa jetau. Naain jetau kü kuarajiaa nii jaün jetaute, inaae tüe elu üüa elu jaün jetau inaae jeen chajaiin laaen kanarei jerujue furiin kanareikurerajaaüra una naa, naaürüüa jaün jetau ua kuana aiane ichaera naain jetau kü fuua kü fuuin jetau kü jetau kuratajaain tjiaa, tjiaa

jaün jetaute, aa naain jetau kü jetau kajekajeriin jetau raain ju maruküüane sarürüia sarasarariia. Nii jaün jetaute, ua tajiiata uma uaa aiei kaniin inaae jiriiane jauua rei kürariichate siiake inaae jiriiane jauua naa, üa jee taje asiichaneera kanarei aituuü chaaelai aasetiniia taje neke airijiiichaneera taje asiicha naa jetau, naa jaün jetau üün aieita aieei inaae jiriiane jauua naa. Nii jaün jetaute, kü inaae kurerajaain liia nukueeürüüa, kü jetauchü kurerajaain leeürüa jaün nii jaün jetau kaniin kuaitee amüürüüa kuaitee amüüaküürüa, chasiinchainti kuitüküri kütükürichüre. Nii jaün jetaute, jeen chajaain laaen kanaakaanü ajinia taje feferiin kurerajaaüna ke jaaekin aiakaanüra uma naa jetau, naa jaün jetau, jaa ai naa, nii jaün jetau inaae amüürüa jaün, kü jetau amüürüa kaajiee aü jeen kaniin kuanüne chatari ariirijiiakaanüte aunajeeicha uma naaürüüa jetau nii tajeürü, nii jaün jetau te, jeen chajaain chüüisi ichaküchena inara rei tukueekiin nesürüeenesürüjüera naa. Nii jaün jetau te, kü babaaekii jetau nii natari ariiajeeüre nii natari ariiajeeürüa jaün jetau kuaitee inaae türüüelalajeeürüüa jaün inaae jelaia kuaitee afai küüane daraeekuurüa, nii jaaün jetau te, inaae kanaakaanü ajiniia taje kurerajaaita uma naa, ua aieinaate kaniin kauachanijiianaaürüa jaün naana jaiti akaaürü kulalajiiüre naa jetau, naa jaün jetau te, ua jee jataain chaaelai aasatiniia taje neke airijiiin tajeke kana bacheleein aituuüta naa. Nii jaün kuaitee kujuanuu jeen chajaain laaen enene laaen kanaakaanü ajinila taje feferiin kurerajaaüna ke jaaekiin aiakaanüra ua kaniin kauachanijiianaaürüüa jaün naane jaiti akaaürü kulalajiiünre naa jetau, naa jaün jetaute, ua jeen jataain chaaelai aasatiniia tajeneke airijiiin taje ke kana bacheleein aituuüta naa, naain jetau kuaiteen kujuanuu jeen chajaain laaee enene laaen kanaakaanü ajiniia taje feferiin kurerajaaüna ke jaaekiin aiakaanüra naa, ua kaniin kauachanijiianaaürüüa jaün naane jaiti akaaürü kulalajiiünre naa jetau. Nii jaün jetau te, kuaiteen amüürüüane kaajitukuriiin jetau jeen kuanaa chatari ariirijiiakaanüra uma naaürüüa jetau, naaürüüa jaün jetaute, jeen chajaain chüüisinee ichaküchena inara rei tukueekiin aunajera naa kü kuaitee tukuuaka kü kuaitee natari ariiürüüa kü natari ariiürüüa jana inaae kuaitee türüüeelalajeeürüüa jaün inaae kuaiteen jelaia kuaiteen daraeekuurüüa taje neein nerututaain. Nii jaün jetau te, kü jetau daraaekiin jetau jeen kaniin tabiicha turitukuuaje turitukuuajeeürüane kutabeniiia kana aasaakürüane jiriiaata, nii ajiniia, chatera chajaaütee chatera kana kuaünera neein kana teteriiüte kaniin letanekurii akaaürü neba ke lenunekürümüicha akaaürü neba suuin akaaürü ajiniia kurerajanaa neeinaa naa jetau, naaürüüa jetau etarei. Nii jaün jetau te, jeen chajaain ainane chajaain chüüisi ichakaara naa, nii jaün jetau kuaitee amünaa jerekürüüa, amünaa jerekürüüa jaün jetau kaniin aa jeen chajaain laaen enene kanaakaanü ajiniia taje feferiin kurerajaaüna ke jaaekiin ainakaanüra uma naa, jaa jeen aiachüüisi niki kauachanijiianaaürüa jaün jaiti akaaürü kuarajeeüra naa, naa jaün jetau jün jataain kana rei chaaelai aasatiniia taje neke airijiiin taje ke kana bacheleeita naa. Nii jaün jetau te, nii jaün jetau te, inaae amüüre amüürüa jaaün jetau te, jeen üünraa kuananeera chatari ariirijiiakaanüte aunaacha uma naa, jeen aiachüüisicha chajaain chüüisi ichaküchena aunajera naa jetau, naain jetau naa jaa jetau akaaürü rei jetau kü netukuua tukujuaa kü jetau natari ariiürüüa kü natari aricha rijijieei etarei jetau nuta miminijiianaain nii rei nafai küüani nenaajeei raauriin jetau jeraee jetau etarei nuta miminijiianaain nirichu jachü küüani chüjütaain jetau taeeje nasichürüüa, ua kü jetau leka leka leka

leka naa kü inaae uua, uua jaün jetau jeen kuane te rei nebake lenunekürümiincha naa, naain jetau eruuejiriin jetau kurerajaaürüüa kurerajaain farüüin nainaaain jetau kurerajaain kü inaae faüüin kü laüjüaaürüüa, faüüin laüjüaaürüüa jaün jetau jeen chatera kana kuaüneraniji neein kana teteriiüte ruaanu taje neein nerututaain lureri kera daraeekiinra kaniü aain bachutunu aunajenaa neeinera naaürüüa jetau naain jetau te, jeen kuanetera aiane ainaa neeineraa naa, naain jetau ruaanu taje neein nerututaain jetau lureri chuaae jetau daraeekiin jetau aunajiia aunajiia jaün jetau aunajeüürüüa jaün jetau tajiia türüüa üüre, tajiia türüüa üürüa jaün jetau jeen ünraa taje chara kurerajaaje kana fujiarataa naa naa jetau jualaaitiin kuaraa nii jaün jetau kü laüüaka reraekuneei. Nii jaün jetau te, kaniü aü jeen aankana kaa kana neba te kana kuraatiia üüine naa, naa jaün jetau naa leejitin jaün jeen bajaajariü te aunakaara kü jetau chü inaae jichüsichürüüa, kü jetau inaae jichüsichürüüa, kü jetau inaae jichüsichürüüa jeen aanka kaa uma te kauacchaain kana kuraateeine naa. Umaa umaa uuu naa kü jetau jiaane nüjüa ke jetau rei kasichei beüriin tiritaauruüa kasichei beüriin tiritaaürüüa jaün jetau kü jetau tiriikiin akaaürü tunurate. Nii jaün jetau te, jeen tuunra chana ichae chana ichaete kana kuraateeine naa. Nii jaün jetau umaa umaa naa jaün jetau uuu naa nii jaün jetau chajaaünaare chajaaunaate kanaakaanu kuraatere naa jetau. Naa jaün jetaute, jeen nichaae lenuneküchee naa jetau naa jaün chaaje naa nichaae lenuneküche naa, naa. Nii jaün jetau te, ua jataain kauachaaain kana kuraateeine naain jetau kü jetau jüichürü jüichürü nasichürüüa. Nii jaün jetau te, kaniü kü jetau nii eküün lureri ke daraeekiin jetau jeen ünraa nebara kureraja leelejeeinra nesuunee nesuunejera aain bachutunu si si si si naa jetau, nii jaün jeen saa ünraa chaaketera eriaa nukue tuun banuaeesi aasutaa, jeen chaaje chatunaa nukue banuaeesi aasuta, jeen kana neba kureraja leelejeein jeteraa nesuunee, nesuuneeakaache naa te nukue banuaeesi aasura naa, jeen ainüchara aianüchaaisirata ünra aianera bajaee, bajaeküna kuaanicha naain jetau umaa umaa, uuu naa, chajaaünaaree chajaaünaate kanaakaanü kuraatere naa, uuu, nichaae lenuneküche naa jetau, nananaain jetau kü akaaürü tunurate. Nii jaün jetau kü tijaajaain kuürürüüa kuürüüa jaün jetau kuaraa jaün jetau jiaane nüjüa ke jetau tiriichuua akaaürü neba kasichei, nii jaün jetau kü jetau jelaia kaüüin jetau jeen ünraa aianera aianee laküüituute kuarakaara naa. Nii jaün jetau jekuru ke laküüitua, laküüitua jaün jetau akaaürü nebanein jetau katü chiiraain lunuunetuaa, uua jeen ünraa kana neba ke tera chüüisira nerutukuaachera naain jetau kü uueee uueee naain jetau kü naruua nukueürüa, kü naruurüüa jaün niiei nuuane chasiinte kujuaiteein ichakürüüa natiin naruurüre. Nii jaün jetau te, nitatajiia jetau sinie neein jetau nerutuuneejein jetau jelüte, jelütiin jetau faaürüüa, faüüin jetau jeen ünraa charijieeintera charijieeintera kalaaui aasura kuritana nereta naaürüüa jetau, jeen amaaütera kaluui aasura kuritana neeinera naain jetau büjüaü maruua küürüa, büjüaü jetau maruuin kuuaka küürüa, kü jetau risine inaa taain, risine inaa taain jetau amaaürüa, kü nii risine inaa kiiajeein jetau, kü jetau kanijieein nirichu jachü küüane luraanejeein jetau: taeee jeee, raeee jeee, jiiüü jiiüü jiiüü jiiüü nanaain jetau kü nekuatijiaaürüa, nii jaün jetau kü jetau tijaajaain kuürürünaaka, kü jetau kuaitee jeen karerujuariiara icheichüra naa, kü jetauchü kuaite etareruuererujeein kü nirichu jachü küüane tukueenejeein jetau: taeee jeee, raeee jeee, jiiüü jiiüü jiiüü jiiüü nanaain nii jaün tijaajaain jetau kuürürünaajaain “jeen ünraa

cha tera ichakiche niriirijieinta kaüσαιürü” naa, jeen nitukuara kaüraa nisitüriaee, nisitüriaee kanüra naa, jeen aiachaaaisicha ünraa kanakaanü neba kera kanaanü chüraeera kutaeerintaa naa, jeen antachara kanaakaanü neba kera kanakaanü chüraeera kuarakicheta kaüσαιürü naa. Jeen aieita ünraa amüünra kaü nisitüriaee, nísitüriaee aakaanüta naa, nii jaün jetau jeen aiachaaaisicha ünraa rautuuara nituuaneein nisitürianaata naa, jeen eenjee rautujuiaara rautujuiaa karijjeein nisitüriaakanera naaürüa jetau, jeen aiachaaaisicha aianera kanüetunai ichaküchena aunaera naa, jeen aiachaaaisicha chajaain chüintijiaara aiane nelurariüra, naa jaün jetau, jeen ünraa kiiajeeina aiakaanüra naa, jeen aiachaaaisicha, ünra enüüa inaa kituriiachachüra aainta naa, naain jetau kü jetau jeen aiachüjiaara naa. Nii jaün jetau kü jetau netukuua tukujuaa dararuniia jetau rei nutiia tukuua tukujuain, nii jaün jetau nii neba suurüüa naja ke jetau, bijjeei ke jetau eta rei jetau nuta miminijianaain niriichu jachü küüani chüjütaain jetau taeje jee nasichürüüa, uua kü jetau leka leka leka lekaa naain kü inaae uua, uua jaün jetau jeen ünraa kuanetera kuiteen rei leeucha kuritanichaara naa, naain jaün jetau kuaiteen büjüaü maruua küürüa büjüaü jetau maruuin kü jetau jelaichanejeein jetau kuaitee kü jetau risine inaa niriichu jachü küüane tukueenejeein: taeje raeje, jiiüü jiiüü jiiüü jiiüü naa. Nii jaün jetau tijaajaain jetau kuürürünaaka, kü jetau jeen ünraa kanüetunai ichaaünara auanaera naa, naain kuateen kü eta rerueerujeein ichakürüüa kuaitee niriichu jachü küüani nii risine inaa tukuetaain: taeje raeje, jiiü jiiüü jilüü jiiüü naa. Niriichu jachü küüane nii risine inaa tukuetaain taeje raeje, jiiü jiiüü jilüü jiiüü, kü jetau tijaajaain kuürürünaaka jeen chatera ichakiche niriirijieinta kaüσαιürü jataainra kanaakaanü nebakera kanaakaanü chüraaera kutaaeriin ta, jeen üntecharan kanaakaanü nebakera kanaakaanü chüraera kuarakicheta kaüσαιürü naa, jeen aieita ünra kaüra amüün kaü nisitüriae nisitüriae akaanüta naa, jeen aiachaaaisicha ünra rautuuara niriijieinra nisitürianaate aaichete kaüσαιürü, jeen aiachüisicha aiachüisi rautujuiaa karijjeein nisitüriiakanera naa, jeen aiachaaaisicha aianera kanüetunai ichaküchena aunaera jün aiachaaaisicha, ünraaitejiaara aiane nelurariüra ünra kiiajeeinara aiakaanüra naa jetau, naai jetau naa jaün jetaute jeen ünra enüüa inaa kituriia chachüra aainta naa, naain jetau kanii kü jetau dararuniia jetau rei nutiia tuchaa tuchajaa, netukuua tukujaa jeraaen jetau ita rei nuta miminijianaain, jeraaen nii rei nutiia raaurin kü jetau, chanüchaaainti jerichanejeein ichaelanaala, nutiia raaurin jetau raütariin kütürike raejee nasichürüüa. Nii jaün jetaute, naain kuriaae rialanete rei kütürü kuüle, jeen ünra bajiiara kaauneeinra teeichakaache teeichakaata jerichanejeeinra ichaelanaalataa, chajaain chajaujuuain rerueejiriin tautauriiüra raurisiiä bajaran aasune ajiniara naa, naain jetau kü taujiiürüüa, taujiiürüüa jaün jetau ua inaae jetau raauriin amaa bajaran, mateekutaain amaa, mateekutaain amaa jetau kü jetau sieke jetau kuna kunariin ün enutujuaana tukuetaa. Nii jaün jetaute, inaae jeen ünra chatuuaneeitera, akaürü ina niii nukueira kuritananereta, naain jetaute najiniia maruua küürüa, kuaiteen najiniia maruurüa jaün maruuin jetau, naaunjuain jetau büüe titirichaaain jetau, ke tiritura tirituraain fuüüjüü taajiii, jiiü jiiü jiiü jiiü nanaain kü nukuatijiiürüüa, kü jetau kuaiteen tijaajaai kuinetenaaka. Nii jaün jetaute kü kuaiteen jeen ünra kanüetunaira ichaaüra naa, kuaiteen kü tiritaaain tititichaaain küüin kuaiteen, kuaiteen fuüüjüü taajiii, jiiü jiiü jiiü jiiü naa, jeen ünra chatera ichakiche niriirijieinta kaüσαιürü naa, jeen



ünra nitukuara kaüra nistüriaee nisitüriaee kaanüra kaüra naa. Jeen ünra rautuudara jeen antichara kanü kanaakaanü fujiarakera kanaakaanü chüraaera kuarakicheta naa jetau chüisi. Nii jaün jetaute, jeen ünra aieita ünra amüünra kaüra, nisitüriaee nisitüriaee aakaanüta naa jetau, naaürüüa jetau jeen aiachaaaisicha ünra aianera kanüetunaira ichaküchena aunaera naa jetau, naa jaün jetaute, kü jeen aiachaaaisicha jaan nachüintijjia aiane inuta mitaain tirituraaüra naain enutu nuriiu jeraü jaaurüüa kuina jetaute niki ichaküre. Nii jaün jetaute kü nuta miikaain tirilene, tirilenetuuu jaün aai tititiriin naain naain fuüjüüü nasiia nukuia jaün, nuta tureleeitiin jetau aandaake chüjüüekike jetau tirileniia, kü tirileneein jetau ina tiritirikiin faüatiin amüüa, jeen ünra kaauneeinra teeichakaa jerichanejeein ichaelanaala bajiiata, akaachate chüra teekuua nukuereeincha naain jetau inaae kaniicha. Nii jaün jetaute, inaae jetau ina neküü ina kaniicha nii bajaruuacha rai, ina jetau busha tabaainejeein jetaun inaae, kanijiein jetau ina ik ik ik ik naa ina nenaanaja laaruniia tuniiji tunijjia, jeen inachüra kanakera mitünaa jeriia atabinaaera naaürüüa jetau, naain jetau kü jetau kanii een kanii kana dede bararaja bakürünaaürüüa, kana dede bararaja bakürünaaürüüa kü jetau kanii, kana dede bararaja fukuurüüa ua niiei jetau nuuane fukusichürüüi, jeen ünra kanii. Nii jana jetaute kü türüüa üüe leejiin aberusaae, kü jetau türüüa üüa jaün, kü jetau neberu rüüekaain jetau riji rijiii rijjijiein jetau türüüa üüa leejiin aberusaae. Nii jaün jetaute jeen ünra süü ünra chasiintera juririnaarera karijjeita, kana asi ruuanra meekunaata naa jetau, jeen ünra kanara aberu rüüekaainra fukunakare, kanii kana dede bararajata naa jetau naaürüüa jetau, naaünrüüa jaün jetaute, jeen kuara niritukachera, kuara niritukache esinaae ichaneenüneein aituua jeriiaata, naain jetau kujuachakateriichaküche kunari kari küüanete jaantüriia ichaneenüneein aituuaneta naa. Nii jaün jetaute kunari kari küüane kukuuaüre inunuke, nünara inuke kaa niike jetaute kaa kanii nünara inunu naachakaaün, dedee inuke niike jetaute kana dede bakürünaaüre, bakürünarejetuküre. Nii jaün jetaute, kanii kü kukuuaürüüa, kukuuaürüüa jaün jetaute, ina kü ajjia, ajjia jaün jeen aantichara nainetuujara icheira kuaairitera kana dedera barara jukuineta aberusaae naaürüüa. Nii jaün jetaute, jeen ainü chachüra, jeen janachüütijjia aiane kana dede bararaja fukuura naa. Nii jaün jetau kü riji rijii riji jieein jetau, kü nujuejuekaa, riji rijii rijjijiein jetau nujuejuekaain jetau, kü jetau leeleekuua jeen ünra süü ünra tarurunaarera karijjeita naain jetau, kanii leeleekiin luüüjüüü lemüritiin jetau taüjüü nasiia, aüü kü jetau eee eee naaürüüa ünra reira sijita sijitaaüchera, reeicha sijita sijitaaüchera, küü jetau rarirariin jetau taü taüü ita kuui kürü küüane tütüüsiin ataneke faüa üüa, kü ataneke faüüa jaün jeen ünra inaaechüisi ina laaenra, aianera kera kakane kusichu kurekaaene inaeratiikaanüra naa, naa jaün jetaute ina kü ratiri. Nii jaün jetaute jeen ünra chatera raünakaaenaneta, jeen niiaura sa nalüüera, ina kuaiteen sa nalüüe kutiikürüüa, jeen chata jeen chaniieichüüisita, chataaüte kanaakaanü rei kakane sichu kurekaaene inaaene ke küüin iniiakaanü, kanii inara kanaakaanüke mitürichaje atabinaaera naa. Nii jaün jetaute jeen aiachaaaisita, nechaintejiara nainejeerichaünita, naain jetau küüa ua naain jetau naain küüin kakane kusichu kurekaaene sesejiaa, sesejiaain jetau nüna bichuue amürituueriin jetau ua jelaia jetau nejeeurituuu, jeen ünra nainisiichaaünchürata ünra banelünaa kana dede bararajara naa, naa jaün jetau jeen aiachaaaisicha. Chatera kanee raünakaaenaneta, niia taura kuri kuri nalüüera naa, kuaiteen kuri

nalüüe kutiikürüüa, kutiikürüüa jaün jetaute jeen chata naa, jeen chaniieichüisita chataaüte kanaakaanü reicha kani kakane kusichu kurekaaene, kakane sichu kurekaaene inaena ke kütüin iniia kaanüra inara kanaakanüke mitürichaje taibinaaera naa, jeen aiachaaesicha nechaaintira nainejeerichaaünita. Naain jetau kuaiteen küüa nii kakane kusichu kurekaaene, raauriin kuaiteen sesejia, sesejiain jetau sa nalüüe tenaja biturijiriin jetau ua jelaia, naüriteriichaa jeen ünra nainisiichaaünita ünra bane lünaara kana dede bararajara naa. Jeen aiachaaesicha jeen chatera nainere ünra kakane kusichu kurekaaene inaa neta naa, ünra inaaera kanaakaanüke mitürichaje taibinaaera naa, naa jetau kuaiteen jetau kani ün kani kutiikürüüa kuaiteen tajiia türüüa üüa, jeen chata naa jeen chaniieichüisita chataaüte kanaakaanü rei kakane sichu kurekaaene inaaena ke kütüin iniikaanüra, inaaera kanaakanüke mitünaa jeriia ataibinaaera naa. Jeen aiachaaesicha ünra nechaetira naainejeerichaaünita, naain jetau kuaiteen nii sichu raauriin jetau kuaiteen sesejiain amaa, sesejiain amaain jiane kani kuri nalüüe tenaja biturijiriin jetau kuaiteen, jelaia nejeeurituua. Uua jeen ünra naisinaaünita, bane lünaara kana dede bararajara naa. Nii jaün jetaute jeen aiachaaesicha, ünra chatera raünakaaenanetaa naa, jeen niataura laaen binanaje, araanla binanjera naa kuaiteen kutiikürüüa, kutiikürüüa jaün jeen ünra chata naa, jeen chaniieichüisita chataaüte kanaakaanü reira kakane sichu kurekaaene inaae, kera kütüin iniikaanüra inaaera kanaakanükera mitürichaje ataibinaaera naa. Naaürüüa jetau, naaürüüa jaün jetaute jeen aiachaaesicha, nechaaintira nainejeerichaaünita naa, naain jetau kakane sichu kurekaaene raauriin sesejiaa uua sesejiain jetau, ünra jiane nalüüe tenaja biturijiriin jetau uua jelaia nejeeurituua, jeen ünra nainisiichaaünita naa ünra bane lünaara kana dede bararajara naa, jeen jataainra kanaakaanüreira nirijiieicheta inara kanaakanükera mitürichajera ataibinaaera naa jaün, naaürüüa jetau jeen chate nainere raünakaaenaneein, kakane sichu kurekaaene tukuuaneta naa jetau, jeen niia taura laaen raünakaaena kani binaje laaujiri, jaüriki binanjera naa jetau. Naain jetau jaüriki kutiikürüüa kuaiteen tajiia türüüa üüa, jeen chata naa jeen chaniieichüisita ünra chataaüte kanaakaanü rei kakane sichu kurekaaene inaaena ke kütüinra iniikaanüra, inaaera kanaakanüke mitürichaje ataibinaaera naa. Jeen ünra aiachaaesicha jeen ünra süü ünra chasiintera cha lünariia karijiei kana asi nainejeeinra meekunaata naa, naain jetau jeen ünra aiachaaesi atiinra kanaakaanü reira kakane sichu kurekaaene inaaüna kera kütüinra naa, naain jetau naaürüüa jaün jetau nii kakane sichu raauriin jetau naain sesejiain tititiririi naain jelüeequua, jelüeeqiin jetau kana dede bararaja chuuaae charuaturaa küüa. Aaü kü jetau eei eei eei ünra kauachaaen tukuura, kauachajeein tukuura naaürüüa jetau. Nii jaün jetaute kü kü laülaüüelajeein tukuua nukuaa, kü tukuuin jetau tajiia inaae kuuekiin faüüa üüa, faüüin jetau jeen ina laaenra aianera kera kütüinra iniüchera naa. Nii jaün jetaute jeen nachüüinti aiikaanüra naa, naain jetau küü ina laaen iniia kütürüüa, ai kü jetau duchajaaain tijaaka kacha, ke iniia küüane. Nii jaün jetaute ina tabaaürü jetau ina neraütaakuaa, ina neraütaakuaa jaün ünra tajiia jetau asaate asaaituua, kani araanla ti ti ti ti ti naa, jeen ünra chajajuaaüche chajajuaaü chajaain tuun ina üüaa tabai seeünjuara naa, jaün jetau kütürüüa kütürüüa jaün jetau, aiii tajiia jetau rütütütütü nasiia üüaa, jeen kaniicha jaün jetau, jeen ünra nii kana dede bararaja ke sürüerateein tamüütüküchera, uua kü

jetau kana dede bararaja ke sūrūrāteein tamūūitükūrūūa aaūū mulujuaaituua, akuasheen kürrii kūūane jetau mateleneein mulujuuaituua nii, rei nujuunichaji jetau akaūāana nalatuua, akaūāana nalatiin jetau charubaneein kūūa, jana rei kūtūri nichaji jetau inaae naain nalatiin jetau inaae atane ichuuae kūūin tuniiji tuniijia aka jetaute kaa kureebinuneein, araanla laaujuirineein ua nii jaūn jetau, tabaaūrū jetau kanii eneichūneein amūūakuua jadaae, ruru, itulere arauata, alau, tijiee, jadaae itulere eneichuneein kü jetaajakuaa naain enūūa, nūnaake jetaajakūua jetaajakuaa, uaa alau jetau alauneein küūeni jetau, kakana kadane kusumarake naūri rūjūūa, rei nalarijiane maajeein, jana ruru jetau kakane kadane kularerike rei jaberuku rūjūūa rūjūāa, jadaaekūrū jetau ūūn kanii kakane kadane kusumarake rei naūri rūjūūa, jadaaeneein neenūūrū jetau elaruke nishujuaakuuain kūūa, itulere eneichukūrū karataaū, kati niichūrū jetau ina kanijieein amūūakuua. Nii een kanii nūnake takaakua takaakua nii jana jetaute aūū, inaaen jetau neleeriaa inaae nii janulari, jeen neleeriaa jaūn nii jaūn jetau kanii, nekuūka kūūa, nekuūka kūūa jaūn jetau, kanii jaūriaanejeein kūūa, kūūa jaūn jetaute ke takaain jetau tajiaa kanii laruui baibaichae kanii kacha, jeen ūnra chūtera küūjeeita naa, jeen ūnra chūniieichūūisita ūnra kanūūetunaira kanesari ariiara ūnra amūūemūjūeeūnra naa. Jeen aiachaaaisicha charijieeinchaainti nii inesari, rakatiāain suui nirijieeinra ūnra suruujueeūnara ūnra ichuūjūūin ichuuaaraera, jeen aiachaaaisicha naain jetau kü jetau laruui chūjūlūūitiin ratiriin, sitūjūaitin kuuakiin suruua, uaa kü jetau rakatiāaa kü rakatiāain jetau, kü jetau tuuituua, tuuitiin jetau ina suuaa, jeen cha aaisijiiānara atiiinra kachakera lenuneeinra ichaureeūnita naa jetau, naa jetau kü jetau kiāa, kü jetau kiin jetau kūūaa, inaae jetau kuaiteen küūjūia, kūūa jaūn jetau tajiaa jetau ke takaain jetau kuaiteen kuuakuua araanla, nii jaūn jetaute jeen ūnra chūtera küūjūeeita naa, jeen ūnra chūniieichūūisita ūnra kamūkera amūūemūjūeeūnra naa, jeen ūnra aiachaaaisicha tanichara naineei suruujueeine ichuūjūūin ichuuaaraera naa, jeen ūnra aiachachūra naa sitūjūāaitiin jetau suruua, tititi titiī naain suruua jaūn jetaute kaaijie nutiia fuūta fuūtaa, kaaijiei nūtiia fuūta fuūtaa, kü jetau uaa nii kutabeniiā jetau. Akaūūnaa jetau tufaaijii naain nelemūjūūaitiin, nitatajiaa jera jauuitiin suruua, jeen ūnra bajiiara jataainra kauacha atera kutabajikerake bacheleekiin ichaureeūnita, atiin chū charijieiniianatiina atiin juraajereeūnicha naa, jeen suruua. Nii jaūn jetaute kuāteen kuaiteen kūūa, kūūa jaūn jetau tajiaa jetau ke takaain jetau kuaiteen kuuakuua raana, jeen ūnra chūtera küūjūeeita naa, jeen chūniieichūūisita ūnra kamūkera amūūemūjūeeūnra naa, nii jaūn jetaute jeen aiachaaaisicha ūntechara nainereei suruujueeine ichuūjūūin ichuuaareta naa, jeen ūnra aiachachūra naa, kuaiteen sitūjūāaitiin jetau suruua, kuaiteen kaaijie nutiia fuūta fuūtaa, kaaijiei nūtiia fuūta fuūtaa jaūn nii kutabiniia jetau, tuuituua tuuituua jaūn jeen ūnra cha aaijisiāana atiin kauacha ate mūlūlūnekera lenuneeinra ichaureeūnita naa, naain jetau kuaiteen kiāa, kiin jetau kuaiteen kūūa. Kü jetau kuaiteen ke takaain kuuekuua ubana, jeen chūterakūūjūeeita naa, jeen chūniieichūūisita ūnra kamūkera amūūemūjūeeūnra naa, jeen aiachaaaisicha ūntechara nainereei suruujueeine ichuūjūūin ichuuaareta naa, naa jaūn jetaue jeen ūnra aiachachūra naa, kuaiteen sitūjūāaitiin jetau suruua, kuaiteen kaaijie nutiia fuūta fuūtaa, kaaijiei nūtiia fuūta fuūtaa jaūn nii kutabiniia jetau, tuuituua jeen ūnra cha aaijisiānara kauacha ate kuratūūake lenuneein ichaureeūnita, naain jetau kü kiāa, kiāa jaūn jetau ke takaain jetau amūūa jaūn,

ina kiin jetau amüüa jaün ke takaain tajiia kuuekuua tunaa kanee ukuaee, nii jaün jetaute jeen ünra chütera kütüjüeeita naa, jeen chünieichüüisita ünra kanüeeetunaira kamükera amüüemüjüeeünra naa, kü jetau jeen aiachaisicha antichara nainejeekina suruujueeine ichuüjüün ichuuaaraetaa naa, naa jaün jetaute jeen ünra aiachachüra naa, kü jetau nijiautiin suruaa, uaa kaajjie jetau nutiia fuüta fuütaa, kaajjiei nütiia fuüta fuütaa nii kutabiniia jetau, aterana ujuatike jetau üküün jelüatiin jichu tütülüitiin kü tijiika jeen ünra kuajjara inuuniara chajaainra suruujueeüna ichuüjüün ichuuaaraera naa jeen ünra nitukuara naa kü jetau tijiika, kü tijiika jaün jeen chajaajjara surujueüra naa, nii kutabiniia jetau ina inaae jetau neraaichatiia jetau rei kütüri rukuarukuuaain jetau neruujuaitiin, nalatiin kuaiteen suruaa jeen kaajjiei nutiia fuüta fuütaa, kaajjiei nutiia fuüta fuütaain küün, nii kutabiniia jetau kuateen laaen kuateen ateranake kuaiteen jelüatiin jichu tütülüitiin tijiika, kü tijiika jaün jeen kuajjara inuuniara naa ünra chajaainjara suruujueüra suruujueüna ichuüjüün ichuuaaraera naa, ina laaen nieei aiei laaen kü tijiika kü tijiika jaün jetaute jeen ünra jataainra, kauacha atera kulararikera bachelejekiinra ichaureeünita atiinchüra, kainana ubiri küüane atin nekürüjüauriin inachü atiin, ün atiin ke lenunereeünichanaa naa, naa jetau naain jetau ina küüa kuteen, küüa jaün jetaute kuteen, ke takaain jetau tajiia üüaa, kani ritüüe jeen ünra chü chatera kütüjüeeita ünra chünieichüüisita ünra kamükera amüüemüjüeeüra naa. Jeen aiachaisicha janachüüintijiara nainejeekitera suruujueeine ichuüjüün ichuuaaraeta naa, jeen aiachachüra naa, uuaa ina jetau suruaa een suruaa nukuiia jana kua kütiin fautaa, fautaain jetau jeen ünra cha aajjisiiinara ünra kauacha kunesariichakera lenuneeinra ichaureeünita naa, naain jetau kiia. Nii jaün jetaute küüa jaün kuaiteen kaa tajiia ke takaain tijiiaae tijiiaaeke kani, een ajaanri jeen ünra chütera kütüjüeeita naa, jeen ünra chünieichüüisita kamükera amüüemüjüeeünra, jeen aiachaisicha chasiintera nituuaneein chuuri üreriaita naa, antichara nainein nii nirijjien nii chuuri üreriaaine rijjijjien, kauuri üreriaaineta naa jetau. Naa jaün jetaute jeen aiachachüra naa, naain jetau küü üreriaratiia, kü jetau jeen kauatiin ichaüra naa. Kü jetau üreriaa, kü nainain üreriaa jana jetau jeen, kuanachüra antiinra furiinra ke lenunera naa, naain jetau ina kiiaa kü kiin, kuaiteen amüüa kuateen amüüa jaün jetau ke takaain jetau tajiiaa kuuake kani aichukuri. Nii jaün jetaute jeen ünra chütera kütüjüeeita naa, jeen chünieichüüisita ne jataain kanüetunaira, kamükera amüüemüjüeeünra naa, naa jaün jetaute jeen aiachaisicha jaantichara nainein suruujueeine ichuüjüün ichuuaaraeta naa, naa jaün jeen aianüchachüra naa, naain jetau aianera suruujueeüna ichuüjüün ichuuaaraera, kü jetau sitüjüaaitiin suruaa, kü sitüjüaaitiin suruaa jaün kaajjiei jetau, nutiia fuüta fuütaa kaajjiei nutiia fuüta fuütaane kutabiniia jetau nii kari asaee jetau rei kutüri, een kanijjien een asiin jetau kü jetau, kü jetau bajee bajee bajee bajee naa, jeen kü atane baje baje bajejaaain ina sichuuakiin küüa, jeen küü jetau kü tarü tarüüü nasiia, jeen ünra suruujueeichaaünajjara ichuüjüün ichuuaaraera naa, uaa een baje baje baje baje bajee naa, jeen sichuuu natuua, sichuturaa jeen ünra jataainra kauachara üküüasine ünra jüünukera bachelejekiinra ichaureeünita naa jetau. Naan jaün jetaute naain jetau, küüa kuateen, küüa jaün jetau kuteen jetau tajiia ke takaain kuuekuua kani, kukuri nii jaün jetaute jeen ünra chütera kütüjüeeita, jeen chünieichüüisita kanü tunaaira kamükera amüüemüjüeeünra naa jetau, jeen

aiachaaesita natichara nainereein suruujueine ichuüjüün ichuuaaraeta naa. Jeen aiachachüra naa jaün jetaute, jeen aiane rijijieinra suruujueeüna ichuüjüün ichuuaaraera. Nii jaün jetaute kü nijiautiin suruua, kü nijiautiin suruua jaün kaajiei jetau nutiia fuüta fuütaa kaajiei nutiia fuüta fuütaain jetau, uaaa nii kutabiniia jetau ajeri jachü küüane jetau, turaraa uaa jeen ünra jataainra kauacha üküüasine ujüünukera bachelekiinra ichaureeünita naa jetau, naain jetau kuaiteen küüa, küüa jaün jetaute kuteen ün kanii tajiia jetau ke takaain, kuuekuua kuteen nure nii jetau kü kuuekuua jaün, jeen ünra chütera küüjueita jeen chünieichüüisita kanüetunaira kamükerä amüüemüjüünra naa, jeen aiachaaesita antichara nainereein suruujueine ichuüjüün ichuuaaraeta naa jetaunaa jaün jetaute, jeen ünra aianüchachüra naa jeen janachüüintijara aiane suruujueüne ichuüjüün ichuuaaraera jeen naa jaün jetaute, kü jetau kuteen nijiautiin suruua nijiautiin suruua jaün, uaa kaajiei jetau nutiia fuüta fuütaa kaajiei nutiia fuüta fuütaa uaa, enüüa süüjüi jachü küüane jetau turaa natuua, jeen ünra jataainra kauachara üküüasine makuuekerä bachelejikiinra ichaureeünita naa. Nii jaün jetaute kuteen küüa, küüa jaün jetaute tajiia ke takaain kuuakuua icha, jeen ünra chütera küüjueitaa naa, jeen chünieichüüisita kanüetunaira kamükerä amüüemüjüünra naa. Jeen aiachaaesita antichara nainereein suruujueine ichuüjüünra ichuuaaraeta naa, jeen aianüchachüra aianera suruujueüne ichuüjüün ichuuaaraera, naa jaün jetaute, sitüjüüaitiin suruua kü jetau rakatiaa, kü kaajiei nutiia fuüta fuütaa kaajiei nutiia fuüta fuütaain rakatiaa uaa inaae jetau akaüüana jetau tufaaajiii naa, uaa jeen ünra jataainra kaucha üküüasinera kera bachelejikiinra ichaureeünita naa, uaa ina mijjituua nuuane. Nii jaün jetaute kuteen ina üüaa, üüaa jaün jetaute najiniia jetau, laüekiin jetau aain katü jachü jachü jachü jachü jachü nanaaa jetau sinure, nii jaün jetau kü tijaajaan kuürürüüa, kü jetau jeen ünra chaara katütera niira jachüüajeeitaa naa jaün, jeen ünra ate katünara jachüüajeeünra naa, jeen aiachaaesicha ünra niira inesari rakatiainra suuinra rei katüra jachüüne jaan rijijieein, aianechara nainereei suruujueüne ichuüjüünra ichuuaaraeta, jeen aianüchachüra naa naain jetaute jeen aianera suruujueüna ichuüjüün ichuuaaraera naa. Jeen cha kaaüna ainereeünta naain jetaute, nijiautiin suruua tiü tiü tiü tiü naain jeen jelüüeekuua, kaajiei jetau nuuane nutiia fuüta fuütaa uaa niei jetau, kanii aranaji jachü küüane turaa natuua, uaa ina niei nuuane mijjituua. Nii jaün jetaute kuaiteen ina küüa, küüa jaün laaen satununiia jetau tajiiaa jetau ke takaain, kanii ün kuuakuua kanii ükari, kuuakuua jaün jetau, jeen ünra chütera küüjueita naa jeen ünra chünieichüüisita, ünra kanüetunaira kanesari ariaara amüüemüjüünra, jeen aiachaaesicha jaantichara nainejeekitera niira inesari rakatiain suüne jaan rijijieein nainejeeki suruujueine ichuüjüün ichuuaaraeta naa, naa jaün jetaute jeen ünra aianüra kanüetunaina, nesariin ke lenuneein neineeünra, kanüetunaina kanesari rakatiain ke lenuneein naaunjuaineein neeüra naa jetau, naa jaün naain jetaute jeen aiachaaesita aianera, aiane suruujueüne ichuüjüün ichuuaaraera, jeen ünra aiane jaürianejeeinra kanara üjüera kuarakaara, kanüetunaina kanesari rakatiain ke lenuneeünra naa, naain jetau kanii kü jetau ita ruuan babaakiin bajjiürüüa, jeen ünra kana nuta miichaanaainra kuanetera bajinaaneeinera naa, kü jetau nuta mijjariin jetau kü babaakiin bajjiürüüa, niei jetau jeraaen jetau nii ün kanii janulari üjüe raain kanii raartiin nasaae jetau naajein, laütaain jetau kureeraniia nii rei nüjüe laütaa, laütaain jetau

jeen jaantera kana nuta jirichaaibra kana üjüera kuuana neeibera, naain jetau kü nuta jirichaaürüüa, kü nuta jirichaaib jetau kuara kürüüa jaün, uaa kanii itanicha tukuuaneein jetau nii janulari asaae laüaka, uaa jeen ünra cha nemanatera katuuanere küjüeta, ünra küjüechara basijiaüüicha naa, naa jaün jetaute jeen ünra aieita ünra katuuaneeina kanüëtunai, ün kanesarike nesariin lenuneineeünra naa, jana nii ükari asaae jetau raana üjüürü küüane ubana üjüürü kuduuaaka. Nii jaün jetaute jeen kuanetera nakuaüneeibra, kuaitichaara kuaiteen kü nuta miijiiariin kü bajiiürüüa, kü jetau kanii jaantera kana nuta turerakaibra kanara üjüera kuuananeeibera, kü kuateen nuta turerakaib kuarakürüüa, nii jetau jerichanukujuuain itanicha tukuuaneein janulari asaae laüaka. Nii jaün jetaute jeen aan ünra cha nemanate katuuanee küjüeta, jeen ünra küjüechara basijiaüüichaa naa, jeen ünra aieita aieita kanii katukuuaneein kanüëtunai nesariin lenuneineeünra, jeen aiachaaisicha jaan aiane nii inesari rakatiiaib suuinke lenuneeine jaan tukuuaneein aiane suruuna ichuüjüüin ichuuarera, naa jana jetaute jeen chakaaüna ainereeünta, naajeeina kanesari rakatiiaib ke lenuneein neeineeünra naa, naain jetau jelüüariin suruua, sitüjüaitiin suruua kaajiei jetau nutia fuüta fuütaa kaajiei nutia fuüta fuütaain küüa, uaa nii kutabiniia jetau kü nelaaitiin kuuaka, nelaaitiin kuuaka jaün jetau uaa kü jetau balüü naa jaün, nii jaün jetau jeen ünra kuuara jiiara inuuniia, ünra asuu naa ünra chajaainchajiaa suruujeüna, ichuüjüünra ichuaraera naa, jeen nitukuaraa karijiiina ün kanesari rakatiiaib kanüëtunai ke lenuneein neeünra naain jetau, kü jetau kütürasaae jetau nisichuue fuueja fuuejaa, kü nisichuue fuueja fuuejaa jaün uaa kü jetau sefeekiin jetau küün jetau kü sefeenetuua. Jeen tabiicha ina atinaa, nii jaün jetaute jeen ünra chataaenchariianüta, ünra kana dede kutüjnakanüke nachü aiane küreeünicha naa, ünra inuuaelü netujuuein jeen ünra naaunjuaainte kabelarae ükari akaü naain nirriakürüüne kanaanaiürüra naain jetau, kü jetau kanii ün janulari rüüarüüakaain jetau, kanii üküün küüa üküün kana dede chuuae küüa, aka jetaute kaa kütüküeraneei ükarineein ne arasijineei lüliakiin nituuaneein jetaute amüelü, jana inaa nii jana eneichükürü jetau ina kü janiina jaain kuteen, kü janiinajaain kanii alau te küraaneei eneichükürü küraaneei kuteen ina teelü. Nii jana alau tiijaün uaa nirijieein jetau, rei basutuun tijjichaaib jetau, kajiaaneein amüümüje nii alau. Nii jaün jetaute uaa jeen kauachaaita, kanii rurute laaen jelaiacha lajüünra naain jetau, ruruke lunaküre, ruruke lunakürüüa jaün jetaute kanii ün, kanii ina laaen rei basutuun teeüre. Nii jaün jetaute nii ruru aina ita kutaairiüre alaurü, lesajeein alau aina ita rüürüüne ita suure. Nituuaneein jetaute nelü nekuaünaaelü eneichükürü itulere eneichu tijjee, itulere tijjee jetaute jaüchaanejeein alauneein nelü, küraaelü jana anauee kanii arauataneein, naaunjuaain nekuaünaelü. Nii jaün jetaute ina jeen kauachaaita chasiinte neein, aa eneichu kutabajina ukutejeeün naain ereeürüre kanaanaiürüta, naain jetau nii ün alauneein nii kanii alau küraate, ruruneein naaunjuaain, tukuamaje jetau rurunelü niki. Nituuaneein jetaute nekuaünaelü, itulereenein janulari nekuaüna, nii jetaute enanetujueein kaa janularineein ne. Nituuaniiia nituuaneeinte nekuaünaelü. Ina satuuu.

# HOW JAGUARS WERE CREATED

There was a family called Aain Bachutunu<sup>39</sup> who had not yet transformed into jaguars and were still people. There was also another family named Turkaaia, whose men went hunting and had to go deep into the forest for several days. Before leaving, they explained to their mother what to do on the day they were going to return:

- Mother, on the day we are to return we need you to meet us on the path, but pay close attention to what we are going to explain to you. On the path of the Aain Bachutunu, we will leave the tail feathers of the yellow-rumped cacique; on the path of the bajaujiara,<sup>40</sup> we will leave the tail feathers of the *ajijauri*<sup>41</sup> cacique; and on the path of the *bakaüa*,<sup>42</sup> we will leave the tail feathers of the chestnut-eared aracari<sup>43</sup> and on the path upon which we will travel ourselves we will leave the tail feathers of the hummingbird. So you choose that one.

And their mother said:

- I understand! So the day of your return I will go to meet you.

Afterwards they set off. When the day the sons were to return arrived, the mother tried to remember what they had explained. While she was on the path she forgot the signals that had been explained to her. She tried to remember:

- Did they say “on the path we take we will leave tail feathers of the chestnut-eared aracari” or did they say “we will leave tail feathers of the yellow-rumped cacique”?

Eventually she decided to take the path marked with the feathers of the cacique. But the path which she followed was that of the Aain Bachutunu. While she was following this path she was transformed into a yellow-footed tortoise. The mother of the Aain Bachutunu found her on the path and she took her and kept her in her house. When her sons arrived, they saw the tortoise and were happy, saying to their mother:

<sup>39</sup> Urarina: “hungry jaguar”.

<sup>40</sup> Urarina: a term signifying a group of people who use ayahuasca but are unable to cure illnesses. It is frequently used derogatively, as a synonym of “charlatan” or “liar”.

<sup>41</sup> Urarina, a type of bird. Species unidentified, but almost certainly a member of the genus *Cacicus*. Informants indicate it congregates in large groups.

<sup>42</sup> A generic ethnonym referring to non-urarina indigenous populations. By extension it is traditionally used by the Urarina to identify cannibalistic indigenous populations notable for their warrior ethos.

<sup>43</sup> *Pteroglossus castanotis*.

- Why haven't you cooked the tortoise you found?

And she answered:

- All right, wait for the rainy season, then we won't have anything to eat because nobody will leave the house. We'll cook it then.

After pestering for a while, her sons left her in peace. The following day, the hungry jaguars said to their mother:

- You've got to cook us the tortoise up today, because we will be coming back hungry.

After having said this, they went to the forest. But their mother did not want to cook the tortoise because she was saving it for the rainy season.

When her sons returned, they asked their mother:

- Mum, have you cooked the tortoise we asked you for yet?

But she said no. After a few days, the rains started, and the sons said:

- Now you *must* cook us the tortoise, the rainy season has arrived, that's what you were waiting for.

So their mother started to prepare the tortoise and when she opened it she saw that there were eggs inside, but before her sons realised she hid them. Her sons asked him:

- Did the tortoise have eggs?
- No, no it didn't have eggs. Perhaps it used to have them, but not any more.

Her sons didn't believe her:

- You are hiding the eggs but you don't want to tell us the truth. In truth it is very delicious, but you don't want to cook all the eggs.

She cooked the tortoise, prepared in a stew thickened with corn, and they ate it. The following day they discovered that she had hidden the tortoise eggs, there were two of them. The next day when they wanted to go to the forest they said to her:

- Mum, you need to cook the eggs. You must prepare them as part of a corn stew, because we are going to come home hungry.

After having said this, they left. Then the two eggs that the woman had kept transformed into children said to the woman:

- Mum, let us look for your lice.



And she said:

- Yes, all right. Look for my lice as soon as I am asleep.

They started looking for lice and when her children were at the point of returning, they transformed back into eggs and they hid where the woman had been keeping them. When the sons arrived, they asked the woman:

- Have you prepared what we asked for?

And she said:

- No, I still haven't made it. They are good, that's why I didn't want to hurt them.

The sons said:

- Right, tomorrow you have to prepare them.

The following day, before setting off, they said:

- Today you really have to cook the eggs for us, you have to prepare them in a corn stew.

And their mother said:

- I am still keeping them, they are good and that's why I still didn't want to hurt them.

When her sons went to the forest, the two eggs came out and said to the woman:

- Mum, let us look for your lice.
- All right. Look for the lice, I'll be having a nice sleep.

The two eggs were worried and said:

- After so much pestering from her sons, she will hurt us, so we have to find a way to escape. How we would love to be like the creator so we could transform into something and escape that way.

Eventually, they took the decision to kill the mother of the jaguars and said:

- We have to kill her and cook her in a corn stew so her sons can eat her. That's right, let them eat their own mother!

So when they looked for lice, she was sleeping. While she was sleeping they took her own spindle and placed it in her ear then gave it a whack, *leka leka leka*.<sup>44</sup> Soon she died.

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<sup>44</sup> Urarina ideophone representing the sound of striking a blow.

When her sons were at the point of returning, the two of them transformed into lizard eggs and were in the roof listening for the arrival of the hungry sons.

When they arrived they saw that the pot was covered:

- Oh, finally our mother has cooked the eggs.

They uncovered the pot and saw that it was corn stew. The jaguars wanted to eat and tried the food, but their mum wasn't there, so they said:

- Where is our mum to serve our food?

One of them said:

- Call her!

Every now and again, when they called their mother, they tried a bit of corn stew.

- Mum!

A voice answered:

- *Uuu!* – It was their mother's vagina, which the two eggs had taken and stuck on an achiote branch.

When it heard the sound of her hungry sons, it said:

- Yes, she's over there!

And again:

- Mother, come serve us. We are hungry.

The same voice answered:

- *Uuu!*

And they said:

- Come quickly, we need to eat!

The voice said:

- Tuck in, serve yourselves.

One of them asked the other:

- What did she say to you?

And the other replied:

- She said we should serve ourselves.

They started to eat the corn stew, but they needed their mother to serve it for them properly and they said:

- Why can't our mother serve us, we need to eat properly!

Suddenly they heard a voice which came from the roof and said:

- The hungry jaguars are eating the corn stew made from their own mother, *si si si si*.<sup>45</sup>

So the sons became frightened and one asked another:

- What did he say?

- He says we are eating corn stew made from our own mother. That's what the damned lizard said.

And they wondered:

- Can it be true? Let's check then, call our mother. While you call, go see where she answers from.

One of them called:

- Mum, come serve us properly, we want to eat!

And a voice said:

- Oh, serve yourselves, it's over there.

The other son went to see. When he went to the place the voice was coming from he saw that the vagina was on the achiote branch. He returned where the other brothers were:

- Right, take the corn stew out.

When they stirred it with a ladle, out came the head of their mother. So they said:

- Oh, it's true! We are eating corn stew made from our mother – and they wanted to vomit, *uuuee*, *uuuee*,<sup>46</sup> but they couldn't because they had eaten on an empty stomach.

The eggs that had turned into lizards then transformed into ants and started to go down from the roof to the ground. After this, they ran to the forest and planned how to kill the sons as well.

- We have to trick them. First one, then another, until we are done with them.

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<sup>45</sup> Urarina ideophone representing the sound of a lizard moving in the roof.

<sup>46</sup> Urarina ideophone representing the sound of retching.

So it was that they followed the path used by one of the Aain Bachutunu. They started playing in the middle of the path. One of the two lay down, while the other put a seed in his ear, then the other hit him *taaee jeee, raeee jeee*<sup>47</sup> and the other went *jiiüü jiiü jiiüü jiiüü*.<sup>48</sup> They took turns. The one that hit then lay down and his brother put a seed in his ear and the other did the same as before, he hit him, *taaee jeee, raeee jeee*, and the other went *jiiüü jiiü jiiüü jiiüü*. Meanwhile one of the Aain Bachutunu crept up to listen to them. Finally, the jaguar came out and went up to them, then he said:

- Oh children, what are you doing? Be very careful of the person who made us suffer. Perhaps you have seen the one who made us suffer so, killing our mother.

And they said:

- No, not at all. We are just here playing our game.

The jaguar asked them:

- Is the game fun?
- Yes, it is fun – the two answered.

So the jaguar asked them:

- Let's see, show me this game.

And the two said:

- Yes, we'll show you, lie down! You have to eat the seed, that's what we are doing too.
- Ha, how is a jaguar supposed to eat fruit! – said the jaguar.
- You have to close your eyes.

Eventually the jaguar agreed and ate it. The two brothers, as they had planned, knew exactly what to do and took the spindle with which they had killed his mother, then they positioned it in the ear of the jaguar, who started to faint, *fuiüta fuiütaa*,<sup>49</sup> and finally died.

When the jaguar was dead, the two said:

- We have to find a way to kill the next jaguar.

Then they went down the path of another jaguar to play the same trick. One lay down while the other placed the seed and the other struck, *taaee jeee, raeee jeee* and the other went *jiiüü jiiü jiiüü jiiüü*.

<sup>47</sup> Urarina ideophone representing the sound of a blow being struck.

<sup>48</sup> Unidentified.

<sup>49</sup> Urarina ideophone representing somebody fainting.

The jaguar crept up to watch them from a hiding place, until suddenly he came out and went up to them:

- Oh children, what are you doing? Be very careful of the person who made us suffer. Perhaps you have seen the one who made us suffer so, killing our mother.

And they replied:

- No, no we haven't seen them. We are just playing our game.

The jaguar asked them:

- Is the game fun?
- Yes, it's fun – they both answered.

And the jaguar said:

- All right, teach me your game, I want to play too.

They both said:

- Yes, we will teach you. You have to eat the seed, like we are.
- How is a jaguar supposed to eat fruit? – said the jaguar.

But in the end he placed the seed in his mouth and lay down. At his side he placed his ayahuasquero's staff, and the two brothers told him:

- You have to close your eyes.

While the jaguar had his eyes closed, they took his staff and struck his head until it broke open, *rae rae rae*, and his brain flew everywhere.

- We have to put it together quickly before the bullet ant<sup>50</sup> comes to take one of the pieces.

Suddenly the bullet ant arrived, took a piece, and carried it away. It wrapped it in cotton and put it out in the sun.

The two brothers said:

- Now how will we kill the older brother?

So they went to wait for him on the path that the eldest of the jaguars used to take and they started to play, jumping. The game consisted of folding down the branch of a small tree, one had to hold it and

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<sup>50</sup> *Paraponera clavata*.

the other jumped, the branch made the other one jump when it sprang back. The eldest brother of the jaguars crept up. All of a sudden he came out of his hiding place and went towards them, saying:

- Oh, what are you doing, kids? Be very careful of the one who made us suffer by killing our mother. Perhaps you have seen him, he made us suffer when he killed our mother.

And they answered him:

- No, we haven't seen anyone. We are just here enjoying ourselves.

The jaguar asked them:

- Is the game you are playing fun?

And they said:

- Yes, it's a lot of fun.

And the jaguar said:

- I want to enjoy myself too. Go on, let me play this game too.

The boys chose a thickish tree and told him to hold it by its tip. They bent down the branch and told him to close his eyes. They bent it with all their strength, hoping that by doing this they could throw to the other side of the river of the sun. When they let go the jaguar opened his eyes and jumped into another tree. Then he went down to the ground and ran off.

Then the children said:

- Oh, what are we doing, because we did not do what we did to his other brothers, only he will remain living here on earth.

Meanwhile, the piece that the bullet ant had taken had been transformed into a jaguar cub. So the two boys became worried.

- When it becomes an adult jaguar, it will eat us, we have to do something to escape.

They wanted to travel to the sky, pulling it towards the earth, but they didn't manage it. Suddenly they saw a leper, he approached, trembling, and said:

- It's not complicated, it can be done easily.

One of the boys told him:

- Don't say that, leper. Or maybe you could do it in your state, sick from leprosy?

And the other boy said:

- No, don't say that. It might be true what they say. Let him have a try.

So they gave him ayahuasca to drink. After the leper started to feel the dizziness, he stood up trembling, took the bow and shot an arrow. The arrow reached the sky. The two boys shouted, *eee eee*.<sup>51</sup> The leper kept shooting arrows and then he left. The two brothers said:

- What will we do to tie a rope?

Then they remembered the squirrel and decided to invite it. When the squirrel arrived they said:

- Why did you invite me? What can I do for you?
- Yes, we invited you because we need to tie a rope to climb up. Perhaps you can go up and tie the rope, because the jaguar is coming to eat us. Before this happens we need to move to the sky.

And the squirrel answered:

- Well, I'll have a go. I don't know if I will manage it.

Then he took the rope and started to climb. He went higher and higher, but after arriving at the height of the canopy he returned again. He couldn't do it and he told them:

- No, I couldn't do it. It is very dangerous.

Then he left.

So, the two brothers decided to invite the genip squirrel,<sup>52</sup> when it arrived they asked him:

- Why did you invite me? What can I do for you?
- We invited you because we need to tie the rope to the sky. The jaguar is coming to eat us. Before this happens to us, we need to move to the sky.

And the genip squirrel said:

- I don't know if I will manage it. Well, I'll have a go.

He grabbed hold of the rope and started to climb. He climbed up and up but then came back saying:

- No, I can't do it. It is very dangerous.

And he left.

So the two brothers then invited the tapir squirrel.<sup>53</sup> When the squirrel arrived, he said to them:

<sup>51</sup> Urarina ideophone representing shouts of joy.

<sup>52</sup> A black squirrel, (*Sciurus* spp.).

<sup>53</sup> A grey squirrel, (*Sciurus* spp.).

INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
NINICHU KURUUAJE NENAKAAÜRÜ URARINAAÜRÜ NERERETAAU

- Why did you invite me? What can I do for you?
- We invited you because we need to tie the rope to the sky. The jaguar is coming to eat us. Perhaps you can help us.

And the tapir squirrel said:

- I don't know if I will manage it. Well, I'll have a go.

So it took the rope and started up. It got past the point the genip squirrel had reached, but eventually it came back. It couldn't do it

- I can't do it, it is very dangerous – said the squirrel.

And it left.

The two brothers were very worried:

- What are we going to do? The jaguar is getting close.

The jaguar was now catching up to them, so they decided to invite the dwarf squirrel.<sup>54</sup> When the dwarf squirrel arrived, they asked it:

- Why did you invite me? What can I do for you?
- We invited you because we need to tie the rope to the sky. The jaguar is coming and we need to go up to the sky.

And the dwarf squirrel said:

- Yes, of course I can! This isn't difficult at all. It is very close.

The two brothers said:

- Go up and tie the rope!

The squirrel took the rope and started to climb up and up and managed to reach the sky, *tititiriririi*.<sup>55</sup> The two brothers celebrated, *eei eei eei*.<sup>56</sup>

- Tie it well.

When the squirrel finished tying the rope, he came down. The two brothers thanked the squirrel. All the living creatures started to go up with them. It was a tremendous queue they made to climb up.

<sup>54</sup> *Microsciurus flaviventer*.

<sup>55</sup> Urarina ideophone representing the sound produced by the squirrel.

<sup>56</sup> Urarina ideophone: rejoicing.



Some managed to get to the sky and others were still in the queue going up when they heard *ti ti ti ti ti ti*,<sup>57</sup> the sound of the tapir running to climb up. Panic broke out and they said to each other:

- Hurry, hurry, the big fella is coming! When he gets the hold of the rope he's sure to break it and we won't be able to get up to the sky.

Suddenly the tapir arrived and pulled the rope, *rüütütütütü*,<sup>58</sup> which broke while the animals were still climbing, so not many of them managed to get up.

The animals jumped, the monkeys towards the trees, while the tapir fell between the maripa palm<sup>59</sup> branches and split into two. The lower half of the body was transformed into the manatee,<sup>60</sup> the top half transformed into the tapir that today lives on the earth. In those days the tapir was enormous, but after what happened it is small now. When the animals went up to the sky they were people, but when they jumped into the trees during the fall they turned into monkeys: the common woolly monkey,<sup>61</sup> the spider monkey,<sup>62</sup> the black-capped squirrel monkey,<sup>63</sup> the red howler monkey.<sup>64</sup> The rest of those who fell transformed into the animals that exist today. The ones who had to transform into spider monkeys painted their foreheads with white clay, and their chests as well. While those who had to transform into howler monkeys painted themselves with red mud, the ones who had to transform into bald ukaris<sup>65</sup> painted their foreheads with white clay and covered themselves with a cachihunago.<sup>66</sup> That is how those who transformed into animals painted themselves.

The jaguar was already big enough to hunt, so he decided to put himself to the test. On the path he came across the first person, a man who was coming down the path with his spear. When he got close to the jaguar, the jaguar said:

- Oh, where are you going?

And the man said:

- I am looking for animals to hunt.
- All right, let's see if you can run, like you do when you are chasing the animals you hunt, to put you to the test.

<sup>57</sup> Urarina ideophone representing the sound of a tapir running.

<sup>58</sup> Urarina ideophone representing the sound of a rope breaking.

<sup>59</sup> *Attalea maripa*.

<sup>60</sup> *Trichechus inunguis*.

<sup>61</sup> *Lagothrix lagotricha*.

<sup>62</sup> *Ateles* sp.

<sup>63</sup> *Saimiri boliviensis*.

<sup>64</sup> *Alouatta seniculus*.

<sup>65</sup> *Cacajao calvus*.

<sup>66</sup> A textile for which the Urarina are famous, woven from chambira (*Astrocaryum chambira*) fibre (Martín et al. 2019: 37-43).

And the man said:

- Of course I can do it.

The man put down his spear and started to run and the jaguar chased him with his stick. In the end he hit him with his stick and the man died. So the jaguar said:

- I will feed on humans forevermore – and then he ate the man.

And he continued down the path and met the tapir, and the jaguar said:

- Where are you going?

And the tapir said:

- I am walking through the forest.

The jaguar said to it:

- Perhaps you can run to test yourself.

And it said:

- Yes, of course I can run – and it started to run.

The jaguar chased it with his stick and while he was chasing it, the tapir managed to jump over to the other side of the river.

The jaguar said:

- It can't be, forevermore I will be unable to feed on the big animal, but even so I will try.

Then he continued on the path and met with the white-lipped peccary, and the jaguar said to it:

- Where are you going?

And it said:

- I am walking through the forest too.
- Perhaps you can run, to put yourself to the test.
- Of course I can run! – and he started to run.

The jaguar pursued him with his stick, until in the end he managed to hit him and kill him with his stick and said:

- Forevermore I will feed on this tasty animal, and they are plentiful because they travel in a group – and he ate him.

After he continued down the path and met with the collared peccary:

- Where are you going?

And the peccary said:

- I'm walking through the forest too.
- Perhaps you can run, to put yourself to the test – and the peccary started to run and the jaguar chased it with his stick until he caught it.

The jaguar said:

- Forevermore I will feed on these tasty animals – and he ate it.

The jaguar kept walking in search of other animals, until he met with a deer,<sup>67</sup> and he asked it:

- Oh, where are you going?
- I am going to the forest too.

And the jaguar said:

- Perhaps you can run, to put yourself to the test.

And the deer said:

- Of course I can – and it started to run.

The jaguar chased it with his stick, while he was chasing, the deer jumped and stuck its antlers into the trunk of the sandbox tree<sup>68</sup> then stayed there, resting a while. The jaguar said:

- Don't do that, keep running to test yourself. After you have had your rest, pull your antlers out and start running again.

The deer started to run again and the jaguar chased it with his stick.

While they were running, the deer jumped up again and stuck its antlers in the trunk of the sandbox tree. And the jaguar said:

- Don't do this, continue running to test yourself.

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<sup>67</sup> *Mazama* sp.

<sup>68</sup> *Hura crepitans*.

But the deer didn't want to go on and it stayed hanging there. The jaguar said:

- No it can't be, forevermore I will be unable to feed on this animal, but I will try to, just the same. I will manage it by borrowing my brother's shirt.
- Afterwards he continued looking for other animals and he met with the southern tamandua<sup>69</sup> – the jaguar asked it:
- Where are you going?
- I am going through the forest – answered the tamandua.
- Perhaps you could run, to test yourself.

The tamandua started to run and the jaguar chased it with his stick until he caught it.

The jaguar said:

- Forevermore I will feed on this animal – and he ate it.

Then he continued looking for other animals and met with the yellow-footed tortoise:

- Where are you going?
- I am going through the forest – the tortoise answered.
- How is it that you have a beautiful colourful shirt? Perhaps you can paint my shirt as well?

And the tortoise replied:

- Yes, of course I can – and he started to colour it.

He painted it beautifully. When he had finished painting, the jaguar said:

- I am going to feed on this tortoise – he split it open and ate it.

Afterwards he continued looking for other animals and met the giant armadillo.<sup>70</sup>

- Where are you going?
- I'm going through the forest – the armadillo answered.
- Perhaps you can run, to test yourself.
- Yes, of course I can run – and it started run.

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<sup>69</sup> *Tamandua tetradactyla.*

<sup>70</sup> *Priodontes maximus.*

It ran and ran and the jaguar pursued it. While it was running it hid its head inside its shell and began to dig with its paws, *bajee bajee bajee bajee bajee*.<sup>71</sup> It started to dig faster and faster and managed to put more and more of its body under the earth.

The jaguar said:

- Don't do that, run to test yourself!

The armadillo didn't listen and managed to escape, hiding itself under the earth.

And the jaguar said:

- This can't be, forevermore I will be unable to feed on this tasty animal.

Afterwards he kept looking for another animal and he met with the nine-banded armadillo<sup>72</sup> and the jaguar asked it:

- Where are you going?
- I am going through the forest, too – said the armadillo.
- Perhaps you can run, to test yourself.
- Of course I can – and it started to run.

The jaguar chased it with his stick. While it ran, the armadillo entered a hole in the earth. And the jaguar said:

- It can't be, forevermore I will be unable to feed on this animal.

Afterwards he kept looking for another animal until he met with the black agouti<sup>73</sup> and the jaguar said to it:

- Where are you going?
- I am going through the forest too – the black agouti answered.
- Perhaps you can run, to test yourself.
- Yes, of course I can – and it started to run.

The jaguar chased it with his stick. The black agouti went into the hollow of a hard tree trunk. And the jaguar said:

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<sup>71</sup> Urarina ideophone representing the sound of an animal scrabbling at the floor.

<sup>72</sup> *Dasypus novemcinctus*.

<sup>73</sup> *Dasyprocta fuliginosa*.

- Oh no, forevermore I will be unable to feed on this animal.

Afterwards he started looking for another animal and he met with the lowland paca,<sup>74</sup> and the jaguar asked him:

- Where are you going?
- I am going through the forest too – the paca answered.
- Perhaps you can run, to test yourself.
- Yes, of course I can – and it started to run.

The jaguar chased it with his stick and the paca jumped in the river. And the jaguar said:

- This can't be, forevermore I will be unable to feed on this animal.

By this point the jaguar must already have been hungry, so he started looking for other animals. In the forest there was a green acouchi<sup>75</sup> which said:

- I am piercing the jaguars tooth – and kept repeating it.

The jaguar crept up on the acouchi. Suddenly he reached him and asked:

- Whose tooth are you piercing?

And the acouchi answered him:

- I am making holes in the teeth of a fish.<sup>76</sup>

And the jaguar said:

- Ah, yes, that's all right! Perhaps you can run to test yourself, like you did to trap the prey whose teeth you are piercing.

And the acouchi answered:

- Yes, of course I can! – and he started to run, *tiü tiü tiü tiüü*.<sup>77</sup>

The jaguar chased it with his stick but suddenly the acouchi went into the hollow of a stilt-palm tree.

And the jaguar said:

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<sup>74</sup> *Cuniculus paca*.

<sup>75</sup> *Myoprocta pratti*.

<sup>76</sup> This word can also mean “large animal”.

<sup>77</sup> Urarina ideophone: Represents the sound the acouchi makes when it runs.

- It can't be, forevermore I will be unable to feed on this animal.

The jaguar must have been even hungrier.

The jaguar kept searching for another animal and met with the giant anteater.<sup>78</sup> The jaguar said to it:

- Where are you going?
- I too am going through the forest, looking for animals to hunt – the giant anteater replied.
- Good! Perhaps you can run in the same way you do to chase your prey, in order to test yourself.
- Yes, of course! I know how to hunt too, I chase my prey, I catch it and in this way I feed myself.
- Well, all right, then run to rest yourself.

But the anteater said to him:

- All right, but first you have to do something. We have to look at our droppings to see how it comes out and show who really feeds himself from what he hunts.

The jaguar accepted the proposal and started to shit, very close to the anteater. The anteater said to the jaguar:

- We have to close our eyes, we will shit with our eyes closed.

While they were doing this, the anteater picked up the droppings of the jaguar and replaced it with his own. Then when they finished, the anteater said:

- Right, let's look at our droppings.

They opened their eyes and when they looked where the jaguar had shat, there was pure mud. Where the anteater had shat, by contrast, there were animal bristles. The jaguar was surprised:

- Oh, it can't be! How could my shit come out like that? It's the first time it's been that way! Perhaps you have stolen my shit.

And the anteater said:

- No, not at all. That is what my shit is like, and I feed myself from the animals which I hunt.

And the jaguar said:

- Let's see, we should shit again.

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<sup>78</sup> *Myrmecophaga tridactyla*.

So they shat again with their eyes closed. The anteater did the same as the time before and swapped the jaguar's droppings with his own. Afterwards the anteater said:

- Let's open our eyes and look at our droppings.

They found the same thing. Where the jaguar had shat there was pure mud, where the anteater had shat there were animal bristles.

The jaguar became more and more worried:

- It can't be, it's the first time my droppings have come out as pure mud. Perhaps you have stolen my shit.
- No, not at all. This is what my droppings are like! I feed on the animals I hunt – said the anteater.

And the jaguar said:

- All right, run, like you do when you chase your prey, to test yourself.
- Of course I can. When I chase my prey, this is how I will do it – and he started to run.

The jaguar chased him with his stick but suddenly the anteater was lying in wait for him, throwing himself at him with his paws which had long nails, ready to grab him. The jaguar said:

- Don't do that, run to test yourself.

And the anteater said:

- I always catch my prey like this, the same as I am doing with you – and started digging his nails right into the jaguar's ribs.

The jaguar struggled, but he became weaker and weaker, until he ran out of strength and finally died.

And the anteater said:

- Now what will I do? It's better to transform myself to give signs in the sky. Then people will say that the anteater is dangerous.

Saying this the anteater picked up the jaguar and went up to the sky. This is what we see today in the form of stars that look piled up. These stars are the anteater.

Whilst this was happening, the monkeys were chosen and they elected a chief. They chose the spider monkey and handed it its stick. After a time, the spider monkey found himself in a different place from where they had left him and he went everywhere singing and leaving his stick. So the other monkeys decided to swap him with the red howler monkey, and said to each other:



- The howler monkey could be a good chief – and they handed him the stick.

From that time onwards, the spider monkeys and the howler monkeys became enemies. That's why today, whenever they meet they fight. That is what happened when all the animals were created. The squirrel monkey was called spider monkey. The tamarin<sup>79</sup> was called wooly monkey, but they said:

- This is not right, we have to change them. It can not be that a small animal should have the name of a big animal.

That is why the names were changed and today we call the spider monkey with its name and the howler monkey with its name.

So it was that the jaguars, who exist to this very day, were created. So it was.

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<sup>79</sup> *Sanguinus* sp.

# TEMÜLE NEKUAÄUNA

Jaüchaa jetau inuelü katuaneein kanijiein nieilü temüle, kaa temüle jetaute ajenaana, ejena jana ne ajenaana, nirijiein ajenaana, ajena neein ne. Nii ajenaana nia jaün jetau te rei letune letuae Kana Kuaünera. Nii jaün jetaute üteneje leejiiin, ütenujia leejiiin jaün nii juaeree kaje nianatii aia kaa jarurunu, kaa aia raüjjia in ajena umaru ne rijijiein niki umaruua kuina, nii jaün jetute niki letuae, letunu letuaa kana kuaünera jaün, leejiiin utene, utenia jaün jetaute türüüa küe, jeen ünra chaatera ichaai niriirijieinta naa nae, naa jaün jetaute aa jeen chaniechüisita üün jatiriachara kü maruua karei itulere fanara, itulere laanu, katuri, ichaai, itulere temüle, itulere kanii eruari, itulere kanii katuue, itulere temüle jatiriachara kü mitüüane naanü jaüna ichaechajeeünra, itulere akiichürü, itulere naujuai mitüane naanü jaüna ichaechajeeünra naa. Nii jaün jetau jaa jeen aiachaisicha ja aiane kaüniüte eresi ichaa üüicha naa. Nii jaün jetaute kaüa küe. Nii jaün jetaute niki kujuanuu kuaraa küe, kujuanuun kuaraa küa jaün aii kü jetau nainekujuai in nia itulere temüle laanu, fanara, itulere eruari, aichaai, katuri, katuue, itulere akii, itulere temüle kü niia. Nii jaün jetau kuaitee leucha kuaraa küe, nituaneein lechuunka nainaa küüane niki ina nirijiein kü nemüükane kuina. Nii jaün jetaute kutee utene leejiiin, leenjiin jaün jetaute türüüa küe, jee chatera ichaai niriirijieinta naa, jeen chanieichüisicha kanii jatiriachara kü karei ekuuka karei etulere üün kanii umane, kanii jarurunu, üün kanii farüsi naaunjuine naanüne jaün ichaechajeeünra naa, jeen ünra aiachaisicha janra aianera kaüniüte eresira ichaa üüicha naa, ina kutee kaüa nukuaia, kaüa nukueein jetau kujuanuu karaa küa, uaa kü jetau nainekujuai in nia umane, jarurunu, itulere kanii farüsi, naujuai jetau nainekujuai in niia, inae chachü jiriane raain kiia. Nii jaün jetaute kutee leeucha kuaraa küa, leucha kuaraa küa jaün jetaute jeen chaatera ichaai niriirijieinta naa, jeen chanieichüisita naa jetau kanii jatiriachara kü karei umaruua kanii ajaune, kanii uulu, kanii kaniichürü kaa kanii tura tura tura tura nanai inakaichürü niichürü jetau kaa kanii, etulere umane, etulere jatiriachara kü niane naanü jaüna ichaechajeeünra naa, jee aichaisicha ianera kaüniüte eresira ichaa üüicha naa, naa jaün jetaute kaüa küe, kaüin jetau kujuanuu kuaraa küüa uaa nii naituunjua nejesianein jetau kü nainekujuai in niia, nii chachü kuraeküre. Nii jaün jetaute kuteen leeucha kuaraa küe, leeucha kuaraa jaün jetau kü ütenu, ütenu jaün jetaute kanii jee chatera ichaee chajeei niriirijieinta naa, jeen chanieichüisita jatiriachara kü karei mitüüa etulere ajeri, etulere üjüe, etulere kanii naajiu, etulere kü karei mitüane naanü jaüna ichaechajeeünra naa. Nii jaün jetaute ina, jeen aichaisicha ünra kaüniüte eresi ichaa üüicha naa, naain jetau kuteen kaüüa küüa, kujuanuu jetau kuteen kuaraa, uaa kü jetau nainekujuai in niia ajeri, etulere richüara, etulere kanii üjüe, naajiu, etulere jetau kü niia. Nii jaün jetaute nituania jaün kaa üjüe jelei jerete temüle, nituaa niia jaün, nituaneein jetaute nekuaünaelü nii etulere ajena kana temüle ina küraekaen umane kürü inae kaü tiaajeein.

# HOW CROPS WERE CREATED

In the old times there were no crops. All the plants we grow were found in the forest. Because of this, the Creator sent his messenger. One of the people was clearing a piece of ground. The reason the Creator had sent his messenger was so that seeds that were planted could be fruitful, like any other plant. It's for this reason that the creator sent his messenger. That's why, while a man was clearing the earth, the messenger asked him:

- What are you up to there?

And the man answered:

- Oh, well, I'm clearing the ground to see if it will grow me bananas, maize, *papa huitina*,<sup>80</sup> *sacha papa*,<sup>81</sup> peanuts, sweet potato and all the other crops. That's what I'm up to.

And the messenger told him:

- Ah, that's good. Go home and come back here tomorrow!

The man did as he was told, and the next day he came back to where he had been working. The man saw that the field was full of all the crops he had mentioned to the messenger: bananas, maize, *papa huitina*, *sacha papa*, peanuts, sweet potato and all the other crops.

The messenger went to see another of the people who was clearing his piece of forest. If the second man hadn't mentioned weeds then the crops would have grown on their own, without need for cultivation. The man was clearing his field when the envoy of the creator asked him:

- What are *you* up to?

- I'm clearing a piece of land to see if it will grow me plants for animal feed, hanging lobster claw<sup>82</sup> and *farusi* grass<sup>83</sup> - the man answered.

The messenger answered:

- Ah, that's good. Go home and come back here tomorrow!

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<sup>80</sup> *Xanthosoma sagittifolium*.

<sup>81</sup> *Dioscorea trifida*.

<sup>82</sup> *Heliconia rostrata*.

<sup>83</sup> Species not identified. A herbaceous plant with long sharp leaves, not fit for human consumption.

So the man went back home. The next day he came back to where he had been working and he saw that everything he had mentioned the day before, plants good only for pasture, hanging lobster claw and *farusi*, had taken over the field.

Perhaps the man had already eaten when he asked for these bitter grasses and thorny plants.

Then the messenger of the Creator went to see another of the people who was clearing a patch of forest, and he asked him:

- And what are *you* up to?
- I'm clearing some land to see if it will grow *Ajiaune*<sup>84</sup> and *wulu* grass<sup>85</sup> which has fruit that make a *tura tura tura* sound.

The messenger answered:

- Ah, that's good. Go home and come back here tomorrow!

So the man went back home. The next day he came back to where he had been working and he saw the field was full of everything he had mentioned the day before.

Perhaps he was happy to see it all.

The messenger of the Creator went to see yet another of the people, and when he saw him clearing a plot, he asked him:

- What are *you* up to?
- I'm clearing a piece of land to see if it will grow stones and excrement. - the man answered him.
- Ah, that's good. Go home and come back here tomorrow!

The man went back home. The next day he came back to where he had been working and he saw the field was full of everything he had mentioned the day before: excrement, stones, pebbles, all sorts...

That's how it was. And that's why today when we sow some crops where there is old excrement, they give a good yield.

That's how it was when all the weeds were created, alongside our crops.

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<sup>84</sup> *Piper Peltatum*. Colloquially known as *Monkey's Hand*, *Cowfoot Leaf* or *Popo Sakara*. Widely used as a fish poison in Amazonia.

<sup>85</sup> Unknown plant.



# INUNU NEKUAÄUNA

Itulere kaa temüle jetau te, kuraain nelü, ituulere laanu, fanara itulere itulere kaa kana temüle. Nii jaün jetau te, aite kana kuaünera jen kauachaaita chasiinte nee rautujueein nee, neraajaain neeürüre kanaaniürüta naa jetau, naain jetau kü jetau nünüra inunu küüane jetau nii itulere temulekürü laanu naaunjuai kura kanijie lerürükuae, kü jetau lerürükuain, ee kanii akaa jana chaaen ichutari akaa küüane jetau jitariin laaen nii temüle kura te, rei nijjaaenünüke. Nii jaün jetau te, ina nituaneei kuaünaain, kuaünaain jetau aa jen kuana kanü jaüriaanejeein karai kanaaniürü rei een ichaera, kuüjüün aunaera naa jetau, naain jetau ichaa enenetujueein ichakürüüa jaa rijjijeein, kü jetau kuüsüri lerüera aia ichaa, kuüsüri lerüera aia ichaa jetau. Ua jaüriaanejeein jetau nuuane nejujuaaaitua nukuiia nii rei kuüsüri lerüera, ua nujuujuaituua jaün jetau, ua jeen ünra bajiaara jataain, kana reira kanaaniürü relaachaaita, chamükate bajiaa chaaelai nee aiti nee bürichurake, aituke aituna rijitiin niia küürürei nee kaananiürüra naain jetau kü aituaa kujiutaa. Nii jaün jetau te, ina laaen aka jetau ina netutiia, netutiia kü jetau raautiin kü netuteein jen ünra chachaainti laaen kasaaüjüe kasaaüjueeine niite laae esinaae aituaa najake aitiin niia küreein rauti nee bürichura rauti nee kunutajarake nenutaaküreein naain jetau kü aiatua kujiutaa. Nii jaün jetau te, nituaneein kaa inunu kuaünae. Nii jaün jetau, nii nainiia jetau, kü jetau akaa aina jetau kanijieein laüaka kanii, kanii neüri, kü jetau nijjiaeinaa jaün jen ünra chate ichae nituaneein nii neürüta, een kanaaniürü relaacheta, een kuaairi ijjaeneke kanaaniürü relaae, een namüüraniia te, ke nijjiaeinaain ke, nekukaain een kufuatuji ke ita sateein, naunjuua küürüreeincha chate ichaae nituaneein kanaaniürü relaainta naa jetau. Naain jetau kutiiaratiia jaüriaanejeein jetau, een kana nebake ke kutiiaritiia, ünra kutiianiüra rei aitera, aite te aunaniicha naa, naain jetau kutiika chaaüjera chajaataaüjete ichei ereeine suresetura naa jetau, naa jaün jetau. Ua chatunaaina karei erere suresetu naa jetau, naa jaün jetau te kaüüa küe, kaüüa küüa jaün jetau te kaajjiei küüain jetau januri kataaün takaain satiia, kü jetau baneein türüüaa baneein türüüaa küüa jaün jetaute jen jataain kanaaniürü relaache ta jen kuaairi kujuatujui keta naain jetau, kü jetau kuaraain jetau tutuin jetau rukuua kü tutuin rukuin jetau taantu küüane jetau sarasaraa, kü sarasaraain een ünra chajaain kutiianiünra, naain jetau kü kanii kü santu serebesiu ke jetau, kutiiaratiia een kanii een kana neba sateeiije naain aituura naa jetau. Nii jaün jetau te kutiika küe, kutiika küüa jaün, chajaaüjera chajaajete suresetu kuaraera neüri naa, jen chanüna suresetu kuarakaaün naja ke karerujuekaaiche, kuane aiane üüe te tuuariianicha karei suresetu, naain jetau küüa, küüa jaün jetaute, kü jetau küüa jaün jen ünra kaara jachaa kütüeeakaain chüjüeeekunaa jachaa tuun jautanichaara naa jetau, naa jetau nii santu serebesiu. Nii jaün jetau te kanii kü nii taantu kütüjaain jetau chüjüüaka, taantu kütüjaain chüjüüaka jaün jetau te, kü künatunanaain rükaa rükaakae. Nii jaün jetau aküsaee an chana katuaneei kaa küüanenete turite naa, nii jana jetau te, tajiia türüüa üe,

tajiia türüüa üa jaün jetau te, kani chana katuuaneein kaa küüane nete santu serebesiu, kani chana kaa küüane üüaite, naa jetau, jaan esinaae ja üaüte kuaraa naa, naain jetau kü jetau najeein terüüitiin je tau laaitiin jen kaa kete kana neba sateeicha neüri, naain jetau naain rene rialaituua, rene rialaituua jaün aaü kü jetau jaüananein nerutukutaain jetau ke kuduunetuua jen rakatiia, rakatiia jaün, ina bakaüüanein jetau nerutuuin jetau akai, akai ünra kaaeluun küüara rakatiiaü rakatiiaü naain jen jetau, rakatia rakatia jaün jetaute ina naain enutu nuriu jerake jetau nirisi risiriin jetau jelüaa, ina amüüa inaae kana chuaae küüa. Nii tuuaneein jetau te, ichaelü kuaünaelü nii nichanaa nii enaürü, nii bakaüüa naaunjuaiüri rei kukuakaüüaranüke, rei nekuanaja tenanüke nii enaürü nituuaneein nekuanaku teeinte nii kuaünaelü, itulere akaa, itulere kuaiiri kuaünaelü. Nii jaün jetau nituuaneein nekuaünaelü kana reineein teteriin nii kuaiiri kuaünaelü nituaniia jetau.

# HOW AYAHUASCA WAS CREATED

**B**efore, all the crops were poisonous: the banana, the yuca, it was all poisonous. So the Creator said:

- It's not right! How will my people benefit from produce like bananas and yuca?

After having said this, he put all the poison from all the crops into the ayahuasca of strength. After saying this, he said:

- Should I try it first?

Saying this, he prepared the ayahuasca in the same way in which it is done today. He prepared it and asked a friend to take it with him. Then the one who was accompanying him started to sing after drinking it, but the creator said:

- Oh no, this can't be, it's not right! Because of you, children will imitate what you say without listening to your true message, they will speak in lies.

Afterwards the master of the ayahuasca did begin to sing and said:

- I am truly singing. The ones who follow me, they will listen to the true message and they will tell it to other people too. This is my blessing on them.

That's how he created ayahuasca. While he was taking ayahuasca, a person called Neuri was taking angels tears<sup>86</sup> and was transformed into a *ijniaene*.<sup>87</sup> And the Creator said:

- Oh, what Neuri is doing is not good. What he is doing is bad because the children might learn from him. Because of him, in the future we will hear that people hurt each other, that they are transformed into *ijniaene* and they do bad things.

After saying this, he sent for Neuri. First he sent his mother. The creator said:

- Go call Neuri and tell him the harm that he is doing.

And so the mother left, called on Neuri and said to him:

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<sup>86</sup> *Brugmansia suaveolens*.

<sup>87</sup> The term *ijniaene* or *nijniaene* identifies a very broad category of non-human entities whose principal characteristic is that of possessing the abilities necessary to attempt and execute pathogenic attacks against human beings employing invisible darts or kidnapping the spirit of the victim (Fabiano 2020; Fabiano y Nuribe 2021; Fabiano et al. 2021).



- Neuri, the Creator sent me to call you to him.

Then Neuri answered her angrily:

- No! The Creator has nothing to talk to me about.

The mother left, and while she was on her way back, Neuri harmed her, shooting her in the back with a dart. So the mother went to where the Creator was, complaining of the pain the dart was causing her. The creator said:

- Oh, what Neuri is doing is very bad, he is setting a very bad example for the children.

After having said this, he spoke to his mother:

- Come, let me see.

When the mother showed him, he touched it with his fingers and then took out the dart. He put the dart in an earthenware jar. Then the Creator called Santu Celestu<sup>88</sup> and told him:

- Go call Neuri, tell him that what he has done hurt my mother.

So Santu Celestu went to Neuri and asked him again:

- The creator sent me to get you, he needs to speak to you.

And Neuri answered:

- Why is the Creator so insistent on seeing me? I will go see him!

The two, Neuri and Santu Celestu, went together. On the way Santu Celestu said to Neuri:

- Wait for me here for a while, I need to urinate – and he gave him the jar in which he was keeping the dart.

Neuri waited for him and while he was picking up the jar he felt that there was something in the recipient which was stinging him. And Neuri said:

- What can there be in here?

When Santu Celestu returned, Neuri asked him:

- What could be in here that is stinging me?

Santu Celestu said:

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<sup>88</sup> Urarina: *Santu Celestu*, or more commonly *Santu Surestu*, is the name by which the spirit envoy of Kana Kuaaünera on Earth is known. It is an emissary of the Creator whose function is to communicate with humans (Fabiano 2018).

- Bring it here for me to look at.

He opened the jar and threw the darts which were inside at Neuri. The darts transformed into big wasps<sup>89</sup> that started to chase Neuri. Then Neuri started to run while the wasps chased after him. And the wasps said:

- Over here! He's going this way. After him!

While they were following him, the wasps were transformed into *bakaüa*<sup>90</sup> and they chased him until, in the end, he jumped to the other side of the river of the sun. Neuri disappeared. So it was when the Creator made ayahuasca for everyone.

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<sup>89</sup> *Mischocytratus* spp.

<sup>90</sup> A generic ethnonym referring to non-urarina indigenous populations. By extension it is traditionally used by the Urarina to identify cannibalistic indigenous populations notable for their warrior ethos.

# JANUNAA RAAÜRÜÜA NAJA

**K**uatia jetau ena kaa aiane rijjijeein niieilü nukuuena inuaelü. Nii jaün jetaute aite kana kuaünera letunu amünaa kuaünera naaürüüa naja amünaa kuaünera. Nii jaün jetaute aite, uaa kauachaaaita, kauachaaai chaa barasanekete kauachaaain nekuülükuin umaaruin nere kanaanaiürü rai enuualeta. Naain jetau kanii Lumaite janunaa sirichanera, Lumai beree ranichüchera naa jetau. Naain jetaute lechuunka saukiin kachaaürü janiijin, lechuunka saukiin kachaaürü janiicha jaün jetaute, jen kuua netabatakajeein türüüachera naa jetau, kauachaaain aunaküchera inaae Lumai atane nichaae türüüichene janate nereein itulere jerenakaine tukuuaneein atane mamalei jerichanejeein teru tukurijjianein niia küreeincha, nii jana aü jen an kuanana katerunüke rae naain een raaichenete kü nedarikicheeincha. Chaaentechü niia küreein kacha rijitiin ereein enüüara, naai jetau kü akaaürü süüjüatüia. Nii jana chatuuaneeineje jaajaja jaajaja jen naaunjuanaare naane, jiaunriia rijitujeein kuenakichenera, nituuaneeinchenete kü nedarikicheeincha, naain jetau kü akaaürü süüjüatüia. Inaae jetau niki küürüüa üün enüjüe amaain, makusaari amaain müraraiin künichüchera naa jetau, naa jaün jetaute niki küüre, inaae jetau küürüüa, küürüüa jaün jetaute jan, akaaürü ajichake takaain üaaüchera naa jetau, naain jetau niki letuanajaa. Nii jaün jetaute küüre, küün jetau türüüa küürüüa, türüüa küürüüa jaün jetaute, aa jen ünra kanaakaanü letuua amünaa kuaünera jaüna ichuuaraa üakaanüra kurura naa jetau, naa jaün jetaute, naaürüüa jaün jetaute, kanii jen ünra aiachaesicha naa jen kanii, üün akaaürü ajichake takaain jete letuareei naainte kanaakaanü letuae amünaa kuaünerara naa jetau, naaürüüa jetau. Nii jaün jetaute jen ünra aiachaaesicha, naain jetau niki kü akaaürü rai tiia, akaaürü rai jetau marusukuinaain jetau akaaürü rai teein jetau jen amaaüchera, amaain amünaa kuaünera rai teeüchete batüüiniicha jiaunria dadaaichenera naa jetau. Naain jetau niki kü letuua, letuua jaün jetaute küüre, küürüüa jaün jetaute üün aituua najaneein jetau nii lumai atane nichaae jetau kauatiin jetau teru tukuuaneei raerijianiia atane mamalei. Nii jaün jetaute aa jen an teru kulane niianü jana aita, kuana chatuanerianacha kijüia tuchataain ke araakuariin küüain raanüne naa jetau, naain jetau kü jetau jen chajaain ichaain kuaraaü naa jetau leejüin. Nii jaün jetaute kijüia tuchalaaitiin jetau, ke araakuuain raatua nukuiä uaa kü jetau teleneein nedaa, uaa jen inaae chüra netabatakae kaachera, ünra aitanakaeneeicheta üün aitiin kana letuua amünaa kuaünera natiinta naa jetau. Naain jetaute kü lechuunka inaae jenajeein neeürüürüüa, inaae jetau netabatakajeein türüüa küürüüa, kü jetau türüüin jetau kü rai teeürüüa. Nii jaün jetaute, aa jen aiachaesicha chajaainchaa kauachaaain nekurakateein kauachaaain nerüjüeüchete, batüjüüi kuarakaachera naa jetau. Naa jaün jetaute kü inaae nainain lenuneein, nainain nekaaunjuain naaunjuain jetau kaniichürüüa jaün batüüicha, uaa batüüicha jaün jetau inaae nukuueka nii rijieein nukuueka nii rijieein nieei januuü, nieei janueniia jaün jetaute uaa jen ünra kauachaaaita, chasiinte een rautujeein aa jen janunaa aunaaina amüün

kuareeün, janunaa aunaaina chaalaineje ere aunaa küreeün naain ereeürüre kanaanaiürüta naa jetau. Naain jetau ina janutiin mitüjüaain lenuenkürüüa mijjituurüüa jaün. Nii jaün jetaute uaa jelaia kainaniüchera, jelaia kainaniüche raüjiriin beein kainaküchera, amünaa kuaünera mijjiteruaachaara naain beeüchera naa jetau. Naain jetau kuratachuunkain jetau nakuaüneein janijijnajaain letuanajaa, jiauriia kuaiteen netabatakajeein türüüichenera naa jetau, naa jaün jetaute kü jetau ün küürüüä küürüüa jaün kü jetau jelaia marusukuinai letuaa. Nii jaün jetaute, kü jetau türüüa küürüüa inaae küürüüa jaün jetau kuaiteen inaae kataainjiia jana jetau kuaiten, kacha rijitiin jaajaja jaajaja jen jaajaja ünra rai nujuaü kuichu lereene lereeniia naare jaajaja jaajaja naa jetau naa jaün jetaute, kaniijaa jaajaja naain jetau jauakutiin kuaraa, uaa kü jetau chü nuuane ereenüüaneein chüjüleneein nedaa. Uaa jen ünra jatainra aita nakaeneecheta, ünra aitiinra kana letuuai niia amünaa kuaünera natiin bajjia aita nakaeneecheta inaaechüra netabatakaaekaachera naa jetau. Naain jetau inaae kü türüüa küürüüa, kü jetau türüüa küürüüa jaün jetaute kü jetau. Jen ünra amünaa kuaünera mijjiteruachaara naaürüüa jetau, kaniijaa ke jaüriineein nenaajete letuareei naa naara naa, jaa kaniijaa akaaürü ukuala ke takaain jete letuareei naa amünaa kuaünerara naa. Nii jaün jetaute, jen aiachaaisicha, ünra jachaara jachaara kakulateeuriüchera naa jetau. Nii jaün jetaute, kü siniüüre, kü siniüürüüa jaün jetaute kaniijaa jen ünra kaa küüanira temeturaainra siniüüchera kakuedaiürü naa jetau akaaürü rai jetau erüüari tiia, akaaürü rai erüüari tiia jaün jetaute, niki küüani siniia nukueeüre. Nii jaün jetaute, aa jen ünra chajaainra netuuküchena inara erüüari tijia sürürüjüüicha kuatiira elaürira batanaje rijitujuieira kalaürira batanajeta naa jetau, naa jaün jetaute inaae nii erüüari tukuuaakuaa nukueeüre, tukuin jetau niki küüani enuure enuui jetau aa chatuuaneein nesürüna kuinana aite naa jetau, naaürüüa jetau kuratajaiürü, aa jen naajeein nesürüna kuinana aituuate ita ruuan temeekiin nesürüna kuinte, naain jetau kü jetau itake kuütüri süüakaain jetau temerekuurüüa. Nii jaün jetaute kü jetau leeucha jetau kuaiteen, aa kü jetau aerene laüaka nukuia Lumai bene dadaane kuina nukueein. Nii jaün jetaute, kü aerene laüaka jen chajaainra enuui nesürüüra kakuedai kuatiira elaürira batanaje rijitujuieira kalaürira batanajeta naa. Aa jen charijituriira erelera akane kulurunuita naa, naain jetaute, aa jen ünra aiachaaisicha naain jetau kü aerene laüüaka nukuia erüüari temüra. Uaa nii jetau kaniijaa kuratajaain temiiakiin sinakaaürü jetau kü jetau temiiakua. Aa nii jana jetau enutu situna rijjijeein jetau tiririjiaituaa Lumai atanaje, aiii kü jetau kaküri tabainianaain jetau kudukuduaa, kü kudukuduaa jaün jetaute kü jetau fauaka nii aerene laüjüai “tae, tae” ünra karijituuara nukue erelera akane aasuta kü fauaka, fauaka jaün jetaute, ua inaae kuichana jitarichürüüa. Ua jen Lumai atanaje bükü rae naa jetau inaae; ua jen inaae chüra netabatakaaekaachera ünra aitanakaeneecheta, aitiinchüra kana letuuain niialü amünaa kuaünera natiin bajjia aitanakaeneecheta naa. Naain jetau uaa jen nicha jereichüra kakuedai ünra naaunjuain jetaura Lumai kuedainaürüüa jaün jetaura, kaniijaa jen chajaainra enuuiira nesürüra kakuedai naara Lümai jana jetaura jen ünra aieta naajeein inara laüüekiin nesürüreeünicha naa jaün jetaura Lumai bene kuina laüaka nukuiain jetaura naaunjuain ne naainra niriakürüüne inuaelü netujuueincha naa, naain jetau kujiutaa. Nii jaün jetaute inaae nii kuratajaain temiiakuna nakaaürü jetau uaa kü jetau, siniüuriin jetau, ruuudaajjii naa küüachakürüüa kü jetau kumuunüüaneein

tukujuain takaa kүүrүүa. Nii jetaute ailü jataain jaturanejeein kani kuaeri aunaain nenakaaüru ichuachateraneein, ichuachateranüke nituuaneein nelü. Nii jaün jetaute jen inaaechüra kuaiteenra netabatakaaekaachera naa. Jen ünra nicha jereichüra kakuedai, naunjuain jetaura Lumai kuedainaaürüa jaün jetaura jen kaa küüanira temeturaainra nesürüküchera naara Lumai jaün jetaura jen chatuuaneeina nesürüna kuina aite, naajeein temeekiin nesürüna kuina aituute, naain jetaura itakera kuütüri süüakaain nesürüüa nukuialain jetaura amüelü tuun kumuunüüa, kü jaturanejeein kuaeri nee kүүrүүaraaürü ichuachateranüke naaira niriakүүrüne inuaelüne netujueeinra kanaanaiürüra naa jetau, naain jetau kü kujiutaa. Nii jaün jetau chünjia inaae kü nirijieein januurüa kü niki januujeuin kuaiteen nii aituanaja letuaa, aituaa naja letuana jaün jen ünra kaa amain kuaraküchera teeüche amünaa kuaünera raicha, jiaunriia dadaichenera naain jetau kü letuaa, kü jetau chü amaaürüüa, kü amain jetau türaürüüa, türaürüüa jaün jetau aa jen ünra chajaainra kauachaain nekurakateriin, kauachaain nekaunjuuaüchete batüjüiin kuarakaachera naa. Nii jaün jetau chü kü nainain, kü lenuneein kü jetau nekaunjuaurüüa, kü nekaunjuuain jetau inaae kü kani chürüüa jaün batüichürüüa, kü jetau chü batüijüiin jetau nesürükürüüa niki, kü nesürükürüüa jaün jetaute ene rene enuuaküe nii, nechü jataain nituuaniiia enene netujueeine kuina chachü, nituuaneein nelü ene rene enuu küe nii amünaa kuaünera. Nii jaün jetaute, kani kü jetau inaae kuakarajaaeriin lüekutariin jetau jlienetua inaae januurichaa. Uaa nii jaün jetaute kü anesijie neein jetau nerututaain jetau kü kakaekajeein nenatiia, nii amünaa kuaünera inaae januara señorita naain jetau kaa enenetujueein jetau, kani aünu küüanai nicha tuteeürineein jetau aituaa, nii jetau naain jetau inaae kaniicha. Uaa jeen ünra kauachaaita kauachaachaita chasiinte bajiaa, chasiinte rautujueein jeen ünra janunaa aunaaina amüüin kuareeün, janunaa aunaaina chaalaineje ariin kuareeün chaakete naain ereeürüre kanaanaiürüta naain jetau kü kujuitaa, kü kujiutaa jaün jetaute kü jetau jen ünra kainaniiüchera kauachaachaita raüüijiriin been kainaküchera, amünaa kuaünera nekueje chanüüara naain beeüchera naa jetau, naain jetau jelaia jetau marusukuinaain jetau letuaa. Kü jetau kuaiteen janinaaka, kü jetau kurata chuunka saukiin, kurata chuunka saukiin jetau akaaürü janiicha. Nii jaün jetau jiaurüa kuaiteen netabakajeein türüichenera naa jetau. Nii jaün jetaute niki küüre, küürüüa jaün jetaute, küürüüa jaün jetaute, kani inaae kuaiteen türüürüüa, üün Lumai rene türüürüüa jaün jen ünra, amünaa kuaünera nekueje chanüachaara naain jetau kü beeürüüa. Nii jaün jetaute aa jen aiachaaaisicha nii kani akaaürü kataike takaainjete letuareei naa amünaa kuaünerara naa. Nii jaün jetaute jen aiachaaaisicha ünra jachaara kakulateuriüchera kakuedaiürü naa jetau. Nii jaün jetaute kü neeürüüa niki, kü neeürüüa jaün jetau kü jetau neeürüüa jaün babaakiin jetau, kani ruri chuaae babaakuurüüa, kü ruri chuaae neeürüüa jaün, aa jen kü jetau laüjüain ranetuaa Lumai bene. Nii jaün jetaute, aa jeen ünra junuuakuuanüra kuanara neduru duruajanicha naa jetau, naa jaün jetaute, jen ünra niilai kajera naürürüchera kakuedaiürüra jen ünra junuuakuuanüne najaüna, neduru duruuanüne kuinara naa. Nii jaün jetaute aa jen ünra aiachaaaisicha naa, kü jetau leejiin laüjüain nedaa, kü laüjüain nedaa, aa jen chajaainra niilai kajera naürütaaüra kakuedai ünra lünajeriatera nukuere inutara naa, naa saijiein jetau jen ünra aieita, ünra naajeeinara laüekureeünicha, kanuta siichaaaincha naa, naain

jetau kü jen ünra chajaaincha naürütaachaaüra ünra lünajeriatara nukuere inutara naa, naa jaün jetaute kü tüen airiaain najeeina laüekureeünicha naain jetau kü laüaka nuta sijiaain, uaa jen chakaaüna aienereeeünta naain jetau, kü jetau ju rukuitiin jetau kü laünetuua, aüü sumaratiin jetau laaünetuua jaün inaaa inaaa chatuniiachara tatuanita inaaa naain jetau, nakürjji bichuuka. Nii jaün jetau inaaa inaaa, aan an an aan naain jetau nekuirineein jetau Lumai kuünüjüake jetau chüjüturaa küüa, uaa jen inaaechüra netabatakaeakaachera, ünra bajjia aitanakaeneeicheta ünra aitiira kana letuainra niialü amünaa kuaünera natiin bajjiaa aitanakaeneeicheta naa jetau. Jen nicha jereichüra kakuedai, ünra naajuain jetaura Lumai kuedainaaürüa jaün aa jen ünra junuuakuuanüra ünra kuanara neduru duruajaricha naainra kakajera naürütaächena neduruduruuajaricha kakuedaiürü naa Lumai janara jeen aieita najeeinara laüekiin kaü nereeünicha kanuta siichaaincha naara, naa jaün jetaura jen ünra jiauichamiicha chajaainra, naainra kakaje naürütaaeriüra lünajeriatara nukuere inutara naara Lumai bene saijjeinra naajuain jetuara amünaara kaa nekuüri naaira niriakürüinekürüinera inualünetujueincha naa jetau, naain jetau kujuitaa. Nii jaün jetaute kü jetau kuaiteen neeürüüa, neeürüüa jaün jetau sunaia jetau kani Lumai kuedainaaka küürüüa, bedaeniia küürüüa. Nii jaün jetau naajuain jetau ruri chuae jetau babaakuurüa. Nii jaün jetaute naajuain jetau chüjünere chüjünere kani Lumai anejjia kü jetau kirinere kirinereneein chüjüneriaa, ita süüjüüa rijitujjiani nejesinajeein chachü ita ruuan nelaüriaüre. Nii jaün jetaute, kani aa kutaetua nachachürate naa jetau, naa jetau leejjin. Nii jaün jetaute aü aiachachü jeriane, aa jen bana inara jerikichene janania kanaakanü rai raatukuiche naunajaitukaanü kuina naa jetau, naa jaün jetaute chaaje naa bana inara jerichene jananiiane kanaakaanü kaje raatuuiche, naunajaitukuanüne kuina naa naa, jen ünra aiachaisicha kuanetera aiane ainaaneinera, naain jetau kü, kü jetau netemia temiakaa küürüüa uaa inaae jetau kü Lumai anesijjineein jetau kü temeleneein nedaa. Nii jaün jetaute, uaa jen inaaechüra kuaiteenra netabatakaeakaachera naa, nii jaün jetaute, jen ünra nicha jereichüra kakuedai ünra naajuain jetaura Lumai kuedainaaürüa jaün, nii jaün jetaura aa jen kutaetuanachachürate naa jaün jetaura eeje aiachüjji bana inara jerekichene jananiiane kakananü kaje raatuuiche naunajaitukaanü kuina, naa Lumai anesijja jaün jetaura jen ünra aiachaisicha kuanetera aiane ainaa neeinera naai jetaura naujuae Lumai kuedainaaürüa jaün, Lumai anesijja neein temeleneeira nedaaürera naainra niriakürüüne inualünetujuein kanaaniürüra naa jetau. Nii jaün jetaute kuaiteen kü, kü jetau babaakurüa jaün jetau naajeein jetau karijjein aküjüake jetau tiri tiriikiin küün kani “tiiiichararara tii” nanaa eruririjjjein, eruririjjjein jaün jetaute aa chatuanerianacha taa nasae ubina sarürichaane naa jetau, jaja lasianaae naasaena inaeriane saijjein. Nii jaün jetaute, nii jaün jetaute chajaain ichaaüte kuarajiaka naa jetau nii leejjin, nii jaün jetaute nasae jetau nii ubina sarüüitua nii jaün jetau naain tiritiriikiin küin jetau, tiiiichararara rae naa, jen ünra inaera kaairira künaitaachakichera ünra kaaerira kujuaitiichara aaichera naa jetau. Naain jetau jen ünra utiaeküchena inara rai aiane kaaeri enualaete ke neraajain aunakichera naa jetau, naain jetau kü akaürü rai jareeka, kü jarejeein kü jetau akaürürai tiia, tiia jaün jetaute kü kiiüre jeen chaaen laaen inaae jitaichene karai nii rai kari kainaküche jitirincha naa jetau, naa jaün jetau, jen ai naaürüüa jetau, kü jetau inaae nainain jetau kiin aa jeen

inachüra kaara iirira auariakaanüra kurura naa, jeen ünra aichaaaisicha jen karei laaen nii kari kainaküchera naa jetau, naa jaün jetaute kü jetau aa kuanete kaa leejjin amaakate kuarakürümiin naa jetau, naain jetau leejjin rai kari nebetü raaürüüa, raain jetau jeen nukuara iirira karita naa, teeürüüa jaün kü jetau janijanii kuaraa.janijaniin kuaraain, jen ünra jaititera lanejejeein teeichera jitariinra kainaküchera naa, jen inaae nieita inachüra jitariin kainakaanüra kurura naa, naa jetau, naain jetau kü asiürüa jen chajaaincha jitariin kainaaküchera kakuedaiürü, jen inaaechüjira nieita inaaechüjira akaianijina nii tiakaanüra, inaera jitariin kainakaanüra naa jetau, naa jaün jetaute uaa jen ünra aiachaaaisicha ünra aianerijjjeinra keechara chajeujueeküchera, naain jetau akaaürü rene jetau naajuain rialaitua, akaürü rene rialaitua jaün jetau, rialaitua jaün jetaute kü jetau kani uaa kü jetau kurukururinein jetau, kuru kuru kuru, kuru kuru, kuru kuru naain jetau kü kuünjüake jetau temeturaa küürüüa, uaa jen inaaechüra netabatakaaechera kuaiteenra, bajaara aitanakaeneeincheta aitiinchüra kana letuainiaalü amünaa kuaünera natiinta naa jetau nii jelai. Nii jaün jetaute jen nicha jereichüra kakuedai, naajuain jetaura Lumaira kuadainaaürüa jana jetaura, naajeinra tiritirikiin inii tiichararara tiii nanaa Lumai iri jaün jetaura, aa jeen chatuanerianacha nii nasaae nii ubina sarürichaane naa leejjin jaün jetaura, jen chajaain ichaain kuaraaü naa jaün jetaura nasaae ubina sarüituuu jaün tiichararara rae naa jaün jetaura jen, ünra bajaara kaaerira künaitaachakiche ünra kujuaiichara ichakichera naainra akaaürü reira, ke akaaürü kuratüia Lumai jaün jetaura, jeen kuanete kaa kari amain amaakate kuarakürümiin, naain jetaura naajuain amünaa jetaura kaa kani kurukururi naainra niriakürürüa inuaelü netujuein kanaanaiürü najakera naa jetau kü kujuitaa. Nii jaün jetaute inaae, kü jetau inaae neeürüüa, kü jetau kuteen inaae neeürüüa jaün, kü jetau ita rai jetau aa jen chatera kuaeri baruneje jautauute, kürüjüain aunakaacheta naain jetau ita rai aitukürüüa, enanijia küüani kutabe auanakanein, chatera jautuute ichana neeineta naa jetau, naaürüüa jaün jetau, jen ünra kuaerichara latejeeichera kakuedaiürü naa, naain jetau jen aiachüisicha kurura naa. Nii jaün jetaute aa jen ünra kuaeri latejeeikichene kuaeri utiieküchena kuaeri kuülüküete, kuaeri kürüjüainra aunakichera kakuedaiürü naa jetau. Nii jaün jetaute jen aiachaaaisicha naa naain jetau kaniicha. Nii jaün jetaute kani kü jetau akaaürü rai kuülüüka, akaaürü rai kuülüküin jetau kü akaaürü rai tiia, akaaürü kukuaa kü jetau naajeein jetau ela maririjakuain jetau, kü jetau naajeein asaüi titiine titiinia akaaürü tijaü, kü akaaürü tijaü jetau üsi biine tüteene tüteenia. Nii jaün jetaute kü kukuanajaa kü jetau aa jen ünra chataaütechüjira kuaerira kürüjüainra aunaera kakuedaiürü naa, kü jetau sichürünajain jetau, kü kukuanajaa aa kü jetau inaae neluraraichürüüa jaün, jen ünra charitujjira icheira kuaerita kakuedaiürü naa, jen charituichüisita ünra inaaechüra kanaakaanü tajichukera üjuainra mukuirijitukaanüra kurura naa, naain jetau kü jen aiachaaaisicha ünra kuaerira üjüira namürituchara kakuedaiürü naa, naain jetau kü kuaiteen katiariin jetau bajaa, katiarin bajaa jaün jeen ünra chara kaaüniira icheira kuaeri inamürituta kakuedaiürü naa, jen chaniechüisita inaaechüra kanaakaanü kurarujueke üjuainra mukuirijitukaanüra naa, jen aiachaaaisita ünra kuaeri üjüira inamürituchara kakuedaiürü, naain jetau kü kü jetau kuaiteen nii baia katiariin bajaa, jeen ünra charitukuriachara inara raira kuaeri üjüira inamürituta kakuedaiürü naa, jeen nieichüisita inaaechüra

kanaakaanü anaaeke temürake üjuainra mukuirijitukaanüra naa, jen ünra aiachaisita kuaeri üüjüira namürituchara naa, naain jetau kü kü jetau kuaiteen katiiriin bajaa, jeen ünra charitukuriachara icheira kuaeri üüjüira inamürituta kakuedaiürü naa, aa jeen inaechüra kanaakaanü kütürasajaeera üüjuainra mukuirijitukaanüra naa, naa jetau jeen aiachaisita ünra kuaeri üüjüira inamürituchara kakuedaiürü naa. Uaa inaae jetau inaae jeen ünra katiiriin jetau bajaa, ünra tunakuriiara icheira raira kuaeri üüjüira inamürituta kakuedaiürü, jen inaechüra kanaakaanü elünukera üüjuainra mukuirijitukaanüra naa, jen aiachaisicha ünra kuaeri üüjüira inamürituchara jirianera kakuedaiürü naa, uaa inaae jetau laaen kauacha naenutuuria inaae. Nii jaün jetaute kü jetau tajaae üjüi baaüneein jetau, jen ünra naainra sanunüüa bakakera küüin nakürünanichüchera kakuedaiürü naa jetau. Nii jaün jetaute uaa kü jetau nimiirin jetau, au au au au au auuuu naain sanunüüa bichuekürüke takaakua takaakuaa küürüüa tabaaürü, tabaaürü rai netereruke, tabaaürü jataain rai kaniike takaakuaürüüa, tabaaürü jetau kamüterichürü nuuane chabachabaaenanain, jarurunuke tijitura tijituraa küüa. Nii jaün jetaute jen taatera taatera chaelai aitike aituna rijitiin bajiaa, üsi ruai kunera kuritaeraneein aitureeinha naa jetau. Naain sanunüüa makui bichueke takanakaaurü rai jetau, jeen taate laaen esinaae kü jautujueriin esinaae aitike neein aitiin niia küreeincha naa naain jetau kü kujuitanaaka. Netereruke takanakaaurü netunai, jen taate atiin aitike aituaa küreeincha naa jetau. Naain jetau inaae kü jetau kü nakürünaaurüa, kü jetau tutururuuu nanaain jetau nakürünaaurüa, kü jetau inaae nii baia jetau, jen ünra chataaüchetera nakuaüneeinra kuaaerike nekuaitekichera kakuedaiürü naa jetau, naa jaün jetaute tajiia jetau kuaiteen nefaüaka üürüa, nii asaüüi nicha titiinen titiinei chuae jetau, kü jetau nisichürüa üüa kü jetau nisichürüin jetau, inaae nakuaneein jetau inaae kü inaae kuaerike nekuaitekürüa inaae laaen netuchara najaanüke chachü neein ailü. Nituaneein nenakaaurü jetau netereruke takanakaaurü jetaute nuuane, tabaürü enene netujueein taba aitike aituna rijitiin enekürü kuritaaüre, ünün kanii jarurunuke nuuane takanakaaurü jetau nuuane niei nuuane nejataain kajichaichake nuuane nuta laüekaain nuuane ne jataain üsi ruai kunerakürüneein kuritaa aitüküre. Nii jaün jetaute inaae nii baia laaen inaae, kaüakürüa jaün jetau laaen nii aitua naja marusukuinaain jetau letuaa, jen ünra kaa amaaain teeüchera, teeüche amünaa kuaünera raite naain jetau, letuaa letuaa jaün jetaute kua dadaachera amünaa kuaünera rai teeüchete inara rai jasaniiincha naa jetau. Naa jaün jetaute kü amaaürüa, amaaain jetau teeürüa jaün, jen ünra kauachaaain nekurakateein, nekaunjuuaüchete batüjüin kuarakaachera naa jetau, naa jaün jetaute kü inaae nainaaain jetau kü inaae ünün nekurakatekürüa, nii jaün jetaute inaae batüüicha, batüüüicha jaün jetaute inaae kü jetau jeraaen inaae laaen nalaakiin jetau küüin kanii suua, kauatiin barasijietiin kauatiin jetau inaae suua, kü barasanetiin jetau inaae kü januaa küüa jeraaen nematarakaain, jen inaae laaenra, inaae laaenra naa jetau. Nii jaün jetaute enenetujueein kaa neenü janunaa raaürelü inaae.



# HOW DAY AND NIGHT WERE CREATED

In the ancient times there was no day and night like we have now, so the Creator send his envoy Amūnaa Kuaūnera.<sup>91</sup> Amūnaa Kuaūnera said:

- It's not good that we are living without night. How will the fields be fertilised, without the strength that night gives the crops?

After saying this, he added:

- Lumai is the one who has day and night, they are her children. You will have to go ask her to send us one of her children.

So Amūnaa Kuaūnera chose fifteen men for this mission and told them:

- Oh, you will have to go, but be very careful, I beg of you, do not become fewer, you must all return, so listen well to what I am going to tell you. When you are in the land of Lumai you will see many beings which speak and are sticky. They will look like objects. You will find an axe that in reality is not an axe. If you dare to pick one up you will stay there forever. You will find trees that speak like people, that will laugh at you, and if you laugh along with them they will transform into trees, so whatever you do, don't laugh.

After listening to Amūnaa Kuaūnera's advice, the men set off. They brought with them some very spicy chillies. When they arrived in the Land of Lumai, they chewed the chillies so as not to laugh.

Amūnaa Kuaūnera had told them to ask Lumai to hand over her eldest son.

So when they arrived at Lumai's house they said to her:

- We are here because Amūnaa Kuaūnera sent us, he told us that you would give us your eldest son.

Lumai answered:

- Yes, that is fine, I will give him to you to take.

So she wrapped him up and handed him over.

- Here he is! Take him, give him to Amūnaa Kuaūnera and he will untie him – said Lumai.

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<sup>91</sup> The Creator of Travel or God of Travel.

So the people returned with what Lumai had given them. While they were returning they saw what Amünaa Kuaünera had told them in his warnings. They saw something that was the same as an axe, and so one of them said:

- Oh this is an axe, just what I needed because I don't have one! What if I take it with the oar? I will pull it in with the oar and then I will have it.

And the other said:

- Let's see, do it!

The man did it, he pulled it in with his oar and immediately he was stuck to the axe. When he saw what had happened the leader of the group said:

- How could he have done that! Amünaa Kuaünera told us not to do that, we are fewer now!

So fourteen people were left. They returned and handed what Lumai had given them to Amünaa Kuaünera. Amünaa Kuaünera said to them:

- Eat well, so we can untie him later and see what happens.

After they had eaten enough, Amünaa Kuaünera untied what Lumai had sent. After he had untied it, it started to get dark. It was night, but day never came. So Jiiri Kurii said:

- That is no good! How will people say "in the morning I will go hunting"?

So they only left their mosquito mosquito nets to eat when they got hungry, because the time for daybreak never came. Jiiri Kuri said:

- You will have to go and return him. When you return him you have to explain well what is happening here. Tell her that he caused Amünaa Kuaünera to go hungry.

Amünaa Kuaünera selected twenty people, and he told them again:

- Do not become fewer, you must all return.

So Jiiri Kuri wrapped up what Lumai had given them and handed it to the people who had to go and return it. While the people were on their way to the land of Lumai they heard that the trees were laughing like people and saying:

- *Jaajaja jaajaja*, their shoulders are moving, and when they move it is like their bones want to come out, *jaajaja jaajaja*.

One of the people in the group turned his head and laughed, *jaaajaja jaaajaja*. While he said this he became an *ereenüüa*<sup>92</sup> tree.

The leader of the group said:

- Oh no, how could this happen, they have not heeded the warning that Amünaa Kuaünera gave us.

Afterwards they arrived at the house of Lumai and they returned what Amünaa Kuaünera had given them, the son of Lumai, they told her what had happened, that he had made Amünaa Kuaünera go hungry, and they asked her to send the youngest of her sons.

Lumai told them:

- Yes, alright. But you must stay a while in my house to visit.

They stayed and rested in the house of Lumai. When evening came, Lumai gave him some mosquito nets and told them:

- Sleep standing up inside these mosquito nets.

When night came, the men made their beds. Two of the group said:

- Let's see how we are going to sleep. Lumai said we have to sleep here standing up.

So the two of them stood there, wanting to sleep, but one of them did not want to stay in the mosquito net because he wanted to go and sleep with a woman of the Lumai, and Lumai said to him:

- Go inside the mosquito net, the mosquitos of my land are not like those of yours.

The man answered:

- How bad can your mosquitos be? The mosquito does not scare me at all, I will remain out here.

When night fell, and all was dark, they heard a sound approaching, it was the mosquitoes of the Lumai, they were the size of trumpeter birds<sup>93</sup> and they came in great numbers. They attacked the person who remained outside. The man tried to kill them with his hands:

- These damn mosquitos, they are going to kill me.

The mosquitos sucked all the man's blood and he died. The leader of the group said:

- Now we are fewer, you did not pay attention to what Amünaa Kuaünera told us at the moment he sent us.

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<sup>92</sup> Older Urarina, literally "tree that speaks".

<sup>93</sup> *Psophia crepitans*.

Lumai said:

- He brought it on himself, I told him, but he ignored me. When you tell people what has happened, you will tell them “when we visited Lumai, because a person wanted to sleep with a woman of her group, he remained outside and when the mosquitoes of the Lumai came they ate him and he died.”

Two men were sleeping standing up, when they were very sound asleep they fell, *ruuuudaaijiii*<sup>94</sup>, and they were transformed into *kumuunüüa*.<sup>95</sup> This happened so they would become the omen of the death of an *ayahuasquero*, that’s why today when the death of an *ayahuasquero* is approaching, a *kumuunüüa* tree is heard to fall.

Then the leader of the group said:

- Once again we are becoming fewer. You did not pay attention to what Amünaa Kuaünera told us at the moment he sent us.

Lumai said:

- They brought this upon themselves, people will tell of this and will say “when a group of people visit Lumai, they were given mosquito nets so that they should sleep standing, but two people didn’t understand that they had to sleep all together and when they slept standing, they fell asleep and fell over, becoming *kumuunüüa*.”

The others managed to get through the night without problems. When the next day dawned, Lumai wrapped up her youngest son and handed him over saying:

- Take this to Amünaa Kuaünera, do not untie him for any reason, he will untie him.

When they returned, they handed him to Amünaa Kuaünera and he said:

- Let’s see, eat, bathe, and when you are ready we will untie him.

So the people got ready and when they were ready Amünaa Kuaünera started to untie him and it became dark.

They began to rest, but while the others slept, Amünaa Kuaünera, who had a lover, went to the mosquito net of the girl. This happened so that today the same thing would happen, that’s why there are people who sometimes enter the mosquito net of girls, and the fault is of that damned Amünaa Kuaünera.

While Amünaa Kuaünera was in the mosquito net of the girl, dawn suddenly broke and it was day. So Amünaa Kuaünera transformed himself into a bat and started to sing:

<sup>94</sup> Urarina ideophone representing the sound of someone falling.

<sup>95</sup> Older Urarina, literally “tree that does things”.

- Day has broken, miss!

Today the same song is played with a flute.

Afterwards Amūnaa Kuaūnera said:

- What is happening is no good at all, in the future how will people be able to say “in the early morning I will go to hunt, in the early morning I will go to such-and-such a place”?

So Amūnaa Kuaūnera spoke to the people charged with going to return him, and told them:

- You will have to return him and when you hand him over you will have to explain what happened, and that it embarrassed me.

Later Amūnaa Kuaūnera selected the people entrusted with returning him. After choosing twenty-five men, he told them:

- Do not become fewer on the way, try to arrive all together.

So the 25 men set off. They arrived at Lumai’s house, they returned her younger son and explained what had happened. They explained that he had embarrassed Amūnaa Kuaūnera and after returning her son to him they said:

- Amūnaa Kuaūnera said for you to send your middle son.

And Lumai said:

- Alright! I will send him, but I want you to stay here for a few days.

So the men stayed in the house of Lumai.

While Lumai was weaving, the men were sat on some seats, suddenly she told them:

- I’m hot, I am sweating. I have to bathe – and she went.

The men observed and Lumai said to them:

- Please leave this place, I need to bathe.

They all left, except one who remained seated, he didn’t want to go. The Lumai woman said:

- Please leave, I have to bathe.

And the man answered:

- No, don’t worry, I assure you that I won’t watch. I will stay sat here and cover my eyes, so I will not see you.

The Lumai woman insisted:

- No, please, leave! I am a little embarrassed to bathe if you remain sitting here.

But the man didn't want to move;

- Don't worry, honestly I will not watch you. I am going to cover my eyes.

The Lumai woman told him:

- Well, alright.

She removed her clothes and she sat down to bathe. When the man looked at her we was astonished, he was dying from desire.

- *Inaaa inaaa*<sup>96</sup> What will this woman's vagina be like? *aaan an an aaan*<sup>97</sup> – He said when he saw that the woman's skin was white.

While he said "*inaaa inaaa*" he was transformed into a tiger heron<sup>98</sup> and he flew up onto a cecropia<sup>99</sup> branch of the land of Lumani.

When he saw this, the leader of the group said:

- Oh, we are becoming fewer, you didn't pay attention.

Lumai said:

- This is what he asked for. The following generations will tell what happened and they will say that while he visited with Lumai, she wanted to bathe and asked the man to leave, but he did not want to, and while she was sat washing herself, he looked at her and said *inaaa inaaa* and was transformed into a tiger heron.

Another day the men decided to visit the house of Lumai. While they were in the house, two men were sitting on a seat, observing what was in it. When they looked at the forked poles supporting the beams they saw they stood like smiling people, carrying the beams of the house on their shoulders. Upon seeing this they said to each other:

- These people must be tired from carrying the beams.

The forked poles of the Lumai told them:

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<sup>96</sup> Urarina ideophone: indicates desire.

<sup>97</sup> Urarina ideophone: indicates desire.

<sup>98</sup> *Tigrisoma lineatum*.

<sup>99</sup> Specifically *Cecropia membranacea*.

- Yes, we are tired, would you be so kind? Would you help us by taking our place so we can rest a while?

So one of the men asked the other:

- What did he say?

And the other replied:

- He asked if we would be so kind as to help them because they are tired.

And the other said:

- Yes, we will help them.

So they took the beams of the house of Lumai onto their shoulders, and soon they were transformed into forked poles and they remained there forever.

Upon seeing this, the leader of the group said:

- Oh no, we are becoming fewer. You did not remember what Amünaa Kuaünera said at the moment he sent us, we must not listen to anybody in the land of Lumai,

Lumai said:

- This is what they asked for. They did not pay attention. This will be remembered forever.

While they were visiting, two men were sat in their seats near the door and they saw that there were two snails that were going up the door, they went up and down. When they went down they would slip on their way.

- What would happen if we put this loom batten<sup>100</sup> under those snails?

And the other replied:

- Let's see, put the loom batten there to see what happens.

He pulled back the batten while the snail was going up, but when it slid down he hit it:

- *tiiiicharararatii!*<sup>101</sup>

Lumai said:

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<sup>100</sup> Part of the loom used by women in the production of *ela* (cachihuango), usually made with hard heavy wood which the weaver pulls towards herself with force.

<sup>101</sup> Urarina ideophone: expression of pain.

- Oh no, they have mistreated my pets, perhaps they want to eat them. Wait, first I am going to prepare them.

So Lumai cooked the snails and gave them to all the men to eat and said:

- Here they are, I have prepared them, enjoy them! But afterwards you will have to give me back all the shells, you must return them all!

When they had finished eating, one of the men said:

- We have to take one of those shells so that the others see them.

So they hid it. When they returned the shells the leader of the group said:

- Here are the shells of your pets.

Lumai counted the shells, but one was missing, and said:

- A shell is missing, please, you have to return them all.

So the leader said:

- Yes, we are returning them all, not even one is missing.

Lumai said:

- It's not true, one is missing. There is no problem, I will leave you them so you can use them for your ornaments.

And she threw the shells towards the people, who were transformed into green ibises.<sup>102</sup>

- *Kuru kuru kuru, kuru kuru, kuru kuru* – they said and they went to sit in the branches of the cecropia.

Thanks to this, today we have the green ibis.

The leader of the group said:

- We are becoming fewer and fewer.

So Lumai said:

- They asked for this, now they will say that when Lumai prepared snails for them and asked them to return the shells, they said that they had returned all of them, but it was not true and they kept one.

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<sup>102</sup> *Mesembrinibis cayennensis*.



So Lumai threw the shells that they had returned at them and they were transformed into green ibises.

While they were passing the day in the land of Lumai, two of the men said:

- How I would love to take ayahuasca to recover a little from the fatigue of the journey we made by canoe.

The others said:

- Yes, where can we get some?

Lumai, who was listening, said to them:

- You want to take ayahuasca? Yes that's it, wait I'll prepare some.

So Lumai began to prepare ayahuasca. When it was ready, Lumai gave a *cachihuango*<sup>103</sup> to each of the men, at their feet she placed shebon<sup>104</sup> and right there she placed a red hot log. After this she served the ayahuasca and made them drink, after a while she asked them:

- How do you feel?

And they answered:

- We all feel that we are burning up, right to the soles of our feet.

Lumai told them:

- Oh, that's the effect of the ayahuasca.

After a while Lumai asked them again:

- How do you feel?

And they answered:

- Oh we feel that we are burning up to our knees

And Lumai said:

- That's the effect of the ayahuasca.

After a while Lumai asked them again:

- How do you feel?

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<sup>103</sup> A textile for which the Urarina are famous, woven from chambira (*Astrocaryum chambira*) fibre (Martín et al. 2019: 37-43).

<sup>104</sup> *Attalea buttyracea*.

INUAELŪ NENAKAAŪRŪTE KARITIIN NERERETAAŪRE  
NINICHU KURUUAJE NENAKAAŪRŪ URARINAAŪRŪ NERERETAAU

And the men answered her:

- Oh, we feel like we are burning up to our legs.

And Lumai said:

- This is the effect of ayahuasca.

After a while Lumai asked them again:

- How do you feel?

They answered:

- Oh, we feel that we are burning up to our shoulders.

And Lumai said:

- This is the effect of the ayahuasca.

After a while Lumai asked them again:

- How do you feel?

And they answered:

- Oh, we feel like we are burning up to our necks.

And Lumai said:

- This is the effect of the ayahuasca.

After this the men did not speak, they had been burnt up to nothing, and upon seeing that they were no longer speaking Lumai began to chant an incantation over the fan and began to use *kijiutaa*.<sup>105</sup>

- Leave this place and find the kapok tree,<sup>106</sup> tree, go there until the effect of the ayahuasca passes!

And she started to make air with the fan, above their bodies made ash. So, *au au au au au auuuu*,<sup>107</sup> they were transformed. The ash started to rise up and the men went to sit upon the branches of the kapok tree. Some sat right on the branches in the middle, others nearly at the centre and others below. Still others went to sit on another plant that is called heliconia.<sup>108</sup> Lumai observed them, to those who were sat in the middle she said:

<sup>105</sup> Urarina: “curse/blessing”, uttered with various objectives, for example to ward off rain, facilitate a journey or scare off a poisonous serpent that might lie in wait on the path leading to the field.

<sup>106</sup> *Sanunūa*: Older Urarina, literally “the tree which has power” (*Ceiba pentandra*).

<sup>107</sup> Urarina ideophone representing the sound of ash which, blown by the wind, finally comes to rest on the leaves.

<sup>108</sup> Heliconia spp.

- These will be the true ayahuasqueros, they will announce what they have truly heard, what they have truly seen.

And to those who wear nearly at the centre she said:

- They too will announce what they have heard and seen. They too are true ayahuasqueros, but they are not the equals of those who sat in the centre, but they will be legitimate ayahuasqueros.

Lumai started to call the ones who had gone to spend time among the branches and told them:

- Come here to take ayahuasca again.

They came down from the branches and they went to sit on the shebon that Lumai had set up and started to give them the last draught of ayahuasca.

- Those who sat in the heliconia are bullshitters who will hear nothing and see nothing. They are liars and they are only good for tricking their wives, because only they could believe what they say.

After taking ayahuasca, the next day Lumai gave them what Amünaa Kuaünera had asked for and they all returned carrying their burden. When she handed it over, Lumai said:

- Take this and give it to Amünaa Kuaünera, he will untie it.

When they arrived, they gave it to Amünaa Kuaünera and he said:

- Very well, prepare yourselves, eat, bathe, and when you are ready we will untie it.

When they were ready Amünaa Kuaünera started to untie it, and upon doing this it started to get dark. When it got dark, brilliant stars came out. In the end, dawn began to break, and upon seeing this Jiiri Kuri said:

- That's it, this is the true night, and it will remain forever.

So that's how night was received from the Lumai.



# BÜRARI CHAAEN BIRI NEKUAAÜNA

**K**anii inuaaelü jetau, kana inuaesiürü jetau niki januua küüre, januua küürüüa jaün jetau te niki küe leinjiin aina kacha, akaaürü aina küe nii jaaü jetau te, nii jaaün jetau te, Nii jaün jetau te nuuane nijjaunete nii leinjiin nii jaün ina nesarijiakuuaüre, nii leeuchaaürü inaae nesarijiakuuaürüüa jaün ruru kumasaaiicha satejeje nii leinjiin. Nii jaün jetau te ina kaaüre, kaünaajerekürüüa jaün aa een kuatiia jeriiane jaiti kaüriiaaünita, charüüjianü ne kuaalanala chasiina kaüreeünta naa jetau, naa jaün jetau te kü nedae. Nii jaün nedaaün jetau amüüa küüa jaün, küreü jetau ina kaaüre, kaüin jetau, nii ruru kumasai een tukueekaain jetau aina jaüsüri setünekürü kuduriaaüre, enüüa setünekürü kuduriaain anaachuaae kü ratiriin kataaün nii ruru kumasai tukuetaain ratiriiüre nii jaün jetau te, Nii jaün jetau te kanii kaje türüün kuarae, aa namü kaje türüün kuaraa jaün, nituuaneein teeürüüa kairichaain jaün, ua chate nuuane ichaküre katuuaneein kakailichainta naain jetau naa jetau. Naain nii baia sunaiia jatau tukueekuua, tukueekuua jaün jetau te chuaae tuniia tunijiae aranu chuaae tuniin aun aun nanaa jaün. Nii jaün jetau te, aa jeen chatera kacha neein cheteteriü te üün katuuaneein kakailichaaün karatiriiürüüa karaaichürü jana, üün nesarina naja ke karelaaita aranu, naa jetau, naa jaün jetau te, ina kü niirijitiin sini, siniia jaün jetau siniü türüüa üüe, siniü türüün jetau, aa cha tunakiin ta naa, tuna aünichüüisita aranu rei nachüüisi, üün jeen chatera kacha neein cheteteriüte katuuaneein kakailichaaün karatiriiürüüa karaaichürü jana, kanii nesarinaja ke karelaaita aranu, naa nüüichüüisi aranu reicha naa jetau. Naa jaün jetau te jeen aiachüüisicha, kuatiia kaaintaain nesarina naja niieita, an naajeein te nesarina neera naa jetau, naain jetau aa chatuuaniiia nii inara rei bürarita, naain jetau nii bürari baja, bürari bajaain jetau kuaraa, kuaraa jaün kuaraain jetau aa jeen kuatiia bürariniiei kaa ta, kaa te kanaakaanü rei lenakainera naain jetau kü rukua rukuariin liia leein jetau, jeen chajaaü te chajaaü tejjan üün kuaanicha naain jetau amaa, amaa jaün jetau te kuetakai rijitujeein akaaürü ajiniia sharauruji aruata. Kü sharaurujiia jaün jetau jeen naajeein iichaaüra naain jetau nakatiia maruun kuuaka küe, kuuaka jaün jetau kü jetau naürike naajeein bairichaaün kauatiin jetau jiaane achuue neunjuuain üün bairichaa. Nii jaün jetau tajiia jetau tiji tijiü nanaain üüa, nii jaün jetau te kü liun naa, liun naa jaün jetau kü meleneein kuaraalaain jetau jabüakutuu kü narejeenkürü jitariin rei kalaui laauinaakürü kü jetau churuua, kü churuuin jeen naajeeinra naajeein iichaaüra naa jetau. Naain jetau kanii lechuukaain kacha relaine reentiaain nijjaunriia beeinera een beeine te kanü nekueje chanürikiincha aunajerichaaünicha naa jetau, naa jaün jetau te, chaaen kanii kalaui jeriia ichuansine, kaa biri ke nuta furuneeüra nuta furu fururiinete ichanareeincha naa jetau, naain jetau kü rei biri tiia, biri bürari naaunjuain tiia. Nii jaün jetau te ina jaa iichaaü te kuarakaara naain jetau keene naajeein icharatia. Nii jaün jetau ichaa jaün jetau üün nii aiane rijijieein kü jetau jabüakutu jabüakutuu inaaera inaae nirijijieein ichaaüra naain jetau inaae ratiriia, kü ratiriia jaün

jetau. Jeen üün nechara esinaae aitujueekaaünta, nechara esinaae aitujueeka kaseneta naain jetau kü jetau mitütiin kuaraa, nii jaün jetau nii arana lükü jetau nerüüari temüraü kü niia bürari, kü niia biri naaunjuai jeen esinaae techüra aitujejera, naain jetau kü inaae januuauriin jetau ina amüüaküüa kü jetau amüüin jetau amüüaküüa jaün jetau, najiincha nii aiane tukuuaneein sharaurujia arauata. Nii jaün jetau te nakatiia maruun naajeeintechü ichanicha naain jetau nakatiia maruun naajeein naürike bairichaaïn kü jetau kuuaka, kuuaka jaün tajiia tiji tijiunanaain türüüa üüa. Nii jaün jetau te rei liun naa, liun naa jaün jetau kü jetau jabüüakutuuu niriijieein kü churuua, kü jetau arajiin le küraauriin jetau narejeen laaüinaakürü ne naajeein kanijieein churuua, churuuin jetau inaae kaüa üüa, kaüin inaae kanijieein mukujeein kanijieein süritakaain kü kureeka, kü kurejeein jetau nii kujuanuun inaae kaüa küüa. Kaüa küüa jaün jetau te kü jetau najiniia jetau een tuuntu uua uuakaaüre een nii jaün jetau kü jetau jeküri titiia jeküri titiia jaün jetau te jeen ünra chaa chütera lenune rüüjera tuun een nijiaunta naaürüüa jetau. Nii jaün jetau te kü nii nesari rüüa rüüakaain türaa küüa aa jeen chasiintera enechu ekuteeita chasiinte jeen neejiianchüra jerianera naa jüün aieita nenachü kakailichaaïn karatiriiche ne jaün jatiriiachara nuuane aianeta naain sanaaku baaünejeein kuuanüne jaün te, jeluun küüenanaa jaün ichaaünra naa jetau, naa jaün jetau, jeen ünra nuuaniiara jeen neejiiachü bajaara ünra jaara kukuari kukuarichüchera naa, kukuari kukuarichüche neejiiachü bajaara naa. Nii jaün jetau te jeen aieita niieita neenachü ichaaün sanaaku kuuajjianüne jaün te jeluun küüenanaa jaün ichajejeeünra naa. Nii jaün jetau kü jetau kukuaürüüa kü kukuaürüüa ajelaürüüa niiei atiin benaa jeriiei. Jiaunria beeinera üün beeinete inuaaelü netujeein nekailichajejin inara meeri küajeein nesariia kürikicheeincha naain jetau süüjüatein aituuu jaün, niiei beene niki beelanaala niki süüjüeejia ne jetau inaae nii rijjijieein niki ne, nii rijjijieein niia jaün amüüa küüane nii kalauine maajeein suaaje, suaaje suaaje ua chanüte müküeneeita müküeneein lanaa kauatunaaïn enechu kalaui suuita naa jetau, naa jetau rei kumasai. Nii jaün jetau jüün inaae ina laaen ena küüani laaen mükürichaaünicha naa jetau. Naa jaün jetau te jeen chajaaen laaen müküüra naa jetau, jeen airichaaüni chüjjan laaen ena küüani laaen müküreeüni naa jetau. Nii jaün jetau inaae kuaiteen amüüa küe, kuaiteen amüüa küüa jaün jeliichanejeein alau kalauichürüne maajeein suaje, ua chanü te müküe lanaala aaita naa jetau, naa jaün jetau te, kü kanii kuteen ina amüüa künaajere ina laaen mükürichaaüni naa jetau, naa jaün jetau te een kuana jeraaen kaajjie kuürürüün küniicha naa jetau, naa jaün jetau te. Ina amüe ina amüüa jaün jetau te, jeraaen jetau kaajjie kuürürüüa, kaajjie kuürürüün küüa jaün ina jetau naain daji kaje enutiin jetau, nii rijjijieein jichana baiabajiaain küüa, nii baia jetau nii naain enüüa temüraü nii rei jichana chüjülüüituuu, nii jichana chüjülüüintiin rei jade nijiani kü ratiriia, ua chaakejena satiia kuina rei jichana ratiri naa jetau, naa jaün jetau te kanii kü jeraaen kaajjie küüje, jeraaen nita kuarajeein kaajjie küüje küüje. Nii jaün jetau te, kanii ina sharaurujii arauata sharaurujia arauata jaün ina kuaraa küe, chaakecha satiia küreeinta naa jetau naain jetau kaajjie küüjia, kaajjie küüjia jaün jetau, naain nakatiia maruua küüa, nakatiia maruun jetau ina naürike nii bürari bairichaa, bairichaaïn jetau ina küüa, küüa jaün jetau nakatiia maruua küüa jaün, kaajjie jeraaen nita kuarajeein küüalain jetau enüüa üüne shaaite, enüüa üüne shaaituuu jaün rükü naa, rükü naa jaün jauakutiin kuarae,

jauakutiin kuaraa jaün jetau te, ua inaae jetau kaaijie jetau nuuane rei kumasaineein tukujuaaintakae, kü tukujuaain takaain lajaaki kumuniia. Ua chatejian lateeita naain jetau kü kuineteein, kü nii biri ke jetau lijia lijiaain jetau ke nuta furufuruua nuta furuniia jaün jetau, ua kanisiita naa jetau, kanasiita naa jaün jetau te, ua inasiiiaaünchüisita aranu techüüisijian katuuaneein karelaelüüra naa, naain jetau ina biia jeen biia jaün jetau. Ina een ina kaüüin ina biia küüa, een naaunjuaa jetaura, aranu jetauchüüisi relaelüra naa jetau, naain jetau biia. Nii jaün jetau te, aa jeen inatunachüra inatunachü neejianeta naaürüüa jetau. Ua nii jaün jetau, ina nedara darariin jetau ina uua nii bürari, nii birine maajeein dūraturaain ina uua. Nituuanein jetau te, kanii aranu bürari raelü leinjiin kacha, een enanetujeein niki nirijijieein niia ne, enanetujeein niiane nirijijieein nesariin niia kacha ne kuina, itulerete kana rei baükaaekürelü inuaaelü kana inuaainsiürü, inaae jiriiane satuaa.

# THE CREATION OF POISON AND SEDGES FOR HUNTING

In the old times, a group of people went hunting. One of the hunters was a poor hunter and didn't want to hunt animals with his blowpipe. While the others hunted, the klutz only killed female red howler monkeys.<sup>109</sup> After the rest had caught enough, they decided to return home, then the the lazy man said:

- I don't think I'll be able to come home with you, because I haven't caught anything. I caught only a female red howler monkey.

So his companions left him to return home. After the klutz had spoken, he went in search of game to continue hunting. While the others got ready to return home, they laughed at him, left the female monkey he had caught on top of the dead leaves and then put it on the barbecue. When he returned home from hunting, the bungler saw what they had done and became sad:

- These people are laughing at me.

After having said this, as it was already late, he got into bed with a few worries and heard the *aranu*<sup>110</sup> singing, *aun aun aun*, Then he said:

- Oh, if you were a person you would help me with this situation in which my comrades laugh at me and you would teach me to hunt.

Later he slept and in his dreams he saw a person who came to visit him and asked him:

- What did you say?

And he answered:

- Oh, when I answered the toad, I said that I wished he was a person so he could help me because they were mocking me, then he could teach me to hunt.

And the other said:

- Oh, hunting isn't difficult. Listen to what I am going to tell you. First show me the poison you use.

The man showed his poison, and the other said:

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<sup>109</sup> The females are considered easier to catch and so are the preferred targets of those who are poor hunters.

<sup>110</sup> A generic name for frogs and toads.



- Oh, this is not poison, for us this is a food, we can eat it!

The aranu ate the poison and afterwards said:

- Oh, come see the real poison that I am going to show you!

The man didn't believe it was a dream, he thought it was all true. While they were walking down the path they found a troop of yellow-tailed wooly monkeys.<sup>111</sup>

The aranu man said:

- This is how to do it!

He painted something on his forehead with the colour of the *achiote*,<sup>112</sup> when the yellow-tailed wooly monkeys came close the man whistled at them. The monkeys saw the man, but soon they fell down dead. And the same thing happened with the other monkeys.

They had already killed enough, even the young monkeys and their babies. The aranu killed the whole troop, and said to the man:

- That's how to do it. You have to show it to ten people, until you have done this don't tell anybody anything about it. If you dare to speak about this, I will be listening and you will embarrass me. When your wife wants a baby monkey, or some other animal, you should do this: chew this sedge and then put it in the eyes of the baby so it revives.

Then he handed over the poison and the sedge and told him:

- Let's see, now you do it to see what you have learned.

So the man did what the aranu had shown him and he caught some monkeys.

The aranu said:

- There we go, you have learned! That's how you do it and that's what you have to show the others.

The man woke up and said:

- Is what I dreamed true?

When he checked he saw that there was his poison and the sedge. They were on the floor near where he had been sleeping.

The man said:

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<sup>111</sup> *Oreonax flavicauda*.

<sup>112</sup> *Bixa Orellana*.

- Let's see, let the morning come so I can do all that he showed me.

When the morning came, the man went into the forest. While he was walking down the path, still sleepy, he came across a troop of yellow-tailed wooly monkeys. The man painted his forehead with poison and waited for the monkeys to approach. When they were close, he whistled. A monkey saw him and dropped dead. And just like that he killed all the other monkeys, until he wiped out the whole troop.

Afterwards he returned to the hut and started to smoke all the monkeys he had hunted. The following day he returned to his house. When he was nearly home, he heard the party of the hunters who had arrived first. He heard the sound of the drums and flutes: they were celebrating the men's arrival.

So, when he was already very near, the man hit the trunk of a tree, as the old people did to announce to the others that they had caught animals. Those who were in the houses heard the klutz hitting the trunks.

- If that is the klutz, where would he have found animals?

But when he came out of the forest and arrived, they saw that he was carrying many animals, so they marvelled and said:

- How can it be possible that this man has hunted such a quantity of animals? He must have discovered some secret.

But the man said:

- No, it's not like that, there's no secret. You left mocking me, so I invented something that worked and was able to catch those animals. I prepared *chiric sanango*,<sup>113</sup> I sang an incantation over it and when I took it I was able to catch these animals.

But the others did not believe him.

- Oh no, he is lying! There might be some secret. Give him some *masato* to drink.

When they asked again the man refused to tell:

- I prepared chiric sanago, I sang an incantation over it and when I took it I was able to catch the animals.

They made him drink, they served him more and more masato, but he told them nothing because he was obeying what aranu had told him: "once you tell, man will always have to hunt using the air from his lungs and will have to blow to launch the dart from the blowpipe."

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<sup>113</sup> *Brunsfelsia grandiflora*, a poisonous plant of the nightshade family used in shamanic ritual.

The man always caught lots of animals and one day his spouse told him:

- Why don't you trap one of their young for me?

And the man said:

- Yes, this time I will bring you one!

But when the man went hunting he killed the white-bellied spider monkeys<sup>114</sup> with all their babies, so his wife said to him again:

- Couldn't you bring me one of their babies, why couldn't you catch them? I want one of their young.

And the man said:

- Yes, this time I will bring you one, without fail.

The man went hunting, and his wife decided to secretly follow him to see how he killed so many animals. When the man left, his wife followed without him realising. The woman saw that when the man had put a little distance between himself and the house, he hid his blowpipe among the raised roots of a tree. His wife wondered to herself:

- What will he hunt with? Why did he leave his blowpipe?

The man made for the path and his wife followed him. In the road the man found a troop of yellow tailed wooly monkeys, His wife was very curious:

- What can he hunt now?

He saw the man paint his forehead with the poison and he followed the troop of monkeys, but the woman stepped on a dry branch which snapped, upon hearing this the man turned towards the sound and saw that his wife was there. As soon as he saw his wife she fell down dead.

The man said to his wife:

- What are you doing? I didn't tell you to follow me, not at all.

The man ran over to her, chewed the sedge, put it in her eyes, and she came back to life.

His wife asked him:

- What have you done to me?

The man told her what had happened and what he had learned from the toad. He told her everything he had learned.

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<sup>114</sup> *Ateles belzebuth*.

INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
NINICHU KURUUAJE NENAKAAÜRÜ URARINAAÜRÜ NERERETAAU

His wife returned home and recounted what had happened, what the toad had taught her husband.

The others said:

- You see, it's as we suspected! We were sure there was some kind of secret!

From then on, the poison and the sedge no longer had power, the sedge dried out and the poison was now useless.

That was how a man obtained poison and sedge from aranu, it was supposed to last until the present day. But as he did not pay heed to him, everything was lost and it is necessary to use the air of our lungs.

# ENANIJIA NEKUAÄÜNA

Inuaaelü jetaute niki enüüa fiia küe leejiin kacha, kaje enaniajia jaa kuina. Nii jaün jetaute fiiajia jana tajiia türüüa üüe kutee jelichanejeei kutee kana kuaünera letununeein, nii kaaintajelanaala cha chaain niiakachene kuina niki. Nii jaün jetaute türüüin jeen ünra chatera ichaai niririjeeinta nae, naa jaün jetaute: jen cha niiei chüüisita ünra kenanijianüna fiiajeeünra naa. Jeen aiachaaaisicha ünraa kuatiara kaaitai niieita ünraa ichaaütera kuarakaara ünraa kaichuaae fiünara kuaraera naajeein ichaaüra naai jetau niki kuuaka küe aka jaürianejeein, kü jetau kujuaain kuuaka jaün jetau ina kü inaae januri saüituuu aai kü jetau butuuuuuu naain küüa jaün naain büjüaü jetau tukujuuain takaa küüa rai makuui, jana nii rai temüra jetau kauachajeei jatatajieriin jaichajeriin jetau chuaae laturaa küe. Jeen naajeeinra, naajeein ichaaüra naain jetau, jeen kuana kanü fite kutee ichaaite kuarakaara naa, naain jetau kaniika, kanii ichaa küüa ichaa jaaün jetau kaaeeki kuuaküra inuta miichaaüra naa jetau, jaün jetau kü jetau nuta miikaain jetau naajuain chüjüüaka nukuiia, kü jetau januri saüituuu jaa butuuuuu naa aii nuta tureleeitiin jetau jabalaneein kuaraa jaa chuaae üa jaün jelüüariin suruuu, jelüüarii suruuu jaa küreü jetau raaeejee naa üüa, ua jeen ünra jatainra jatainra nituaneechaaita inutajanaa techü, inuaaelü netujueein nekairichajeein amüüichenejaa rüüa kürikicheeincha naain jetau kü jetau inaae nituaneein kujiutaa. Nii jaün jetaute kaa enenetujueein nuuane nekairichajeein nuuane nenanijiatichaache, teruke nuuane teruke nuuane bijisijieein. Nituaneein jetaute niki kuaünaelü kana rai kaaintajelanaana itulere ichakaachene jaaneke niki nete nuuane nelatejejeniiakachene jaün te, kaa kairicheinejeein niiakache, nii kana rai neein nikine itulere, nii kanii kuatia nituaneein fiin ichakaa kuina niki niineilü nejataain kana rainieein kaa aiürüüa nejelaüke erenakaaürüne rijijieein niiakache kuina. Nituaneein jete nekuaaünelü kanii niki enanijia.



# HOW THE CANOE WAS CREATED

In the old times, a person went off to cut down a tree to make a canoe. The man started to cut down a tree. Whilst he was trying to bring the tree down, Jiiri Kurii, the messenger of the Creator, arrived to teach a man how to make canoes more easily. Jiiri Kurii asked the man:

- Oh, what are you doing that is making you suffer so?
- I'm cutting down this tree because I have to make my canoe - the man answered him.
- Ah, is that what it is? It's not hard. Bring the tree down, but first wait for me to get into position where it's going to fall so that the trunk falls on top of me - and so saying, Jiiri Kurii stood there stock-still, waiting for the tree to come down.

The man kept cutting the trunk until, *butuuuum*,<sup>115</sup> the tree came tumbling down. Down came the tree, the top of the tree fell behind Jiiri Kurii and the thick part landed square between his shoulders, where it was transformed into a beautiful sleek canoe.

- Now you do it! - Said Jiiri Kurii to the man - I'll cut the tree down for you.

After hearing Jiiri Kurii, the man went to wait for the tree to fall.

- The trunk will fall towards you, wait there with your arms open and your eyes closed and brace yourself.

The poor man stood there with his eyes closed.

Jiiri Kurii hacked at the tree until... *butuuuum*...it crashed down.

- It's coming! - said Jiiri Kurii.

But instead of waiting in the spot Jiiri Kurii had indicated, the man looked up and ran away, *raaejee*.<sup>116</sup> The tree fell just where the man had been standing.

- Oh, you've done it now! - said Jiiri Kurii.
- Because of you, you and your descendants will have to suffer to get canoes.

<sup>115</sup> Urarina ideophone representing the sound of a tree falling.

<sup>116</sup> Urarina ideophone representing the sound of a tree hitting the floor after falling.



INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
NINICHU KURUUAJE NENAKAAÜRÜ URARINAAÜRÜ NERERETAAU

That's why they say that it's the fault of the old people that now we have to suffer to make our canoe, cutting and planing with an axe. Jiiri Kuriü wanted to teach us to create canoes with ease because he had compassion for all of us, but for being disobedient now we have to suffer to cut down tree trunks to build them. That is what they tell about how the canoe was created.



# TEBE NEKUAAÜNA

**J**aüchaa niieilü jetau tebe, niei kaü kauachanainejeein niieilü. Nii jana jetüte nelü, nelü tebe ijiaaene tebe ijiaaene jelai kacha neein rai aite, urarina rai aite, kuatianuuane rautuui kaa inara lenune, nii rijijiiein rautui, nii jaanrei kaüte nereein tebe inara aina esenetaain tunuraaichene kaüte nereein, inara tebe kajichijike, ainiiane esenetaeneeichene, müleneeichene inara kajete kuchaae nereein kaaintaain raaichene kuina. Nii jaanrei urainaaürü rai lenune jaaürüüane, reraaeku jaaürüüane inae küüin akaaürü rai, jerekichene inara rai kutebetiaanü nii rai aite urarinaaürü aite cheeshe lanii naa, nii rai aia jaün latieeiche, aia jaün latieeiche, nii raite kuchaae inara kaje nereein tebe, nekairichaaïn raarikicheein nituaneente inae kajichijike niane baia kuchaae küelü tebe ijiaaenne, tebe ijiaaenne. Nii jaün raite kajiaa nene tebe nekairichaaïn kuretekürüüane raine üüaürera kaje. Inaae.

# HOW SALT WAS CREATED

**B**efore, there wasn't any salt, there wasn't even a little bit of salt.

There was the spirit of salt who looked like a person, and she said this to an Urarina:

- Your food has no flavour, it is not delicious because there is no salt in it. If you want salt and obey my instructions, you will have it. However, if you are disgusted by what I do, you will not have it and to get salt you will have to travel far.

While the Urarina prepared the corn stew, the spirit of salt came up to throw in a bit of snot that came from her nose. Before doing this the spirit asked the people:

- Do you want me to throw salt in the stew?

And they answered her:

- That's revolting!

So the spirit of the salt said:

- So you don't want the salt? Then you will have to travel far to get it!

Since then, salt has not been found nearby and it is necessary to suffer and travel far to get it. Nowadays, we must toil to buy it.

# KAKÜRI NEKUAAÜNA

**K**aa kena kuaiteen aitureüni nereretareüni; aia jetau inuaelü kaküri inaesi, kana lenune nekuerete kunaneke jetaute, kani ararakairin rai ararakairi kakuüane kakuüane nuriu küane, kakuüane nuriu kuáne nejetaute, ararakairi rijicha najaün jetaute, kuatiara kuatiara jera jauna nainiein een kua ükajiriei taura kana ajinchata nain nain jetau, nikii naüüre jetau nikii rijijiein kana lenune nekuaünaürü, kana rijijiei nekuaürü, kana lenune nekuaünaürü jana jetaute, cha cha üküaneria ta, cha üküaneria een nirijiein ararakairi nüküe laujuri ta, naa nukueín jetau jetaute, aka jetaute ra ichuachania jera küreinjie nain nain jetaura, lebaari lebaari tijia ruaü ruaü riin jera jaua küa nukuiain, inaen küacha küacha inaen neeche raí fueruarin rai tijia, inaen enanetujuein inaen nia ne kunanake jetaute, rai batui inein jetau küüakuae niin kacha satia rai kuükürisi inein jetau küe niin kacha satia najaüünü rai batuii, kaa een kacha satia kaa chüjian janaiürüa ririjijiein tajaee kürü naja, rijijiein batuii kacha satia najaünü siria ne saijiein jetau, inaen nuaane rai kuükürisi inein küaa niin rai batui, niin nituanein rutunujuinein nia najaün jetaute inaen een nuane kuükürisinejein ena enene netujuein ne, kaa kaküri nekuaüna, nuane kailichainejein nedaane kuina neke inaen naujua naujua jetau naujua jetau rutunujuin inein jetaute, nuane nuane janai naa inaene kacha satia najaüünü een kaa kakürirai kaküriraicha naürüraicha naiin naürüane kuinara naiin jetau, inaen kujiutaa kujiutain jetau inaen ratiria, kana lenune siricha najaün jetaute, inae kaa enetujuein nuane nene kaa kaküri rai cha basaneraa neniatiin naiin te neretaüre rejete inaelü ichaüenaürü.

# HOW THE GREY-WINGED TRUMPETER WAS CREATED

**I**t happened that in the old times, the old people wanted to cross to the other side of the river of the sun, so they said:

- How can we cross to the other side?

One of them said:

- Is this river so deep? It is not big, so I will go on foot. It cannot be so deep, it is not that wide.

So he rolled up his trousers and suddenly he was transformed into a trumpeter,<sup>117</sup> a bird which today looks as if it had rolled up trousers on.

The darts of this person's blowpipe became its veins and now were of no use. While the rest of the birds have their darts, the trumpeter does not because its darts have already been transformed.

It is for this reason that today they have next to no meat on them, they are all veins and it is an animal with very little meat. It can no longer harm anyone, and while the other animals have their darts to make people fall ill, the trumpeter has nothing.

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<sup>117</sup> *Psophia crepitans*.



A. TOMATS

# RAANA NEKUAAÜNA

Niia jetau kanii akaaunria nekune kacha jelai teein kuaiteen nituuaneein nena nii iniiunüke kana kuaünera cha kuaüanai iniiuneein nenakaaürü, akaaunriane naainte küraa teeüre. Nii jaün jetaute aite kani jiri kurii, jiri kurii jetau aite jee kanii kuanete karei katuue temüüa künichüchera, karei katuue temünichüchera naain jetau nii le laüriin akaaunria neku letuae, rei katuue temüüa küürua kuina jana rai nubananüke jetau kuaiteen jelaiteein jena jeein letuae. Kaa amaain inara temünichüche inara kumasaiürü aina künichüchera naa jetau, jana nii raananeein neenü jetau kaa amaain temüüche inarara jelai teein inara temüüchera naa jetau, naain jetau letuanajae enuanaain inara beree kürü nianatiin nichaajein kujiuriinain temüüchera naa jetau. Nii jaün jetaute küüre küürüa jaün jetau kü jetau temüürüüa, kü jetau jaajaja jaajaja jaajajaa nain kanaanaiürü kajuriinain kü temüürüa, temüürüa jaün jetaute kani jiarana baaüneein jetau kü jetau akaürü chuuae sitaa küe jiri kurii. Nii jaün jetaute kü kujiutaain jetau jeen ünra naainra kanii ujua muranake nichüütüniüchera naain jetau kü akaaüru chuuae sitalaa, sitalaa jaün jetaute aiii kü jetau uuuuuuu naa jetau kü nesararaaürüa, nesararaaürüa jaün jetau nii ubananeein nichateenü jetau kü jetau katuue kuinaaera ke jetau temerijiatiiin kü uaa naa jetau uaa uaa chaa jena uaa uaa uaa nanaalaain jetau ju ju ju juu naain jetau karü karüjeein enutuua küürüüa. Nii jaün jetaute inaae kü inaae raananeein inaae küürüüa inaae kü jetau ua ua kuua niiane ua ua kuua jaün antara jachaara kua jachaa reruekachera naa jetau, kua jachaa reruekaache kanüna inaae kuitüküüin inara rei aitukuaaüne kumaateein ke ekuteein ke lenuneküchera naa jetau. Nii jaün jetaute kü niiane ua uake, ua ua kuuekujiiia ua ua kuuekujia jaün jetau kü jetau inaae asiin suurüüa inaae asiin suurüüa nirijjeein, inaae sutuküre, sutukürüüa jaün jetau nii amüüraniia jetaute enenenetujeein tabaaürü jelai laüriin nenakaaürü niia ne jelai raana suuin kii inaüeneecha, inaüeneecha raana suuin kiiüre. Nii jaün jetaute uaa jeen ünra inaae chachüjian ateneein nerutuudara leejiiin narejeen kuaraain suuin kuaraküchera, ukuteein kuaraküchete kuarakaachera naa jetau. Nii jaün jetaute ichaküre ichakürüüa jaün jetaute jaiti ne kaa kana biji, jeriichanejeein kana bijiiürü ne, jerichanejeein jaiti kana tijianein niiakuae, ua jeen jaiti ate nieita antara jachaara naain, jeküri küüanai kauachajeein tukuetaain jaachera na jetau. Nii jaün jetaute nituuaniiia jaün enene raana niiane sueraniiane surue, suruuin kuchaam amüüin uue. Nii jaün jetaute nituuaniiia jaün inaae nirijijeein kuaiteen sutuküre, nirijien sutukürüüa jaün jetaute ua kaa amüüraniiate jeen chaaje raana jetaute suuin kiiüre naa küürüreein inüaelü netujeeincha naa jetau. Nii jaün jetaute nii amüüraniia kana kuaünera aina nenakaaürü nituuaneein jaiti nii raana kiiüreniia jaün enene netujeein eta jauuin niia natiin raana suuin kiüre. Nii jaün jetaute nirijijeein sutukürüüa jaün inaae tabiicha laaen kuarae, kuaraa jaün kuaiteen rei narejeenke takaain suuin kuaraküchera, ukuteein kuaraküchete kuaana neenera naa jetau, naa jaün jetaute kuaiteen suure suurüüa jaün

laaen inaae naninue, inaae laaen raana tijianeein inaae kanijjeein bijjiürü inaae raananeen inaae kanijje jeen inaae laaenra, inaae laaen esinaae ateneein niiara inaae laaen kuatiia kajichaike niiane kuatiia kauachariieita naa jetau. Nii tuuaneen inaae sutukürüüa jaün naain jetau jeen satunu ukuteein ke lenuneküchera naa jetau inaae akaürü rei aite. Cha chaainti ate ke lenunenaajere niite chaaelai aunaati kuuaaje chü niia kuuairine ke arijiin chü kuuairi banesijia neke airijiin, kuuairi ke nakairichaaen ne nii te ate ke lenuneein ichauua küreeincha naa jetau. Naain jetau jeen satunu ke ekuteein lenuneküchera naa jetau jiarana baaüne, jiarana baaünein jetau akaürü chuuae sitalaa jeen naiin niriaaniia küüa ne kuina jetau aituaa enutu suu nichae jetau sarüüa, sarüüa jaün jetaute inaae kü jetau nesararaain kü jeraaen rülüljüaniia jeraaen jetau tijiaaka. Nii jaün jetaute kü suaajeeüre jiaunriia künaaitaain jianekichenera raütaae nanaain ichaküchera naain jetau akaürü rei aituaa, aituaa jaün jetaute ichaküre nii jaün nainaain jetau kü suaajeeüre kü suaajeein laaen inaae ke lenuneküre. Nituuaneen jetaute nekuaünaelü raana akaunria nekuneein nena kaje ichaelü niiei kuatiia kana kachane lanaala ne jataain nii kuina nüke nicha kuatünaneein nena kaje ichaelü. Nituaa neen jetaute nekuaünaelü kaa raana ubana niichürü inaae kaütiaajia.

# HOW THE WHITE-LIPPED PECCARY WAS CREATED

There was a group of people called the Akaunria Nukune<sup>118</sup> who were made by the Creator especially to be turned into white-lipped peccaries.<sup>119</sup> One day Jiiri Kurii said:

- Today you will go sow peanuts in my field.

Jiiri Kurii sent the group of people who were to be turned into white-lipped peccaries to a field, and another smaller group were sent somewhere else to be turned into collared peccaries.<sup>120</sup> He sent them to different fields. To one of the groups, the one he had to transform into white-lipped peccaries, he said:

- You have to laugh all the time, laugh a lot!

So the group who were going to be turned into collared peccaries started to sow peanuts and make jokes, they laughed, *ha ha ha*, and the children ran about playing. Jiiri Kurii started to sing incantations over some reeds<sup>121</sup> and threw them so they went all over the people.

- Go on, cover yourselves with the prickles!

The prickles would become their bristles. These people cried out *ua ua ua*<sup>122</sup> as they ran away together. The other group, the ones that were to be turned into collared peccaries, heard this and said:

- *ua ua ua* - and upon saying this they were transformed into collared peccaries - *ju ju ju juu*<sup>123</sup> - and they ran off into the forest.

The sound of those who had been turned into white-lipped peccaries could always be heard around the fields, so Jiiri Kurii said to the people who had not been transformed:

- Don't kill them yet, you have to wait a while. I'll tell you when it's time they can be hunted!

But some people ignored him and secretly hunted white-lipped peccaries. They always hunted them without Jiiri Kurii noticing, and that's why when some people go to hunt a white-lipped peccary, they do it without telling anybody.

<sup>118</sup> Meaning: "the band of the peach palm" (*Bactris gasipaes*). The name of a group of Urarina from the past.

<sup>119</sup> *Tayassu pecari*.

<sup>120</sup> *Tayassu tajacu*.

<sup>121</sup> *Gynerium sagittatum*.

<sup>122</sup> Urarina ideophone: used by a person to indicate surprise.

<sup>123</sup> Urarina ideophone representing sound of the collared peccary.



After some time, Jiiri Kurii said:

- Catch one, to see if it is ready yet!

The people went and caught one, and when they brought it to Jiiri Kurii, he saw that its feet had not completely transformed into the trotters of a peccary and still looked like human feet.

- Oh, it still hasn't completely transformed. Take it away, put it between the flat sections of the trunk sticking out from the base of a tree.

Because of this, nowadays, when a white-lipped peccary escapes, even if it's been stuck with a spear or shot, it hides amongst the flat sections of the trunk sticking out from the base of a tree.

Jiiri Kurii said to the people who had hunted in secret:

- Because of these people, it will be said that this group has hunted white-lipped peccary and eaten alone.

That is why there are people today who hunt white-lipped peccaries and eat alone.

After a while, Jiiri Kurii ordered the people to go and trap another white-lipped peccary. When he sent them to hunt, he told them:

- Catch the tenderest one.

They caught the tenderest one and when they brought it to Jiiri Kurii, he saw it and said:

- Oh, now it is good to eat!

Not a single human trait could be seen, the transformation into a peccary was complete. Jiiri Kurii said:

- It's not good that the white-lipped peccaries are nearby.

And he told the people:

- Hunt every one of them that you can, because then you won't have them nearby. Anyone who wants to feed himself on white-lipped peccaries will have to take ayahuasca, which will make the peccaries come close enough to be hunted.

Then Jiiri Kurii started singing his incantations over the reeds again and once more threw them over the peccaries. But before throwing the reeds, he told the people:

- I will throw the reeds, you must hunt the peccaries, but don't let a single injured peccary escape, try to kill them so that no injured peccary gets away.

This is how it was when the white-lipped peccary was created from a group of people called Akaunria Nukune. These groups were not like us, they were created especially for this purpose.

# ELA NEKUAAÜNA

Niia jetau leinjiin kacha, kacha, nii jetaute niki rai tanu amaaïn jetau alasine bakuua küe, niiei, niiei nichanuui ichaa naja kuitüküelanaala nena. Nii jaïn jetaute niki amaaïn rei alasine bateji, batejiin ünra ünra jisiiüchera naain jetau kü alasine bakuuin kanijie. Nii jaïn jetaute, nii jaïn jetaute niki üün kanii kuaraa jaïn jetau nii alasine suuaiji, niiei jisilanaala, jisilanaala nii alasine suaaicha jaïn jetau, uaa jeen ünra chatuuanii, chatuuaniiache ichuui kuütürite bajjaa katuuaneein ichakicheta naain, naain jetau ünra ichuui kuütüri üaüchete kuarakaachera naain jetau biji kuütüri saaütae, biji kuütüri saüsüae saüsaüün jetau ratiriin kaüüa küe, kaüüa küüa jaïn jetaute kü chanaain nedae, kü chanaain nedaa jaïn jetaute tunijie tunijie ka kalüri, ka jiriiana nena aluunri rijjijiein nena kalüri. Nii jaïn jetaute aa jeen ünra ün chatera kacha neein cheteteriiüte karijieinchünee kakuii kuütüri saaüjüiin karatiriin niianaa kakananaa jana kakuii kuütüri kureeita kalüri naa jetau, naa jaïn jetaute nii baiia türüüa üüe jeen ünra tunakiinta naa, jeen ünra tuna aaünichüüisita kalüri reina chüüisi katuuaneein kakuui kuütüri saaüjüiin ratiriianaa kakananaa jaïn aa chatera kacha neein cheteteriiüte ün katuuaneein kakuii kuütüri saaüjüiin ratiriianaa kakananaa jana kakuui kuütüri kureeita kalüri naanüüi chüüisicha naa jetau. Naa jaïn jetaute, jeen aiaa chaaisicha ünra üüaüte kuarakaara naa, naa jaïn tiia jaïn jetaute naaunjuaain jetau kanii müküritiin jichajichaa, jichajichaa jaïn jetaute inaae jerichanejeein karijieein nedaaüri. Nii jaïn jetaute jeen ünra inaaera ünra kuatiaa kaintaain ün kaitainiei ichanuuita naa jetau, naa jaïn jetaute naain jetau ün naajeeinte ichanakainera ün chajaaütejiaa kuaanicha, kuatiia kaaintaai kana ichanuui ta naain jetau kü relaa, kü jetau relaa kü jetau kanii alaa alaa nüjüa naujuaain chüjüüakane tujun tujun tujun tujun naain tan tan tan nasiane niriifaaituua üüe ela jerichanejeein kaa tukuaneein, kaa tukuaneein inaae ichanuineein niriifaaituua jaïn kü saüriin, kü kanijieein raa kü kuaiteein leüücha ichaane ün naajeein ichaaüraa, naain ichaa kuaiteen naajeein tujun tujun tujun naain tan tan nasiia ne jetau kü reefafafaa naain niriifaaituua naajeein kananaja laaujiri ichaane jetau te ela lauinaaneein nedae. Nii jaïn jetaute, inaae inaaera jiaunria beenera, beeine te riiri nejesiianein nedareein kaa elara lechunkaain kacha relaaïne reeintiain jiaunriia beenera beeine te inuaelü netujeein inaara aüri fauajeein inara chanuui icharikicheeincha naain jetau aituua rei. Nii jaïn jetaute kü inaae nii ela seriin amaa, kü nii ela seriin jetau amaaïn türüüa küüa, türüüa küüa jaïn jetaute aa jeen ünra chasiintera ela erüe ka ufausataa naain jetau kü kaniichürüüa kuaiteen kü kumalekürüüa kü jetau bajaaürüüane jaïn jetaute jeen kuatiia kuatiia nii kanijeein ichaaünta, nenachü jaturia naajeein ichakaaüne niianeta naain ichakaaüne jaïn te aicha naa jetau. Naa jaïn jetaute jeen nuuaneeeicha neejiiacha bajiaraa naa jetau, naaürüüa jetau naaürüüane jaïn jetaute kü jetau, inaae kusaateürüüa kuaiteein kü jetau inaae barüüe jaaürüüa, inaae barüüe jaain jetau cha chaainti kujuae chajaain nii jana kacha relae

lanaala. Nii jaün jetaute, nii jaün jetaute kü inaae, kü inaae ajelaaürüüa kü jetau raansaaürüüa aina kü raansaaürüüa, kü nii nichanaa inuaelü nii elaachake ujuuka kacha jaün ke nuujuteein jetau kü aina raansaaürüüa. Jeen chajaaincha beechaaüra neejiiachü bajaara naaürüüa, jetau nii jaün jetaute jeen aieita aieita nenachü jataain ichaaünra kakuii kuütüri saaüjiiin dadiriianaa jaün, jaturiiachara naajeein ichakaaüne airiiianeta naain ichakaaün jaün te aicha naa jetau. Naa jaün jetau jeen nuuaneeeicha jaiti te lanejejera nakuaaüneein kukuari kukuarichüchera. Nii jaün jetaute kü kukuaaürüüa inaae jetau ajiia inaae ajiia jaün jetau naje letununeein jetau biia. Jeen ünra niiei chüüisita kalürite chüüisi katuuaneein karelaelüra naa jetau uaa naa naja rijieeuriritiin jetau inaae ririneein nedaaurituuu rei ufu rei nelaaürü jetau inaae ririneein nedaa nii chachü machuleneein nedaelü, nituuaneein jetaute niki ela kuaünaelü niki kanii kalüri kana kuaaünera letununeeincha jeriiane ailü, jeriiane chasiinchüjiiia ainiiiane nituuanere, nituuaneein neere.

# HOW THE CACHIHUANGO WAS CREATED

**T**here was a man who went to collect *aguaje* buds. The man said to his mother-in-law:

- Take out the fibre – after saying this he cut some buds and handed them to the woman.

But the woman did not know how to take out the fibre to weave, and every time she tried she broke it. The woman tried it but couldn't manage it and tore it. So the son in law told him:

- How is it possible that your fingers can't do it? Bring your fingers close so I can see them.

When the woman reached out her hand, the man chopped off her fingers.

After chopping off her fingers the man departed and left the woman crying. While the woman was crying she heard the song of the *kalüri*<sup>124</sup> coming from the marshland. When she heard the bird's song, the woman spoke in the direction of the *kalüri* and told it that her son-in-law had left her in this state after cutting off her fingers. So she asked *kalüri* for a wish, that he would put her fingers back on the hand which her son-in-law had cut. After hearing the woman's request, *kalüri* appeared in the form of a person and asked him:

- What did you say?

And the woman answered:

- My son left me here after cutting my fingers off. Because of everything that has happened to me, I asked *kalüri* to help me.

So *kalüri* answered her:

- You were speaking to me!

The woman was surprised.

- Bring your hand closer and show me - *kalüri* tells her.

Then *kalüri* grabbed the hand of the woman and started to massage it until finally the hand returned to how it was before. *Kalüri* said to the woman:

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<sup>124</sup> A bird of *Crypturellus* gen.

- It's not difficult to weave, this is how you do it! Come and see, it's not difficult.

And after doing this, he showed her.

Kalüri went *tujun tujun tujun*<sup>125</sup> and afterwards, *tan tan tan*,<sup>126</sup> he hit the trunk of an aguaje tree. When he did this, the bud was transformed into a finished *cachihuango*,<sup>127</sup> which unfurled all the way to the floor. Once the *cachihuango* was completely unfurled, kalüri cut it and did the same again. Again kalüri goes *tuju tuju tuju*, and then, *tan tan tan*, he hits an aguaje trunk, smaller than the last one. Once again, when he did this the buds transformed into a finished *cachihuango*, which, *refafaa*,<sup>128</sup> unfurled down to the floor. The result was a small *cachihuango*.

- That's it, I've shown you! – said kalüri – But don't tell anyone. If you tell anyone about it before you have shown it to ten women, the moment you speak of it the *cachihuango* will be transformed into nothing more than fibres. If this happens, you will have to work hard to get a *cachihuango*. After saying this, kalüri folds the *cachihuango* and hands it to the woman. The woman took the folded *cachihuango* and left.

When they saw the woman return with the *cachihuango*, the other women wondered:

- How is it possible that this useless woman has got a nice *cachihuango*?

So they went up to her and asked, but the woman refused to answer and told them:

- I thought of something and when I tried it, it worked.

The other women did not believe her, and they said:

- We have to do something to make her tell us!

So they prepared *masato*. When the *masato* was good and strong, they invited the woman to drink until they got her drunk. When the woman was drunk she started to dance wearing the *cachihuango* like a skirt. So the other women asked her again:

- Tell us how you got the *cachihuango*.

But the woman didn't want to tell them, despite being drunk, and she told them only what happened with her son-in-law.

<sup>125</sup> Urarina ideophone representing the sound of weaving.

<sup>126</sup> Urarina ideophone representing the sound of striking a tree trunk.

<sup>127</sup> A textile for which the Urarina are famous, woven from aguaje (*Mauritia flexuosa*) fibre (Martín et al. 2019a: 37-43; Martín et al. 2019b).

<sup>128</sup> Urarina ideophone representing the sound of cloth unfurling.

- When my son-in-law left me, after he cut off the fingers of his hand, I thought something up and it worked.

Even so, the other women didn't believe her and they offered her masato so that she would get even more drunk. The woman became drunker still and started to tell them:

- That was what kalüri showed me! – the woman finished. At this very moment, after having told them, the cachihuango that she was using as a skirt was transformed into nothing but fibres and she was left naked.

That was how it was, and if we had not disobeyed kalüri, who was perhaps sent by our Creator, it would not be so difficult to make a cachihuango now.

# ÜSI, KATURI CHAAEN NÜKÜÜE NEKUAAÜNA

I naelü jetau nieilü katuri, katuri kaa enene aia naja rijjiejien jetau nieilü. Neniiane jaün jetaute niki kanijje katuri rujueeüre kaniin kunuariiürü katuri rujueürüa kunuariürüne jaün jetaute, türüüa kü Jiiri Kurii tajja jetau tijaakeiin türüüa üa jaün jeen ünra, ünra katuri nanaanajara katuanjara katuri nanaanajata naa jetau, naa jaün jetaute jeen kuaneneera ishüüjüa tabetaain aituata Jiiri Kurii jeen nitukuara nenachüra ünra bedainee bedainejeün ünra katuanjara katuri nanaajata naa jetau. Naa jaün jetaute, kü jetau nii katuri faufauanaain jetau naajeein nasijiaaürüüa jaün riane riane, riane raniia jaün jetau kü laeüekiin kuarajia, kü laüekiin kuarajiaa jaün jetau raüjjiriin jetau rei kürii küanai jetau nalütuaa üe katuri neba, rei neba jetau nii nalütuaa nii jaün jetaute, raauriin jetau rai jaura kari küüanai sarüri. Nii jaün jetaute, jeen naajeein chasiin chaainti kuitüküe, nii jaün jetau jani jani jetau kuaraa, kuaraain jetau jeen ünra leejjintera lüneeejera, ünra leejjintera lüneenejera ünra ünra inaae chaneera asiia Jiiri Kuriicha, jeen ünra nitukuara aieta ünra nerürüjüajeeinra kaü laüekuaünta naain jetaute inaae jetau kuaraküre ariüüre rai nürichu jachüürü küüanai, nasi jachüürü küüani, rai nuta küüanai, nüjüaae küüanai naujuainchürü jetau ariürüüa, nii saijieein jetau neniia jaün jetau rei nujuu küüanai ariüüre, ri laje üjüaae küüanaiürü ariüüre, nii jaün jetau uaa jeen, rukuri rukuriin jetau luuari luuariia nii jetaute, uaa ünra inaaera kana nekueje chanüachakichera inara kaüacha kaaünra naa jetau. Jetau inaae kaüüa, kaüüin jetau mukumukune kataaün jetau kü jetau sütaa, kü jetau sütaa jaün jetau aai juu kauatiin inuaelü niia jaün kauatiin jetau umaruua, umaruuin jetau jenaaujuain jetau tutaakiin jetau kü inaaka, inaaka jaün kü jetau kaniicha kü ilariin kaniicha enutujuanaa daraae daraaekaain jaerakaain jetau nakuuaüneein temüüa, temüüa jaün jetau inaae laaen temüüane küüanai inaae laaen jaratiin inaae laaen temüüa. Nii jaün jetaute kü nedanuneein jetau batejiin jetau kiiürüüa rei bereekürü, jeen ünra kuara inuuneein, inuuniachera kuara inuuneein tiichera netuaerichaaaincha naa jetau. Naa jaün jetaute kanii kü jetau, kanii ünra kanii chabürutera üsi sirichanera naa jetau, naain jetau kuaiteen nabeeürüüa chabürükürü jaün jetau türüüa küüa, türüüin jetau, kü jetau jelarueritiin rijirijii rijjiejiein jetau kü türüüa küüa kü jetau aa jeen katuanjara üsi nanaanajata jetau kaa seberike jetau kaniin beraichateein ratiriüre, ratiriin nabeeürüa nemüri küüanai jaün jetau, jeen kuaneneera ishüüjüa tabetaata Jiiri Kurii naa, jeen ünra nitukuara ünra jelarutukaaün jaaünara ainünra naa, naain jetau kü nii üsi, üsi ke jetau kareekareekuua, kü kareekareekiin kü nichaatiia, nichaatiia jaün jetaute kü nabii neeürü tunuuana, nii üsi chuuae jetau chüjüturaain jiaa, kü üsi chuuae chüjüturaain sharararararararaa naa inaae nee, inaae nee üsi kujiaa Jiiri Kuriicha naa jaün jetau ajane suriin jetau ke nüjüaae füüituaa, nii jaün jetaute jeejeejee kaa enanetujueein jeejee naa kuina. Nii jaün jetaute akatuun, akatuun naa jaün, raüjjiriin nii üsi neba ke takaain jetau raauriin amaa, raauriin amaain jetau jaüchaanejeein jetau jaia jachü küüanai enutuua küüa aa kü jetau

rakatiaain, jeen ünra naain jetau kü rei suririji tuchachakürüüa, suririji tuchachakürüüa jaün jetau, kü jetau ke jetau kaniü muje rijiinanaain tijiine tijiiniia, kaniü rinuue rijiinanaain jetau tijiine tijiiniia, tijiine tijiineein jetau kaniü ataasiürü rijiinanaain. Nii jaün jetaute, jee inaaera jiriianera kuriira ataasi rujui rujuirichaachera naain jetau inaae kuaitee kaaürüa. Kaaürüa jaün jetau akaaürü kaaijie tukuriin jetau kuaitee mitütiin jeen inaae chüisira Jiiri Kuriü ataasi rujui rujuirikichera, naain jetau kuaitee mitütiin suruua, akatuun, akatuun rakatiaaüche, rakatiaaüche naain jetau kuaitee küün jetau müririchaa jachü küüanai jetau enutuua, nii jetau kuaitee kaaijie jetau kuaitee suririji tuchachakürüüa, kaaijie suririji tuchachakürüüa jaün jetau, kaniü rinueekürü rijiinanaain, kaniü ataasi rijiinanaain, kaniin najari rijiinanaai jetau kü jetau tijiine tijiiniia. Jeen inaae laaen Jiiri Kuriü ataasi rujui rujuirichaachera naain jetau inaae kuaitee kaaürüa. Jeen inaae chüüisira Jiiri Kuriü ataasi rujui rujuirikichera naa jaün jetaute akatuun kuaiteen rakatiaaüche naa jaün, rakatiaaürüüa jaün jetau, kuaiteen darii enüüa jachü küüanai enutua küüa, kü jetau kaijie kuaiteen suririji tuchachakürüüa, kü jetau nii kaniü rinueekürü rijiinanaai jetau, kaniü ataasi rijiinanaain, kaniü süri makusi rijiinanain ke tijiine tijiiniia nii jetau, jeen inaae laaenra, inaae laaen Jiiri Kuriü ataasi rujui rujuirichaachera, naain jetau kuaiteen kaaürüa. Nii jaün jetau akaaürü kaaijie tukuriin jetau kuaiteen mitütiin, jeen inaae chüüisira Jiiri Kuriü ataasi rujui rujuirikiche naain jetau kuaiteen mitütiin kuaiteen suruua, mitütiin suruuin jetau kuaiteen laruaa jachü küüanai jetau enutuua küüa nii jaün jetaute, nii jaün jetaute jeen naain jetau küüanai jetau kuaiteen suririji tuchachakürüüa, kü jetau jerichanejeein kuaitee kaniü ataasi rijiinanaain tijiine tijiiniia kü jetau, kaniü süri makusi rijiinanaain, kaniin rinueekürü rijiinanaain jetau jerichanejeein tijiine tijiiniia, jeen inaae laaenra, inaae laaen Jiiri Kuriü ataasi rujui rujuirichaachera naain jetau kuaiteen kaaürüa, kaaürüa jaün jetau, akaaürü kaaijie mitütin jee inaae chüüisi Jiiri Kuriü ataasi rujuirujuirikichera, naain jetau mitütiin suruua, nii kuaiteen jeen tuun rakatiaaüche kuaiteen rakatiaaürüüa kuaiteen jetau aranaji jachü küüanai enutuua, kü jetau kuaiteen jerichanejeein kaaijie suririji tuchachakürüüa, tuchachakürüüa jaün, jerichanejeei jetau tijiine tijiiniia, jerichanejeei nii kaniü rinueekürü rijiinanaain jetau tijiine tijiiniia. Nii jaün jetaute jee inaae laaenra, inaae laaen Jiiri Kuriü ataasi rujui rujuirichaachera naai jetau kuaiteen kaaürüa, akaaürü kaaijie jetau kuaiteen mitütuuu, kü mitütiin jetau suruua jaün, jeen inaae chüisira Jiiri Kuriü ataasi rujui rujuirikiche naain jetau suruua. Akatuun akatuun kuaiteen rakatiaaüche naain jetau kareei jachü küüanai jetau enutuua, kü jetau nii enu naineein üsi biina tüteenejeein ratiriia, nii jaün kü jetau kaaijie jetau suririji tuchachakürüüa, kü jerichanejeein jetau kaniü rinueekürü rijiinanaain tijiine tijiiniia, kü jeen inaae laaenra inaae laaen Jiiri Kuriü ataasi rujui rujuirichaachera naai jetaute kaaüre. Nii jaün jetaute akaaürü kaaijie mitütiin jeen inaae chüisira Jiiri Kuriü ataasi rujui rujuirikiche naa kuaiteen mitütiin suruua kuaiteen rakatiaaürüüa jatuun rakatiaaü rakatiaaüche naa jeen rakatiaaürüüa, rakatiaaürü jaün jetau kuaiteen anuriia jachü küüani jetau enutuua kü jetau kuaiteen kaaijie suririji tuchachaükürüüa, kaaijie suririji tuchachakürüüa jaün jerichanejeein kaniü ataasi rijiinanaain, kaniü süri makusi rijiinanaain, kü tijiine tijiiniia nii jaün jetaute, jeen inaae laaenra, inaae laaen Jiiri Kuriü ataasi rujui rujuirichaachera, naain jetau kuaiteen kaaürüa. Nii jaün jetau akaaürü kaaijie jetau kuaiteen



mitütiin jee inaae chüisira Jiiri Kuriira ataasi rujui rujuirikichera naain jetau kuaiteen mitütiin suruua jee ünra tuunta rakatiaaüche rakatiaaürüüa jaün, rakatiaaürüüa jaün jetau jaija jachü küüanai jetau enutuua küüa, kü jetau kuaiteen kaajiei barata, barata naa nii suririji, nete suririji naakache barata naainte kúraateeüre. Nii jaün nii barata tuchachakürüüa, barata tuchachakürüüa jaün jetau jerichanejeein ke kanii ataasi rijiinanaain tijiine tijiiniia kanii rinueku rijiinanaain, kaniin süri makusi rijiinanaain, nii jaün jetaute jee inaae laenra, inaae laen Jiiri Kurii ataasi rujui rujuirichaachera, naain jetau kuaiteen, naain jetau kuaiteen kaaürüüa jee inaae chüisira Jiiri Kuriira ataasi rujui rujuirikiche naain jetau kautee mitütiin suruua. Akatuun, akatuun rakatiaaüche, naain kuaiteen rakatiaaürüüa, rakatiaaürüüa jaün jetau kuaiteen kirisijia jachü küüanai enutua kü jetau kaajiei jetau nii barata tuchachakürüüa nii jetau jerichanejeein jetau kü kanii süri rijiinanaain, kanii rinuaku rijiinanaain ataasi rijiinanain tijiine tijiiniia nii jaün jetaute jee inaae laenra, inaae laen Jiiri Kurii ataasi rujui rujuirichaachera naain jetau inaae kuaiteen kaaürüüa. Nii jaün jetaute kuaiteen akaaürü kaajiei tukuriin mitütiin jee inaae chüüsi Jiiri Kuriira ataasi rujui rujuirikiche naain jetau kuaiteen mitütiin suruua. Akatuun, akatuun rakatiaaüche naain kuaiteen rakatiaaürüüa, Nii jaün jetau kuaiteen inaae laen satununiia jetau inaae jiaane jachü küüanai enutuua, jiaane jachü küüanai enutuua jaün jetaute kaajiei jetau kuaiteen suririji tuchachakürüüa rei barata tuchachakürüüa jerichanejeein kanii süri rijiinanaain, kanii süri makusi rijiinanaain, kanii rinuaku rijiinanaai, kanii ataasi rijiinanain jetau tijiine tijiiniia. Nii jaün jetaute jee inaae laen Jiiri Kurii ataasi rujui rujuirichaachera naain jetau kaaürüüa. Nii jaün inaae laen ke nedaa nii üsi, nii jaün jetaute nii üsi jetaute ichaküre itulere enüakürü ichünaain niiane kuina. Nii jaün jetaute kaa ichünae itulere kaa enüüa, nejelü nejelü kúraja kúrajaain nenakaaurü itulere tururi kauachaaain ichünanakaaurü nii nedanajaaürü abee enüüa itulere niichürü ichünae. Nii jaün inuaelü, inuaelü jetau jiaane nujúaachake üsikiin neeüre, nii jaün jetaute nii inaae jiaane nujúa küüanai ratiriin nii jiaane üüne saüsaüriin amaaain enutuua juaana ruluruluiin taraae taraakeaain jaerakae, jaerakaain kanijie, kaniicha jaün kaje üsi jae, üsi jaa jaün jetaute nituaneein nekuaünaelü üsi. Nii kaje küaain jetau kauitee niia küelü kuaitee kaa akaü itulereenein. Nii jaün jetaute laanu bajainu sisiasichaaain kii suseri kalau, laanu bajainu sisiasichaaain kii jaün jetaute, jeraaen ruua küüje küüjena rijijiein jetau kaje rülüitiin amae Jiiri Kurii kalau, nii jaün jetau kaje rülüitiin amaa jaün jetaute, jee ünra inaae nee laanu bajainu basijiaüa Jiiri Kurii kalauicha naa laain jetau tutere tutere tutere tutere tuteree nae. Nii jaün jetaute rei inaka rei tiia küe, inaka rei tiia küüa jaün jetaute, jee laanu nanaanajara, laanu nanaanajara, chüchachara neta naa jetau, naain jetau kuaraa, kuaraküre ariürüüa jaün jetau nabeeürüüane kuina jetau jaisi chuuae jetau niki timu faufauaa Jiiri Kurii, nii jaün jetaute, nii jaün jetaute laanu neein nijitu jitue, nii jaün jetaute jee nukuara ünra laanu nanaanajara naain jetau lülüaakürüüa, lülüaakürüüa nii rijijiein lülüaaküre nii jaisi lülüaaküre, nii jaisi lülüaakürüüa jaün rüüa küüre, rüüa küürüa jaün jetau kü jetau chüjüjüe nii laanu neba nii jana nasaae itulere laanu, itulere nejelü nejelü kúraja kúrajaain nenakaaurü laanuuru niia. Nii jaün jetaute jee antachara fiinakaekata, antachara fiinakaekata naa jetau, naain jetau nii rei jii rukuuin, jii rukuuin jetau jarejeein jee ünra eruritera raünakaenamera naa chaalai eruejiriin

amünaani chaale, chatechara kaa laanu nÿjÿa neba tiinunua kÿüre laanu kujuareje ainata kÿ jetau eruri kuatiiakÿrÿüa. Jeen antachara nainei kaa laanu neba bÿjÿaü kaa sitalaaineta naa, jeen ünra aiachÿsicha ünra kakuuaraai lanaalata nechaaintira nainejeerichaaünita, kÿüa jetau nirijieein laüekiin tijiaeeiin bajaanakaain chachü jiriane tÿrÿüjÿia kÿe nii jaün jetaute tabiicha jetaute tÿrÿüjÿia üüa kÿ terÿriin aunaa niei kauanainejeein amauujiriin kauacha amauujiriin. Uaa jeen chatera nainereta, niitataura seruricha, seruri kutiiakÿrÿüa, seruri kutiiakÿrÿüa jaün jetaute tajiia tÿrÿüa üe, tajiia tÿrÿüa üüa jaün jetaute jeen chaata, jee antachara naineein kaa laanu neba bÿjÿaü kaa laanu kujuareje tinunuua kÿüineta naa jetau. Naa jaün jetaute jeen aiachachÿisicha kuÿjÿüinra kuaanicha üsi kaje jetau nii laanu kujuareje tijiikutaain maruakÿüa, maruakÿüa, uaa tajiia jetau siichuua, jiriiane chachü le januuin marÿüa kÿe. Nii jaün jetaute tajiia tÿrÿüa üüa jaün terÿriin aunaa uaa niiei kauacha jelajeriia, jee ünra chatera nainereta kuaiteen Jiiri Kuriiakÿrÿüa antachara nainereei laanu neba bÿjÿaü kaa tinunuua kÿüineta naaÿrÿüa jetau jiri rei. Jeen aianü chachÿra naa, naain jetau kuaitee üsi kaje jetau tijiikutaain naain maruua kÿüa jiriane le urajeein maruelü, nii jaün jetaute kÿ maruuin tÿraa, kuaiteen rauriin terÿriin aunaa jaün jetau ajaajiria jeen nainijÿiara, nainijÿia fiakanera naa jetau, naain jetau fiia, kÿ jetau fiia, chasiin chaainti nituuanelü, jeen fiia jaün inaujua januneein chaainti jiriiane fi, jiriiane le ateeinte bajiaa fi. Nii jaün jetaute kÿ kumuua, kumuua kajÿia tiaain kaa nÿkÿüe laauinaakÿrÿü, rei neseru, nuriu naain niichÿrÿü nia kÿe, jana kÿkÿana naai rei temÿra setüne naain enutu nuriuneein. Nii jaün jetaute nituuaneein nekuaünaelü kaa itulere akaaÿrÿü. Nituuaneein jetaute ailü. Nituuaneein ichaelü Jiiri Kurii.

# HOW FIRE, MAIZE AND RIVERS WERE CREATED

**A**long time ago, there was no maize like you find today.

One day, the Kunuarii<sup>129</sup> were shelling maize, when Jiiri Kurii arrived and said:

- Is that what maize is like? I'd never seen it before.

And the Kunuarii told him:

- That's right, this is maize Jiiri Kurii, but don't get up to any of your mischief.

Jiiri Kurii said:

- Don't worry, I'm just going to stay here and watch.

The Kunuarii peeled the maize and as they hit them the grains jumped everywhere,

*naajeein*.<sup>130</sup> The mother of the grains jumped right between Jiiri Kurii's lega.

Jiiri Kurii grabbed it and put it in the 'mouth of his penis'.<sup>131</sup> In the end, the Kunuarii counted all the grains and realised that one was missing. Who knows how they managed to know the number of grains...

The Kunuarii said:

- Oh, there's a grain missing! That Jiiri Kurii, he might be the one that's hidden it.

Juri Kurii said:

- No, not at all, I'm not hiding anything!

They started to search him. They looked in his ears, in his eyes, in his mouth, and despite this they couldn't find it; so they also checked inside his anus. Next they decided to check in the mouth of his penis. Jiiri Kurii immediately took out the grain that he had hidden and put it up his backside. Jiiri Kurii said:

- You are embarrassing me!

<sup>129</sup> The name a people who existed in the past. Their name is the same as the marbled wood quail (*Odontophorus gujanensis*).

<sup>130</sup> Urarina ideophone representing the sound of maize grains.

<sup>131</sup> The urethra.

Eventually, Jiiri Kurii returned home carrying the grain of maize. He sowed it in his field. After it was sown, a beautiful maize plant started to grow. When it grew to maturity, the plant produced four cobs. Again Jiiri Kurii sowed these grains in his field, which made them increase even more. When he had produced a large quantity, harvest time arrived. He harvested the maize with his sons, but they ate it raw, without cooking.

- Don't eat it like that, you are going to ruin the maize and afterwards it won't bear fruit. - Said Jiiri Kurii - Where can we get some fire?

At that time, there was no fire, but he remembered that the jabirus<sup>132</sup> did have it, and he said:

- The jabirus have fire, so I'll go see if I can get it.

As he approached the place where the jabirus were, he saw that the jabirus were fishing and that they had left a bird called the yellow-headed caracara<sup>133</sup> in charge of the fire. Jiiri Kurii approached the guardian of the fire and acted as if he was cold, trembling, and in that way he got close to the fire to warm himself. While he was warming himself, Jiiri Kurii said to the caracara:

- Ah, so this is fire? Is this what fire is like? Is this what they call fire?

And the guardian replied:

- Yes, this is fire, but Jiiri Kurii, don't be getting up to any of your mischief.

As they conversed, Jiiri Kurii started to urinate on the fire, *sharararararararaa*,<sup>134</sup>

So the guardian said:

- Oh! Jiiri Kurii is urinating on the fire!

While the guardian called to warn the ones who were fishing, Jiiri Kurii grabbed an ember and put it in its mouth. Instead of shouting out, the bird said *jeejeejee*, and this is why today the seberi make this noise when they sing.

Straightaway, those who were fishing ran towards Jiiri Kurii, so he grabbed a smouldering log and he took it. The jabirus started to pursue him.

Jiiri Kurii entered a hollow inside a tree on a sandbank called *kirisijia*.<sup>135</sup> The jabirus poked their fishing harpoons into the hollow of the tree trying to stab him, and onto each one Jiiri Kurii stuck pieces of animal intestines, kidneys and hearts.

<sup>132</sup> *Jabiru mycteria*.

<sup>133</sup> *Malvago chimachima*.

<sup>134</sup> Urarina ideophone representing the sound of urination.

<sup>135</sup> Unidentified.

- We've killed him already! We've pulled out his intestines! We've pulled out his heart – they said.

Later they decided to go home. Jiiri Kurii immediately came out of the hollow and said, laughing at those who were there:

- You have killed Jiiri Kurii, you have pulled out his intestines and heart!

So the jabirus started to chase him again.

- Come on, come on, we need to kill him!

Jiiri Kurii set off at a run, and this time entered the hollow of a breadfruit tree.<sup>136</sup> The jabirus poked their harpoons into the hollow trying to stab him and Jiiri Kurii hung pieces of animal intestines, kidneys and hearts on them.

- This time we've killed him! We have pulled out his intestines, kidneys and heart!

Jiiri Kurii jumped out again from the hollow, and said to them:

- Oh yes, you have killed Jiiri Kurii, you have pulled out his intestines, kidney and heart!

And again the jabirus chased him. Jiiri Kurt ran and entered the hollow of a tree named lancewood.<sup>137</sup> The jabirus poked their harpoons into the hollow trying to stab him and Jiiri Kurii put pieces of animal intestines, kidneys and hearts on each one. The jabirus said:

- This time we have really killed him! We have destroyed his intestines, kidneys and heart.

So they decided to return to their houses.

While they were setting off, Jiiri Kurii came out of the hollow and said:

- Oh yes, you have killed Jiiri Kurii, and you have destroyed his intestine, kidneys and heart!

Then he started to run and the jabirus started to chase him. Jiiri Kurii escaped once again and entered the hollow of the sandbank lancewood.<sup>138</sup> The jabirus poked their harpoons into the hollow to try and stab him and Jiiri Kurii put pieces of animal intestines, kidneys and hearts on each one. The jabirus said:

- This time we have really killed him! We have destroyed his intestines, kidneys and heart.

Jiiri Kurii came out of the hollow again and said:

- Oh yes, you have killed Jiiri Kurii, and you have destroyed his intestine, kidneys and heart!

<sup>136</sup> *Brosimum alicastrum*.

<sup>137</sup> *Oxandra* gen.

<sup>138</sup> *Oxandra* gen.

And the jabirus said:

- Come on, follow him, we have to catch him!

Jiiri entered the hollow of the *huacrapona* palm.<sup>139</sup> The jabirus poked their harpoons into the hollow, trying to stab him and Jiiri Kurii hung pieces of animal intestines, kidneys and hearts on each one.

- This time we have really killed him, we have destroyed his intestines, kidneys and hearts.

So they decided to go home. And Jiiri Kurii came out of the hollow saying:

- Oh yes, you have killed Jiiri Kurii, and you have destroyed his intestines, kidneys and heart!

Afterwards, he started to run and the jabirus chased him

- There he is, we need to catch up with him, we must get him!

Jiiri Kurii once again entered in the hollow of a tree, named swamp lancewood.<sup>140</sup>

Every time that Jiiri Kurii entered the hollow of a tree, he left behind a piece of the burnt log he had taken. The jabirus poked their harpoons in the hollow trying to stab him and once again Jiiri Kurii stuck a piece of animal intestines, kidneys or heart on each one. The jabirus said:

- This time we've killed him! We have already destroyed his intestines, kidneys and heart.

So Jiiri Kurii came out of the hollow and said:

- Oh yes, you have already killed Jiiri Kurii, you have already destroyed his intestine, kidneys and heart.

Afterwards, he started to run and the jabirus chased him. Jiiri Kurii once again entered in the hollow of a tree, named *araracanga*.<sup>141</sup> The jabirus poked their harpoons in the hollow trying to stab him and Jiiri Kurii stuck a piece of animal intestines, kidneys or heart on each one. The jabirus said:

- This time we've killed him! We have already destroyed his intestines, kidneys and heart.

So Jiiri Kurii came out of the hollow and said:

- Oh yes, you have already killed Jiiri Kurii, you have already destroyed his intestine, kidneys and heart.

Then he started to run and the jabirus chased him, saying:

<sup>139</sup> *Iriarteia deltoidea*.

<sup>140</sup> *Oxandra* gen.

<sup>141</sup> *Aspidosperma macrocarpon*.

- Come on, follow him, we have to catch him!

Jiiri Kurii once again entered in the hollow of a tree, named *achiote*.<sup>142</sup> The jabirus poked their harpoons in the hollow trying to stab him and Jiiri Kurii stuck a piece of animal intestines, kidneys or heart on each one.

The jabirus said:

- This time we've killed him! We have already destroyed his intestines, kidneys and heart.

Then Jiiri Kurii came out of the hollow and said nothing, and this time he stood with the half-burned log. All the places where he had entered and left pieces of the log are good trees for firewood. Jiiri Kurii did this so that these trees can be useful for making fire. In the olden days only the *achiote* tree was used for firewood, but not the other trees, that is why Jiiri Kurii created them. When Jiiri Kurii entered the hollow of the *achiote* he left the burnt log and took the branches of the tree, which afterwards he left in the sun, so that when they were dry they started to produce fire. That was how fire was created.

After a time, Jiiri Kurii created the rivers.

One day the son of the grey-cowled wood rail<sup>143</sup> was eating roasted yuca, then Jiiri Kurii crept up on the boy, and when he was near, his son took the yuca from the son of the rail. The son of the rail shouted:

- The son of Jiiri Kurii has taken the yuca from me!

While he was saying this, his voice changed into *tutere tutere tutere tutere tuteree*,<sup>144</sup> which is to this day the song of the grey-cowled wood rail.

The son of Jiiri Kurii handed the yuca to his father, who told him:

- Oh, this is called yuca. Where is the plant of this yuca?

So Jiiri Kurii set off looking for the plant.

He wanted to fish with *barbasco*,<sup>145</sup> so Jiiri Kurii crushed the *barbasco* on a big root, but as he hit the root the skin came off and he realised that in reality it was yuca. Jiiri Kurii said:

- Oh, this is called yuca! - and he started to follow the root to the trunk.

When they arrived at the trunk they saw it was an immense tree, it was the mother of the yuca and under this tree there were all kinds of yucas, with different names. So they wondered:

<sup>142</sup> *Bixa Orellana*.

<sup>143</sup> *Aramides Cajanea*.

<sup>144</sup> Urarina ideophone representing the call of the grey-cowled wood rail.

<sup>145</sup> *Lonchocarpus Utilis*, a plant poison used for killing fish.

INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
NINICHU KURUUAJE NENAKAAÜRÜ URARINAAÜRÜ NERERETAAU

- Won't it be possible to fell this tree?

They took the yuca, the roots of the tree, and they cooked them.

Jiiri Kurii wanted to know how big the trunk was, so he decided to measure the circumference of the trunk by seeing how long it took for cooked yuca to cool.

They said:

- Who could go round the trunk of this tree carrying the cooked yuca?

- The wooly monkey can do it!

They called him and asked him:

- Perhaps you can go round the trunk of this tree carrying this cooked yuca?

The wooly monkey accepted. He started to walk but he walked very slowly. When he had gone all the way round, the yuca was already cold.

- Who could do me the favour of going round this trunk?

- The dove could!

They called the dove.

When the dove arrived they asked it:

- Perhaps you could go round the trunk of this tree, carrying this cooked yuca?

The dove accepted:

- Yes, of course I will try!

He took the cooked yuca and set off flying. After disappearing, he appeared again with the yuca. They took the yuca and they broke it into pieces, but it was already cold.

So once again they asked:

- Who could do me the favour of going round this trunk?

- The hummingbird could!

They called the hummingbird and when it arrived they asked it:

- Perhaps you could go round the trunk of this tree, carrying this cooked yuca?

- Yes, of course I can!



He took the cooked yuca, started to fly and went round the tree. When he arrived, they took the yuca and saw that it was still lukewarm.

- Yes, we can cut it down!

They started to cut the tree down

Who knows how many days it must have taken to fell it, perhaps it took a whole month.

In the end the tree fell. From its branches came the tributaries, from the bigger branches the rivers and from the thick part of the trunk the Source of the Rivers was formed. The stump became the Marañón.

That is how it happened that Jiiri Kurii created the rivers.



# KACHA LEMÜÜA LUMAINE

Nii jaün jetaute nia lejiin kacha jaün, beseta ke neeürüüa ne jaün jetau türüüa üüe, türüüa üüa jaün jetau te kü aje, ajiia jaün jetaute, aa niia kakuansaicha kuatiia kajii nena ke kumasaikiin ninaaünta nae. Nae jetau naa jaün jetau te, jaan esinaae aia chaesicha jaan aiane esinaae aituine raniüra nae, nae jetau naaürüüa na jaün jetau te, jee chakaaüna ainereeünta jeen kuarajeeüchejianra naain jetau raa küe. Raa küüa jaün jetau te, tajia türaa üüe türaa üüa jaün jetau kauatiin kuaraküre, kauatiin jaruukiin jetau kuaraküre, kauatiin sumartiin. Nii jaün jetaute, jeen aia chaesicha kuane aiane aina raansaakaanü raa naa jetau, kü jetau aina raansaaüre, kü aina raansaaürüa naa jaün jetau te, inaae kanii jianenajerelanaala kü aina raansaaüre, raansaaürüa naa jaün jetau te, jee inaaera jiarutuanüra na naa jetau. Naa jaün jetau te, jeen ünra chajaain aiane kaüacha aiüraa naaürüüa jetaü, naa jaün jetau te, jeen jiauinera kakutairiia ufara kuatiia neejiei kaa inara ataneta, kaa inara atane lemüririchaaünra naa jetau. Naa jaün jetau te, jeen chajaaincha aiachaaüra chasiinte chaakete nelatere jiane kulurunüta, naain jetau kü kuünüjeeüre nii jaün jetau jeen jiauinera kakutairiijian ufara, inara atane lumüririchaünra naa jaün jetau, jeen airinaainta chajaaincha aiachaaüra naa jetau. Naa jaün jetau te, naaürüüa jaün jetau te, jeen inaaera airichaaünjera naa jaün jetau te, jeen chajaainchajii kaüacha aaiachaaüra naaürüüa jaün jetaute, uaa jeen chakaaüna ainereeünta naai jetau, kü jetau teleneein jetau sharararararararaa naa kü ina aii jianelanaala, kü jianelanaala aia jaün kü jetau ena kataaün tukuaakiin küüa nii jiane, inaae jetau kaü üüjuua inaae akaaürü tajichu ke üüjuua inaae. Nii jaün jetaute, kü rau rau nanaain jetau, kü raansaaürüüa kü jetau raansaaürüüa inaae jetau akaaürü kurarujue ke üüjuua inaae kü jetau rau rau nanaain kü raansaaürüüa inaae jetau, kaürjii üüjuua inaae. Nii jaün jetaute, inaae amüüajii akaaürü binaaükürü, akaaürü kanii afüüafa, kanii batia, ruriia niichürü jetau amüüajii inarukürü jetau lereneein küüa lereneein jetau küüakuua, akaaürü ruriia jetau, inaae kanii nurineein küüa akaaürü afüüafaaürü jetau tariachaneein küüakuua, akaaürü binaaükürü inaae kanii masisichu neein küüa nirijieein inaae küüa amüüakuua jaün jetaute, kü jetau inaae kaürjii üüjuua inaae amüüa kuua inaae akaaürü chufana, akaaürü aünükürü jetau sjiürineein küüa, akaaürü chufana jetau kanii kurarineeni küüakuuaürüüa, akaaürü erüüariürü jetau inaae ajaaine neein küüa, kanii enanijiaürü jetau inaae kanii chakarineein küüa, inaae nirijieein jetaute, sichuturaa küüa. Nii jaün jetaute, kü nenatiia lejiin, kalemüüara lumaichaa, kalemüüara lumaichaa, naain jetau, kü nenatiia, kü nenatiia jaün jetau te inaae sichuturaa küüa nii rijieein jetau, sichuturaa küüa nii tuuaneein jetau, üdaraneein küürelü, nii taa kanii airiu küüanai te niia beüüre enanukuujua te jaiti kü niia anesijia beeüre. Kü nituuaneein inaae enanejeein aiürüüa na jaün jetau, asaaün tuniin niiane kü kanaanai fururuküre kü jerichanejein uua uuakiin kanii jieein kanii chüre kanaanaiürü. Nituuaneein jetaute, inaae kanii nituuanelü airiu küüanai inaae satuuu kaü üüajeein.

# LUMAI AND THE FLOOD

There was a man who visited a group of people who were drinking *masato* at a party. The people asked him to join them and he began to drink. When he was already drunk he said:

- I have a wife, but she is not an earthly woman, she is of the Lumai.

And they told him:

- Let's see then. If you are telling the truth, go fetch her, we want to see her!

So the man went to fetch his wife. When he returned and the men saw her, they were astonished: she was a beautiful woman, white with black hair. So the men asked for permission to dance with her. When the woman decided to start to dance, they played the flute and the drum and they didn't let her stop for a moment. Soon, the woman wanted to leave to urinate, so she told them:

- Leave me alone for a moment. I need to urinate, but to do this I have to return to the place where I come from.

And the men answered:

- No, don't worry, do it here!

And the woman replied:

- No, my father will get angry if I do it here, because the land where you live is not large, and if I do it here I am surely going to flood the place.

The men didn't believe her and laughed at her.

- Nothing is going to happen with the urine!

As they were so insistent, the *lumai* woman decided to urinate, *sharararararararaa*,<sup>146</sup> and soon water started to flow in the middle of the people who were at the party. But the people kept on dancing, and the water started to rise and rise.

The water was already up to their ankles, but even so they went on dancing. As the water rose, the things and the people were transformed. Their pillows were transformed into turtles,<sup>147</sup> their small

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<sup>146</sup> Urarina ideophone: representing the sound of urination.

<sup>147</sup> *Chelus fimbriata*.

and large grinding vessels were transformed into caimans,<sup>148</sup> their fans were transformed into rays,<sup>149</sup> their stools were transformed into river turtles,<sup>150</sup> their flutes were transformed into *sijuri* fish,<sup>151</sup> their spindles were transformed into silver mylossomas,<sup>152</sup> their mosquito nets were transformed into arapaimas<sup>153</sup> and their canoes into black caimans.

When the water was nearly too high, and nearly covered the people, somebody started to sing:

- Lumai sank me, Lumai sank me!

The lumai woman and her husband returned home and the men stayed under the water and became *edara*, the People of the Water.

This happened by the Airico river.<sup>154</sup> They say that after a time sounds could be heard, coming from inside the river: singing, the playing of drums and flutes, the cries of children. Sometimes the children were seen, on logs floating in the river. This happened along the Airico.

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<sup>148</sup> *Caiman crocodilus*.

<sup>149</sup> *Potamotrygon motoro*.

<sup>150</sup> *Podocnemis unifilis*.

<sup>151</sup> *Lyposarcus paradalis*.

<sup>152</sup> *Mylossoma duriventre*.

<sup>153</sup> *Arapaima* gen.

<sup>154</sup> Urarina: *airu*. Quebrada Airico, tributary of the lower Chambira.



# KANA KUAÄNĒRA KALAI KUÄNAÜTEKÜRÜÜANE

**E**nana kaü nereretaraaüni kaniü aunaakachene kuina jariaanejeein Kana Kuaaünera kalai kuaaütekürüüa naja ke. Inuaaelü jetau niiei kaa kanijjeein kuaüteei niein chaaelai üküüesuru, üküüesuru, nemüri naaujuaaü niei kuaüteei. Nii jaaün jetau te aite Kana Kuaaünera rei kalai letuae, nii jana nemüri küüani nabiia neeüre arajii kachaaürü, nii jaaün jetau te; kaniü küniüra, küniü te kanaanaiürü rei kuülüümiin itulere üküüesuru laauinaa, itulere jaru niianatiin kuülüümiicha, naain jetau kalai letuae Kana Kuaaünera, nii jaaün jetau te üüe, üüa jaaün kaniü nabeeürüüa jaaün niei aanchijianaain jiririnü laauinaa, aanchijianaain kaniü aresine niichürü laülaüüenanae, nii jaaün jetau te kuarakürüüa jana tajiia nemüri makuui kaje üüin laaülaaüte lejjiin kanaanai Kana Kuaaünera kalai, nii jaaün jetau te kü kuarajeeürüüane jana aresine suuriin enanjia küüani jautuuane ajaririneein tukulene, jiririnu suuriin enanjia küüani jautuuane kaniü sirianein tukulene, nii jaaün jetau te nii kuaraain; ua chaa kajete ate tabaaü erüe kaa kanaanai kalanuuaueriita, naain jetau kaniü müküüin kuaaüteküre, müküüin jetau itanichaana künaaüteküre, itanichaana kuaaütekürüüa jaaün jetau te, Adaan jetau naain kaniü nemüri makuüniia küe, nemüri makuüjü küüa Adaan jaaün jetau te, inaae kaaüre nituuanein kaje nii ate rülüüin, nii niicha sui ate rülüüin, nii jaaün jetau te müküürüüa jaaün; ua kanünachüüisi üün nikicha kaletuaa ufa jaaünra 'küniüra, küniü te kanaanaiürü rei kuülüümiin itulereenein nüküüekürü, itulere üküüesuruurü, nerua, jaru naaujuü niianatiin kuülüümiicha' naa ufa jaaünachüüisi niki üünra, naain jetau kü kuaaütekürüüa jaaün kü neein kanijje. Nii jaaün jetau te inaae nii nemüri makuui kaje kaaüjüe Adaan, kaaüjüia Adaan jaaün jetau te; aankana kaa kanaanai laülaüüe laüjei inaae chaneera nuuane kaniikürüüara kanijjeein inasichürüüara, naain jetau kü kuarae, kuaraa jaaün jetau te itanichaana jetau itanicha süüjüaniia netiin baneebaneeje; ai chatuuaneürüüa nuuane kaa kachaaürüta chaa süüjüa ke te süüjüaaüreta, naain jetau bajeein rukue, bajeein rukuaa jaaün jetau te; aan kauachajeein kairichu jachüürü küüani, jitariin kakaaje kaa itanicha jaaura, naain jetau naa jetau Adaan rei, nii jaaün jetau te kaniü kü jitariin rei kaniichürü külejeein jitariin kauachajeein kamüjüae, kamüüakane jaaün jetau te; ua kanünachüüisi niki üünra inara rei kuülüküüin niia itulere neein kaniü üküüesuruurü, itulere nüküüe, nerua, kaniü jaru niichürü kuülükane kuina te niki kaletuae ufara, 'küniüra, küniüte kuülüümiin kanaanaiürü rei itulere neein üküüesuruurü, nüküüeküra' naain kaletuaa ufa jaaünachüüisi niki üünra, naa jetau, naa jaaün jetau te; kaniü karei kalele chuuae nii kaniü jiririnu lurariüra naa, nii jaaün jetau te lele chuuae nii jiririnu lurari, nii jaaün jetau te kü shenenenene nanaain jetau kü netüjüia, nii jaaün jetau te kü kuruuneje, nii jaaün jetau; nekuaaüneein kuiteüra, naa, kuaiteein nekuaaüneein kuaütiiane jaaün jetau kü jerichanejeein shenenenene nanaain jetau kü kaniü netüjüia, nii jaaün jetau te kü kuruunejüia, kü kuruunejüia jaaün jetau te; inaaera inaae laaenra, naain jetau; kuanete ichei kaniü suuaka te amaain

lenuneeicha inaae kakukaaeraterichaaïn ufara, naa jetau, naain jetau kü aresine müküüriin jautuua, nii jaaïn jetau te ajaririneein kü tukulene, nii jaaïn jetau te; aan jeen kaa amaaïn ichuerejeeürü aina ke lenuneeüra, ichuuasai aina lenuneniüra inaae kakukaaeraterichaaïn ufara, enutu chüjütaain te kakukaaeratiia küreeïncha naa jetau. Naa jaaïn jetau te inaae amae, inaae amaaïn jetau inaae kaüüa küüa, ‘chaaen chünijjü kuri kuaraaine ke ininiiüra’ naa jetau, nii jaaïn jetau te nituuaniiia jaaïn nii kuri kaa enanetujeeïn kaa kuri jereküre, kaa kuri saantuneeïn nenaajijjeeïn niia jaaïn kaa kuri jereküre, nituuaneeïn itulere ke kanijjeeïn nichutiialü kaniï Adaan jaaïn, Kana Kuaaünera letunu neein jaaïn. Nii jaaïn jetau te, nii jaaïn jetau te inaae kaüüin kü nii aituua naja rijjijeeïn nii ajariri enualaain le, kü lenuniia, kü lenuneeïn rei bereekürü aina lenuniia jaaïn jetau, inaae nainariin jatau inaae küüa, küüa jaaïn jetau te, ne rei kumasai aüsürineein, nii jaaïn jetau te niki iniia küüre, iniia küürüüane jaaïn akaaürü kaajjie küe nii rei kumasai aüsiriniia jaaïn, nii jana jetau te inaae alülürineein jatau kaa eeurineein jatau kü tiriikiin nedaa, kü jeatu tirileneein tiriikiin alülürineeincha nedaa, nii jaaïn jetau te kü inaae neraütaaüre kauachaaïn ena neraütaaürüüane ke jiniichaaïn jatau aii kaucha jichuturaain jatau tiririririin naain inaae üüa inaae kaniï elu, inaae nalüüin jatau nirijjeeïn üüa, nirijjeeïn üüe üjiiia, kü jatau laüekuua inaae jatau niei cha kuaraai niei kaucha jichuuekutuuu jaaïn, nii jaaïn jetau kü niia karajaaïn, kü karajaaïn niia jaaïn jetau te, inaae ruua laüjüe akaü, nii jaaïn naajeeïn dadariin aunaajana ruua türüüne rijjijeeïn laüjüe, aunaajaaïn jeraaen naajeeïn biji füüefüüekaain aunaajaaïn jatau nii kauachajeeïn arana neein kauachajeeïn jatau niia kaniï lureri, lureri rijitujeeïn naain ariia jaaïn lurerineein lurerineein niia jaaïn jetau te, kü laüekuure, kü babaaekuure nichatajaain rei kalaauichürü chaaen ke naaujuuain jenaain, nii jaaïn jetau te, kü naajeeïn dadaanejeeïn; nechara nuuane inaae babatiiara, naain dadariin aunaajaiti jelaaiia laüjüe, nii jaaïn nirijjeeïn kü laüüekuuruüane jaaïn inaae banetujene inaae akaaürü rei mijitena, nii jaaïn jetau te, naajeeïn rureerureekaain aunaain jatau; antachara nuuane niia lenuneneta, naain jatau naajeeïn ariia, nii jaaïn jetau kü niia erene kuütüjje, kü jatau ne aaune baka, sarana kusichuri niichürü jatau kü niia, nii jaaïn jetau te kü lenunekürüüa, kü lenuneeïn kü jatau neeürüüa jaiti karajaaïn. Nii jaaïn jetau te kuaiteen; inaae, inaae chachüjiara batiiara, naain kuaiteen dadariin aunaajainchijiin naürütaaeri, naürütaaeriiane jaaïn; jeen inaaechüra niki batiiajiiara, naa, naain kü kaniicha laüekuuruüa, kuaiteen inaae mijiituuruüane; jeen antachara neejiiia nuuane chaelai nijineta, naain jatau kuaiteen ariia, nii jaaïn jetau kü jerichanejeeïn niia, jerichanejeeïn kü erene kuütüjje, aaune baka, sarana kusichuri niichürü jatau kü niia, nii jaaïn jetau kü inaae kuaiteen ke lenunekürüüa, ke lenunekürüüa jaaïn jetau te inaae kuaiteen kaniï; jeen antachara inaae batiiajiiata, naain jatau dadariin aunaajain, inaae jatau inaae naain kaniï üküaajeeïn küüa; jeen inaaechüra niki batiiajiiara, naa, naain jatau kü laüekuuruüa, kü laaüekuuruüa jaaïn jetau nii baaiia kuaiteen katiariin jatau kuaiteen dadariin aunaajain, inaae naain biji ke areteneelalajeeïn küüjiiia, areteneelaalajeeïn küüjiiane jaaïn; jeen inaaechüra nikicha inaaechüra niki batiiajiiara, naa, nii jaaïn jetau te, kü jatau inaae kuaiteen inaae mijiituuruüa jaaïn kü lenune ariiuruüane jaaïn jerichanejeeïn kü niia kü sarana kusichuri, kaniï aaune baka, erene kuütüjje naaujuuain, kü jatau kuaiteen lenunekürüüa, nii jaaïn jetau te inaae



kuaiteen; jeen antachara inaae batiata, naain kuaiteen dadariin aunaa, inaae niei inaae aitiia rei biji; jeen inaaechūra niki batiiajiara, naa, nii jaaün jetau te kaniü kü kuaiteen neeürüüa, kü jaiti karajaain kü neeürüüane jaaün jetau te kü jetau kuaiteen inaae katiariin jetau katiaae katiajeein; jeen inaaechachūra batiara, naa, naain jetau rureerureekaain jetau aunaa, nii jaaün kü niia kuri inaaekürü, kü nii lureri ke materijiate rei ninaa neein nena, nii jaaün jetau te, kü jetau muluriin kü nalüriia, nii jaaün jetau jaiti ichüünejeein jetau tufaaaji naa, nii jaaün nirijieein jetau kü neeürüüa kü laüekuurüüa, inaae laaen eruuejiriin, inaae küüa laaen, inaae nii baia katiaae katiajeein jetau inaae kuaiteen kuri inaa müluriin nalüriia, nii jaaün jetau inaae laaen asaitukujuuaain inaae inaae icharajeriin inaae tufaaaji naa küüa, nituuaniiiane jaaün jetau te kaa tabanaa tabai bana kaa kajiianeein tufaaaji tufaaaji nae kaniü enüüa inaaekürü, nii jaaün jetau te nirijieein kuaiteen kü neeürüüa, kü neeürüüa jaaün; jeen inaaechü laaen jiriiane batiia laaenra, naa, nii jaaün jetau te kuaiteen kuri inaa muluriin nalüriiane jaaün inaae laaen asaitukujuuaain tufaaaji naa; jeen inaaechūra laaenra inaaechūra laaen batiara, naa, kü jetau kuaiteen kü laüekuurüüa, kü jetau inaae mijiiuurüüane jaaün; jeen antachajara nuuane niia, kaa jana chachüjiara neeje chaelainijicha, naain kuaiteen ariürüüa, ariürüüa jaaün kuaiteen jerichanejeein kü niia erene kuütüje, kü aaune baka, itulere kaniü sarana kusichuri niichürü jetau kü niia, kü jetau kü lenunekürüüa, inaae jetau laaen kuaiteen jetau inaae kaniü kuri inaa muluriin jetau nalaaurüüa, nii jaaün jetau kuaiteen inaae laaen jataain asaitukujuuaain inaae tufaaaji naa küüa; jeen inaaechūra laaenra inaaechūra laaen niki batiiajiara, naa, nii jaaün jetau kü neeürüüa, kü neeürüüa jaaün kuaiteen katiaae katiajeein jetau inaae kuaiteen ichaa, inaae laaen ararakaerii rijitujeein tufaaaji naa küüa; jeen inaaechūra laaenra inaaechūra laaen batiiajiara, naa, nii jaaün jetau inaae kü neeürüüa, nii baia jetau laaen inaae kuaiteen muluriin inaae nalaaurüüa, nii jaaün jetau laaen inaae setiaki rijitukujuuaain seteeje naa küüa; jeen inaaechūra laaenra inaaechūra laaen batiara, naa, nii saküaraniia jetau inaae mataaekiin inaae küüjia, mataaekiin jetau januuajia, nii jaaün jetau te inaae; jeen chatera nainere kaniü batanaa kuaraa küüaneta, naa jetau; jeen kanünara naineraaünra, naain jetau inaae küüa rei najicha, nii jaaün jetau te kü kuaiteen faüin kuaraa küüa, ua faüin jetau kuaraain jetau; aan, jeen inaaera batiara, naalaain jetau kaniü kumu kumu neein jetau chüjüturaa küüa, nii jaaün jetau; jeen inaaechūra nuuane netabatakaaekaachera inaaechūra nuuane netabatakaaekürüüa karei kanaanaiürüra, naa jetau Adaan, nii jaaün jetau te kü jetau kuaiteen; jeen chatera nainere batanaa kuaraaneta, naa jetau, nii jaaün jetau te; jeen kanünara naineraaün batanaa kuaraa küüanünera, naa jetau, kü kuaiteen küüa, küüa jaaün jetau kuaiteen; aan, inaaera batiaraa, naalaain jetau kuaiteen fafafa neein jetau chüjüturaa küüa; ua jeen inaaechūra saaürürichaje karei kanaanaiürüra, naa, naain jetau; jeen chatera nainere batanaa kuaraaneta, naa; jeen kuanachūra kanü kuaanicha, naa jetau kuaiteen leucha, inaae jetau kuaiteen küüa, küüin jetau kuaiteen inaae faaüin jetau kuaraain; inaaera batiaraa, naalaain jetau kaniü matiarü neein chüjüturaa küe, inaae jetau nuuane saaürüüa, nii jaaün jetau te; jeen inaaechūra saaürüüa nuuane karei kanaanaiürüra kuanachūra kanü kuaanicha, naa jetau, naain jetau küüa, faüa küüa aii inaae batiia, aii jicharujeritiin jianaakuua jetau batanaa küre, nii jaaün jetau te; jeen antachara neejia kachaneta antachara

kukuaruuejeeka kachaneta, naain jetau kü ariia küüa nii karene tabai chuaae jetau amüüemüjiiia, kü amüüemüjiiia jaaün jetau te, kü jetau banaau ke asaaraajeein jetau te kü niia kanii lenune, kü sarana kusichuri, kanii aaune baka, kanii erene kuütüüje naaujui jetau kü niia, nii jaaün jetau te; jeen ünra kukaruuejeekachüra kachara, naa jetau, naain jetau kü lenuniia, kü lenuneein jetau inaae amüüa kuaiteen, jetau amüüin, cha chaaintijia late kajianeein kü amüüemüjiiia, nii jaaün kuaiteen inaae mijitiiia jaaün kuaiteen jelaia kuaiteen türüüa küüa, türüüa küüa jaaün, kü jetau jerichanejeein jetau kuaiteen kü niiakuaa lenunekürü, kü aaune baka, sarana kusichuri, erene kuütüüje naaujuaiüri jetau kü niia; jeen neejiiachüra jiriiane kachara kukuaruuejeekachüra jiriianera, naa, naain jetau kuaiteen kü jetau amüüa, kuaiteen amüüa jaaün jetau te kü jetau kuaiteen inaae mijitiiiane kuaiteen kü türüüa küüane jerichanejeein kü niia lenune, jerichaanejeein erene kuütüüje, kanii sarana kusichuri, aaune baka naaujuaiüri kü niia; jeen ünra kukuaruuejeekachüra jiriiane kachara kuanara kujuaain kuaraera, naa jetau, naa jaaün jetau te kü jetau nii banaau asaae jetau enuatiin kü tukujuaain kuuaka, kü tukujuaain kuuakane jaaün jetau te inaae kanii kü üie, tajiia jetau naain nejeeunuue nejeeunujeein jatau kurube, kurube, kurubee nanae, nanaa jaaün jetau nii baia jetau inaae naain nitiiunuuin jetau kanijieein faüüin jetau tajiia jetau enanijia kauachaji küüani kü jetau laülaüüeka, kü jetau babababaaeküre kü kuratajaain, leiijiin rei kuseenra, leiijiin jataain rei kaniineein nena letununeein nena naaujuaaain. Nii jaaün jetau tajiia üüin babababaaekürüüa, nii jaaün jetau te kü jetau kanii inaae kuaarinajaain jetau banaau lakuuitiin jetau mitatiin jetau nii makuujiü nena kuseenra ke takaajeein müküüa, kü jetau müküüuin ke balü balüü balüüka; ua kua inuniiara taa kainanai mükünüüjiiara taa kainanaitejia iichene letununera kanüna ün inara kuseenranükera, naa jetau, naa jaaün jetau te kü jetau jianena jeerelanaala jetau ke jetau balü balüü balüüka, ke balü balüü balükiin jetau kü kaniichane jaaün; ua kua inuniiara, naain jetau niki, naain kü üküaa neein jetau nerutuuin küsiia, inaae nii ke nekuaaünaa itulere nechü aansai üküaaichürüne kuina, nii usa kureniiia jetau te nekuaaünelü itulere üküaa, kanaü nirijiinanai, nii jaaün jetau te, kü jetau kanaü neechürü kü nerutuuin jetau küsiia, kü neein üsijieneein nerutuuin küsiia, akanu neein nerutuuin kalaa, ne jatau te erenaa tunuraene, ua kü jetau inaüeneecha laüjüaain kuarajiiia nii kauachaain rene letunu neein nena, nii jaaün jetau te; ua jeen ünra nituuaneein neeine nutaanaate inuaaelü netujueein ‘chaaje, kanii rei sinijera jetau te nuuane chaaelai ke nelatejebene, niei nichanaa ke jetau nuuane nelatejeeki nuuane rei sinijera’ naa kütürüreein inuaaelü netujueeincha ichureniiara, naa jetau, naain jetau inaae nesarüjüaaitiin amüüa, ua anaraa nesarüjüaaitiin amüüane kaajie jetau rene jetau küüin kuua kuua nukuiia, rene jetau küüin kakaauka nukuiia, ua inaae amüüa inaae, nii rijiinanai nituuaneein kana inuaaesine jaaün jetau te kaa chaaelai ke nelatejebene kacha, niei chaaelai nii rei rüküeele ke, niei nichanuui ke naaujuaaain nelatejebene kacha, nituaaniia jaaün jetau te, nii kana kaje kaa itulere fabirika, itulere kaa rüküeele ichakürüüa naja rülüürelü leechaaürü nejelaü ke ereein nenakaaürü, nii jaaün jetau te kü jetau aite nii Eba, nii jaaün jetau te; kanii niituuaneein neeine nutaanaa te kairichai neein nerikicheein, naa jetau chanü te nii iichene letunu neein nena kainanai müküeneeinta, naa jetau, naain jetau kü kaniicha inaae nirijieein jetau kü nedaa, kü nedaa jaaün jetau te inaae kü niia niki, kü jetau niia. Kü

nii jaaün jetau te, inaae kuaiteen kacha kanaanai kuaaünae, kanaanai kuaaünaain kani atane ke neenüürünü ke inaae kanaanai kuaaünaelü, nii jaaün jetau te; aan amüniüra, amüniüra nijiaunriia, nijiaunriia kanaanai itusajeinaainera, naain jetau niki letuaa, letuaa Eba, nii jaaün jetau te niki küe, küüa jaaün jetau te kani inaae kanaanai ichae, naajeein isie kuürülüne ke naajeein jaüriaa inuaaelü, jaüriaa inuaaelü te ne naajianaain kanaanai kururujia naaürüüa naja, nii jaaün kataaün chüjütaain jetau jenutaa, nii jaaün jetau kü jetau nejenu jenunejeein jeenu nu nu un nuu naain jetau kü laturaain ünee ünee ünee ünee, naa, inaae kuaiteen kü naain küün chüjüturaa küüa, nii jaaün jetau te, nii baia nekuaaüneein ichaa, inaae le lureriin ichaa, inaae le janu küüani le lureriin ichaa, itulere kani tunaa kabacheruurü, kabacheruurü naaürüüa naja te kaa sumaraain nenakaaürü kaa chüjia kaa icharaaürü ne, nii ke nünüüetein jaiti ichae, nii baia kuaiteen tajiia türüüa üüe kani Adaan, türüüa üüane ‘babaa, babaa’ naain kumaleküre, kumaleküürüüa, nii jaaün jetau nii amüüraniia enanetujeein, le sajeein namü kaje türüüa rei inaka ne kumaleküre kanaanaiürü, nii jaaün jetau te kani kuaiteen kujuanuu kuaiteen letuaa; aan jeen ünra amüniüra, naa jetau, kuaiteen küüa, kuaiteen küüa jaaün jetau kuaiteen inaae kuaiteen ichaa, kuaiteen jerichanejeein tufuun, tufuun, tufuun nasiin kuaiteen jenuutaane jaaün kuaiteen rürüjeein küün, rürüjüe rürüjüe, nirijijeein inaae arajiin inaae kurata lureriin inaae ichajia, kurata lureriin inaae ichajia, itulere kaa nejelaü nejelaü küraja kürajaain nenakaaürü, kaa kachaaürü ichaa inaae, inaae kuaiteen nirijijeein kuaiteen inaae kujuanuun kuaiteen kukamu ke nünüüetiia küüa, inaae kukamukürü kaa raüjiaain nüna kukuaicha neein nenakaaürü ke inaae nünüüetiia kuaiteen, kuaiteen amüüa küüa, kuaiteen jerichanejeein kuaiteen ichaa kuaiteen, jerichanejeein isie kuürülüne jenutaane kuaiteen rürüjüeein küün nirijijeein rürüjüe rürüjüa, inaae le lureriin inaae kukamu kuaaünaa, nii jaaün jetau te kuaiteen türüüa üüa nii Adaan ne kumaleküre ‘babaa, babaa’ naain, kü jetau kumaleküre enene netujeein nirijitiin nia kanaanaine kuina, nii jaaün jetau te, inaae kuaiteen kujuanuu letuaa; amüniüra, naa jaaün kuaiteen amüüa küüa, cha chaainti ariia küe niituaaneein jianaaki jana, nii jaaün jetau kü kuaiteen amüüa küüa, inaae laaen, inaae laaen kanijeein nenakaaürü kaa nüna kukuaicha neein nenakaaürü inaae ichaa, inaae ichaa jaaün jetau te; aa jeen chatuuaneeina kanaanai kuaaünae, naain jetau, cha kajena kanaanai erüe, naain jetau kani kuürürüün kuarae, kü jetau kuürürüüa jaaün, kü jetau kuarajia jana jetau naajeein tufuun, tufuun, tufuun, tufuun naain jenuuituaane jaaün, naain rürüjüeein mitütiin rürüjüe rürüjüeein jetau uaa jalaia jetau nii kururujia küüani laturaain ünee ünee ünee ünee naa, nii jaaün jetau te; uaa kanaanai itusajenaacha, naa; kanaanai itusajenaachaacha inutajanaa lechuunka atenein kusunakaaüra kuaraaü te erena tunuraeneeita, naa jetau rei, naain jetau lechuunka atenein jetau kukusinaeratiia, kukusinaeratiia jaaün kü jetau nii kanaanai sirichürüüa, kü kanaanai sirichürüüa jaaün jetau te uaa janutiin netujeein jetau kaniicha kuintenakaa; jeen kasichaa kukuri, kasichaa kukuri, naain jetau kü kuintenakaa niei siniiürüüa rei fujiaraaürü naja tene, nii jaaün jetau te; uaa kuiintenakaara, naain jetau jaleri kataaün takaain muluua, jaleri kataaün takaain muluuin jetau, atane süüjüe jetau kunaütiia aka jetau te tiatiaaene jana nii jeru jetau kuaiteen kani jiaarene; jeen ünra kaa te jeen kani tiatiaae ere janana amüün kuaraaüni, een jiaare ere janane atiin amüün chaelainiji kani auna küraaün

INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
NINICHU KURUUAJE NENAKAAÜRÜ URARINAAÜRÜ NERERETAAU

janunaa rei, naain ereeürüreein kanaanaiürüra, naain jetau kü kujiutaa, kujiutaa jaaün jetau te, kü nituuaneein nelü kaa jiaare, kaa tiatiaae naajuaiüri jetau nituuaneein nelü. Nituuaneein jetau te kanijieein ichaelü kana rei kani kuaaünae, nituuaniiia jaaün jetau te kaa kukusinaerae kanaanai lechuunka ateneein, lechuunka ateneein kukusinaerae, nituuaneein jetau te nii Kana Kuaaünera kalaui kunaütekürelü, niaa niki kaa kaje küaain kuaiteen niki küüa najaaünü, nena laaen inaae kuitüküeneeün inaae baitachaaün inaae kanaanai niianüne jana aitukürüüalüne jaaün. Nituuaniiia inaae sarichaje nii jaaün te nituuaneein kuaaünaelü Kana Kuaaünera. Inaae satuuu.

# THE SON OF THE CREATOR BURIED IN THE EARTH

In the old times, the creeks, rivers and lagoons had no fish, so the creator sent his son. While the people were fishing in the lagoon, the creator said to his son:

- Go and make it so the lagoons, rivers and creeks have fish in them.

So the son of the creator arrived at the lagoon where the people were fishing with *barbasco*,<sup>155</sup> but when they threw it in the river they caught nothing, just two small fish. The people saw a child approaching in a pretty little canoe. When he arrived where they were, the boy speared one of the small fish with his harpoon, when he put it in the canoe it became a *pirapitinga*.<sup>156</sup> Then he speared the other which was transformed into a *caparari*.<sup>157</sup> The same thing happened with the other fish: he speared small fish and afterwards they were transformed into big fish. When they saw this, the men who were fishing said:

- Where did this backwards boy come from? How does he manage to catch such big fish?

So they grabbed him, they buried him in the earth, and they took his fish. While this was occurring, Adam was far away in the middle of the lagoon. When Adam returned to shore, he heard a child complaining below the earth, so he said:

- What have they done to the lad? It seems they have mistreated him and buried him in the earth.

When he got closer, he saw the boy was buried, so he got him out and the boy explained the reason for his visit:

- The Creator sent me, so I came so that the rivers, creeks and lagoons would have fish, but men chased me and buried me beneath the earth. For what they did to me, the creator will send a punishment to the people of the Earth — and then he said to Adam — take one of these fish and place it on my tongue.

When Adam put it on his tongue, the fish started to fry, *che ne ne ne*.<sup>158</sup> Afterwards the child ate it and asked Adam to do it again.

- Do it again!

<sup>155</sup> *Lonchocarpus utilis*, a poisonous plant.

<sup>156</sup> *Piaractus brachypomus*, a fish related to the piranha reaching lengths of 88 cm.

<sup>157</sup> *Pseudoplatystoma tigrinum*, a catfish which can reach lengths of 130 cm.

<sup>158</sup> Urarina ideophone representing the sound of something frying.

And, *che ne ne ne*, he ate the fish again, and afterwards he said to Adam:

- I am going to transform one of these fish for you, take it to eat together with your children, but listen to what I am going to say: when you have finished eating, you will go with your whole family, children and wife, to find a genip tree.<sup>159</sup> When you find one, climb it with all your family. Very soon the Creator will send the punishment upon the men, he will send rain and flood the earth, but you will be saved from this great flood.

So Adam left carrying the fish, he prepared it and ate it with his whole family, then he went to find the genip tree.

When they found it they began to climb. His wife was pregnant so she went last, and as she climbed she was transformed into a white termite.<sup>160</sup> The others were among the branches of the genip and when they were all settled in, it began to thunder and get dark, *tiririririin*.<sup>161</sup> Then it started to rain and Adam and his children were in the branches, but the branches transformed themselves into a house and they did not get even a little wet. That is why the genip tree is very important, it deserves respect, because Adam was saved upon it.

It was night time, and they heard that the water was near, Adam touched the water with his hands and felt he was close. Adam was with his three children. Then they started to feel hungry, so Adam felt for something with his hand and said:

- Perhaps there is something to eat.

He started to feel around. Soon his hand knocked against something and when he touched it he felt that it was food, it was *sarana* soup,<sup>162</sup> there was *pururuca*<sup>163</sup> and fried bananas. Adam ate with his three sons. They stayed there a long time until Adam said:

- Perhaps the water is falling a little.

So he reached out his hand and felt that the water was falling a little and said:

- Oh, now little by little the water is falling.

Later they felt hungry, again Adam felt for something to eat and found *sarana* soup, *pururuca* and fried bananas. They ate. After a while Adam said:

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<sup>159</sup> *Genipa americana*.

<sup>160</sup> *Nasutitermes nigriceps*.

<sup>161</sup> Urarina ideophone representing the sound of very intense rainfall.

<sup>162</sup> *Sarana* is a type of food that the urarina used to call “food of the sky/heaven”.

<sup>163</sup> A drink obtained by boiling bananas in water for a day. If it is kept for several days it can ferment, becoming alcoholic. According to the Urarina it is a special drink, prepared only by those families with the most skilled farmers as its preparation requires a large quantity of bananas.

- Perhaps the water is falling further – and he started to reach for it with his hand.

He just about managed to touch the water, because it was already lower. Adam said:

- Oh, the water is falling.

Then they felt hungry, so Adam looked for something to eat, and said:

- Maybe there is something to eat.

Adam found sarana soup, pururuca and fried banana.

Afterwards Adam said:

- Perhaps the water is falling further.

When he could no longer touch the water with his hand, he looked for something in the roof and found genip fruit. He took one of the fruits, dropped it, and heard that it had landed quite close, *tufaiiji*.<sup>164</sup>

The water began to fall quickly.

Then Adam said:

- Perhaps the water is falling further.

After a time he dropped another genip fruit, *tufaiiji*, but this time they could hardly hear the noise. That is why today you can hear *tufaiiji tufaiiji* when the high-water season in which fruits fall into the water arrives.

Then Adam said:

- Oh, the water is falling quickly.

After a time, he dropped a fruit again and very little *tufaiiji* could be heard. When they felt hungry, Adam said:

- Perhaps I can find something to eat.

He found sarana soup, pururuca, and fried banana and they began to eat. After a time, they again dropped a genip fruit and *tufaiiji* could hardly be heard.

Adam said:

- Ah, the water is falling faster and faster.

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<sup>164</sup> Urarina ideophone representing the sound of something falling in water.

After a time they again dropped a fruit and it sounded like the water was just above the ground, *tufaaiji* could hardly be heard at all.

Adam said:

- Ah that's it, it is falling faster and faster.

Again they dropped a fruit and they heard how it fell in the mud, *seteeje*.<sup>165</sup>

Adam said:

- The water has fallen!

As the water fell, so the night begin brighten and Adam said:

- Who will be able to go and see if the Earth is drying?

One of his sons said:

- I can go.

So he went and started to climb down. When he had got down he said:

- Oh, it is drying already!

Upon saying this, he was transformed into a snowy egret,<sup>166</sup> and Adam said:

- Now my sons are becoming fewer.

After a time, Adam said again:

- Who will be able to go and see if the Earth is drying?

And one of his sons said:

- I can go and see.

And he started to climb down. Upon arriving he said:

- It's drying already!

As soon as he said this, he was transformed into a boat-billed heron.<sup>167</sup>

Adam said:

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<sup>165</sup> Urarina ideophone representing the sound of something falling in mud.

<sup>166</sup> *Egretta thula*.

<sup>167</sup> *Cochlearius cochleariu*.



- Oh, now I am running out of sons.

Then he said.

- Who will be able to go and see if the Earth is drying?

One of his sons said:

- I can go and see.

And he started to climb down. Upon arriving he said:

- The water has fallen!

Upon saying this he was transformed into a great egret.<sup>168</sup>

Adam said:

- Now I have run out of sons, I will go and see for myself.

When he climbed down, the ground was firm and dry. Adam said:

- Perhaps there are people who managed to escape.

So Adam started to search, but he found nobody. He walked alone on the empty Earth. On the way, he found something covered with leaves and when he looked at it he saw that it was food: sarana soup, pururuca and fried bananas. Adam ate it and said again:

- Perhaps somebody has survived.

Then he continued walking the Earth. Who knows what he was looking for in this empty Earth. When he felt hungry, he returned to where he had found food before and found the same: sarana soup, pururuca and fried bananas.

Adam said:

- Perhaps somebody has survived. Let's see, I will stay here waiting to see what happens.

After eating the food he had found, he hid under the leaf-pile and waited. He saw that something far away was moving, going:

- *Kurube kurube*<sup>169</sup> – and making this sound it started to descend from the sky.

<sup>168</sup> *Casmerodius albus*.

<sup>169</sup> Urarina ideophone representing the sound of a spirit approaching.

Adam was watching from a distance. Then a canoe came gradually into view. There were two women, sent so that one would be his cook and the other his wife. They were sent by the Creator. Adam waited for them beneath the leaves. When they were near, Adam came out and went to embrace the woman who was in the prow of the canoe. The woman said to him:

- Don't do that, we came for you. But I was not sent to be your wife, I was sent to be your cook.

But Adam did not want to listen to her and did not let her go. So the woman was transformed into a bullet ant<sup>170</sup> and she bit him, even so Adam would not let go. The woman then transformed herself into another insect to sting him, but he did nothing, he did not let her go.

Ever since, insects which sting people have existed, like the bullet ant, the scorpion and the stinging insects. She even transformed herself into a snake and bit him, even then Adam didn't want to let her go. The woman who was sent to be his wife watched him from the stern and said:

- Because you have done this, it is your fault that forever more they will say so-and-so's wife doesn't know how to sew, she doesn't know how to work with her hands. – and then she left.

When he saw her leaving, Adam ran after her, but it was in vain and he could not catch up with her. It is his fault that today families are poor, they do not know how to work and they do not have all the things they need.

The woman he took was called Eve and she said:

- Because of you there will always be poor people and they will not have the things they need. You have done very badly by not taking your true wife who was sent for you, she was my elder sister.

Afterwards they continued to live together. Eve decided to create children to populate the Earth.

She told Adam:

- You have to go to the forest to hunt. Don't you dare come home soon. If you do, you will cause problems for what I am going to do.

When Adam went, Eve started to create children. She made them with a spindle in a small grinding vessel, in which the baby used to be laid when a woman gave birth. Eve took the spindle, she placed it in the centre of the grinding vessel and span it with her hand, and while it turned it became a child. It walked and walked and became a bigger child. When Eve made the spindle turn it went *ünee ünee ünee ünee*,<sup>171</sup> and later it transformed into a big child that could walk. In this way Eve created loads of children and they had a house full of them. In one day she filled a whole house with children. The

<sup>170</sup> *Paraponera clavata*.

<sup>171</sup> Urarina ideophone representing the sound of a crying child.

ones she created first were the *ijniaene*<sup>172</sup> who were especially useful for creating things that could be used by people. This was the first group she created.

Later, in the afternoon, Adam arrived and the children greeted him

- Baba,<sup>173</sup> baba.

That is why today, when the man arrives home, the child greets him saying “baba, baba”.

The next day Eve asked Adam to go to the forest again. Eve once again started to make children, *tufun tufun tufun tufun*. It was another group of children and immediately they started to make two houses, the houses that were already there were full, these people were of different groups. She created the Kukama,<sup>174</sup> the group that had to live in the forest.

The following day Eve again asked him to go to the forest, while she continued creating children. When Adam returned the children greeted him, and there were a lot of them.

Adam wanted to see what his wife was doing, he wanted to see how she created so many children. He decided to hide and watch. While he watched her, Eve did the same and span the spindle in the grinding vessel. The spindle transformed into a child that went *ünee ünee ünee ünee*.

But the child, instead of walking away, fell in the grinding vessel and was transformed into a small baby, *ünee ünee ünee ünee*, and Eve said:

- Oh no, it can't be, Adam, you have ruined my work! You have caused the baby to become *itusaje*,<sup>175</sup> and as you have done this you will have to abstain<sup>176</sup> for 10 months.

They kept the child, caring for it, but every night the child bothered them and they could not sleep well, it wouldn't allow Adam to get to sleep well.

Eve and Adam said:

- No, we can't relax, we can't sleep well!

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<sup>172</sup> The term *ijniaene* or *nijniaene* identifies a very broad category of non-human entities whose principal characteristic is that of possessing the abilities necessary to attempt and execute pathogenic attacks against human beings employing invisible darts or kidnapping the spirit of the victim (Fabiano 2020; Fabiano y Nuribe 2021; Fabiano et al. 2021).

<sup>173</sup> Urarina: father.

<sup>174</sup> The Kukama are neighbours of the Urarina. Speakers of a Tupi language, they live along the Marañon, Ucayali and Huallaga rivers.

<sup>175</sup> Urarina: The illness known as *itusaje*, a term which can also be applied to a child suffering from this condition, provokes delayed development or inability to walk, these illness are considered to stem from one or both parents' failure to comply with the prescribed period of post-partum sexual abstinence.

<sup>176</sup> Abstaining in this case refers to collections of prescriptions or proscriptions limiting the consumption of certain foods and/or having sexual relations. A person may abstain for various reasons; for example for therapeutic reasons, to influence or protect the development of newborn infants, to improve shamanic abilities or to become a better hunter (Chirif 2016: 124-125).

So they decided to cut it in half. They buried it below ground. One half was transformed into a *tiatiaae*<sup>177</sup> and the other into a mole cricket.<sup>178</sup> They used a *kujiuta*<sup>179</sup> and said:

- This will be useful forever, as people will say “I will go out to hunt in the morning when *tiaare* sings.”

That is how they blessed him, and today people have to be very careful with how they look after children, or they will become *itusaje*, and that’s why they have to abstain for ten months. That is how it was when they buried the son of the creator, and this was why everything happened.

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<sup>177</sup> Insect, species unidentified.

<sup>178</sup> Cricket of the family *Gryllotalpidae*.

<sup>179</sup> *Urarina*: “curse/blessing”, uttered with various objectives, for example to ward off rain, facilitate a journey or scare off a poisonous serpent that might lie in wait on the path leading to the field.

# ARASIJE KE NEKUUSIJIAA KACHANE

A kani inuaaelü jetau ne, leinjiin kacha niiei sinijera kuulaaen netiin inuaaelü niiei niia saijieein niiei sinijeraaujakuai nejesinaneein neeürene. Nii jaün jetau te itulere akaaürü ere tunurae jaün arasijie rei jetau, aa kani aantichara naineei te baana kacha neein cheteteriü te, kakuuansai ne ke üüi ta arasijie naa jetau, naa jaün jetau te nii baiajiri jetau türüüa üüe, türüüa üüe kauatiin jichusijiujuai juuin kauatiin türüüa üüe, türüüin jetau aa jeen tunakiinta naa, nii jaün jetau jeen tunaanichüisita arasijie reina chüüisi kaarijieein belaicha kuulane niianü ne jaün, chaatera kachanein cheteteriü te kakuuansainüke üüi ta arasijie naanüüichüüisicha naa, jeen aiachaaaisicha karei teera aitukiincha ünra kaa rijjijieeinra inara rijjijieein kachanein niikaanü ne natiin arasijie keera nekuuaraa kaaünra naa jetau, naain jetau naa jaün jetau te kü rae, kü jetau raain jeen kani enuata kuruurüüane te kaa aitukuichene kuina kanijieein lanalakiin amüera naa, naa jetau enuata jeru siieitukürüüanera naa. Nii jaün jetau te, kü jetau niia, kü niia jaün jetau te, kü jetau niki karajaan niia nii jaün jetau te kü kutaai kutajie kani rei naai, kutaai kutaaiicha naai naja jetau te, chüü te laanare kachata naa kacha kenee sinijerakiin niianeta naain jetau kutaai kutajie inetuneein niiane, nirijitukuuaje rijitukuuajiia jaün ua aiane amüete aiane rijjijieein kachake sinijerateein neeürüüinera naain jetau amüüa naain amüüa ne küreü amüüa ne jaün jetau te kani nii baia türüüa üüe, türüüin jetau aankata naa inaae amüüara amüüinera chü te laanare kana rijjijieein kachata naa jetau rei neba. Nii jaün jetau ua aiachüüisi nikicha, chaaelai kana amüte kachanein niianeke airijiin jeraituueriin kakuelaiachanein nenera naa jetau, naain jetau kuichünaa, kü jetau kuichünaain jetau kü niia jaün jetau te, jiajiaa jiake ichutari, aa jeen chatera kachanein cheteteriü te kaa rijjijieein kajauuin karatiriia kakuuansaine jana kakuuansai reene kajauita ichutari naa jetau. Naa jaaün jetau te nii baia türüüa üüe nii baia türüüin jetau jeen ünra tunakiinta naa, jeen tunaanichüisita ichutari reina chüüisi kaa rijjijieein kajauin karatiriia kakuuansaine jaaün, aa chatera kachanein cheteteriü te kaa rijjijieein kajauin niia kakuuansaine jana kakuuansai reene katüraaita ichutari naanüün chüüisicha naa, naa jaaün jetau jeen ünra kareitera aitukiincha naa ünra kaa rijjijieeinra inara rijjijieein kacha neein niia kaanü natiina, ünra ichutari kera nekuuaraa kaanüra naa jeen kani kuaüta itarainiieita kü niiane, küüachaniiane na türütiin esüri niiane ariiuri najakuunra naa jetau, naain jetau naa jaaün jetau te, jeen aiachaaaisicha atinra aiane kü katüraaüra naa, naa jaaün jetau te, jeen aiachaaaisicha ünra inuta mitaaü jianrara naa ünra katuue te rukuua küürünicha naa jetau, naa jaaün jetau te nuta mitae, nuta mitaa jaaün jetau te inaae kü neurite, üküaae neurituaa jaaün jetau te, inaaera kaü kuuaküra kaü te sitüüa üürüreeincha chaaen inaae ün üürüüane raüjjiriin ii jeluun neuriia nii ichuuansaine jana, naajeein ii biji faaüriiüra naa kuaiteen nakuaaünein kuaiteen amüüane kuaiteen ii biji faaüriiüra jeera faaüriiüra naa jetau, naain jetau kü ratiriia naain ratiriia jaaün jetau kü jetau kuuaka beru aüüaniia kuuaka. Nii jaaün jetau te, tajiia inatuna tajiia üüre, tajiia inatuna

üürüüa jaaün jetau te, umari küüani jetau katuue rüüekaanaain üüre. Nii jaaün jetau te, inaae raaüijiriin naajeein jeluun neeuriaa naajeein jetau biji nalüriia, nii jaaün jetau nemuluriin nalütuaa nii rei numari jaaün aa nemuluriichaa kaumari kujui jachaa kujuiteri naain kuaiteen kujuitia, kü kuaiteen nainaan kujuiteen jetau kuaiteen nakuaaüneein rüüekutaa, ena rüüekutaa nejeriia jana kuaiteen jeera nalüriia inaae kuaiteen jelichanejeein nemuluriia ua jeen aan nemuluri nemuluriiana kaumari kujuite, nichaae amaajeeünchena kani nainariin üüe kujuiteen naa jetau naain jetau kü nedaa jüün chajaaü jian aiane chajaaüna amaajiiakaanü naa. Nii jaaün jetau te, jaan ai nukua inaae ürichaaüni naa, kü jetau kujuiteen nedaa aa inaae amüürüüa ne kaajietukuriin jetau kü jetau reene türüüa küüa, reene türüüin aa jeen üünra kanüna ii saküüa üünra ii jianena jereniianü ne jaaün ishaaüka üünra naa. Naa jaaün jetau te, jeen aan cha te iichaa niriirijieein ta cha te iichaa kailicha kailichainta naa jetau, kuaitia chüüisijian niki cherekureniia cha nijia jananiia ne kaa rijjijieein neriiaaünta, kanemaae techüüisijian inetununeein kakutaai kakutajieein niia jaaüna chüüisijian, kanemaae ere kureniia katuuaneein neeünra naa jetau, naa jaaün jetau te jeen aiachüüisicha kuaitia iianena jeriiaaünta naa, naa jaaün jetau te kü jeen aiachaaisicha chajaaü te aiane uma kuuaniiakara naa, naain jetau kuaraa küüa neba kuaraa küüa jaaün nii jaaün jetau te kaü nedaaüra, kaü nedaaüna uma rei ii beenicha naa, naain jetau kü neba rei biia küüa, rei neba rei jetau been jeen naaujuaanra naa jeen aiachaaisicha chaa te iichananae niriirijieein raajeniiana kailicha kailichainta, kuaitia chüra kaana kularana jeriia nukueriaain inara inakata, kaana ke techü lenune na jeriia nukuereecha atinchü, nii kani jachaa ajenaana netiin inara inaka türü utiaain auna nanamiincha naa jetau, naain jetau jeen jeraaen küüin nekürete lanaala kauachajeein naajeein ii biji kuütüri tucha tuchariin nii rei biri ji muluriin raniüüra, raain kaana rei teeüra kaana rei teeüte ke nujuauü temüra furuneein mitüüa üüa naaine renera naa, naain jetau kü letuaa. Nii jaaün jetau te, iichae nii aituua naja rijjijieein jetau rei biji kuütüri funufuriin rei biri ji rukuriin raa, rukuriin raain jetau rei tiia chaaen inaae türüüane aunaaine naa jeen teein mitüüa üüra naa jetau, naain jetau süüjüatüüa jaaün jetau te inaae kü jetau niia. Nii jaaün jetau te, tajiia kana temüra kukuakaüa suuane kaje jetau tajiia türüüa üüa, türüüin jetau kü amaa küüani neteeiliite, kü amaa küüani neteeiliitiin kü tijia tijiika nii jaaün jetau te nii aituuane rijjijieein rei nujuauün temüra furuneein inaae jetau mitüüa üüa, inaae mitüüin jetau jeen kanüche kaara katanaa kani ichaaünü jianena jeereniianü ne jaaün, ichaaününa saküüa üünchera katanaa naa, naa jaaün jetau te ua jeen chaa te, chaa te latee ta naain jetau nujuuakutaain kuinetiia, nujuuakutaain kuineteein mükürütuaa nejeriia jana naajeein biji fuüütuaa, ua richurichukiin jetau laüjüaain takaa küüa jeen chaa latia tenee karene türüüita naain kuaiteen nujuuakutaain kuinetiia, nii jaaün kuaiteen rei jeera fuüütuaa kü jetau laüjüaain takaa, laüjüaain takaa jetau jeen aiachaaisicha aanra naineje richaainchüra aiane kakaüaneeu üünra jeerane keera naa, naain jetau kü aiane rijjijieein aiane neeüchera. Esinaae te chüüisi katukuaneein kichaneeein neeichera naa. Jeen neechara kabiri üünra basijiaüicheta naa, naain jetau rei biri kuaraa sitüjüaaituaa sitüjüaaitiin jetau, neniia cha jaaün jetau jeen aiachaaisicha aianera aiane neeüchera üünra kakaüaneeu jeeranekera naa, naain jetau kü inaae raa kü jetau raa jaaün jetau enene netujeein kü niia, nituuaneein jetau te arasijie beene rae leinjiin kacha. Inaae satuaa.

# ARASIJE MARRIES A MAN

In the old times there was a man who didn't have a wife. In those times, all beings obeyed human beings, so the man said to a star:

- How I wish that you were a person so you could be my wife.

So then the star appeared as a beautiful woman and asked the man:

- What did you say?

And the man answered:

- I said "how I wish that you were a person so you could be my wife" to the star.

And the woman said:

- You said it to me. We are the same, but you don't appear in the shape of stars.

She stayed to live with the man, but her mother-in-law did not love her.

One day the mother said to the man:

- It is not right that my son should be with a being which is not human, there are enough women...

So much did the mother-in-law dislike her, that the star woman decided to return to the place she had come from, and while the man was in the forest she left. When the man returned home, he asked:

- Where is my wife?

And his mother answered:

- Let her go, there are plenty of women. We can find others.
- No, this can't be! It's true that she isn't human, but she loves me more than a human would.

Later the man saw a black vulture<sup>180</sup> passing by and said:

- How I wish that you were a person so you could take me where my wife is.

After a while, the black vulture appeared as a man and asked him:

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<sup>180</sup> *Coragyps atratus*.

- What did you say?
- I spoke to the black vulture and said “how I wish that you were a person so you could take me where my wife is.”

And the black vulture replied:

- You said it to me. We are the same as you but we look like black vultures. The place you want to go is not far away, it is very close; I always go there, every morning, to find something to eat.

And the man said to him:

- I beg you to take me there, where my wife is.
- Yes, all right. In the morning, I saw your wife go to the field to gather peanuts.<sup>181</sup> Close your eyes and get in my canoe.

He closed his eyes and when he opened them again he was already in the land of his wife. The vulture left him where there was a path and told him:

- Stay here and wait, your wife will pass through here, when you see her coming, raise your arms. When she is right by you, lower one of your arms. And if she doesn't stop , lower the other one too.

After saying this, he left the man. After a time, the man saw that his wife was coming along the path. The woman came carrying a basket with peanuts and when she was right by him, the man did exactly what the vulture had told him and lowered one of his arms. Upon doing this, the rope which tied the basket was cut, and the woman said:

- Oh no, the rope of my basket has broken. You go on – she said to her companions – as soon as I finish fixing it I'll catch you up.

After having tied the rope, she picked up the basket again and set off, so the man lowered his other arm and the rope broke again.

The woman said:

- Oh no, my basket has broken again.

Immediately the man appeared and spoke to the woman:

- I followed you because I could not live without you.

And she said:

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<sup>181</sup> *Arachis hypogaea.*



- You shouldn't have done that! I couldn't live with you because your mother didn't love me. But you are right, because it's not your fault, it was your mother who wouldn't let me live in peace.

Afterwards the woman said:

- Let's go see my parents.

When they were near the house, the woman left the man and went to tell her mother about it. Her mother told her:

- Oh, no, what are you doing? The poor man is suffering for you! When your father learns about this he will not let him live, he will want to feed on him. He should stay where he is until your father arrives. In the meantime, go bring your father's sedges<sup>182</sup> and be very careful, don't leave tracks. You just have to put in your finger and pull up a sedge tuber, then you must give it to the man so he can massage his shoulders with it.

The woman went to steal her father's sedges, then she gave them to the man and explained to him that he had to rub them on his shoulder before coming out.

In the afternoon her father arrived, after having killed the *bakauia*<sup>183</sup> of Our Source.<sup>184</sup> The father got in his hammock, then the man came out to introduce himself:

- Father-in-law, it is me. I could not live without your daughter, that's why I followed her.

The father of the girl got up and said:

- What do you want? I don't want to see you here – and at that moment he wanted to hit him.

So the man lifted his arm and the father-in-law fell to the floor. After getting to his feet, he tried to attack him again, so the man lifted his other arm and the father-in-law fell down again.

The father-in-law said:

- All right, you are the same as me! You can stay here so that you can be my partner in slaughter.

The the father-in-law thought for a moment and said:

- Perhaps you robbed my sedges, although there was no trail or tracks... Alright, you are the same as me! You are a real man – and he accepted him as his son-in-law.

So the man lives with them to this very day. So it was when a man took a star as his wife.

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<sup>182</sup> *Cyperaceae* sp.

<sup>183</sup> A generic ethnonym referring to non-urarina indigenous populations. By extension it is traditionally used by the Urarina to identify cannibalistic indigenous populations notable for their warrior ethos.

<sup>184</sup> This refers to the Source of all Rivers or the Sea.

# ABENE CHAAEN ATENE

Aa kani, nii jaün jetau te, kani niki niki kani abene kutiäküre niki akaü ke, akaü kuua kuina nii jaün jetau te katineein kùrajaain nena chuuae sitaain jetau kutiäküre, kutiia kùrùua jaün jetau te niki küe, küua jaaün sitùua küe nii kati kati chuuae. Nii jaün jetau te een sitùua küua jaün aa jeen ünra chütera kùjjeita een ünra chütera kùjjeita naa jetau, jaa chütera kùjjeita sane jaa jetau naa jaün jetau te, jaan nitukuara kani ünra kajia chaelai nere aasutunu ke aitunarijitukuriin kakutijiaekürùua akaü ke ne jauna een kuaraa künra naa. Naa jaün jetau te jeen aiachaisicha ünra kuinra auaniiünra, kuuin auaniiün jelaia kaina kainaain kuuin aunaau te, kani ruru bajichujua rijiinanaain atane ukuetarichaine atane kuetaaicha naa. Jeen ünra aiachüüisicha ün kakutijiaekürùua jaaün kuaraa künra naa, nii jaün jetau te inaae küua, küua jaün jetau te inaae kü kü jetau inaae nii akaü kuure, kü akaü kuurùua jaün jetau inaae ajia, inaae ajia jaün jetau naje aina küaaain jetau inaae kü siniia ua inaae kü siniia niiei nukuelanaala, kü nukuelanaala siniia jaün aa. Nii jaün jetau, tajiia siniü türùua üue reene nii kati. Nii jaün jetau te aa jeen aan lanaara enamanakaana neeinra lanaa satijianakaine amüne, lanaa ukuai kani aküsaku inaae een kanijieein ne tajaee nekurukate naa, naa jaün jetau te, jeen aiana te naa. Nii jaün jetau te, jeen aiara naa naain jetau kaniicha jaün, jeen chaaen te chaaen lanaa enamakaana neein satenakaine, kani kakana een rijie jachü küüani lererijiane kani inuri naa jetau kajianein kaniicha, nii jaün jetau te. Nii jaün jetau te, jeen aiachaisicha naa chajaünaa te kuaana jereine een kuaaniche naa, jeen aiachaisicha chajaain aiane kana amaaüte aiane kuaraa naa, inaae jetau kuaraa küua kü jetau kuaraain jeen nukua naa, kuaraa jana jetau kü jetau nii kakana rijie nüjüa jachü küüani jetau leriiake, nii jaün jetau jaan nukua naa ena jichananein jetau jichana siri nii abene. Nii jaün jetau te, jeen ünra raütariin nii inuri alarijia ke takaain sateeü te kuaraa naa. Nii jaün jetau raütariin jetau satiia nukuiia, satiia jaaün jetau te nii een kani kacha nujuaüancha ke tütüleniia küua, jana rei nujuaün chuuae nenaake nii aite nii jaaün jetau te, aküsae jeen an kana sateechaai cha naa, een raütariinjia ichaaüra naa. Nii jaün jetau te, kani jeen raütariinachüjia ichaün nikicha niichüjia niki ün inuri alarijiake te sichuturaa küera naa. Nii jaün jetau te, kani kuaiteen jetau chajaain kuaiteüra, nii leecha jeera ke nena iichaaüra naa. Nii jaün jetau kuaiteen raütariin jian iichaaüra naa, kuaiteen raütariin kuaiteen iichaa, kuaiteen iichaa jana teau jelaia jetau jeera ke jetau kuaiteen tütüleniia küua, jeen an aküsae jeen inaae kana sateechaaicha naa, aan chatuuaniiara ijichana te nituaneta chajaain üüatera kuaraa naa, jeen jiaunriara jiaunera naa, kü jetau eta kaje nii jichana rülükürùua, kü nii eta kaje nii jichana rülükürùua jaaün, nii jaün jetau kaje rülüsiniia jaaün, biji tuchalaaitiin jetau naajein bülene rukuuitua, nii rukuuitiin jetau rumalaaituua. Aai, kü jetau jaüanuneein jetau nerutukutaain rakatiia, rakatiaain jetau, inaae inaae bakaüaneein nerutuun aakai aakai nukua kaaluun küua naain

rakatiia, rakatiia jaün jetau enutu nuriiu jeera ke jetau, nirisirisiriin jetau jelüüa, ua kü jetau jelüüa kü chachü kajii juaaenreein ereerejii rei jabereku. Nii jaün jetau te, inaae kü niia jaaün jeen chataaen jeenriianü teera aiara nukueta naa, naain jetau kü niia, kü niia jana jetau jaüriia nejeein jetau tajiia laüjüaain tijaaje enutu, een kü jetau kanii laüjüaain tijaaka ne jaaün, üün jeen üünra üünra katanaka enutuinura naa. Naain jetau jeluun neeuriia jana, jeen üünra üünra raütari raütariinra kumerira binaaenera kuaariüra katanaka enutuinu naa. Nii jaün jetau, kü kuaraain jetau, jeen chatera kaneeera ichaaechajeein niriirijieein üünra kakuünüüje jeera ke ta banekune naa, jeen chaniiei chüüisita, kanii bakaüara baasutera katuuaneein ichunüüje jeera kaa rijijieein kaeteratera naa, jeen aianechaesirate üünra chara kaüniira kuaairira kuera kulakanu jeerata banekune naa. Naa jetau, naain jetau inaae kü jeen, antichara nainejeekitera üün chenanjia küüani kafaüin kanuta takaiüra katüraaineta katanaka naa, jeen üünra nechaaintira jiriiane aaijesirikiinta, neechü nee nitatajiiianiinatinra kuatiia jelarutukujuainiieira iriaraja kürüta banekune naa jaün, jeen aianerijijieein nachüüintira kajii itiiia kütürira rütaerinra aunaainra naa. Aai tija kütüri rütaain auna jaaün jaasusu mukukune ruuan nena rijitukujuaain, iijji iijji naa jetau rei nenanijia küüani. Nii jaün jetau te, kü jetau jeen nainisinaaünchürata katanaka naa, jeen aiachaaisicha tajiatera laaen üüjüe kicha seeunjuara katanaka Jelenabara naa, naain jetau kü ratiriia. Jeen üünra üünra itakaanara kujuatakateriüchera kunari kari küüanira naa aukaneeürü naa, kü jetau kukuaaürüüa, kü jetau kunari kari küüani jetau kukuaaürüüa, aai kü jetau rei inakaje naain kuisiin kukuaaürüüa, jeen üünra kuara amüritu amürituuachera aukaneeürü naa, nituuaniiia jaün jetau rei kuriia küüani laüjüae nii enutu chanaa, nii jaün jetau te. Nii jaün jetau te kü jetau kü niia, kü niia jaaün jetau kuaiteen tajiia asaitu asaituua kanii atene, kü jetau een katanaka katanaka Jelenabara furii furii naain jetau tajiia üüa. Nii jaün jetau jeen üünra jaititechüra kakuünüjiiinra nukue bakaüa baasura naa jetau, nii jaün jetau te kü jetau kü enanjia makuüjü jetau tukujuaain teranka teranka teranka naa jetau rei rei nakürüji. Nii jaün jetau te jeen üünra kuara niriituuara kalaae, kuara niriituuatera amüüaka te, üünra aukaneeürü üünra ufuura tiine tiine na neeina kalaae naa, naa jetau nii jaün jetau te inaae jeluun neeuriia jeluun neeuriia jaaün, kuaraa jaün jetau een atene neein jetau tajiia laüjüaain tijaaka, jeen üünra katanaka Jelenabatera aicha naa, naain jetau jeen aantara üünra raütari raütariinra kumeri binaaenera kuaariüra katanaka Jelenaba naa. Jeen nii jaün jetau raüta raütaain kuaraain, jeen üünra chatera kanee ichaaechajeei niriijieein kakuünüüje jeera ke ta banekune naa. Jeen chaniiei chüüisita bakaüa baasute kariijijieein ichunüüje jeera ke kaa rijijieein kajelüaaka nukuera naa, jeen aianechaesirata üünra, chara kaüniira kuaairira kuera kulakanu jeerata banekune naa. Nii jaün jetau kü jetau jeen üünra atiinchüra itakaanara kujuatakateriüchera aukaneeürü naa, kü jetau te kanii üün kunari kari küüani jetau kü jetau kanii kukuaaürüüa, kukuaaürüüa jaün jetau kuisiin jetau inakaje naain kuisiin kukuaaürüüa, jeen üünra kuara jachaara amüritu amürituuachera aukaneeürü naa, naa jetau naain jetau, kaniicha een jeen. Nii jaün jetau jeen antichara nainejeekitera een chenanjia küüani kafaüin kanuta takaiü kalükaaita katanaka naa, jeen üünra aiachaaisicha, nechaaintira nainejeereeita nitatajiiara nitatajiiara kua jelarueniia iriaraja kürüne jaünchatera maichaujiricha banekune naa, naa jaün jetau te, jeen

aiachaaaisicha üünra aianerijjijeein nachüüintira kajii itiaa kütürira rütaaeriinra aunaünra banekune naa, uaa kü jetau naürütaaeriin auna jana, aai kü jetau füüüü naain üri jana nena rijituu, jeen nainejerichainchachüra katanaka naa, naain jetau inaae küüa, küüa jaün jetau te kü jeen üünra elaru keera shuuitüküchera aukaneeürü naa. Nii jaün jetau, kü elaru keera shuuitükürüüa kü jetau chü ün küüa inaae amüüa, jeen üünra üünra kanii nii jaün jetau te chüüisi kanii nii jaün jetau enanijia makuijü jetau tukujuaain teranka, teranka, teranka naa jetau rei, rei nakürüji jeen üünra kuara nirijituuara kalaae, nirijituuate amüüaka te jeen aukaneeürü ufuura tiine tiine na neeina naa. Nii jaün jetau te, jeen üünra kuanetera ajariri suurüüne kanii kanaanaiürüra banekune, keera üsi mukuuakachera naa, naain jetau kü ajariri suurüüa, kü ajariri suurüüa jaaün jelaia jetau üsi mukunajaaunka najaü kü jetau üsi mukuua küüa, üsi mukuuin jetau een jeen üünra kuanetera kaü üsi mukuuakara banekune naa. Kü üsi mukuurüüa, üsi mukuurüüa jaaün jetau te, kanii aa kanii taüna taa karüüa kanii kakana karüüa ün temüraüna kamüraje meleeitiin ratiriünlürä ün banekune atiin küatiin raaüte lenunena chuaaetakaain atiin küüani akaü kuurina neeina banekune naa, naa jaün jetau te, kü inaae jaan ai naa, kü jetauchü inaae kanijjeein kü lenunekürüüa nainain jaün. Nii jaün jetau kuaraa küüa kuaraain jetau nii karüüa temüraü tinunukuriin kuara, aai kü jetau naaunjuaain fakuaaruua akaüinu, akaüinu jaaün a ichü naa kaa ke nachüra aituu te naa, naain jetau, reene jetau naajeein biji sijitaa nii jaün jetau te kü lele rijirijijiaa, jeen ichü naa ai kaakenachüra aituu te naain, enüüa kuui bakuriin een budutaa, nii jaün taaün naa ai kaakenachüra aiturüa te naa, naain reene biji sijijinjijian naain reene lele sijisijijianaa jeen aan kanii ichü naa kaüin jetau, aa jeen niieinarate katanaka rüaünarate naa, jeen aan chütera küreta banekune chaaelai amünaa inaeraniia kuaalanaanata naa, chaanüchaainti akaüinuuachate kü laüjüae naene. Nii jaün jetau te, nii jaün jetau te kanii ün, nii jaün jetau te kanii jeen üünra aunaajeeünajiaara aiane jeluunra enüüa ünnera jautera naa, enüüa üüne bakuutiin jetau jeluun fuüü taaün naa, jeen tuunrata banekune tuunra chütera küreta chasiinte amünaa inaeraniia kuaalanaala chütera küreta banekune naa, chajaainchara küatiin raatuura naa, nii jaün jetau te kanii een kuaiteen kuaraa küe kuaraa küüa jaün jetau te kuaiteen kü jelaia jetau laüüaka aa kaakenachüra aituu te naain kuaiteen enüüa üüne bakuriin jautuu jaün taaün naa aa naajeein kuaiteen reene naajeein biji sijitaa kuaiteen lele rijirijijiaa ichü jeen an kaakenachüra aiturüa te naa, naain jetau kuaiteen jelaia kaüa küüa kaüin jetau aa jeen rüaünarate een katanaka naa, naain jetau kü kaniicha jaan, jeen aiachaaaisicha banekune ii niianechara kuaraeneeicha nukua aantara jaachaa nainariin kanü kuaanicha naa. Nii jaün jetau nainain kü jetau kuaraa küüa kü jetau tajiia baibichaaün türaa üüa, kauatiin jatatarutiin kanii müraaeneein kauatiin ürerukujuaain jeen chaakaneriiara kaata ün banekune, chaaelaira amünaa inaeraneein niia kuaalanaala chü chachüra küüreta akachachüra niki nii kuaraajeeicha naa, naain jetau küüani jetau inaae nii lenuniia ne chuaae takaain kü jetau nisichuue semee semeekaain küüani fanara tabaanai tukuuani kujuareje ajüüa ajüüin jeen chajaaütera kaa kuera banekune naa, nii jaün jetau jeen ai jaenchüüisira aianüra katanaka naa, kü jetau rei teberiia teberiia jaaün kü jaraane jaraaniia ua niiei aachijiiin nuuane rebataaeri lanaala jeen inaae nara nuuanere katanaka inaae nara nuuane ubeekuriichakaaünra naa, jeen üünra bajaara nituuanerera

neraajana naja ta üün banekune naa. Nii jaün jetau te, jeen naajeeintera neraajana neera naain jetau nakuaaüneein reeineein ajüün kü jaraaja jaraajaain jitaataa jüün nituuaneein jetau inaae kü üsi mukuurüüa baiia küürüüa kuateen kütün jetau, kuaiteen leeuchake leeucha najaü kuaitee kaniü üsi mukuu küürüüa kujuanuun nii jaün jetau te, inaae siniituuu jaün aa jeen an siniituanünarare katanaka naa, naa jaaün jetau te, jeen aiachaaaisicha banekune ünra sinireeintera nii enanijia makuijiü nelurariin siniüüra banekune naa. Nii jaün jetau jüün ai naa jetau kü jetau nenanijia makuijiü jetau nelurariin siniia, inaae kauachanaenetuuriin siniia tunuuana inaae rei süri rukuua, süri rukuuin jetau kanijieein een rei süri makusike jetau rei süri kuriia. Nii jaün jetau te, een nii baiia jetau inaae üsi mukuu küürüüa jaaün kü jetau inaae nukuuin jetau nimichüün laüekuuu naajeein jetau kakana ün kajiurujuike jetau chuaae jetau nii rei süri chatutaa. Nii jaün jetau te, kü nukuuin laüekuuu jaün, jaue jauekuua jaün kuaari kü nekuutuue nekuutuueein jetau kuütutu inaaü kuütutu inaaü nanaa, nanaa jaün jetau te kaniü au kaniü ufeu suurüüaninaate siniianü tunuuana chachü ufeu suure naain jetau, laüekiin kuarajia laüekiin kuarajeein jetau jeen kaniü ün chaa sürina kaa rijie te katanaka naa, jeen aan ünra ii süri cha banekune, ishüricha nii rijiananaa inara süri jaün te kauachaaain neraajaain nena naineneeichera ün banekune naa, naa jaün jetau te, kaniü jüün jaan naa jetau. Nii jaün jetau te, kaniü inaae kaniü inaae laaen nii akaü ajüüa kuaiteen nii jaün jetau jeliichanejeein jetau nisichuue semee semeekaain jetau akaü ajüüa, akaü ajüüa jaün jeen chajataaütera kaa kuera banekune naa. Nii jaün kuaiteen kuua küüa uaa kü jetau kuua jaün jaraaja jaraajaain jetau een meleeituuu, jeen niira laaenra, niira laaen neraajanaa najata neraajanaara kaniü banekune nituuaneein te neraajana neera banekune naa, naain jetau inaae laaen kü kaniü inaae jetau inaae nutatakaiü türaa. Türaain jetau jeen ünra nukuara laaen inuta takanaja ta ün banekune naa, naa jaün jetau te, kü nedaa inaae laaen kü nedaa jaün inaae kaüa küüa, kaüa küüa jaün jetau najiincha jetau iinu bailiituuu kuaiteen ün kaniü kati. Nii jaün jetau te, jeen jaititechüra kakuünüjianra nukuera naa, naain jetau jeen cha taaeeenriianütera aiara nukueta naa, inaae jana amürituuu inaae ataa iichanuüneein amüüa jaaün. Nii jaün jetau te jeen charijijieinereta ünra niira farera neein nerututaain nii jiuuaeku küüanira sitüteneereita naa, naa jetau rei nirichu. Nii jaün jetau te, jeen aiachaaaisicha naain jetau inaae jiuuaeku asaee jetau sitütiin inaae nitatajia nelükaa ün. Nii jaün jetau inaae kajia jetau inaae tabiücha jetau, raru raüta raütaain kuaairi jana nenaarijitiin ün aa jeen ünra neejeeinchürata naa jetau rei kumasai rei, naa jaün jetau eenje naa jetau, naain jetau naa jaün jetau te jeen aiachaaaisicha ta neejian chaelai atiin kunakaineta naa eenje aaijichüjianra naa, naa jaün jetau esinaae jian atiin kuenuüneein aituita naa jeen eenje kuuanüra naa, naa jaün jetau kü kukuu kü kukuu jaün jetau kuaiteen jaiti jeen nakuaaüneein neejiane ichariüra naa, aa esinaaejian kuenuüneein aituita naa jeen aianüra naa kü kuaiteen nakuaaüneein iichaa kü kuaiteen kukuuu. Nii jaün jetau te jeen ünra tabaajeriin niiane nakuaaüneein tabaajeriin ichaaüra naa aai inaae neleeriia rei süri. Nii jaün jetau te nakuaaüneein iichaa nii rijijieein kukuuu nii jaün jetau te inaae kü niia, inaae kü niia jaün jetau te, ün jachaara antarajachaa basiinjieein naunakuri te kuaairi baru atiin kururiin aunaera naa, naain jetau kü niia nii jaün jetau te inaae kü neein naunajian jaün, aa jeen atiin een aerenia kana elariü te kü een kaniü

sunaina nesuanaa neeina naa. Naa jaün jetau aereniia jetau belaaka, belaaka jaün jetau kü aerene tukuuaa kü tukuuaain eretuaa. Jeen antarajachaa basiinjieein naunakuri te, een atiin kuaairi baruneje kururiin aunaera naain kü eretuaa, uaa eretuaa jana jetau nainejeein kuütüri nainejeein daijii naa üüa maüüanri üsejiin nii jaün, jeen üünra jataainra basiinjieeinra naürütaaeriia ne ke airijiiinta naa jetau, nii iichara inasiin te nuuane inaae amürituua natiin iichananainere. Nii jaün jetau te inaae, inaae nii baiia jetau inaae kaniicha inaae ün naunaa, naunaa jaün jetau jeen ün laaen kuaairi baruneje atiin kururiin auanreeünra naa, naain jetau ün naa. Nii jaün jetau kuitüküüriin jetau jeen ünra ünra kuaairi barutera kuaairi barunejechara ünra ichanajera abenera naa jetau nii kati. Naain jetau jeen kauachaaainra kuarajeein raeratiia naja jiniinchaain raaüchete kana netunai jinichaaain kuaairi baru kururiin aunakaachera naa, naa jaaün inaae, inaae raeratiia inaae raeratiia jaün jeen inaaechüra raeratiia abenera naa naain jetau kuaiteen inaae raaürüüa raaürüüa naja jiniichaaain jetau raaürüüa, inaae kuaiteen jeen ünra kuülüüka kuülüüratiia abene ne jiniichaaainra kuülüüküchera naa, inaae kuaiteen kuülüüratiia jeen inaaechüra kuülüüratiara naa jeen chajaaenchüra jiniichaaain kuülüüküchera naa, jeen nainaara jiniichaaainra nainaaünchera naa, naa jaün jetau inaae nainaaürüüa akaaürü jiniinchaain nainaaürüüa jeen raeratiia abene ne jiniichaaainra raaüchera naa, inaae kuaiteen raeratiia jeen inaaechüra raeratiia abenera naa. Jeen ünra ünra kjuachakatiiane kuarajeeüchera naa, inaae kuaiteen kjuachakatiia jeen inaaechüra kjuachakatiia abenera naa. Jeen ünra kani ün rei belaru rüküüeka abene ne kuarajeeüchera naa, inaae kuaiteen nela maririia jaaün jiniichaaain nela maririchürüüa. Nii jaün jetau kuaiteen inaae ke nelaüriia jaaün ke kuaiteen jeen ke nelaüriiane kuarajeeüchera naa, inaae kuaiteen ke nelaüriia jeen inaaechüra ke nelaüriia naa, ua inaae jetau jiniichaaain nelaüriiaürüüa arajiin rei kuüsüri lerüera aina iichaa najaün kaineenejiiin jaaün kü jetau ün jiniichaaain iichaa ün jiniichaaain aka jana jelai iichaa jaaün, nii jaün jetau te jiniichaaain inaae ichakürüüa, ichaaain kü jetau inaae neluraara abene nera kuarajeeüchera naa inaae kuaiteen neluraa, jiniichaaain jetau kuaiteen neluraaürüüa, ua kü jetau kua nelurariin jetau jeen ünra amüteraara naa jetau inaae, nii kati inaae akaacha neruturiichaa. Nii jaün jetau te inaae kü jetau kua karajaaeriianaain jeen ünra amüteraara naa, inaae jana nii abene jana chaaen inaae netutiia inaae, kü jetau kua karajaaeriianaain, jeen ünra amüteraara naa ua necha jataain nirijituue niritujii, jeen ünra ünra amüteraara naa kua nelurari nelurariin. Nii jaün jetau te, jeen ünra chaanütera nirijitiin aunchaniia chaaelai kaüsaineen nena rijitiin, aunchaniia kuaairinee nirijiakechü kana rei kuaairi nünaae nünaaekineke ainaarijitiin bajii ena neetenaa neein nena tabaneen kana reita naa jetau, nii namüte ichaüena. Nii jaün jetau te, jeen cha chachüüisita ünra kalaae üjüaee küüanitera kuütüriji rijijieein lekua lekuaee lekuajera cha chachüüisita naa, naa jaün jetau jeen aiachaaaisicha naa chajaain atiinra karei kuaraküchera naa. Nii jaün jetau te kü kuarae kuaraa rei kumasai chachü kuarae. Nii jaün jetau kuütüriji rijijieein jetau lekua lekuaee lekuaeeka jeen ünra, ünra kani kajiiara karei katialara kutiiküchera naa. Nii jaün jetau te, kü kurerana kutiiküre kurerana kutiikürüüa jaün jetau inaae niki üüe, tajii üüa jaün jeen aan nichaaaintira kakarerake takalaain ichaanukuiiata, atiinra nii kalaae üjüaee nainejeein teteriin atiin karei mulurichüchera naa. Naa jaün jetau te jeen inaae jetau

niki tajiia inaae dajike neeuriia niike jiniichaain jetau nii laje üjüaae nainejeein jetau muluuitükürüüa ua kü jetau leka leka leka leka naain inaae uua, uua jaün jetau te, kü jetau chuaae jachalaneerüüa, jachalaneerüüa jaün jeen üünra bajaara jataainra inuuneeira teeckakicheta basinjeeinra kakuuakuri lanaalata naa jetau, naa jaün jetau kü jetau ukuaae kuütüri kufiia raatiin jetau kü jiia jiiakaa jeen üünra abenera aasaerara kati kati kukuueratera tuunra uua uuakera naa, naain jetau inaae kü kuraaeka, kü kuraaeka inaae nituuaneein jetau te kuraje. Nituuaneein jetau te kaniü abene ün kaniü juaelü kaniü kati, kaniü atene reene nituuaniiia jetau.

# ABENE AND THE MOON

There was a man called Abene. One day he was invited to drink *masato*, but there was another man, called Kati,<sup>185</sup> who had not been invited. So, when Abene passed right by Kati's house, he saw him and asked:

- Where are you going?

And Abene answered him:

- I am going where they invited me to drink.

Kati told him:

- Go see them, and when they give you something to drink, drink many times.

Abene said to him:

- Yes, I am going to see him to drink *masato*.

When Abene arrived at the house to which he had been invited, they gave him something to drink. He drank until he was drunk and fell asleep. While he was sleeping, in his dream, he saw that Kati went to visit him and he told him:

- In the nettle<sup>186</sup> thicket there are many little birds which are easy to shoot with blow-darts. Also, in the hollow of the peach-palm tree,<sup>187</sup> there is a yellow-rumped cacique.<sup>188</sup>

Kati told him this so that Abene would shoot his own spirit with a blowdart. As Abene had a very good new blowpipe, he picked it up and said to Kati:

- Let's see, take me to this place.

Kati took him.

- Let's go! – he told Kati.

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<sup>185</sup> *Ateles paniscus*.

<sup>186</sup> Species unknown, family *Urticaceae*.

<sup>187</sup> *Bactris gasipaes*.

<sup>188</sup> *Cacicus cela*.



When they arrived at the place of the yellow-rumped caciques, they saw that the birds were in the hollow of a peach palm, then Kati said to Abene:

- Try and get him with your blowpipe, try to hit right in the chest of a yellow-rumped cacique

But when Abene did as Kati said, the dart hit him right in his shoulder. Then Abene said:

- *Aküsaē*,<sup>189</sup> I've been shot with a blowdart!
- Do it again, but this time aim right at the chest of the yellow-rumped cacique.
- I did hit him right in the chest. You yourself saw that I skewered his chest.
- Yes, that's right, now do it to another yellow-rumped cacique.

Abene did it, but this time the dart hit him in the other shoulder.

- *Aküsaē*, I've been shot with a blowdart again!
- What kind of blowpipe are you using for that to happen? Lend me the blowpipe so I can have a look.

But Abene didn't want to let it go, so the other man tried to take it off him. When he realised he couldn't get it, he ripped its case<sup>190</sup> from him with his hand. After taking it from him, he shook it and what it contained was transformed into large wasps<sup>191</sup> which started to pursue Abene. Afterwards the wasps were transformed into *bakaüa*<sup>192</sup> and said:

- *Aakai aakai*,<sup>193</sup> why is he going!

So Abene jumped with all his force to the other side of the Sea of the Sun.

- Now what will I do here? – said Abene.

While he was there he saw the Sun approaching in his canoe. The man said:

- *Katanaka* Sun, look closely at my face.

And the sun said:

- Oh no, who are you? What are you doing here my son-in-law?

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<sup>189</sup> Urarina ideophone: the sound a person makes when they feel a sudden pain.

<sup>190</sup> The case used to carry blowdarts consists of two pieces. One is round and made from a the fruit of a tree, in which the white fibre from the fruit of the Guiana chestnut (*Pachira aquatica*) is stored, the other is cylindrical and made from a piece of bamboo (*Guadua weberbaueri*) which is cleaned out and used to carry the darts.

<sup>191</sup> *Pompillidae* fam.

<sup>192</sup> A generic ethnonym referring to non-urarina indigenous populations. By extension it is traditionally used by the Urarina to identify cannibalistic indigenous populations notable for their warrior ethos.

<sup>193</sup> Urarina ideophone: a call employed during pursuit of an animal or person.

The man said to him:

- I am here escaping from the *bakaüa* – and after having said this he asked the Sun – Could you take me in your canoe to the place I have never been?

And the sun answered him:

- All right, but I don't know if you will be able to take it, because my heat is irresistible. Let's see, try to come close to me first. Bring your toes and feet near to test it.

The man neared a foot to the canoe, but felt too much heat as if he was putting his foot on the fire and heard *ijiji ijiji*.<sup>194</sup>

The man said to the Sun:

- Katanaka Sun, I can't!

And the Sun replied:

- That's all right, over there a big man is coming, called Katanaka *Jelenaba* – and, after moving away from the man, he said – daughters, let him drink from the biriba<sup>195</sup> shell.

His daughters gave drink to the man, and crying they said:

- Dad, dad...

So the Sun said:

- Daughters, don't do that!

The Sun was sitting down, crying. Afterwards, the man could hear Katanaka *Jelenaba*, the moon, approaching, and he also heard *furi furi*.<sup>196</sup>

- Damn bakuaüa, they are still chasing me – said the man.

In the prow of the Moon's canoe was his penis, which said:

- *Teranka teranka teranka*.<sup>197</sup>
- Don't say that, my penis – said the Moon –are we going so that you can slap the buttocks of my daughters?

<sup>194</sup> Urarina ideophone representing the sound of something burning.

<sup>195</sup> *Rollinia mucosa*.

<sup>196</sup> Urarina ideophone: the sound of the moon approaching, it is similar to a chant.

<sup>197</sup> Urarina ideophone: the noise that the moon's penis makes, it is a chant.

When they arrived where the man was, Abene saw that it was the Moon and said to him:

- *Katanaka* Jelenaba, look closely at my face.

The Moon looked closely at him and said:

- Who are you, and what are you doing here my son-in-law?
- I am escaping the damn *bakaüa* – answered Abene.

So the Moon said to his daughters:

- Give him a drink from the shell of the anona.

His daughters gave him something to drink, and crying said:

- Father, father!
- Don't say this – said the Moon.

The man said:

- Could you take me in your canoe to the place I have never been?

And the moon said:

- It's alright! I don't know if you will be able to take the cold, son-in-law! Let's see, bring your foot closer to try it.

The man brought his foot closer and felt much cold. He heard *füüüü*.<sup>198</sup>

The man said to the moon:

- It doesn't matter Jelenaba, I will go with you.

The man got in the canoes and the Moon said to his daughters:

- Cover him with a *cachihuango*.<sup>199</sup>

The man got in and the Moon's penis which was in the prow said *teranka teranka*.

- Don't say that, my penis, we are travelling and when we arrive you will strike the buttocks of my daughters.

Soon the Moon said to the man:

<sup>198</sup> Urarina ideophone representing the sound produced by the wind; cold air or a cold substance which hits you.

<sup>199</sup> A textile for which the Urarina are famous, woven from *aguaje* (*Mauritia flexuosa*) fibre (Martín et al. 2019a: 37-43; Martín et al. 2019b).

- Let's stop for a while so my daughters can hunt for manatees, once they have done that we can stop on the beach and prepare a fire so they can prepare the food.

The Moon used to always stop in the same place to prepare a campfire.

- We will build a fire here, my son-in-law! I left my *mukuua*<sup>200</sup> there, just between the flat sections jutting from the *cumaseba*<sup>201</sup> trunk. Go and get it so we can drink after eating.
- All right, *katanaka* – said the man.

When the man went where the Moon had showed him, he checked the flat sections at the base of the tree he saw an enormous boa, and said:

- Oh no, what a fright! What is this about?

After having said this, he moved his hand towards the boa and it stuck its tongue out. The man said:

- Oh, oh! – he grabbed a branch, he threw it at the boa and it went *taaün*.<sup>202</sup>

The man wondered:

- What's that about?

Later, he approached the *mukuua* and the boa stuck its tongue out, and the man said:

- Oh, oh!

The man returned to where the Moon was and said to him:

- *Katanaka* moon, I can't find the thing you talked about.

And the Moon said:

- Where could it have gone, I left it here! Listen, I am going to pull a branch and it will sound.

Then the Moon pulled a branch, threw it and a *taaün* could be heard.

The Moon said:

- Did you hear? There it is, it has not moved. Go and bring it here.

The man went off again and found the same boa that was there before.

- Is this right? – the man asked himself.

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<sup>200</sup> A clay bowl used for eating and/or drinking.

<sup>201</sup> *Swartzia polyphylla*.

<sup>202</sup> Urarina ideophone representing the sound an object produces when it falls on something made of clay.

He pulled off a branch, threw it at the boa, and there was a *taaiin*. The man then moved his hand closer and the boa stuck its tongue out.

- Oh no! – said the man – Is this right?

The man returned without bringing anything, and said to the Moon:

- *Katanaka*, I did not find it.

Then the Moon said to him:

- Oh no, it might be that you don't see it. Wait for me to finish what I am doing and I will go fetch it myself.

As soon as he finished, he went to fetch it and a beautiful *mukuua* painted in beautiful colours appeared, and he said to the man:

- What is this? It was because you did not know how to recognise it. Where would it have gone? It does not move on its own.

After eating, the moon served *chapo*<sup>203</sup> to the man from the *mukuua*. Then the man said to him:

- Oh no, let's see *Katanaka*.

The Moon had to lift the *mukuua* and the man began to drink. The man could not drink, and he drank very slowly:

- *Katanaka*, I cant have any more, I'm full.

The moon said:

- Oh no, this is not how you enjoy yourself, son-in-law! This is how you enjoy yourself – he filled the *mukuua* and started to drink.

Afterwards they continued the journey. The following day the moon wanted to stop again to set up a fire. The man said to the Moon:

- *Katanaka*, I am very tired. I want to sleep.

- That's fine, son in law, if you are tired, sleep there, in the prow.

The man lay down in the prow and slept. While he was asleep, the Moon took out all of his stomach and swapped it for his small intestine.

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<sup>203</sup> An amazonian beverage made from boiled bananas.

When the man woke up, he got up and saw among the branches of the *shimbillo*<sup>204</sup> there were wriggling intestines, *kuütutu inaaü kuütutu inaaü*.<sup>205</sup>

The man said:

- Oh, they have killed a brown-throated sloth.<sup>206</sup> There is its intestine – and afterwards he asked the Moon – is that its intestine among the branches of the *shimbillo*?

And the moon said:

- It is your stomach, son-in-law! Because your stomachs are of that size! That is why you can not drink much.

After having eaten, the Moon again offered him something to drink. The Moon lifted the *mukuua*, and the man started to drink, but this time he quickly emptied the *mukuua* until it was very dry.

- That is how you enjoy yourself! – the Moon said to the man.

Later they got to where the man wanted to go, so the Moon said:

- Here we are, we have arrived!

The man stopped there and set off home. But again Kati placed an *Inu*<sup>207</sup> in his path. The man said:

- That damned Kati is still chasing me! Now what will I do?

Kati was beating him, then Abene, who was already at the point of giving up, heard somebody say to him:

- Why can't you transform yourself into a *farera*<sup>208</sup> and pass below, where there is a hole?

So Abene did what the voice told him, and suddenly woke up and acted as if he were under the effect of *ayahuasca*, and asked his wife:

- Are you here with me?

And his wife said:

- Yes, of course I am here with you.

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<sup>204</sup> *Inga ruiziana*.

<sup>205</sup> Urarina ideophone representing the sound of moving intestines.

<sup>206</sup> *Bradypus variegatus*.

<sup>207</sup> A spirit in the shape of a snake of great size. It lives at the Source of the Rivers or the Sea, as well as in the deepest depths of the rivers. Everything it ingests remains trapped in its immense body.

<sup>208</sup> Urarina: an insect of the order *Hymenoptera*, probably belonging to the *Mischocyttarus* spp. it is noted for its aggression and tendency to walk on the floor.

- Is there anything to drink around here by any chance?

And his wife answered:

- Yes of course there is. Will you really be able to drink?
- Of course I can drink! – he said to the man.

Abene drank and asked her to give him another drink. His wife asked:

- Will you be able to drink?
- Of course I will, I can drink.

Abene kept asking:

- Serve me a little more! – he said to his wife.

Abene spoke that way because his stomach was no longer the same, he had already changed it. Afterwards Abene said:

- I will wait a while for all this to wear off, then I will take ayahuasca.

Abene said to his wife:

- Hang our cachihuango outside, so we can cool down a while.

His wife did what Abene asked her. Abene lay on top of the cachihuango, it was already evening.

- I will wait a while longer before taking ayahuasca.

While Abene was talking, the *maiüanri üsejin*<sup>209</sup> fell close by. Kati was the one who did it, and said:

- Nearly! Why couldn't it fall right on his head.

This could not happen because Abene had already beaten him. After a good while Abene said:

- Right, now I will take ayahuasca.

Kati had learnt that Abene wanted to take ayahuasca, so he said to some other people:

- When you see that Abene sends for ayahuasca, you too have to go and bring ayahuasca for us.

So when Abene sent people to gather ayahuasca, Kati's group also went to bring ayahuasca. Afterwards Kati told the people:

- When you see that Abene sends them to prepare it, you too must prepare it.

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<sup>209</sup> Literally “severed head”, malevolent spirit.

So when they saw that Abene had sent them to prepare it, they too started to prepare and finished at the same time as Abene's group.

- When Abene sends them to collect the prepared ayahuasca, you too must go and collect what is ours.

Kati then said to his group:

- When you see that Abene is already saying incantations<sup>210</sup> over it, tell me so I can do the same.

Afterwards he said to them:

- When you see that Abene is hanging up his cachihuango, tell me so that we can hang ours.
- When you see that Abene sits down to take ayahuasca, tell me so that we can do the same.

Abene had taken ayahuasca with various people. He began to serve all his companions. While Kati did the same with his, he said to the people:

- When you see that Abene lies down, tell me so I can do the same.

Before too long Kati said:

- It's all over.

He said this because Abene had already beaten him. While Abene had already sung, Kati repeated the same:

- It's all over.

Then someone said:

- For the first time you are acting like this, you are not a novice, nor are you a young lad to behave in this way. You always made the effect of the ayahuasca feel good to us. – so spoke another *ichaiüena*<sup>211</sup> who was taking ayahuasca with him.

Kati answered him:

- Oh no, it is true what you say. What is happening is that a hair is inside my penis and it is moving, please look at what is happening to me.

Then his wife checked him and saw that there was something like a hair inside his penis, which was moving.

<sup>210</sup> Urarina: *kujuchaka*, to chant a ritual verse of the kind known as *aaü*.

<sup>211</sup> A term indicating a wise person, worthy of respect, It is frequently used to describe the most experienced ritual specialists with great competence in the use of different therapeutic techniques.



Kati said:

- Please, call my employee.

So they called his employee and he came.

Kari said:

- This wretch hurt me, just at the tip of my penis. You have to cut it off, just where it hurt me.

But when the employee was about to arrive, the people had already cut Kati's penis and he said:

- *Leka, leka, leka.*<sup>212</sup>

Kati died.

The people started to cry, and the employee told them:

- You should have waited...

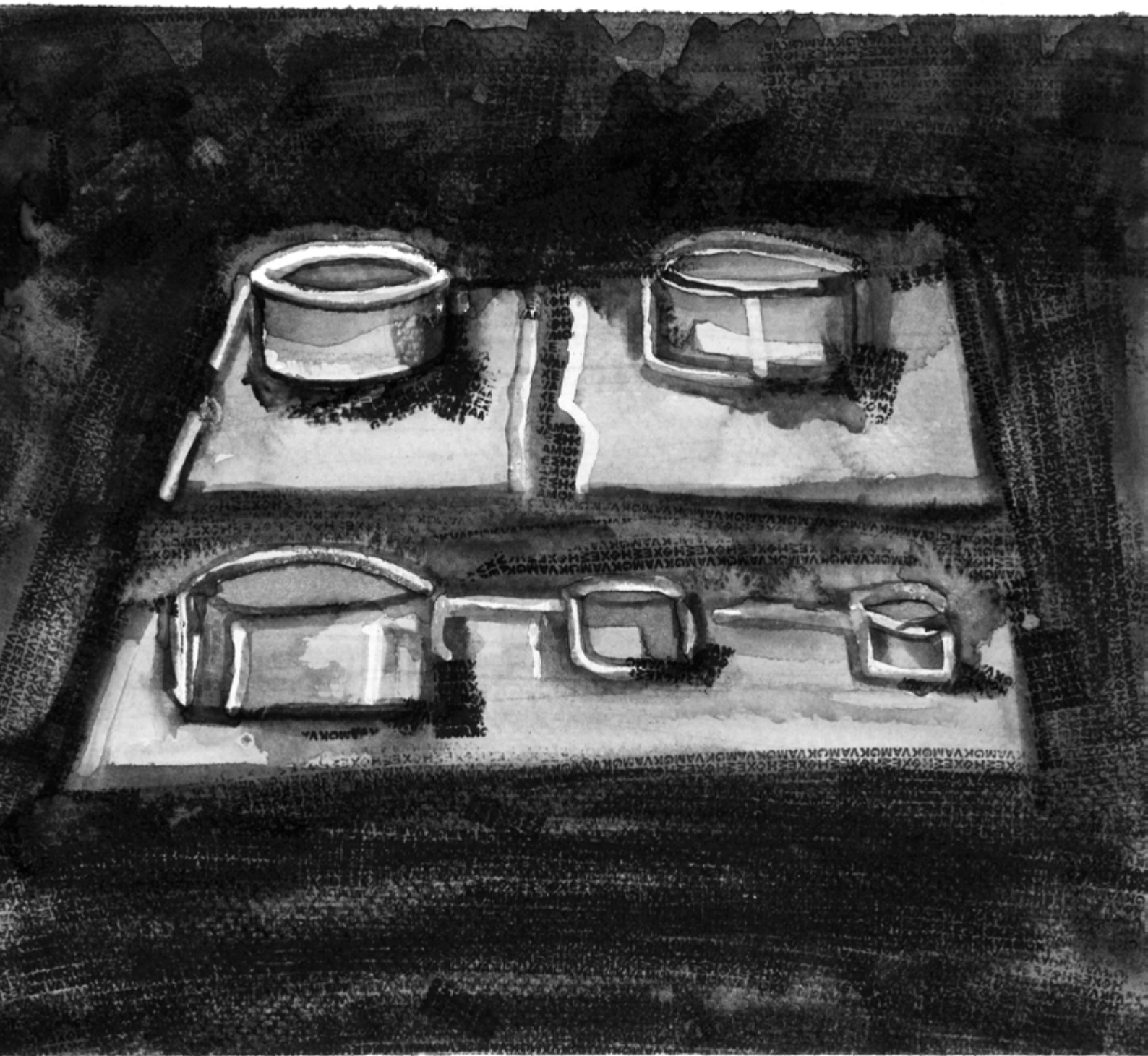
The employee grabbed a deer skull and began to blow it, saying:

- You are mourning Kati, who hurt Abene – and the employee rejoiced in what had happened.

That is how Kati made Abene run to the Moon.

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<sup>212</sup> Urarina ideophone representing the sound of someone who is dying.



# UUA ABENENE

Aiia jetau kani abene, abene jetau nituuaneein chüjjan kani atene aina inaae süri kureratiia jaün nii jaün jetau te lesajeein miinka jaaürüüne jitariin akaaürü rei nii barüüne jitariin kue nii rijjeein akaaürü ajiniia niiane nii barüüeniiane jitaee jitaje, jitari jitariin kuuane aanchijjianaain le eraürü jiianaain tukuaane tukuaaneein kaütijiaain. Nii jaün jetau te uaa jeen kajeluun laaen küarimiincha nituuanii jaün te karei kafujiara ke chaaelai künai ke ainaa rijjijeein kachürajeein neelüra naa jetau kati. Naa jaün jetau te kati kalau afüüne aasaaeralü kani abene aasaaeralü. Nii jaün jetau te niki inaae miinka ichae nii aiti, nii jaün jetau te, kaniia jeen atiin kaluuue jautukuaache enenera naa jetau, naa jaün jetau te niki ichaaküüre satiinchachü enekürü aina küraaekiin, nii jaün jetau te inaae nainaain nii miinka ichakürüüa jaün inaae nainaaürüüa jaün jaaente kaünichaache te atiin kaüte, atiin kuurina neeinaa naa jetau. Naain jetau niki kaaürüüa, kaaürüüa jaün jetau uaa inaae jetau akaaürü rei jita arariin küüanai jetau üjüaae kunaa raakuaain niia jaün arariin küüanai küüain kuua, kuuin jetau kaniicha uaa inaae nachü kana rei jitariia jelaichaa naa uaa nituuanii jaün te karei kafujiara ke kachürajeein neelü chaaelai künai ke ainaa tukuuaneeincha, ena laaen kuitüküüinera naa. Naain jetau kuaraa küüa inaae laruui aina kuaraa küüa, nii jaün jetau te nuuane kü nii barüüne kaaün ajeen jetau arana chuuae lajaain sinite aane aaniia jaün ke jetau laruui kiituaa, ke laruui kiitiin jetau inaae kü ateinaa inaae kü suuin jauua. Nituuaneein jetau te abene ateinaaürelü. Inaae satuaa.

# THE DEATH OF ABENE

**I**t happened that Abene drank too much because he had swapped his stomach with that of the Moon, so when the people called a communal work party, he finished all the masato on his own and only a little was left over for the rest.

Kati said:

- I wish it was the same with me. I can't get on with him, because by killing my father he made me suffer a great deal.

One day Kati called a communal work party, he invited all the others and when they returned from work he invited them to stay in his house and drink the masato he had left ready for them. But Abene finished all the masato that Kati prepared. When he saw the masato was no longer there, Kati got angry and said:

- This time you are going to find out who you are dealing with Abene, now the opportunity has arrived to avenge what you did when you killed my father.

So Kati took his lance and went to find Abene. He found him and he was asleep, drunk from the masato that he had taken. Finally, Kati ran him through with his spear.

So it was when Kati killed Abene.

# LEANAERA

Aiia jetau kacha inuaelü kana inuaesiiürü. Nii jaün jetau niki kanii alainri jaüekutiin niki kanii laüekiin alainri liiaje araanla uruua liiaje. Nii jaün jetau te tajiia tjiia tjiiajaain türüüa üüe araanla tjiia tjiiajaain jetau türüün, jeen ünra kanü uruua kechara nera ünra kunerajeekachara kanü uruua naain jetau jeen ünra karaeira atiin nalürichüchena kanüüetunai lera naa jetau, naa jaün jetau te, jeen aiachaaisicha ünra utiaaekünara icheira nalürichaanüra naa, naain jetau rei nütüari muluuintiin jetau januri kataaün takaañ taijiiñ nasiia jeen aküsaee jeen aa kanii rei kata ichaküchejiara nuuanera naa, aaü katanachüjiara nii ichakaanüra, chajaainjiara nuuane karei nuuane mulurichüchena lera. Nii jaün kuaiteen muluuinti kuaiteen taijiiñ januri kataaün nasijiaa, jeen ünra chara baasunera kaata naa, jeen aküsaee jeen aa künatunanaante ichakiche karei jiaan nuuane rei kata mulurichüchena kanuuetunai lera naa, jeen ünra katanachüjiara nii ichakaanüra naa jetau naaürüüa jaün jetau te, kuaiteen nakuaaüneein jeen chajaain atiin nuuane karei mulurichüchenajiara kanüüetunai lera naa. Jeen ai inaae ünra kuuaküra naain jetau kuaiteen muluuintiin kuaitee jerichanejeein januri kataaün taijiiñ nasiia, jeen aküsaee jeen aa rei kata ichaküchejiara nuuanera naa, naain jetau. Jeen katanachüjiara nii ichakaanüra, jeen aiachaaisicha aiachaaisi aianera naain jetau nii alainri nütüa titiia tufun tufun tufun nasiin titiia jaün. Enüüa tabai neein chüjüleniia kaa ataari naaürüüa naja neein chüjüleniia uaa jeen eküün neeurituurüüa, kü jetau nii nuuane ataari reeü küüanai laürajatukürüüa niiei nuuane faaürünajaanü neniia faaürünaja jaün jetau kü babaakuurüüa aai enanekuriike airijiin chasiin chaainti räüjiaain kachaniia jananiiane ina uuajiia, kü kü jetau inaae jarejeeürüüa sererijiatiin jetau kü laurajatukürüüa. Nii jaün jetau tajiia üüe kanii, kanii auri kü jetau takaakuaa takaakuaa üüe kanii nii ataari ke, kü jetau takaakuaa takaakuaa aauun jeen ünra ünra kanii tabaaü enüüa reeü küüanaira sererijiatinra laürüjüati relaaenjirira ünraa kakaturi baka kaaünra edarujue edarujueeün naa, naa jaün jetau te, jeen ünra aiachaaisicha antachara naineein kanaakaanü rei jiaaine ke küün faüakaanüne kanaakaanü ujuaichü kainaje kainajiakaanüta kuatiara jiaaraekiniiei katuri bakata naa jetau naa jetau, kua kujiani nei nieintura katuri bakata naa. Naa jaün jetau jeen aiachaaisicha nechaaitira nainajeerichaaünita naain jetau nii kanii ataari reeüküüanai jetau chüjüturaain jetau kü jetau naajeein sharararararararaa naain naajeein lekua lekuajeein küün ataari kataaün jetau amütuaa, ua jeen ünraa nainesinaaünita niiaura laaen tabai jiaanekii kanii üneera tajiiaatera üjüera naa, naa jaün jetau te, kü jetau ünee kuuaküre ünee kuuakürüüane jaün jetau te tajiia inaae asaitu asaituaa jeen “aauun” jeen ünraa ünraa kanii tabaaü enüüa küüanaira sererijiatinra laürüjüatuküri relaaenjirira kaaune baka kaaünra edarujue edarujueeün naa, naa jaün jetau te jeen aiachaaisicha jeen antachara kuatiara kua kujianeniiei aaune bakata antachara nainereei jiaainena ke küün faüün kanaakaanü ujuaichü kainaje kainajiakaanüta naa, naa jaün jetau te, jeen aiachaaisicha ünraa aianüchachüra naa, naain jetau kü

nii auri ainajaü jetau chüjüturaain jetau kü jetau sharararararararaa nasiin naain ataneke laaen seleeintuua küüa jeen jetau kü inaaera basijjiin jachaa ilariiriin ke faünichüchera naa, naa jaün jetau te kü ilaaürüüa jaiti, kü ilaain kü jetau nainain inaae ichaane jaün jetau inaae faüa küürüüa, nituuaniiia jaün jetau te kaa ainchijjia niianatiin nemuluna inaene kaa kani auri sumane kui nanaaürüüa naja. Nii jaün jetau te kani faüa küüre jaitichachüra nuuane jianenee netuuekürenera, faüin jetau jeen aan chaeluuntera kaneera küeta kaa kana ke rebekiin amünaata naain jetau te kuarakürüüane jaün, jeen kaeluuntera küera naain jetau inaae kü lülüüakürüüa, lülüüakürüüa jaün jetau nii kani inaae jetau binaanetiin chüjüüaka rei nüjüe umaru. Jeen ünra kaeluuntera küera jeen chaara kaüniara icheira bajiin amünaata naa. Jeen ünra inaae chachüra karajaaeriara ünra kakuuaraai lanaalata naa. Jeen aiachaaaisicha chaeluuntera küera icheira bajiin amüünata naa, aa jeen kaeluunra naajeen küüa, küürüüa lülüüakürüüa lülüüakürüüa jaün jetau te inaae tabiicha inaae ichaüenanetiin jetau chüjüüaka nüjüe umaru. Aa jeen ünra chara kaaüniara icheira bajiin amünaata jeen inaaechüra jiriiinera karajaaeriara kakera bajiin amünaara naa. Nii jaün jetau te, jeen aiachaaaisicha, nii jaün jetau kuaiteen küürüüa, küürüüa lülüüakürüüa lülüüakürüüa jaün jetau te kuaiteen, inaae kuaiteen raüjjiain laaen eruarijjanetuujuaain jetau chüjüüacha rei nüjüe umaru. Jeen ünra chaeluuntera küünra icheira bajiin amüe ichei bajiin amünaata naa, jeen ünra kaeluunra naa jetau jeen aianchaaaisicha chakaaüniara icheira bajiin amünaata naa aa jeen inaae chachüra karajaaeriara naa. Nii jaün jetau küüa jeen atiinchüra atiinchü kana ujuaichü kainaje kainajeein te nainajera naa jetau. Naain jetau kuaiteen lülüüakürüüa nirijjijeen lülüüakürüüa. Nii jaün jetau raüjjiain jetau eruarijjanetuujuaain jetau laüüaka rei nüjüe umaru jeen ünra chaeluuntera ichera bajiin amüe ichera bajiin amünaata na aa jeen ünra kaeluunra, jeen aichaaaisicha ünra chaa kaaeniara ichei bajiin amünaata jeen inaae chachüra karajaaeriara kake bajiin amünaara. Nii jaün jetau küüa küüarüüa jaün jetau inaae laaen chüjüüekiin saüriin rakajeein jetau laüüaka rei nüjüe umaru. Jeen ünra chaeluuntera kaa ichera bajiinra amüera ichei bajiin amünaata naa. Jeen ünra kaeluunra, jeen aiachaaaisicha ünra cha kaaüniara icheira bajiin amünaa amüta, jeen inaae chachüra karajaaeriara jeen aiachaaesicha atiin jetau kü atiin kaniichürüüa. Nii jaün saküürüüa nii jaün jetau te kuaiteen inaae küürüüa jaün laaen inaae raüjjiain jataain fuuetunanaain kuaiteen niia rei nüjüe umaru. Jeen ünraa chakaaüniara ichera bajiin amünaata, jeen enanekuu juuaujua techü niki laaen kakera bajiinra amüe kake bajiin amünaara naa. Jeen aiachaaesicha chaeluuntera kaa küetaa naa, jeen kaeluunra naa. Itulere chachü inuaelü eriia jaün chachü rautujueein küüre. Nii jaün jetau te nii jaün jetau te inaae saküürüüa saküürüüa jaün jetau inaaen raüjjiain jetau laaen inaae raüjjiain fuuejiriiinaain furuuaikiin jetau laüüaka niia rei nüjüe umaru. Jeen ünra ünra chaeluuntera ichera bajiin amüe ichera bajiin amünaata, jeen nukuachüra kaeluunra, jeen ünra chakaaüniara ichera bajiin amünaata, jeen enatechüra kaa küelüü kaa kake bajiin amünaara naa. Nii jaün jeen atiinchüra atiinchü kana ujuaichü kainaje kainajerichaanicha naain jetau küüa küüa jaün jetau te inaae laaen raüjjiain niiei umarue lanaala raüjjiain inuaelü nejeein jetau setünejeein laüjüe jeen ünra chakaaüniara ichera bajiin amünaata naa, jeen ünraa enatechüra kaa amüelüü kake bajiin amünaara naa, jeen aichaaesicha chaeluuntera küetaa, jeen

nukuara kaaelüünra naa. Nii jaün saküüa saküürüüa atiinchüra atiinchü kana ujuaichü kainaje kainajerichaanicha naa, küüa küüa jaün jetau inaae laaen ena üjüeneein jetau laaen laüüaka laüüaka jaün jetau. Jeen ünra ünra chara kaüniara icheira bajiin amünaa amütaa, jeen enatauchüra kakera bajiinra amüe kake bajiin amünaara naa, jeen aiachaaesicha chaelüüntera küeta, jeen nukua kaaeluunra kaaeluuntera küera naa, jeen ünra atiinchüra inaaechü laaenra inaachü enanijjiara nii jaün inaae türüüa küürüüa kana kani temüra jetau türüüa küürüüa kana temüra jjuararu asaae jetau kani nadaraakuua kuaraküürüüa jana nadaraakuua araanla. Nii jaün jetau te jeen chatera kaneera kaa kanakera rebekiin amüeta üüeta, jeen chanüreta niira akaaürü kataaün nenaatera inarakera rebekiinra üüera naa jetau rei nürichu. Nii jaün jetau te jeen aiachaaesicha naain jetau, jeen charijjeeintera kana ujuaichü kainananereta naa. Nii jaün jetau te jeen charijjeeinereta enaürü neein nerututaain rei jaichüüanai küüanai enutiin nataasi rujuieitenereeta naa jetau rei nürichü. Nii jaün jetau te jeen aiachaaesicha naa, nii aituuane rijijieein jetau enaürüneein nerututaain jetau jaichüüanai küüanai enutiin nataaji rujuieituuu uua inaae, kü uua, inaae uua jaün kü atinaain ratiriürüüa atinaain ratiriin jetau inaae küürüüa küürüüa jaün jetau te kani, jeen charijjeeintera küküana jeunaanereta naa. Nii jaün jetau te tajiia laüjüaain tijaaje chakari, nii jaün jetau te, jeen kuenetera chakarira kuritaainra ainara künichaara akatera tabai enanijia sirichanera naa. Nii jaün jetau aa jeen ünra ünra raütari raütariinra kumerira kuaariüra kadaa naa. Nii jaün jetau te üküsa jeen chatera kaneera kadaakera jaitaa naa, jeen ünra kanüra kanüra antachara naineei atiin ichunuujui jera ke kanü jeree jauuinetaa naa, jeen aianüchaaaintirata chatera kanee kadaakera jaitaa aianüchachüra naa. Nii jaün jetau kü jetau ranajaa üüa kü ranajaa jaün jetau kü nemudumuduuin jetau kü muduuariin tijaaka nii jaün jetau chuaae babaturaaain küürüüa, jeen kü jetau laüjüaain tijaaka, laüjüaain tijaakane jaün kauachaaain küküana kataaün neuriin jetau kü sijie bijjiitaa jeen jüün ünra jüüjüeekachara jüjüaletaa kadaa naa, jeen jüün ünra aiachüra aiachüra charituriara jüjüaletaa kadaa. Nii jaün jetau te jeen aianichaaaintira nii jaün küüa muduuariin tijaaka nii jaün jetau inaae kü kua karajaerianaain rei sijie bijjiicha jeen jüün ünra jüüjüeekara jüjületa kadaa, jeen jüün ünra charituriara jüjületa kadaa naa. Nii jaün jetau inaae jeen aiachaaesicha naa nii jaün jetau inaae kü türanajaa jeen ünra nukuaraa inara nenajara kaüüinra nebetakaatüchera kadaa naa. Jeen aiachaaesicha ünra kaüra nedaakaanüra naa, nii jaün jetau le anaee kanii tukuaia jetau ichuuachaniia küüa, jana le anaera jetau kaaijie üüa, kaaijie üün jetau iniianaja üküaaetuua jetau rei maichuke jetau rei nuluua titiin jetau jeen ünra chara baasunera kaata naain nuluua titiia aii nii jana jetau kabaau juuuu nasiin jeen naaujuaain lejera jeen rei nanaae rukuuintiin raa jeen ünra jataainra kaauneeinra kaetiara nukueta naa, jeen chatera nainera kareira kaa kükana baka lichürüüane kanü kanaae kaineta naa, jeen niatura kanii kaniicha kakuuana alülüricha naa, kakuuana alülüri kutiika tajiia jetau türüüa üüa. Jeen chaata naa, jeen chaniiei chüüisita ünra antachara naineei kaa küküana baka jakuraainena ke kanii kanaae kainakaaüne kuinata naa, jeen aichaaesicha nechaaentira nainajeerichaaünita naa, jeen ünra kuüjüünra kuaraera naain jetau kü lichürüüa kü lichürüüa jaün jetau nuuane inaae nuuane ichasiiei, aasaaeriin jetau rebataain inaae jelaia naruuu. Jeen ünra nainesiichaaüunta naa, naa jaün jetau jeen ünra chatera

nainere raúnakaaenaneein kaa küküana baka lichürüüa neta naa. Nii jaün jetau, jeen niataura enüüadaruerara naa, naain jetau enüüadaruera kutiiaka kuaiteen. Nii jaün jetau türüüa üüa, jeen chaata naa, jeen chataaütera atinra kareira kaa küküana baka lichürüena kanaae kainakaaüne kuinara, jeen ii tera raúnakaaena neeincha naa jetau, naa jaün jetau jeen aiachaaaisicha nachüüintjiara aiane ichaera naa, kü jetau liiichürü liichürü liichürü liichürü liichürü liichürü nirijjeein rebaakaain kütüain jetau jeen jakuuituua, jakuuintiin jeen ünra chajaaujuaüra, chajaaujuaüra inaaera narurichaaünjera nii jaün jateu kü kaniicha, kü kuaraa jana jetau naain küküana kataaün miiakuua rei nanaae matiiakaain. Nii jaün jetau kü jetau eruuejeriin suua eruuejeriin suuin, jetau rei nii nanaae kainaain jetau jelaia lauüitiin jichajichaa, nii jaün jelaichanejeein neeuria. Nii jaün jetau te, nii kani chakari raain kureeka. Nii jaün jetau te, jeen ünra, ünra chataaecharianüta naa jetau, chaneena aiane kuaetaa amüüacharaaünta naa jaün jetau te, kuanachüra aianera aiane kana dede kutjünakaneeinra küreeünicha. Jeen naaujuaain jetaura amünaa kaa leanaaera naainra inüaelü netujueein niriaakürüüne kanaanaiürüra, naain jetau inaae kü leanaaeraneein amüta. Nii jaün jetau te, nii niicha kureji chakari kaniia naaunjuuain kü laüjüe kü rei kaniia, anaae ke nii jetau te kaa kuarakaane chakari kaniianein laüjüe jana nii leanaara naaujuaain ruua ne jana tukuaia ruua akaaürü kataaün jetau ne chakari kaniia naaürü naja. Nituaneein jetau te kanijielü leanaaera. Inaae satuuu.



# LEANAAERA

**I**t happened that three men climbed a yellow star apple tree<sup>213</sup> to pick its fruit. While they were eating the fruit, the tapir suddenly appeared.

The tapir said to them:

- Oh, it seems that someone is in my roost.

After saying this, he saw the men and told them:

- Throw me ripe fruit, I want to eat it too.

And one man said;

- All right, wait and I'll throw you some.

He picked a green one and threw it right on the tapir's back:

- There you go, *taijiii*.<sup>214</sup>

The tapir said:

- Oh no! You were supposed to throw me a ripe one. The one you've thrown me is green! Throw me ripe fruit, I want to eat too.

The man said:

- Yes, what I threw was ripe fruit. Let's see, hold on, I'll throw you one again.

He picked a green fruit and threw it again against the body of the tapir, *taijiii*.

The tapir said:

- Oh no, what are you doing to me! What you are doing is hurting me! – and once again he told him – I beg you, throw me ripe fruit..
- Yes, the one I threw you *was* ripe – and again the man said – Wait, I'll throw you another one.

Again the man picked a green fruit and threw it onto the body of the tapir, *taijiii*.

<sup>213</sup> *Pouteria caimito*.

<sup>214</sup> Urarina ideophone representing the sound of something landing on the back of an animal or person.

Then the tapir said:

- Oh no, what you are doing is really hurting me! I told you to throw me ripe fruit, but that's fine! – and with his foot he struck the yellow star apple tree *tufun tufun tufun tufun tufun*.

The star apple tree turned into an enormous tree called *ataari*. The men stayed at the top of the tree not knowing what to do, they remained sitting there. They had no way to get down from the tree. They stayed in the tree for a long time, who knows how they stood the hunger, cold and heat. They had already become thin because they had not eaten for so long. They saw a bird called the yellow-rumped cacique<sup>215</sup> come to rest in the tree and say:

- *Aauun*<sup>216</sup> while the two men are going hungry, I am full of *chicha*!

The men said to it:

- Yes, yes, but do us the favour of urinating towards the ground, so that we can get down holding on to it. Once we are on the ground, we will go look for the one who has made us suffer so and we will take our revenge.

So the cacique said:

- All right, I don't know if I will be able to, but I'll try – and he started to urinate *sharararararararaa*.<sup>217</sup>

The urine started to fall, but it did not reach the floor and disappeared as it reached half way up the tree. And cacique said:

- Oh no, I can't do it. But there's the kinkajou<sup>218</sup> coming, he *will* be able to do you this favour, because he has enough urine.

They waited for the kinkajou to arrive. When they heard him arrive, they said:

- Here he comes!

The kinkajou saw the men and said:

- While these two men are malnourished I am full of *ururuku*.<sup>219</sup>

The two men said:

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<sup>215</sup> *Cacicus cela*.

<sup>216</sup> Urarina ideophone representing the call of the yellow-rumped cacique.

<sup>217</sup> Urarina ideophone representing the sound of urine or another liquid splashing on the ground.

<sup>218</sup> *Potos flavos*.

<sup>219</sup> Urarina: drink made from mature bananas.

- Yes, yes, but do us the favour of urinating so that we can get down from here and look for the one who did this for us and get our revenge.

And the kinkajou replied:

- Yes, all right! Of course I can do it – and started to urinate, *sharararararararaa*.

He managed to make his urine reach the floor and said:

- It's there, but wait a little for it to harden, if you don't, when you go down it will break into pieces.

So the men had to wait. When the rope was hard enough, they started to go down.

That is why today those ropes called *auri sumane kui*<sup>220</sup> don't break easily and are very resistant.

When they managed to get down they said:

- Where has that wretch gone? The one who made us go through all this.

Eventually, they managed to track the tapir and started to follow it. They found that the scat of the tapir had grown and been transformed into a big tree and they asked it:

- Where did the one who shat you out go? And how much time has passed?

And the tree answered:

- He's that way, and a lot of time has passed. Look at me, I'm already big.

And the men said:

- Oh, that's good! – and they followed in the direction it had indicated to them.

Again they found the scat of the tapir which had grown into a tree, which was not so big, and they asked it:

- Where did the one who shat you out go? And how much time has passed?

- The one who shat me out went that way, and a good while has passed.

The men followed in the direction that the tree had indicated and found another tree, but smaller than the previous one, and they asked it:

- Where did the one who shat you out go? And how much time has passed?

- He went that way, not long ago.

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<sup>220</sup> Urarina: "Auri mange remedy".

The two men followed and this time found not a tree, but a small plant, and they asked it:

- Where did the one who shat you out go? And how much time has passed?
- He went that way, not long ago.

The two men followed and said:

- We are close, we will succeed in avenging ourselves!

Then they found the scat of the tapir, but nothing had grown from it, and they asked it:

- Where did the one who shat you out go? And how much time has passed?

And the scat said:

- He went this way, a very short time ago.

The two men followed:

- We are very close now, and as soon as we find it, we will have our revenge!

They found the fresh scat of the tapir and they asked it:

- Where did the one who shat you out go? And how much time has passed?
- He went this way, just now.

And the men said:

- Very soon we will have our revenge.

Now they caught up with the tapir. It was amongst the other tapirs, sleeping in the shade of the rocks of the Source.

And the men asked themselves:

- Which one will it be that owes us?

Then they heard someone say in their ear:

- The one that owes you is the one that's right in the middle.
- Now how are we going to get our revenge? – the men wondered.

Again they heard someone say in their ears:

- You can transform into a wasp, enter through the tapir's backside and rip up its intestines.

The men transformed into wasps, entered through the tapir's backside and ripped up its intestines. The tapir died.

The men decided to return home, but they wanted to cross to the other side of the Source and said:

- How will we get to the other side?

Suddenly they saw a caiman approaching. Between them they said:

- We have to trick the caiman, because he has a big canoe.

And they said to the caiman:

- Look closely in my face, brother-in-law.

And the caiman said:

- Oh, who are you brothers-in-law?
- It's us, we need to cross to the other side, perhaps you can do us a favour.

The caiman hesitated, because he didn't know them, but afterwards he accepted. The caiman emerged from the water so that the men could climb on him. The men got on and he took them. When he was right in the middle of the Sea, the caiman broke wind and asked the two:

- Is my fart pleasant?
- Yes, of course. Your fart is very pleasant, brother-in-law.

The lizard continued carrying them, and every now and then it broke wind, and every time it asked them:

- Is my fart pleasant, brothers-in-law?
- Yes, of course. Your fart is very pleasant, brother-in-law.

The lizard managed to take them to the other side of the Sea:

- We are now on the other side of the Sea. Go home and rest there, brothers-in-law.
- Yes, all right. We'll stay here.

The first man to get down from the caiman went ashore, he was called Tukaiu and the second was Leneaera. Leneaera, upon descending from the caiman-canoe, back-heelled its eye. So the caiman moved, *kabaau juuuu*.<sup>221</sup> As it moved, the caiman ripped off one of Leneaera's legs, and the man said:

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<sup>221</sup> Urarina ideophone representing the sound of something large moving in the water.

- That wretch! It has stolen one of my legs. Who could drink all the water out of the Sea so I can get it back?

Then he remembered the Sea termite and called it. When it arrived he said to it:

- Perhaps you can drink all the water that is in the Sea, to get back the leg that the caiman took from me.
- I don't know if I will be able to, but I will try.

It started to drink the water of the Sea, but it could not do it. It had drunk half of it, but then when it was full it vomited it back up:

- No, I can't do it!

Again he wondered:

- Who could drink all the water of the Sea and get my leg back?

Then he remembered the *enüüadaruerara* toad,<sup>222</sup> who lives in the water and he called him. When the toad arrived he said:

- Perhaps you can dry the water that is in the Sea to get my leg back from the damned caiman that took it.
- Yep, I'll do it. I'll drink it all up – and he started to drink, *liichürü liichürü liichürü liichürü liichürü liichürü*.<sup>223</sup>

The water started to fall further and further and eventually managed to dry up the Sea. The toad said to the man:

- Get a move on, I'm going to throw up.

So the man saw that the caiman was in the middle of the Sea and the leg was in his mouth. The man ran full speed towards the caiman and managed to get the leg off him. Then he managed to put it back into place and after he massaged it, the leg went back to normal. The man killed the caiman and smoked its meat.

The man said angrily:

- What will I do? What will I become now?

Suddenly he remembered:

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<sup>222</sup> *Pipidae* gen.

<sup>223</sup> Urarina ideophone representing the sound of someone drinking a liquid.

- Now I know what I will do, I will transform into a star and will go to the sky forever. And from this day onwards people will say that this is the star which transformed itself after all this had happened to it.

Lenaera transformed himself into a star. The head of the caiman that he had smoked was on the barbecue, and it is for that reason that when the star Lenaera appears, so does the barbecue with the caiman's head on it.

That is what happened when a man transformed himself into the star Lenaera.





# TUKAIU

Niia jetau leejiin kacha tukaia neein kuraajaan. Nii jaün jetaute, kü ne rei neba ina jataain kamutujuenejeritiin aka jetaute, üsi ruuaniiiane tukueekue üsi ruuaniiiane tukueekue tukueekujue. Nii jaün jetau te, kanii ne tukaia meseri niiane leeleje neranüinaain jetau küüin le, insane kuaraa küüane lerae rei meseri. Nii jaün jetaute, uaa chate kaa katuaneein kameseri kataniiane leelejeta naa jetau, naain jetau nii rei daae rei biia. Chana kameseri kata leeleje chete kataae naa jetau, naa jaün jetaute aa aia chenaate ichuala naa jaün jetaute, jen een aia che chachaainti karei kameseri kata leelejeche inetununeein naa jaün jetaute. Aa jeen chanüna kujuaain kuaraeneechete ichuala naa jetau, naa jaün jetaute, jen aiachechaaesicha aiane kujuaain kuaracheraa naa, naain jetau kujuaain kuaraa küüa. Nii jaün jetaute kü tukujuaain kuuaka, meseri ruuan küüin, tukujuuain kujuae. Nii jaün jetaute, kanii tajiia türüüa üüe, neranüinaain jetau tajiia türüüa üüe, kanii ena laatunaanein jetau, jichusijiiujui katüüin jetau tajiia türüüa üüa, inaae jetau nii meseri kata letuua, aa jeen kaana kaa kameseri kata niiane leelejiiate naain jetau, rene mitüüa küüa, mitüüin jetau aa jeen iina nii kameseri kata niiane leelejeeite naa jetau, naa jaün jetau, jen een kanüna lenajakuu naa jetau, naa jaün jetaute, jeen aiachaaesicha jaa aiane naajeein aiane liiajeeüra naa jetau, naain jaün jetaute, jeen jantera aiane aiuriiakaraa naa. Jeen ja aiane ii techüjiiia kuitüküüicha naa, nii jaün jetaute ina aiiia, ina aain jetau ja laaen kaa kameseri kata leeü naa jetau, naain jetau kü kanii ina kaüüa. Kaüüa jaün jetau kü jerichanejeein jelaia üsi ruua tukueeke nii rei daae. Nii jaün jetaute kanii aa jeen sunania jetau, aa jee ünra chaünü jijjiichaaüchetenee aunakaacheraa ichualaa kana süüjüüa amiiataa aunajjiakacheraa naa jetau, naa jaün jetau, jee aiachechaaesicha kaataae jachaara aiane nekaaunjuaurite, aiane ichaaechajete aunakicheraa kataae naa, jen ejen jaiane ichaaechajeeüna kasüüjüa amiiataa aunajechera naa. Naain jetau kü kaniicha nekaaunjuua, kü nainaaain nekaaunjuuaain jetau. Ina kanii kanijiein jetau jen ünra aunajeeüchenajia kanii kaa kaünü jijjiichaete aunakichera kataae naa, jee aiachaaeisicha ichuala, janachüüintijjara aiane ichaaechajeeüchena aunaera naa, naain jetau kü jetau, kanii jijjia kü jetau jujuu jujuu ju naa, daae ichara tukania jujuu jujuu naa. Uaa jen ünra chanütera inichaaechara maruatechera karei kaünuchetaa kataae naa. Uaa jen chanüchenachüüisi kuenurakaiiachenaare, kanii kauachajeein susejeein ichaaain aukücheraa naa, jee aia chechüisicha naa. Kü jetau kauachajeein suseeicha, kauachajeein susejiin kuaiteen, kü jetau ina nainaaain kuaiteen jijjia jujuu jujuu daae ichara tukaia jujuu jujuu naa, uaa jeen chanütera inichaaechara een kanii maruatemaruateche kaünucheta kataae naa. Jen chanüche nachüüisite kanii kauchajeein jia jataain jelüaaelajeein kauachajeein susejiin ichaaain kuaraküchera naa. Nii jaün jetaute nakuaaünein suseeicha, kauachajeein susejiin jetau nakuaünein kuaiteen, jen ina laaenra naa kuaiteen jijjia kuaiteen jujuu jujuu daae ichara tukaia jujuu jujuu naa. Uaa jen chanütera inichaaechara maruate maruateche kaünucheta kataae,

iichara nirjiiieichü tukueekueiche ne saijiei neranüinaain karene türüüicheeincha naa. Naa jaün jetau uaa jen aieicheta iichuala naa jee iichatechü aaichera iichatechü aaichakicheeincha naa. Naain jetau uaa jen ünra chaneeinara aiane amüüachareeüta kana dede kuüjünaka neeinchachüra aiane küüachareeüraa naain jetau. Ina kanii tukaianeein küüa, naain üküün küüa arasijieneein. Nii jaün jetaute ina nituaneein jetau kujiutaain küelü. Jen naaunjuaain jetaura daae ichaain amünaa jetaura taa Tukaiia naainra niriaakürüüa inüaelü netujueein kanaanaiürüne kuinara naain jetau kanii amüüa. Nituuania jetau. Nituaneein jetaute kaa amüelü Tukaiia arasijieneein.

# TUKAIIU

There was a person called Tukaiiu. He had a very old grandmother who always made her bed close to the fire. Tukaiiu had *cocona*<sup>224</sup> in his field. Every time Tukaiiu checked the cocona in his field he realised that someone was harvesting it. So one day returning to the field he said to his grandmother:

- Grandmother, my cocona was harvested. Who can it have been?

And his grandmother told him:

- Oh no, who will it be that is harvesting your cocona? Why don't you wait in the field to see who it is?

Tukaiiu said:

- All right grandmother, that is what I will do. I will wait in the field to see who is harvesting my cocona.

The following day Tukaiiu waited hidden in the forest. Afterwards he saw that a young woman came to harvest the cocona, so he came out of his hiding place and said to her:

- Are you the one who always picks my cocona?

The girl answered him:

- Yes, it was me. I am the one who always harvests the cocona.

Tukaiiu said to her:

- We have to make love so that afterwards you can eat whatever you want. The girl agreed and they made love.

Afterwards Tukaiiu told her:

- Eat all you want! You can come and eat whenever you want.

When he returned home, Tukaiiu saw that his grandmother was in the same place she always was, near the fire.

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<sup>224</sup> *Solanum sessiliflorum*.

The granny asked him:

- Have you discovered who is harvesting your cocona?

And Tukaiiu answered:

- No granny, I waited, but I didn't see anything. They didn't arrive.

Afterwards, in the afternoon the grandmother said to Tukaiiu:

- Play the flute.

And Tukaiiu said:

- Ok granny, first let me bathe and afterwards I will play the flute so you can hear.

When he had finished bathing, Tukaiiu said to his granny:

- Right, now I will play the flute for you to listen.

Tukaiiu tried his flute and a strange sound came out that sounded like this: "*jujuu jujuu* Tukaiiu who had sex with his granny *jujuu jujuu*."

- Oh no, it can't be! Granny, why does my flute sound like that?

And the granny said.

- Perhaps you haven't cleaned your flute. Clean it and play it again.

Tukaiiu cleaned his flute, he played it again and it sounded the same: "*jujuu jujuu* Tukaiiu who had sex with his granny *jujuu jujuu*."

Tukaiiu said to his grandmother:

- Granny, why is it that my flute sounds like that? Was it you who appeared when I went to wait to see who was eating the cocona in my field?

And the grandmother answered him:

- It's not like that, it was not me.
- It was you who transformed into a young woman and appeared in my field! – said Tukaiiu.

Tukaiiu, out of such shame and bitterness, decided to transform himself into a star.

That was how it was when Tukaiiu had relations with his granny who transformed herself into a young girl, and afterwards turned himself into a star to get revenge; the same star we see in the sky today.

# ARANU KE NEKUUSAIJIAA KACHANE

Aia jetau inuaaelü, inuaaelü jetau te niia kacha saijiin niiei kumasaike lanaala niiakuaaüre, nii jaün jetau te. Nii jaün jetau te, niki tuniia tunijiae aranu, tuniia tuniika aranu jaün jetau te, aa jeen chatera kachaneein cheteteriüte kakuuasainükera üüita aranu naa jetau leinjiin kacha. Nii jaün jetau te, nii baaijiri türüüa üüe, nii baia türüüa üüa jaün jetau te, aa jeen tunakiinta naa jaün, jeen tunaaünichüüisita kani aranu reina chüüisi karijijeein belaicha kulane niianüne jaün, jeen chatera kacha cheteteriüte kakuuasaiüke üüita aranu naanüichüüisicha naa jaün jetau te. Jeen karei te aitukuincha karijijeein inara rijijeein kachaneein niikaanü natiin ataibiaaekera nekuuaraa kaanüra naa jetau. Naa jaün jetau te kü kauatiin jetau jichusijiiujuai juui jetau rene türüüa üüa, nii jaün jetau te kani kü aina ne, nituaneein kü ainaniiane enanetujueein nirijijeein nemüükane aranu ke jereruun aainke jereruun niia kacha kuina, nii jaün jetau te kü ne kü niia jaaün kutaai kutaaije kuaiteein rei nebaine kutaai kutaaija jaün nii lüküün jetau inaae bereeke, inaae bereekuua kicha kujuaajineein jaaün kü jetau kani niia inaae lülüüa nii rei beree lülüüa jaün jetau te niki rei kukuaaje kuarae, kukuaaja kuaraa jaün jetau te, kü jetau rei akaü raain tiia nii rei nabaine nii jaün jetau te kü atane chuuae nii akaü churuuin jetau jana laaüaka jana laüjüaain jetau inaa, inaa nae kaa aituaanaja nirijitiin aun, aun, aain, inaa inaa naeenaje, ua nee kani akaü churujue churujueein jana laaüaje laaüajeta chüteni lanare kachata naeenaje, naeenajia jaün jetau te, tabiicha jetau kani kü kuaitee akaü churuuin jana laüjüaain nekaanaatuaa jaün rürüjüe nii rei kalaai, rüüreje rüürejaalaain jetau jichataain tukuetae nii jaün jetau jichataain tukuetaain chanaa jaaün, uaa inetunein akaü churujue churujueein jana laaüarichaata naain jetau kutaai jaaün jetau te uaa aianuchüüisicha kanaakaana ichau niia jaaün nachüüisi aiiünra naa jetau, naa jaaün jetau te uaa chü te lanare kachata kacha ke nesürüjetatein niianeta naa jetau, naa jaaün jetau te, uaa kuana aiane amüete aiane rijijeein kachake sinijieratein neürüüinera naain jetau inaae amüüa, amüüa jaaün jetau te inaae kü jetau türüüa üüa, nii rei lana türüün jetau aankata naa, uaa inaae amüüara naanüne kurenii te amüera chüte lanare kachata naa jetau, naa jaaün jetau, uaa aiachüüisikicha chaelai kachaneeinchü niianeke airijiin raituueriin kakuelaichaneein niieita naain jetau kuichünaa, kü kuichünaain jetau inaae chachaü kü niia neein kacha ke nakuuasaijiaa kacha nekuuasaijiaa jaaün jetau te inaae. Nii baia karajaain chachü inaae fuueka inaae namanaaniia jiriiane taa nalüüe tukuaneein. Nii jaaün jetau te, aa jeen chaka kuaaniüra chaka kuaaniüte, tunaa chakane kaüakara chaelai nere kureniiake ainaatukuanein chüüisi katuanein niaakalüta kanema te chüüisi inetununein kakutaai kakutaijia jaün katuanein niaakalüra, tunaane kaüakara kuaaniüra naa jetau, naa jaün jetau kuaraa küe, kuaraa küüa jaün jetau te, kü rei nii nebaineechane kuaiteen najiniia laüaka rei inaka kumasai. Nii jaün jetau te iuaa jeen aankache ufata kanema naa uaa amüüacheeintau amüüacheein enanekuujuate türüüa üreeinche

naa jetau, naa jaün jetau te jaan esiaae, kaletuaa uma jaün na ufa kuaraa üüchera kuaaniiüra chaka kuaaniiüra chaka kuaaniiüte tunaane kaüakara chaaelai nere kurerniiake ainaarijijieein chüüisi katuuaneein niaakalüta naain kaletuaa uma jaün na ufa kuaraa ünchera naa jetau, naa jaün jetau te, jaa aiachüüisicha nii chaka amaa küüani aiane tijituraain aiane chaka kuuaküchera naa jetau niki, naa jaün jetau te kü inaka amaaküüani jetau kü jetau neteeiliieitiin kü tijiia tijijiaain eretuaa, kaletuaa uma jaün na kaniü ufa kuaraa ünche tunaane kaükaanüne kuinachera nanaain jetau kü eretuaa, eretuaa jaün jetau te tajiia üüe, tajiia üüe nii rei inaka inuaaelü niiei itarajiianaain nenia daji jaün jetau te kaniü kü jetau mitüüacha neeuriin, uaa jeen ünraa chamüjerate ichene türüera naain jetau kü jetau kuineteein ke laruui kiituaa, laruui kiituaa jaün jetau, uaa jeen ünraa chamüte aansai te aicha chamüte aansaite aicha letuaa rei neba jaün jetau te niki ichuuaraa üüera tunaaine kaaürüüa kuinara naa jaün jetau, uaa jeen ünraa jataainra karajeniianera kareira kanaanai kera nichurajeechakaaünra nerutuuachaaünra naa jetau, uaa enaraachü kuichünaa nukue. Nii jaün jetau te, nituuaneein inaae suuin juae. Nii rei kalauü suuin juaa jaün jetau te inaae nii baia siniia, siniia jaün jetau sinineein jetau türüüa üüe, türüüin jetau uaa kanüna niki letuaaünra kanü niki letuaaün chaka kuaaniiüra, chaka kuaaniiüte tunaane kaüakara chaaelai nere kureniiia ke ainaa tukuuaneein chüüisi katuuaneein niaakalüta kanemaate chüüisi kakutaaü kakutajijieein niia jaün katuuaneein niiaakalüra kuaaniiüra kuaaniiü te tunaane kaüakara, naain letuaanü jaün te niki aicha nekuatijiaain aai kunaelatianüne jereeinta, naain jetau kü kutaia. Niituuaneein jetau te aranu beneke nekuuasajijaelü leeinjiin kacha. Nituaniiia jetau.

# ARANU MARRIES A MAN

In the ancient times, despite there being women, men did not have wives. One day a man heard that *aranu*<sup>225</sup> was singing, so the man said to her:

- How I wish you were a person so you could be my wife.

Afterwards aranu appeared in the form of a person and said to the man:

- What did you say?
- When I heard that aranu was singing I said “How I wish you were a person so you could be my wife.”

And she said to him:

- You said it to me! We too are the same as you, but we look like animals.

She was a beautiful woman with black hair and she stayed to live with the man. The mother of the man did not love the aranu woman and they always argued. The aranu woman had children with the man. Their baby was male and had just learned to walk. Her mother-in-law then wanted to give a present to the aranu and carried water from the river for her. Aranu took the water and made a pool with it, afterwards she sat in it and said:

- *Inaa inaa, aun aun auun, inaa inaa.*<sup>226</sup>

Her mother-in-law did not like this and said:

- There are many women who are human, even so, my son had to bring home this kind of being which is not human.

The toddler slipped when he was passing by the pool and started to cry. So the mother-in-law became even more angry, and the toad-woman told her:

- Yes, that’s right, what you say is very true. What I am doing is my life, that is how we are, we live like this. I should return to the place I came from, so your son can have a woman, because he is a human being.

<sup>225</sup> Urarina: frog or toad. A generic name for members of the order *Anura*.

<sup>226</sup> Urarina ideophone representing the sound of a frog calling in the forest.

And after speaking like this, she left. When the husband arrived he saw that she was not there and asked:

- Where is my wife?

His mother explained:

- I spoke with her about what she did. She made a pool and the child slipped. When I told her that what she was doing was not right, she got upset and left.

The man said:

- Oh no, this is not good. Despite me being human, she loved me very much, more than my own people did.

After some time, the man had another human wife. After a long time the aranu woman said to her son, who was already a youth:

- Go see your father. If he accepts you, we will return again to live with him. It wasn't his fault that we separated, it was my mother-in-law who made us separate.

The son went to see his father. He arrived at the house and he was not there, only his new wife was there.

The youth said to her:

- Aunty, where is my father?

And she said:

- He went to the forest, he will arrive soon. Wait for him, get in your father's hammock and rest until he returns.

The youth stayed in the hammock and told his aunty the reason for his visit, he said:

- My mother sent me, this is why I came to see my father. She says that we separated from him, but it was not his fault but that of my grandmother who did not like my mother. That is why I came to see my father and to ask him if he would accept us returning to live with him.

While he was recounting this, his father arrived. In the olden days, the houses were not made far from the forest, just after leaving the forest he saw that his wife was talking with a youth. Immediately the man ran him through with a spear and then said to his wife:

- Is he your lover who came to visit you? - And she said she said:



- Wretch! This is your own son who came to visit you! He said that his mother sent him to visit you to find out if you would agree to them returning to live with you.

Then the man became upset and said:

- I killed my own son! — And he cried.

Later, at night, the mother of the youth went to visit the man in his dream and told him:

- I sent our son to see if you were in agreement with us returning to live together with you, but you murdered him. I can kill you because of what you did.

So it was when a man married an aranu.

# KACHA RAA EDARANE

Aiia jetau leejiin leejiin kacha, kani nüküe aüüaniia jetau uruua kiin ne niki itulere tajaekürü, itulere kani tajaekürü uruua. Nii jaün jetaute kü jaüekütiin niki laüekiin nii tajaee sateje leejiin kacha. Nii jaün jetaute, tajiia tijaatijaajaain faüa üüe araanla, tajiia tijaatijaajaain faüa üüa araanla jaün kü jetau eküün laüekiin kuaraje. Nii jaün jetaute kü kataai tukuani raatiin jetau tufai tufai nasi, nasiia jaün jetaute, kü jiünüüaakaain küaa jaün jiünüülüituuu jaün chüjüturaa üüe baichaje baaichaain. Nii jaün jetau kü kukuua, Kü nii araanla Kukuua. Nii jaün jetaute, nakuaaüneein kutee leeucha rae kutee jerichanejeein tufai, tufai nasiia jaün kutee jiünüüaakaain küaa jaün, jiünüülüituuu jaün jerichanejeein baichaje küüani kunakai üüain kü ruuan chüjüturaa. Nii jaün jetaute kü kuua, kü kukuuaane jaün kü kuuin jetau kü jeraneein müküüin jetau akaüüana takaaturüüa, akaüana takaaturüüa kü jetau siichuue siichujiiiane baiia tajiia lünüünetua üüa, tajiia lünüünetiin jetau jeen kaa kaje jena janui küüanina nakuaüneein kakuansiürü kuaraa üreeünicha naa, nain jetau kuariijiane jana nii kataai tukuani enüüa temüraü chüjülüitiin ratiriiii nii jaün jetaute kü aunaje nii kacha, aunaje jetau, inaae amüüa nii araanlane jaün, nii baiia nii aituua naja ke türüeelalajeein nichata janujeein jetau kuaraa küe nii kacha, kasinaa inaelanaanacha ai. Nii jaün jetaute, naajeein techü ichaelüra nain jetau, nii kataai tukuani nicha chüjülüitiin nicha ratirii raain jetau nii ichaane rijijieein jetau tufai tufai nasiia. Nii jaün jetaute kü jiünüüaakaain amae, jiünüüaakaain amaane jaün jetau chakualaaituane jaün ruan jetau baichaje baichaain chüjüleniia üe. Nii jaün jetaute, nünajaaitiin kuaraain jetau ichü naain nalatua nejeriane jaün kaajie küaaain mükürite, kajie küaaain müküritiin jetau jeen kuajia inuuniara kanakaanü najia inara rijijieein kacha neein niakaanüra, kanakaanü rai ate ke tejia nii lanaaukichera, kanakaanü rai ate ke tejia nii kicha seeunjua naaichera naa jetau, naa jaün jetaute, jeen aiachaesicha aiane kicha seeunjua naineeine aiane kaa kuura naa, kü jetau kukuua, kukuuaane jaün jetau kuua, kuua jaün jetau te, jeen aiane kicha seeunjua naineeine aiane kukuasi raaüra naa. Naa jaün jetau, jeen chakaaüna ainereeünta naa, jerichanejeein kuaiteen tufai, tufai nasiia jaün kuaiteen kü jiünüüaakaain amaa jana, kuaiteen kü chakualaitua jaün kuaiteen ruuan jetau chüjüleniia üüa. Nii jaün jetaute kuarajaaitiin jetau kuaiteen ichü naain nalatua nejeria najaaün kajie küaaain mükürite, kajie küain müküritiin jeen kuajia inuuniara kanaakanünajia kuajia inuuniara kanünanajia nenakaen inara rijijieein kacha neeünra, kanakana rai ate ke tejia nii lanaaukichera naa jetau, naa jaün jetau jeen kuajie inuuniara akaaürü jetejia kana rijijieein kacha neeürera naa jetau nii rai ninanai. Nii jaün jetau jeen aiachaesicha, aiane esinaaen kicha seeunjua naineeine aiane kaa kuura naa. Ua kü jetau kukuua, kukuua jaün jetau kusiee, kusiniia jaün jetau ua jeen aan chatuani kacha neein tejiianra neeita naa, jeen ünra kuratajaa rai kutuenrine jaunte laaen rautujeein kuaiteen kü kicha seeunjuara naa jetau. Naa jaün jetaute jeen aiachaesicha aiane kicha seeunjua naineeine chajaaüte aiane ufa

kuuaniakachera naa. Nii jaün jetau jeraneein jetau nujuaü ke müküün akaüana takaatua ua kü jetau ena kataaün takaatua kүүrúa. Nii jaün jetaute janune elaru ke shuuakiin laüjüe akaaürü inaka. Nii jaün jetaute jeen ünra chatera ichaechajeeiche niriirijieinta aukaneeürü, jeen ünra kanií tuaanrianicha kicha seeunjua türütaa naa. Naa jaün jetaute jeen akaaürü rai ate ke jetejia kaa lanaaukaanüchera, kanií akaaürü rai ate neein nenaakeraa naa, jeen aiachaesicha nijiauriachü aiane nerürüjaaekiche ne kicha seeunjua türü bananeraa naa. Naa jaün jetau kü niia, kü niia jaün jetaute, kü jetau ina kujuanuu jetau üüa, kü jetau kanií jare jare jare jare jaree naa, jeen nijiauriachüra nerürüjaaekiche netaa naa, naa jaün jetau kü inaaüeneecha aunajeeürüüa, uua nii baia jetau jaaaaarerereeeee naain enuatua üüa, enuatiin jetau jeen ünra katuaneeinra kakurekichene jaün teraa aunrianiara ekuujerineeichera naain jeteu kü ubaaeka, kü jetau ena kataaün jetau kuakuuaakiin darue nijianai feeka, akaaürü kanií feeka. Nii jaün jetaute kauatiin naajeein anesijiake chüjüjüe edara rejuun, nii jaün jetatute nii edara rejuun raatiin tükürüasaee takaain kiitua, kiitua jaün aaüüü furi furi furi furiii naain rai kuichana nasia najaauün aaaüü aaaüü aaüü aüü kacha niia nukuetui natiin chatejiara ichaaí inuuneeinta naain kü jetau kujiurichürüa, kujiurichürüane jaün jetau jeen kuara niritukuachera, niritukuachena jauera naa kü jetau jaua, jaua jaün jetaute jeen nerinarichaaín ufara naaürüüa jetau rai kumasaiürü, nii jaaün jetaute kü jaua, ua ina jetau jaüatiin suruua amüa nii araanla, inaae bajia ua küüa, raain ki lanaana. Nii jaün jetaute ua ina nerinaajeriia rai tanaa, nii jaün jetaute aa jeen kuaneteraa akaü ichaakaachetee kicheeürüra kutikurinaa neeínera naa, naain jetau kü barüane jaaürüüa, kü katuri rujueürüa, katuri rujueein kü barüane jaain inaae kunaka ke türüüa inae kuaera, kuaeraane jaün jetau küü jeen kuanara kicheeürüra kutiakuri nete türütiinra akaü kuuriürüinera naa. Naain jetau kutiia naaka küüa, kü jetau sitüjaaítiin kutiianaaka küüa, aü kü jetau ina tajiia üürüa, tajiia jetau najaabüüa kanií kutueenri tukuua neein, akue temüra tukuuaneein, januri nichaae üjüajeein, januri nichaae kurarujeein, itulere kanií najari tukuuaneein, najaabüüa, tajiia rülülüjüania, rülülüjüanein jetau naajeein nainejeein türüün jetau jeen chasiintera katuuaneinra kichera türüaicheta naain kü nemiiaraain kuaraa nukueürüa aai kü jetau rijirijirijiiicha, rijirijirijiiiein jetau inaera nuane kanara atinareeichejera naa. Jeein niritujiiara nesuunena natiintera bajia kanakaana sukuinaailüra naa, naa jaaün jetaute jeen niira eleru kera shuituküchera aukaneeürü naa, nii jetau elaru ke shuitukürüane jaaün jetau akaü ünéri rüüakaain tukuaka. Nii jaaün jetaute kü ne, inaae jeriane laaen kauachaa kanü katuri inaae laaen bajia kinakaa kanü katuri naa jetau, naain jetau rai katuri raa künaa jeriane jaaün kuana aiane üakaanüra naaürüa jetau rai kumasaiürü, nii jaün jetaute chajaeen aiane chajamaaüchete kuaaniakachera naa, kuaraa küüre, kü jetau bakuurüa, nii rene türüün jetau nii katuri ruluneein kiürüa, jeen kuatiara katurinieita kanakaanarai enüa inaara, naain jetau kü ruluneein kiürüa, jeen kuara inüüneein tiachera, nekaaen enualaainte jiara nenakaaenera naa jetau, naain jetau kü bakuurüana jaaün inüaelü jelarutukujeniia enutune jaaün inaae lanaraja lanarajaaürüa, nii jaaün jetau nesuuneeüre nesuuneeürüane jaaün jetau inaae jeen kuanete kaünichachera naa, kaüa kүүrúa nii jaaün jetaute neba rene, jaüchaa uma rene türütiin kuanicha naa inaae kuaraa küa, jeen chajaaüchete jachaa lenune kuakuriin kaünikichera naa jetau rai neba, kajia kakanu kürü kutiaküte lenunekürüniincha naa, kacha tukuuaneeinchachü kuarae.

INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
NINICHU KURUUAJE NENAKAAÜRÜ URARINAAÜRÜ NERERETAAU

Nii jaaün jetaute kü kutiianaaka, nii jaaün jetau ajariri suurüane jaaün nii ajariri kurerajaaürüane jaaün nii aite, nii jaaün naajeein rai kuütüri tukujuaüre nii jaaün jetaute kuaraküre nii rai kumasaiürü, kuaraain jetau jeen katuaneeinra kana kuna teeürüane jaaün tera aaunchaniia kana rene chüjüturaai tukuanera kaa kana kunara naaürüa jetau naain jetau, jeen kana kuna tera ichakürera naa, naa jaaün jetau jeen kadaa jete ichakiche nichaae tuana rijjiiieein ke lenune küchera naa inaae kaaüachakaaünra, naain inaae kaüa. Nituaneein jetaute kacha raelü edara. Inaae satuuu.

# THE EDARA WOMEN MARRY A MAN

There was a man who was hunting, when he suddenly saw that there was a roost of birds. So the man climbed up and started to hunt the birds with his blowpipe. While he was in the tree, he saw a tapir<sup>227</sup> go down to the river. When the tapir arrived at the riverbank, it took a fishing hook that was stashed between the flat sections of trunk at the foot of a tree, and threw it in the water as if it was fishing, *tufai tufai*.<sup>228</sup>

Inside the water, something pulled at the line and the tapir reeled in the fishing hook. Then a being appeared, it was an *edara*<sup>229</sup> woman. She emerged from the water with her vessel which contained *masato* and she gave a drink to the tapir. The tapir again cast the hook and when he reeled in the line another *edara* appeared. The *Edara* woman brought with her a clay jar of *masato* and gave the tapir a drink. Later the two women grabbed the arms of the tapir and threw themselves back into the water. After staying a good while underwater, the tapir came out of the river.

He stored the fishing hook he had used between the flat sections of trunk at the foot of a tree and said:

- Within four days, I will return here to see my wives.

The man was watching him and listening.

One day before the tapir returned to the same place, the man returned.

This man cannot have been frightened of anything.

When he checked the place where the tapir had hidden the hook, he found it and then took it and did the same as the tapir had. When he saw that something was pulling on the line the man reeled it in and the same *edara* woman came out. She brought the clay jar which contained *masato*. When the girl saw it was not the tapir she immediately wanted to throw herself into the river, but the man grabbed her and said:

- Don't go, I really am a human like you. The being with which you were married is like fish for us.

So the woman said:

- All right. Let's see if you are the same as the Big Man, drink this *masato*.

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<sup>227</sup> *Tapirus terrestris*.

<sup>228</sup> Urarina ideophone representing the sound of something falling in the water.

<sup>229</sup> Non-human people who live under the water.

The man drank all the masato. Afterwards the girl said to him:

- Let's see if you are the same as the Big Man, call my sister!

The man cast the hook into the water again. When he saw that someone was pulling on the line the man reeled it in and out from the water came the girl, carrying masato. When she saw that it was not the Big Man she wanted to throw herself back into the water, but the man grabbed her and said:

- Don't go, I am a human being the same as you.

And the first woman said:

- He says he is a human being the same as us, so don't go. Don't be afraid of him.

The girl told the man:

- Let's see, if you are the same as the Big Man, drink this masato.

The man tried to take the masato, but he could not because he had already filled his stomach, so the girl said:

- You are not the same as the Big Man.

And he said:

- Of course I am not the same as the Big Man, he drinks more because he has two stomachs.

So the two women told him:

- Let's see, if you are the same as the Big Man, we will visit our father.

They grabbed him by the shoulders and dived into the river. They found their father sat in the house, wrapped in a *cachihuango*.<sup>230</sup>

The father said:

- Oh, what are you doing? What will the Big Man say when he comes back?

So the girls explained to their father:

- He says that he is a human being the same as us. He says that to them the Big Man is a fish.

And the father said:

- Well. Let's see, we will wait for the arrival of the Big Man, what will he say? When the Big Man arrives, don't move at all.

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<sup>230</sup> A textile for which the Urarina are famous, woven from *chambira* (*Astrocaryum chambira*) fibre (Martín et al. 2019: 37-43).

The following day they heard a sound *jare jare jare jare jaree*.<sup>231</sup>

The father said:

- Don't move at all.

After persistently hearing the same noise, they heard something enter, *jaaaaarerereeee*.<sup>232</sup>

It was the Big Man, and he said:

- It is for this reason that you could not greet me, you have swapped me for another man!

The tapir began to work through the house and broke the clay jars of the edara. The man saw that there was a spear tied to one of the forked roof props of the house, he took it and speared the tapir. The blood of the tapir, *aaüüü furi furi furi furiü*,<sup>233</sup> started to leave his body. The desperate *edara* started to scream, *aaaüü aaüü aaüü aüü*.<sup>234</sup>

- How is it possible for you to be human and do this to us?

And the man said:

- Don't despair, I will clean it!

The tapir retreated, he went up to the surface and left.

The women said to the man:

- Our father will take vengeance!

And their father actually said:

- We must prepare enough drink to serve to the *kichee*.<sup>235</sup>

So they prepared maize beer. When the day to drink it came, and the beer was strong enough, the father went to invite the people.

Then different types of being arrived, some rolling, some looked like stomachs, others similar to hearts, others kidneys, some had eyes in the centre of their heads, others had their mouth on their back, others walked backwards. Very many of them arrived and went up to the man saying:

- Where have they found this *kichee* – and they came closer, to see him.

<sup>231</sup> Urarina ideophone representing the sound of something touching dry shebon (*Attalea butyracea*) leaves.

<sup>232</sup> Urarina Ideophone representing the sound of something passing through dry shebon leaves.

<sup>233</sup> Urarina ideophone representing the sound of blood flowing from the body.

<sup>234</sup> Urarina ideophone representing the sound of cries of frightened or desperate people.

<sup>235</sup> The Edara are believed to have their own language, "*kichee*" is their word for "human boy".

The man trembled until he could stand it no more and said:

- They are going to kill me with fright!

The father of the *edara* women said to them:

- That is what it's like to be frightened. The other day you did it to us, now you know what it's like.

Afterwards he said to his two daughters:

- Cover him with the cachihuango!

After being covered by it, the man remained on the floor. After a while the man said to his *edara* wives:

- My maize must be ready to harvest, I must go and fetch it.

The women said to him:

- We will go with you.

And the man said:

- All right, let's go! – and he took them.

When they arrived at the field, the women saw the maize and said to the man:

- Is this not maize? For us it is fruit that we must eat right now.

So they picked the maize and ate it.

The man said:

- Don't eat it like that, without cooking it. It is better cooked.

They harvested the maize, but as there was a lot of sun, the *edara* could not stand it, their faces went red and they had to hurry to go home. The man said:

- Wait here for me a while, I have to go and see my mother.

When the man arrived where his mother was, he saw that she was preparing a stew and she said to him:

- Stay a while, until the stew is ready, it's good. I want to invite you to eat. Call your wives to come and rest here a while.



The man called the two *edara* wives. The stew his mother was preparing was made of *tambaqui*.<sup>236</sup> When the two girls saw that she was cooking a tambaqui head, they said:

- Oh this is our brother! Why have you done this? It's no wonder that for a long time our brother has not appeared.

The man said to his mother:

- They say that what you are preparing is my brother-in-law, so I have to go.

The man went away with the *edara*.

So it was when the man married the *edara*.

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<sup>236</sup> *Colossoma macropomum*, a fish.

# ENAÜRÜ KE LANAAUKA ENENE

Niia jetau leejiin kacha. Jaüríaa jetaute leejiin ene kanii niei sinijera kulane netiin itulere ere tunurae inuaelü kana inuaesi bana. Nii jaün jetaute kakaakaje niki fuarera, fuarera jaün jetaute aa jeen chatera kacha neein cheteteriüte kalananüke üüita fuarera naa jetau, naa jaün jetaute nii baiajiri türüüa üüe, jeen ünra tunakiinta naa, tunaan chüüisita fuarera raina karijjiien belaicha kulane niianü jana chatera kachaneein cheteteriüte kalananü ke üüita fuarera naa nüüichüisi fuarera raicha naa jetau. Naa jaün jetaute jeen ünra aia chaaisi kareitera aitukiinchaa naa, naain jetau küniia, kü jetau niia ne jaün jetau ubananiia ne suua, ubananiia ne rai jaichüane kanii juarüeraneein nerututain rai nataasi rujui rujui nijiianaain suua, suua jaün jetaute rai neba rai tiia küe rai jeera niia ne tiaküüa jaün aa jeen ünra chaa kajetera ate rüüita ünra belaicha rüüjüei charara, belaicha rüüjüine ita mitariin ita sirichüchera naa jetau. Naa jaün jetaute jeen aieita nenachü rüünra naa jetau, naa jaün jetaute kü jetau nirijieniane ubananiia ne suuiin kanijie rai jaichüane küane enutiin nataasi rujui rujui nijia naain sue. Nii jaün niiane jetau neba rai teeteje jeen ünra belaicha rüüjüeichü bajaara belaicha rüüjüine chajaain ita mitariin ita sirichüchera jün aieita nenachü rüünra, araanla niia natiin nii jaichüane küüane enutiin rai nataasi rujui rujui nijiianaain sue inunee inunejia jaün jetaute tabiicha rene bedainia küe rai neba, neba jaün jetau naai kaje kuaünee naai kuaraje, naain kuarajia jaün jetaute kü naajeein arana lükü laüüeke nii enaürü enamanaa nejeein ainchijiin anchinjiia na jaün. Nii jaün jetaute ke nuta laüüe kaain küüjüe, ke nuta laüüe kaain küüjüe nuta raauria jana jetau jianaturae, kani enaürüneein nerututain jaree asi asae jetau enutuua küe nii jaün uaü aanka, aanka taütechü niki laüüeke ta enamanaa ra charijjeurituuana naain jetau kü türüüa, türüa küüa jaün jetaute kü laüüekua aankachara ta chücha küteta kaü techü laaüe kuni enamanaara naa jetau. Nii jaün jetaute jachaa akaü kuua kuriin kaüniün naa jetau, ena barüüajia rai jaree jaün, jaün jetaute inae enuae nii jaree ajüüin jetau nii raüüjiriin enutu naja chuaejetau laüüite uaü inae laüüituuu jaün inaae uua, uua jaün jetau kü kanijieein kü kukuaa, nii rai neba kukuaa jaün jetau kaüüa küüa, kaüüa küüa jaün jetaute aa jeen ünra charijjeuritua cha kaneeta charijjeurituacharata naain jetau kü ariia küjetau nii rai jaree asi kanijiein kuaraa, kuaraa jaün jetau uuaü nasaee jetau tukuee kuua enaürü inaae uuin. Nii jaün jetaute nituuaneein enaürü ke nelanajaelü leejiin ene inüaelü. Itulere ke te kanijiein neeürelü inuaelü itulere te akaaürü rai ere, akaaürü ere tunuraain naaunjuae. Mii jaün enene inae laaen aiei inaae amüritiin jataain usake kanijieein niia kacha jaün ainaa nainene enene, inaae satuuu.

# THE WASP WHO MARRIED A WOMAN

There was a woman who had no husband, then she saw the wasp flying near her. In the old times all beings would listen to human beings, so she said to it:

- How I wish you would turn into a person so you might become my husband.

After a while, there appeared, in the shape of a man, a little man who asked the woman.

- What did you say?

And the woman answered:

When the wasp was flying near me I said that I wanted him to be a person so he might become my husband.

He told here:

- You said it to me!

The wasp stayed to live with her. He was a good hunter and when he went hunting and found a collared peccary,<sup>237</sup> he became a wasp, entered the animal through its backside, and chopped up its intestines to kill it. Every now and again the woman took meat to her mother. So her mother asked her:

- Perhaps you have a lover already? If you do, then you should live together and not keep him hidden.

The wasp always hunted animals, he even killed the tapir.<sup>238</sup> So again the mother asked her daughter:

- Where did you get this meat? Perhaps you have a lover already? If you do, don't hide it.

And the woman answered:

- No, it's not like that, I don't have a lover.

One day the woman's mother went to visit her and from far away she saw a young man sitting in the house. So she approached the house quickly without losing sight of the young man, but when she stopped looking at him for an instant he disappeared. The man had transformed himself once again into a wasp and burrowed underneath the skins of ripe bananas. The woman then asked herself:

<sup>237</sup> *Dicotyles tajacu*.

<sup>238</sup> *Tapirus terrestres*.

- Where has he gone? He was here and he suddenly disappeared.

When the mother arrived at the house, her daughter welcomed her and invited her to stay a while so she could make her *chapo*.<sup>239</sup> After taking the pot off the fire, the women threw the banana skins she had used as a cover just where the wasp was hiding. The wasp could not stand the heat and died. After drinking her daughter's *chapo* the mother returned to her house.

The wife of the wasp started to search for her husband:

- Where has he gone? Where could he be?

After a long time he still had not appeared, so the woman checked the place where she had put the banana skins, and said:

- He probably went in here.

When she checked she found that the wasp had died exactly where she had put the banana skins. The woman cried a lot.

That is how it was when the woman married the wasp, as in ancient times all beings listened to people, but not anymore, because even human beings are very sinful.

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<sup>239</sup> Regional Spanish: An amazonian beverage made from boiled bananas (v. Chirif 2016: 96).



# KACHA RAA AICHUKURINE

Aiia jetau leejiin kacha. Nii jetaute amüüaküe, amüüaküüa jaün jetaute najiniia kusineku tumaakae kaniin kukuri, kukurine jaün rei beree lareeku jana, rei beree baresike. Nii jaün jetaute kuaraa jana jetau jianakuun rei nüsaae tuchaaekae, nüsaae tuchaaekaa jaün jetaute, aa jeen kukuri naain jetau niki müküe, müküa jaün jetaute rai nüsaaeke müküüa jaün, kü jetau taraakutae, taraakutaain jetau enakataaün enakataaün jetau rai nenakataaün jetau teteriia. Nii jaün jetaute jeen kanaanaiürü jeriiaa chara aicha naa jetau, kü jetau rei kakünükürüke kumasaiaaka, kü kakünükürüke kumasaiaaka kuachaaenanaain nütüüaee tutüekaanaain rei kakünükürü. Nii jaün jetaute kü ne, kü ne karajaain kü niia jaün jetaute, kaniin akii rukuaa küüre akii rukuaa küüre nii jaün kü laüekiin nedae, kü laüekiin nedaa jaün jetaute, tajiia sitüüa üüe aichukuri, tajiia jetau ajeri kuteru baibaichae, nii jeen ünra chütera küüjüeita naa, jeen nitukuara ünra kana ichuaji kuleeune kujuaitiiana ünra aai aijieüra naa jetau. Naa jaün jetaute jeen aichaaaisicha ünra antichara naineei kamaaineta naa jetau. Naa jaün jetau jeen aiachaaaisita ünra janachüintijiara aiane kajiniichutaaüra naa, naa jaün jetaute kü jiniichutaa kü jiniichutaa jaün juu kü najiniia jetau küüin baje baje baje bajejee baje nasiia nain küüa jetau rei kudane lakuta lakutaain jetau küüa, küüa rijirijieein jetau küüa. Nii jaün jetaute inaae najaadariaa inaae kajichajike, jeen ünra aterraa kana ichuajira kutaajera aunakaara naa, ün jetau asaitujueein jetau jui juichuuu nanaa kuaichuri, jeen ünra tuunra kana ichuaji kutaajera inachüra türürichaaajera naa, naain jetau inaae mitüüa küüa, mitüüa küüa jaün jetaute kü jetau. Jeen inaaera katuaneein kaniin ii nesuune raüsiaaera niianü natiintenee kanijieein kaniin bane neteeicha nekuaünaterikiincha naa jetau, naa jaün jetaute, jeen kaniin airiiaaünita naa jetau, airiiaaünita naa jaün, naa jaün jetaute kü jetau jeen aiachüüisicha kuanetera jachaa nesürükurichaara naa jetau, ünra etaruuan daraturaain nesürükaara, ünra eta najari chuuae kana biji baüekaanaain nesürükaara naa. Nii jaün jetaute jeen chüisira ainaa neneeinera naa, kü jetau eta ruuan dara laneein siniiürüa, nii jaün jetau naaunjuain eta najari chuuae jetau biji baüekaanaain. Nii jaün jetaute inaae kü aane aaniia, aane aaniia jaün jeraaen nii rei biji raauriin raajeniiane najari chuuae baütaa. Nii jaün jetaute kü jetau aane aaniia, aane aaniia laain jetau aiii jiuraaünjüü naain rei najari bichuituua, raajeniiane rei najari bichuituua, uaa jeen jetau jianakuun rei najari tijiliituuu, jeen ünra jataainra kaauneein chaaünra karaajeniianera nesuuachaaünra, ünra kana ichuuaji kuleeune kujuaitiara aaii ailalaaainra katuaneeinra nesuuachakaaünra naa jetau, uaa inaae raajeniiane nesuuachaa. Nii jaün jetaute kü jetau nimichuuin chaaelaina kaaelai naain jetau, kü rürüjüe rürüjueein kuaraa, kuaraa jaün jetaute kujuasereerin jetau, inuaelü kuaitee kukuri bajiiiaa jaan, jelai kuarae jeen kaülütauna jiriiane kanee kukuri bajeün, kaütejiia jiriiane katuaneein karaaürü kaialüra naa jetau, naain jetau kuaraa jaün beru niia, jeen inatunachüra kaalai kajena üün aiünra naain jetau lülüüaka, lülüjüaain jetau kaüaküüa, kaüaküüa jaün jetaute kü faüana jeraniia

türüün chüjüüekuuu jaün. Nii jaün jetaute, kanii tajiia akaü raa üüe rei kumasai. Nii jaün jetaute liuun naa rei kuütüri michuuitiin jetau kuaraain jeen ünra kicha kuichünaae kuichünajei najaki kalanara tukuuanerata, naain jetau kü jetau rau raukiin jetau ju chüchürüün ünün kanii jera jauitiin jetau, kanii ün ke balüünetuuu uaa kü jetauchü nuuane kukuri lenuneke naruua, kü naruuin jetau inaae kanii lanii üküasike naruua. Nii jaün jetaute nituuaneein kacha raelü inuaelü kukuri, itulereke chachü kanijieein neeürelü inuaesiürü inaae satuuu. Inaae satuuu.

# THE ARMADILLO THAT CARRIED OFF THE MAN

There was a man who went hunting, when he was in the forest he saw the nest of an armadillo in the earth. From out of the hole came many mosquitoes, because the armadillo was inside. The man had just had a son. When the man searched the nest, he saw that the armadillo was inside, so he tried to grab it by the tail. The armadillo tugged at the man, and before he knew it he was already in its house. The armadillo said to him:

- Perhaps you will be wanting my daughters.

After saying this he gave him his daughters. The man lived with the armadillo for a long time. His daughters were beautiful. One day, when the armadillos went to harvest sweet potato and the man had been left alone in the house, the giant armadillo<sup>240</sup> came by with its stone axe. So the man asked it:

- Where are you going?

The giant armadillo answered:

- I'm going to find food from up there.

The man told it:

- Oh, perhaps you can take me with you.

The giant armadillo said to him:

- Of course, it's fine, follow me!

The man followed it, the giant armadillo started to dig the earth, *baje baje baje bajeee baje*.<sup>241</sup> It dug rapidly and as they advanced, the armadillo said:

- Let's see, we should listen to know if we are near to coming out above.

Then they heard the sound of a bird, *juí juichuuu*.

- Now we are quite close – said the armadillo, and they continued digging the earth.

They surfaced. When they came out the giant armadillo said to the man:

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<sup>240</sup> *Priodontes maximus*.

<sup>241</sup> Urarina ideophone representing the sound of digging.



- I saved you, never forget what I am doing for you, so never dare look for us to kill us.

And the man replied:

- No, no, there's no way I will do that!

And the the giant armadillo said:

- Before you go, we must sleep a while together.

And the man replied:

- Yes, alright.

They lay down together, very close, and the giant armadillo said to the man:

- I will put my hand on your chest and your hand on mine, just above the heart.

After a while the giant armadillo fell asleep and started to snore. Hearing this, the man took away the giant armadillo's hand and put it on top of its own heart. When the giant armadillo saw his heart was out, it said:

- Oh, it can't be! I am killing myself! I came to feed upon the food of this place, but I did not and I ended up killing myself.

The man searched for a place to return to his house and when he looked around he realised the place was familiar. He followed the path and arrived just at the other side of the river, at the point where his dock was. He saw that his wife was approaching to collect water from the river. The man gave a whistle, his wife lifted up her face and saw that it was her husband:

- Oh, this is my husband who I have missed so much.

Soon she crossed the river and hugged him. The man started to throw up the food of the armadillo.

That is how it was that the armadillo stole the man.

# KACHA RAAÜRÜÜA DARIÜRÜNE

Jerichanejeein jetau kuaiteen, lareekuua rei beree jaün, jaün jetau kuaiteen, jerichanejeein bau, bau nae kuaitee dari, naa dari jaün jetaute, kanijie inüaelü itulere ke dari nii chürü ke lenunekürüüa najaün, nii jaün jetaute. Nii jaün jetaute kani, aa jeen kuana tuun dari kuuan te chüsichu bakanüke suuanü, suete chüsichu bakanükera naa jetau. Naa jaün jetaute jee chajaainchüisi aiane aiüra naa jetau. Naa jaün jetaute kuaraa küe, kuaraa küüa jaün jetaute najiniia lajüüaain aite, najiniia lajüüaain aituua najaün jetau te, kani üün kuuariin jetau kani enuate, enuatuu jaün jetau aa nii jaün jetaute kani kaajie biji tuchalaaite, kaajie biji tuchalaituu na jaün jetau te ena kataauün teteri, ena kataaünteterin jetau, jee ünra chalatiiatera, chalatiiatera aa ünaa baaüra tutee tuteekaanü nekera, neteje, netejiiara nukueeita naa jetau, kü jetau anujua sumaa nujüaain ke jetau kuineteküre niki inaae nülünu muluurüüa ne kuina. Nii jaün jetaute jee kuaara inuneein tiachera, kuaara inuneein tiachete jaüriia bajaajarinaa neeinaa naa jetau, naain jetau kü kauatiia jaün, kü jetau jaiti ün kuarajeürüa, jeen ünra niira icheira kani ichaaineta naa jetau, naa jaün jetau te jeen niichüra kachaaainera jeen aia chaaisicha ünra benaeniira ichaaineta naa. Jeen eenje benaenetuuachüra, benaenetuuachüra kachaaainera naa jetau, naa jaün jetau te, jeen aia chaaisicha. Ünra niira irinajata naa, jeen niichü karinajara naa, jee ünra benaeniira irinajata naa, jeen benaenetuuachü karinajara, aka tejiian neüri akaa aina ena nijiaeinai ena lajüüera naa. Jeen asuu jee aiachaaaisicha naa, jeen niira itanaata naa, jee niichü katanaara naa, jeen aiachaaaisicha ünra benaeniira itanaata naa jaün jetaute, jeen benaeniichü katanaara naa jetau. Jeen ünra aiachaaaisicha, ünra niira inanata naa, jeen niichü kainanara naa jetau, naa jaün jetaute, ünra benaeniira inanata jeen benaenutuuachü kainanara akaurü tejiia neüri akaa aina karinaja aina nijiaeinain nera naa. Naa jaün jetaute, jee asuu ünra aianera kainaachanichüchera, itakera nefufuinra chatuaneeira kana teein niira nukueeürüüa ne kuatara, ünra kainaachanichüchera naa, naa jaün jetaute, kinaa küüre. Ünra inutara mitaüra nukueüra naain jetau kü rüüa rüüakaain kinaa küüa. Nii jaün jetaute, jaisichuuae jetau niki siieituu nukuiia ünra kaüüara nukueniüra daajii nasiia nuta turetaain jetau kareturaa. Nii jaün jetaute inaae kaüüa küe nituaneei nichutein kaüüa küe. Nituaniia jetau dari inuaelü.

# THE TOADS WHO CARRIED OFF THE MAN

There was a man who had recently had a child and one day he heard the toads singing, *bau bau bau*.

- I am going to kill this toad that is singing to make a soup out of it – the man said to his wife – that way you will be able to give more milk to the baby.

The man went where he had dreamt of the toad. When he got close, he saw that the toad was outside, near a hole in the ground. When he saw the man, the toad entered his nest. So the man put his hand where the toad had entered and suddenly he found himself in the house of the toads. The toads said to him:

- Why are you interrupting the *aaü* of *ünaa*<sup>242</sup> that we were making?

They attacked him with the white knife to cut his throat, so the chief of the toads said:

- Wait a moment, don't hurt him! First we must interrogate him. Perhaps his relatives are witches and can do us harm.

The chief interrogated the man:

- Do you have your paternal uncle? – asked the toad.

And the man said:

- Yes, I have my uncle.

And the toad said:

- Is your uncle a witch?

And the man said:

- Oh, my uncle's a witch!

And the toad said:

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<sup>242</sup> Urarina: *aaü*, a type of chant used for therapeutic purposes or to activate psychotropic brews; *ünaa*, the time when the rivers are rising. When the river rises, the sound of the frogs and toads singing becomes stronger, for this reason the old people said that these calls were the *aaü* of the toads.

INUAELÛ NENAKAAÛRÛTE KARITIIN NERERETAAÛRE  
NINICHU KURUUAJE NENAKAAÛRÛ URARINAAÛRÛ NERERETAAU

- Oh no!

Then the toad asked:

- Do you have your grandfather?

And the man said:

- Yes, I have my grandfather!

And the toad said:

- Is your grandfather a witch?

And the man said:

- Yes, he's a proper witch! At this very moment he is dizzy from ayahuasca.

And the toad said:

- Oh no. This is very dangerous!

Then the toad asks him:

- Do you have your maternal uncle?

And the man said:

- Yes, I have my uncle.

And the toad said:

- Is your uncle a witch?

And the man said:

- Yes, my uncle is a witch!

And the toad said:

- Oh no!

Then the toad asks him:

- Do you have your elder brother?

And the man said:

- Yes, I have my elder brother.

And the toad said:

- Is your elder brother a witch?

And the man said:

- Yes, my elder brother is a proper witch. At this very moment he is under the effect of ayahuasca, together with my grandfather.

And the toad said:

- Oh no, this is very dangerous! It's better to return him to his house. If we disappear him, his relatives will hurt us, because they are many.

One of the toads said to the man:

- Get on my back, wretch.

When the man got on, the toad carried him on his back. Near the man's house there were trees with many long flat sections at the base of the trunk. So the toad planned to throw him onto the roots and in this way injure him.

It said to him:

- Close your eyes because I will leave you here.

So he threw him, but the man opened his eyes, jumped and did not fall on the roots. This is how it happened.

# KACHA BASIJIAÜA RAANANE

I nuaelü jetau te niki kani raana rüüre, raana rüürüüa jaün leejiin kacha jetau beree lareeku jana jetau niki ne. Nii jaün jetau te akaaentunai küe nii beree lareeku jana enanejeein najanuua rei beree na jaün. Nii jaün jetau te küüa jaün, nii jaün jetau te nii beree baresike jetau te rae raaüre. Nii jaün jetau te kani rüürüüa jaün sarüürüüa niki, sarüürüüa jaün jetau te inaae naaujuaain ruuankürü sitüüakuae nii raana, naaunjuaain ruuankürü sitüüa jaün leinjiin jetau kürii küüana sitatuna amünijaaantiin laüataain amae, nii rijjijeein laüataain amaaain jetau nii rijjijeein amaaemajeeüre, nii rijjijeein amaae majeeürüüa jaün, nii jaün jetau te kani inaae niicha suaajeeüri süüjüi jauaküüre naain rei niriiani küüana jua küürüüa jaün jetau te kani kü jetau kuratajajein ubana araainejei aina jetau, nii kacha ratiriiüre nii kacha ratiriin jetau küüre küürüüa jaün jetau te inaae kana temüra kaje kuaüneein kuaiteen jelaia üüre, jelaia üürüüa jaün jetau te aa jeen eresi kani ün alaa kujuaünura siniia kürichaacheein te alaa faüün leeürüüne kanaanaiürüra naa, naa jetau akaaürü küraanaa. Nii jaün jetau te kü aituua naja neein alaa kujuaünura jetau Siniüre siniürüüa jaün jetau te kü nii alaa leeüre, alaa leeüre kü alaa feein leeüre. Nii jaün jetau te kuaiteen nii baiia jetau kuaiteen aa jeen ünra eresi teera ünra tutuura kujuaünura siniia kürichaacheei te kü tutuue feein leeürüüne kanaanaiürüra naa jetau kuaiteen. Nii jaün jetau te kujuanuun jetau kuaiteen tutuue kujuaünura jetau siniia küüre nii batesine niia jaün kü feein kiiürüüa, jeen ünra inaaera rüüjüeite kaisinuun naa, jeen inaae chüüisicha naa jetau kü jetau, nii kacha netunai fiajeein kiia. Nii jaün jetau te kuaiteen jeen eresitera kani kumasara kujuaünura siniia küreichaacheein cha naa jetau, naa jaün jetau te jajajaja naain kü jetau süri fau fau nijianaain kuraaekürüüa. Nii jaün jetau te, kuaiteen kujuanuun kuaiteen kumasara kuluari jetau siniia küüre. Nii jaün kü kuaiteen kü masara feein kuaiteen leeürüüa, kü masara feein leeürüüa jaün jeen ünra inaaera rüüjüeite kaisinuu naa, naa jetau nii akaaürü küraanaa nii jaaün jetau te jeen inaae chüüisicha naa jetau. Nii jaün jetau te, kuaiteen jeen eresitera kaa kaje ünra lüürira kujuaünura siniia kürichaacheein cha naa jetau. Nii jaün jetau te, nii jaün jetau kuraaekürüüa jajajaja naain jetau kü kuraaekürüüa, nii jaün jetau kujuanuun jetau lürii kujuaünura jetau siniia küürüüa. Nii jaün jetau te, kü siniürüüa jaün kü janutiin laüüeke kü laüüekuu jaün jetau, jelarutuu jaün jetau kü laüüeke, nii jaün jetau naaunjuaain dararajaneküre nii raanakürü janutiin laüüekuu jaün jetau, naajeein ruuan jetau ne kuaiteen leejiin, nii jaün lanaake nii raana jaichüüani lanaakuu nii raana jaichüüani jaün, aü kani üsi mukuurüüani chachü üsi mukuurüüani inaate naain jetau jeraaen jetau naajeein dadariin auna. Nii jaün jetau raana jaichüüanineein dadaate nii jaün juu uuu naa jeen ünra kani chachara tuun kamesüri dadaaitetaa ii techüra jeriane kamesüri dadaaituuicha kaisinuu naa jetau. Jeen aieita kuaitee ainaaüta naa chajaain aianera ichuu sijitaaünura aunera naa, naain jetau naaunjuaain jetau biji sijitaa nii nüdakai sijitaa, nii jaün jetau jeen jera sijitaaüra naa nii

jelai nichajjiicha naajeein sijitaa, nii jaün jetau aunaain jeen ünra aiachaasicha ünra kanaanaiürü nejetechüra jeriiane ichakaiiara naa, naain jetau kü jetau nii ke jetau kanijjeein jeen ünra eresitera kaniü ünra ürura kujuaünerara siniia kürichaacheein cha naa jetau naain kuaiteen kujuanuun üru kujuaünura siniia küürüüa, kü jetau kuraakürüüa süri fau faunijjiianaain. Jeen ünra kaniü ünra chajaainra lenuneküchera, naain jetau kü türaain jetau kuaiteen kü feein kuaiteen nii üru kiürüüa kü jetau jeen ünra aantichara rüüjeeita kaisinuui naa jetau, jeen ünra inaaechüüisicha naa jetau kü jetau feein leeürüüa. Jeen ünra eresitera laaen kaniü ataarijia kujuaünerara siniia kürichaacheein cha naa jetau kü jetau kuaiteen kuraakürüüa kü jetau jajajaja nanaain kü kuraaejia kuraakürüüa. Nii jaün jetau te kuaiteen kujuanuun jetau kuaiteen ataarijia kujuaünera jetau siniüürüüa kü jetau ataarijia leeürüüa jetau. Jeen ünra eresitera laaen kaniü tuara kujuaünera siniia kürichaacheein cha naaürüüa jetau naa jetau jeen nii jaün jetau jajajaja nanaain jetau kuaiteen kü kuraakürüüa. Nii jaün jetau te, inaae kanijjeein jeen ünra eresitera laaen itaara kujuaünerara siniia kürichaacheein cha naa jetau, naa jaün jetau kü kuaiteen kuraakürüüa. Nii jaün jetau kuaiteen inaae küürüüa, kuaiteen inaae jetau letaa naaunjuaain tütütütüüaka inaae nii kachake raana üji inaae, raana neein künaa jeriia. Nii jaün jetau te inaae kuaiteen inaae itaa nenajaü jetau türürüüa. Nii jaün jetau te nii rürüjüe rürüjüeein nii itaa temüra kuaraa jaün aa jeen kiicha taaitajichejeti tukuuanerata naa jetau, naain jetau kü kuaraa jaün jetau kü jaüsüri kujuasüriiriin jetau kaniü tinuueke rei kaniü rei riine, jeen inatunachüra kiicha taaitajichürara naa jetau, naain jetau jeen anta laaen baiara, baiana laaen kaü nedareeünicha naa jetau, naain jetau kü sunaiia jetau kü nirinetiiajii, nirinetiiajii jaün jetau te jeen aan chatera ichaai niriirijieeinta kaisinuui naa, naaürüüa jetau jeen chaniie chüüisita kaniü künatunanaa katiia raru nesaaürü ne jaüna ichajeeünra naa, jeen aiachaaisicha ünra rautuuara nituuaneein ichakaaneta naa, jeen eenje rautujii kaa rijijieein ichakaa ne te rautuje naa. Nii jaün jetau jeen aiachaaisicha aianera karei netunai ichaaura naa, naa jaün jetau te kü icharatijiakuaaüre inaae satiin nii jataain belaichaneein nenakaaürü jetau jasaekaanaain ichae nii kutaaituraürü jetau lalinijjiianaain ichae, kü lalinijjiianaain kü ichujuae kaa rüüakaakane kuina ichara tukuuaneein jetau naaunjuaain tiriia tirichaa in ichujuae, tiriia tirichaa in ichujuaain kü arajiin ichajakuaa arajiin akaaürü tjia ichuuajakuaa. Nii jaün jetau te inaae jetau kü siniüürüüa inaae kü siniüürüüa jaün jetau te, nii jaün ichaaüjeein tukueekuua jaün inaae chara janurichajera naain jetau ichaaüjeein tukueekuua jaün jetau te, inaae ün ün ün naanae atari inaaechüra inatuna janunaa jeriara naain jetau eruuejeriin jetau tiritirijieein iniia küe, nii itaake jetau iniia küüa naain nii kaniü rei nüüne chuaae iniin kaniü nüüne chuaae neraütaain jetau kü jetau, chüjüturaain liia liia aishee aishee aishee aishee naasiin liia liia naasiin jaare jaare jaare naain jetau naichuruua üue naichuruua jaün jetau, aaüü kü jetau uu uu uu chajaaüra kaisinuui chajaaü te kanaakanü batüjüite suruuakachera kaisinuui naa jetau naaürüüa jetau. Nii ichuuanujuiüürü nii jaün jetau, jeen aankachara kanee kaisinuuita naa ünra chajaaüra kaisinuui naa jetau nii akaaürü küraanaa amaae majera. Nii jaün jetau te inaae kü nedaa inaae, inaae nesararaain suruurüüa nii ichuua nujuiürü jetau kü nedaa, kü nedaa jaün jetau te, jeen eruuejeriin jetau inaae tiritirijieein faüüin akaaürü kaajietukuriin inaae kaüa küüa kaaeluun techü neine berura naain jetau kaüa küüa,

kaüa küüa jaün jetau te türüüa küe, türüüin jetau faüana jeeraniia türüüin chüjüüekuuu. Nii jaün jetau te tajiia akaü raa üüe kani rei kumasai, nii jaün jetau te akaü raa üüa jaün, nii jaün jetau te liuun naa, nii jaün kuütüri michüüitiin kuaraain jeen ünra kalanara kiicha kuichünaae kuichünaje najaki tukuuanerata naa, naa jaün jetau kü jetau ju chürü chürüüin jetau rauraukiin jeera jauitiin ke balüünetuua kü jetau chü nuuane raana lenuke jetau naruuu, kü naruuu jaün jetau kü inaae nena najaün türüüin aa jeen küüna naaunjuaain ratiriiünra küüna ichuuu najaain ratirinajaaünra nenakaaen inara kumaauteein kuaraain ekuteein ke lenuneküchera naa jetau, kauacha nijiianaain aiürüüa jaüna kanü nituuanai ichananaine neeünra naa jetau naaürüüa naa jetau. Nii jaün jetau te kü kuinetein jetau suaajeein jetau een ranajaaünrüüa kü suaaje najaain kinajaaünrüüa niiei kaaintaje lanaala, inaae jiriiane satuuu kaü üüjeein nituuaniiia jetau raana.



# THE WHITE-LIPPED PECCARY THAT CARRIED OFF THE MAN

In ancient times, some men found a herd of white-lipped peccaries.<sup>243</sup> A man whose son had just been born also went along with them to catch white-lipped peccaries. When they arrived where the herd was, the peccaries came very close to the man and suddenly one of them carried him off. The peccary passed between his legs, put him on its back and carried him off. The man lived with them and went wherever the peccaries took him. After a while, the chief of the herd said:

- We must go and recover the spirit of the peccaries which have been hunted by men.

So they left the man with a smaller group, the size of a herd of collared peccaries.<sup>244</sup> They set off from the Source of the Rivers and the chief said:

- Tomorrow we will rest in the *aguaje*<sup>245</sup> swamp so our children can eat aguaje.

And so it was, they arrived at the aguaje marsh and there they stopped. All the peccaries started to search for aguaje and they ate it.

Then the chief said:

- Tomorrow we will rest where there are many emerald catfish<sup>246</sup> so our children can eat them.

And so it was, they arrived where there were many emerald catfish, they started to search for them and feed on them. While it was looking for emerald catfish, one of them said to the man:

- Have you found them, my prey?

And the man said:

- Yes, I have found them!

The man was also eating them.

<sup>243</sup> *Tayassu pecari.*

<sup>244</sup> *Dicotyles tajacu.*

<sup>245</sup> *Mauritia flexuosa, a fruit bearing palm.*

<sup>246</sup> *Brochis splendens.*

Then the chief said:

- Tomorrow we will sleep where there are *carachama* catfish<sup>247</sup> so that the children can feed.

They all celebrated and, striking their bellies, they laughed, *jajajaja*.

And so it was, they went to rest where there were many *carachama* catfish, so they all started to feed. One of them asked the man:

- Have you managed to find the catfish?

And the man replied:

- Yes, I found them.

And the chief said:

- Tomorrow we will go where there are many armoured catfish.<sup>248</sup>

They all celebrated and, striking their bellies, they laughed, *jajajaja*.

The following day, they went to sleep where the chief said and they all started to search for armoured catfish to feed on. When they had all gone to sleep, the man was still sitting up and could not rest because he felt very cold. One peccary was sleeping near to him. The man saw something was lighting it up, as if it was a red hot log, and he wondered:

- Is he lighting a campfire?

With his hand he touched what was shining, and it was the backside of the peccary. When he touched the peccary it went *juu uuu*.<sup>249</sup>

- Who touched my backside? My prey, perhaps it was you who touched my backside?

And the man replied:

- No, no, it wasn't me who touched your backside.
- Let's see, lend me your hand to test it – said the peccary.

The man brought his other hand closer, the one he had not used to touch it. The peccary sniffed it and said:

- Let's see, lend me the other – and the man again brought the same hand close.

<sup>247</sup> *Pseudorinelepis genibarbis*.

<sup>248</sup> Species of the genus *Loricariidae*.

<sup>249</sup> Urarina ideophone: the sound a collared peccary makes when something strikes it, brushes against its body or it is frightened.

The peccary sniffed it and said:

- It's true, you didn't touch my backside! It must have been the kids.

The chief of the herd said:

- Tomorrow we will sleep where there are many gold wolf fish.<sup>250</sup>

The following day they arrived where there were many gold wolf fish and they went to search for them to feed.

One of the peccaries asked the man:

- My prey, have you found them?

And the man said:

- Yes, I have found them.

And the chief again said:

- Tomorrow we will stay where there are many *anahuayos*.<sup>251</sup>

They all celebrated and, slapping their bellies, said *jajajaja*.

The following day they stopped where there were many *anahuayos* and they all fed.

The chief of the herd said:

- Tomorrow we will go and rest where there are many *yacushapanas*.<sup>252</sup>

They all celebrated and, striking their bellies, they laughed, *jajajaja*.

The following day they stopped where there were many *yacushapanas* and they all fed.

Then the chief said:

- Tomorrow we will sleep where there are many *aguano masha*.<sup>253</sup>

They all celebrated and, striking their bellies, they laughed, *jajajaja*.

As the time passed, the man started to grow bristles like a peccary. The following day they went to stay where there were *aguano mashas* and they all fed. But when they arrived at the place where the

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<sup>250</sup> *Hoplerythrinus unitaentiatius*.

<sup>251</sup> *Plinia clausa*.

<sup>252</sup> *Terminalia oblonga*.

<sup>253</sup> *Machaerium inundatum*.

aguano mashas were, the man looked at it and saw that it was the same tree where he had collected fruits in the past. When he checked it, he found the same coil of rope that he had used to climb up and pick the fruit. The rope was already rotted, so the man said:

- It is the place which I know, so I will stay here!

That afternoon, he was curing his feet when one of the peccaries asked him:

- My prey, what are you doing?
- I am curing my feet because they hurt a lot.

And the peccary asked:

- Is it good to do this when your feet hurt?
- Yes, it's good! – answered the man.

And the peccary said:

- Let's see, do it to mine, mine hurt too.

Upon seeing this, the other peccaries asked that the man did the same to them. The man started to tie all their feet. He tied the feet of the ones who were good to him loosely; while he tied the feet of those who were cruel to him very tightly. The shape in which he tied them was the same one that is used for carrying peccaries when they are hunted. When night fell they slept. But the man did not sleep, he lay down with them but he did not sleep. Every now and again the man checked if dawn was breaking, and suddenly he heard the song of sphinx's guam,<sup>254</sup> *ün üün üün*.<sup>255</sup> The man said:

- Dawn is breaking! – and he started to climb the aguano masha tree.

When he arrived at the branch of the tree he started to shake it, *liia liia*,<sup>256</sup> and he went *aishee aishee aishee aishee*<sup>257</sup> and *jaare jaare jaare*. The fruits of the tree started to fall, then the peccaries got up and said *uu uu uu*.<sup>258</sup>

- Where is our prey? Come quickly my prey! Come untie us so we can get away – said all the peccaries that he had tied up.

The chief called him:

<sup>254</sup> *Penelope jacquacu*.

<sup>255</sup> Urarina ideophone representing the call of Sphinx's guam.

<sup>256</sup> Urarina ideophone representing the sound of a tree when somebody moves it.

<sup>257</sup> Urarina ideophone: a vocalisation intended to frighten.

<sup>258</sup> Urarina ideophone: a reaction of surprise.

- My prey, come, let's go!

But the man ignored him and stayed in the tree. All those he had tied up stayed there, whereas those he had tied loosely left with the group. Soon the man came down from the tree and went towards his home. He appeared just on the other side of the river, across from his dock. His wife went to collect water and the man gave a whistle. She looked up, saw a man and said:

- This is my husband who I have missed so much!

She crossed the river and welcomed him with a hug. The man vomited out the food of the peccaries. After arriving home, the man told everything that had happened with the peccaries, that he had tied them up and that they were right under the aguano masha tree, and he said:

- Go hunt the peccaries which I tied up and left there. I can not do it because they were good with me!

The men went, they hunted them and they ate them all, but the man did not take part. That is how it ends.

# KACHA RAA LUCHUCHUNE

**K**anii ijia ke kalauicha luchuchu ne jaün jetau te, niki kuraüüa küe leejiin kacha. Nii jaün jetau, kaaajjei küariin jetau nii ininaja enuue saüüite rei kumasai, enuue saüüituuu rei kumasaine jaün jetau te, kü ne kü niia jaün aa jeen ünra kanaanaiürü jeria chara aichaa naain jetau, jeen neeürüüa chüjjan kanaanaiürüra naain jetau kü rei kakünüke kumasajjaaüre kumasajjiae. Nii jaün jetau te, niki kü ne kü niia jaün jeen chajaaütera kanii charuba sunichaachera naa, naain jetau charuba suua küüre, kauati atane jetau nii ijia kauatiin atane tukujuai, nii jaün jetau te kü niki charuba suua küüre charuba suua küürüüa jaün jetau, jeen chajaain ii jaürüia nejeein ichaküchera naa jetau, naa jetau naa jaün jetau te, aiüna ii ruenechera naa, naain rueniia, rueniia jaün jetau te, kü nii kanii inaae jetau kuaraa jaün jetau naajeein jianakuun tijianere tijianere nii charuba, charuba jaün jetau jeen ünra niicherara chajaainra ichaküchera nii jaün jetau te, kü jetau kuarasiiei kuarasilanaala een aankachena een naa niichera inaae enanijia asaae üün tijiajehera chajaain ichaküche, jeen aankachena een kuarasiniia jaün uaa jeen inuta üüaaüche te kuarakaachera chatuuania inutane jaün te cha kuarasineeicheta naain jetau nii nuta, nuta kuarae nuta kuaraain jetau kü jetau biji kuütüri ke jetau tuuituuu, tuuituuu nuta tuuituuu jaün jetau fiichüchüchüü naa kuaiteen, jeera tuuituuu jerichanukujaain fiichüchüchüü naa, naa jaün jetau uaa jeen ünra katuuaneein kanii kuüle jana tukuerijiatuuu inara nuta jaün te cha kuarasineeichera naa. Naa jaün jetau te, jeen jan kuaraküchera aüü kuaraa jana jetau jaa jianakuun jetau naajeein tijianere tijianeriia kü jetau fukuua kü laaen inaae fukuua jaaen jachaa nainain iichaküchena kanüüetunai ii reruarii ichaechera kuaiteen inaae nainain fukuuane reruariia akaaentunai ichaa kü ichaa jaün jetau te kü inaae suurüüa kü suuin jetau inaae kaaürüüa kaün jetau jeen aan kanii kü jetau jaürüianejeein anaa jaaürüüa, anaa jaaain jeen aan kanii kana rei enüüa kuui ariirijieeüche na üün farüechera naa jetau kü jetau farüüa, kü farüüa ne tunuuana enüüa kuui ariia küüa nukuiia jeen ariiane jana ijia üüneeeürüüacha tutaraja tutarajaa uaa niiei nuuane enüüa kuuite enüüa üüne te naain jetau inaae kaüüa kaüüa jaün jetau te, kaüüin jetau uaa niieichenaare nuuane enüüa üüne te katanaa naa jetau. Naa jaün jetau te, jeen aiachechaaisicha ünra ii niianechara jiriiane kuitüküeneeichera inaae aiane nirijiimiinchena kanü nainariin kuaraechera naa, naa jaün jetau te kü inaae nainain farüün kanii anaa chuaae teein inaae jeen jachaara enüüa kuui raaurinichera naa enüüa kuui raa küüa. Nii jaün jetau tajüia ijia üüne saaüjiin kü jetau baia bajiaain türaa üüa jeen chakaneriiaachera kaata ii niianechara jeriiane kuaraeneeichera naain jetau nii ijia üüne kuduriaain mukuua, naajeein kuduriaain mukuua aai ku jetau ii ii naa aa jeen, jeen inaaera mukurichacheje üün ichureera katanaa jeen aia chechuuisicha aieicheta airiaaincheta kanii nenakaaen tejian kauatiin enuareinchera. Nii jaün jetau te, kü inaae kureeküre kü kurejeein jetau kaniicha. Nii jaün jetau te, inaae kü kanii kü niia kü niia baia jetau, aa jeen atichara atichara kanii üün kanii üün ichuuansai kuaana jereeicheta kuatiia

kuatiianee kanijieein niieiche, ichuuansaita aan ii kuraaera rijitiin te kanijieein akaü faufaaain ii kureein niia naja aina akaü faufaaain jajaajakiin naaunjuaeche ichuuansaichera naa naa jetau. Naa jaün jetau jeen atichara üün itajenaa jerikicheta naa, jeen aianüchegara aianüchegüüisicha naa jetau. Naa jaün jetau te, aiachechaaisicha kuanete aiane charuba ijiaaene sunichaache te amaaain kuaanichera naa, nii jaün jetau charuba ijiaaene suuaküüre, suuaküürüüa jaün jetau te üün akaaürü rei tijiajæe nii charuba ijiaaene, nii jaün jetau te fukuure, fukuurüüa jaün jetau aai kü jetau abeeu ke jetau nii inuri rülüütürüüa aaü kü jetau nii abeeu titiaraa titiaraa jeen kuanete jaürüüa kü üün aterumiichera ateruaain inaae kü ateruaain jetau suurüüa suuin jetau amaaürüüa, amaaain kureekürüüa kurejeein jetau üün kü jetau jelai nii charuba ijiaaene iniuu kunajaaain jelai chaaen nii rei kukuaüne kunajaaain jetau jeen ünra kaa amaaain ichuuansai kuaaniiüchera naa. Nii jaün jetau te küüa, küüa jetau küüa jaün jetau te, kanii üün amüüre, amüürüüa jaün rei bereekürüüacha kü neeürüüa jaün, aa jeen nii jaün jetau te kuaariin babaa babaa naaüre, jaün jetau te kanii aa jeen aanka inara neba naa niie amüüa ukuana jana te küüre aasu aina te ukuana jana küüre naa jeen aiachaaaisicha kanii een kanii aasu aina jelai kaa kiiüche naa chaaen nii nelanaja aina jelai kaa kiiürüüne een chuba rei kaa teeüte jelai nii nelanaja naja aina kiiürüüne naa jetau, naa jaün jetau te chaaen nelunaauriin siniiüche chünijiü nelunaauriin siniiüche naa, nii jaün jetau te kü kü jaan ai naa, jelai nii rei kumasai rei ratiriia nii jaün jetau te, inaae kaüa inaae kaüanü naa inaae kaüa jaün jetau te, tajiia türüüa üüre tajiia türüürüüa jaün jetau te, türüüa baba naa jeen baba ke aituute ena ijia asaae bükü raaekaaaine naa jetau naaürüüa jetau. Naa jetau nii akaaürü neba nii jaün jetau te baba niia natiin türüüa natiin naa au chünüküüa naa te aikaiare naa kaa üüaain tiianatiin kanii jelai jete kaa kirichaa aasu chaaen je te jelai fituraain sinirichaa naa jetau nii jaün jetau au chünüküüa naa te aikaiare chasiina baba aiche baba ke aituute ena ijia asaae rei kanii bükü raaekaaaine naa jetau naa jaün jetau te, ii jetau te chaaen kaa kicheei jelai kaa kicheein nii ii lana aina jelai kaa kicheei naa au chünüküüa te türüün ichae naa jetau. Naa jaün jetau te, inaae jetau aituuane rijijien jetau jelai jarejeein kiiüre jelai jetau nii rei lana aina jetau nii naituujua jarejeen kiia rei nii neba akaaürü neba. Nii jaün jetau te, inaae inaae niki siniiürüüa inaae siniiürüa jaün uaa inaae jetau siniuriürüüa jana jetau akaaürü farüüituuu kü jetau nefarjüüaituuu nii akaaürü aina atane farüüituuu. Nii jaün jetau te, kü nitajeeüre nituuaneein jetau te kanijiee luchuchu rei, rei kumasai itaje leejiiin kacha. Inaae satuuu.





# JABIRU MARRIED THE MAN

One day a man went with his wife to gather the young of jabiru.<sup>259</sup> The young of jabiru were to be found at the top of a kapok tree,<sup>260</sup> so the man started to climb one of the lianas<sup>261</sup> hanging from the tree. When the man was already high among the branches his wife cut the liana which he had climbed. Then jabiru arrived and saw the man was near her nest. The jabiru said to him:

- Perhaps you are after my daughters. If that's how it is, you can have my daughters!

And that is how it took him as its son-in-law.

After a time the jabiru said to the man:

- We are going to fish for manatees.

So the man went with him. For the jabiru the kapok tree was like good firm ground. When they were already at the lagoon, the jabiru said to the man:

- First you will fish for the manatee: I will take care of rowing while you search.

The man tried to locate the manatee, but he couldn't find it.

Jabiru said:

- There is the manatee, launch the harpoon! There's another, spear it! When are you going to spear it?

But the man did not see it:

- I can't see it!

The jabiru said:

- There it is, it is going under the canoes, – but the man couldn't see it.

And the jabiru asked him:

- Oh, what is happening, how can you not see them? Let me see your eyes.

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<sup>259</sup> The jabiru stork, *Jabiru mycteria*.

<sup>260</sup> *Ceiba pentandra*.

<sup>261</sup> Generic name designating a number of climbing plants and vines which grow to a considerable length.

After looking at them, he pressed the man's eyes with his hands and a lot of thick liquid came out, and the jabiru said:

- That's why you can not see! That's better now, look for the manatee.

When the man looked he saw lots of manatees, now he could see them. The man caught lots of them, and afterwards the jabiru said to him:

- Now it is my turn: It's time for me to fish!

They caught lots of manatees. When they arrived at the place where they had to smoke them, the jabiru prepared the manatees, they cleaned them to smoke them and he said to the man:

- Go fetch firewood, you must fetch lots of wood!

The man went looking, but he could not find a single piece of firewood, only kopak branches. The man returned and told the jabiru:

- There's no firewood, I didn't find a single piece.
- How can it be that you couldn't find firewood? Perhaps you are the one who does not know how to find firewood? When I finish cleaning this meat, I will go fetch firewood myself.

After finishing he went to fetch firewood. The man saw that the jabiru brought kopak branches. The jabiru said to him:

- Here is what you could not find.

They prepared the smoke-rack and when the fire was burning enough they started to arrange the meat. The fire was burning fiercely, and the man said to the jabiru:

- Oh, your smoked meat is getting burnt!

And the jabiru said:

- It won't burn, it will smoke well. It smokes much better like that.

After a time, the jabiru said to the man:

- Your wife, the one you left behind, has married another man. Every day she bathes in the river with her husband, laughing a lot as if she were celebrating your leaving. Perhaps you want them to disappear.
- Obviously, I need them to disappear. – Answered the man.

And the jabiru said:

- So we will go and catch the mother of the manatees, you will smoke her and bring it to them in order to give it to them and this will be enough to make them disappear:

They went to find the mother of the manatees, they found her in the river and speared her. They tied the rope of the harpoon to a guanandi tree<sup>262</sup> and the manatee made it shake, the jabiru said:

- Let's see, we have to wait for her to tire herself, that's how we will manage to kill her!

Afterwards they hunted the young of the mother of the manatees, these were for the sons of man. Later they smoked the mother of the manatees, and the little ones, and they wrapped them separately. The jabiru said to the man:

- You will give this to your wife, – referring to the meat of the mother of the manatees – and this you will give to your children, – referring to the meat of the young.

He left to do this. When he arrived at the house of his children, when they saw him they greeted him saying:

- Daddy, daddy, our father has arrived!

And the man asked them:

- Where is your mother?

And the children answered him:

- She went to the fields with grandma.

The man gave them the meat, and told them:

- You should eat this with your grandmother, and this you should give to your mother, so she can eat it with her husband. You will have to sleep separately, in another house, so that your mum can sleep in the house with her husband.

After handing over the meat and explaining, the man left again. Then his wife and their grandmother arrived from the fields and the children said to their mother:

- Dad visited us.

And she replied:

- Your father is already dead, his bones must be underneath the kopak tree.

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<sup>262</sup> *Calophyllum brasiliense*.

INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
NINICHU KURUUAJE NENAKAAÜRÜ URARINAAÜRÜ NERERETAAU

No, it is true that he visited us – said the children – he left us this and told us that you should eat it with your husband and that we should eat the other part with grandmother.

But their mother didn't believe them and told them:

- Someone must have come and given us this as a present.

And the children told their grandmother:

- Grandmother, dad told us that we have to sleep separately, in another house.

When night fell the children slept separately, with their grandmother. Soon they heard something fall, the earth below the house where the woman and her husband had been had fallen in and buried them. It made them disappear.

# KACHA SUUA DARINE

Aia jetau, leijiin kacha jetau te niki kanaanai siiri, kanaanai siiriane jaaün jetau te inüaaelü jetau kaa dari nianatiin kiiüre, itulere kiiüre, nii jaaün jetau te, bau, bau nae, naa jaaun jetau te; aah jeen kuana chüsichu baka neke tuun dari sunicha, naa jetau. Naa jaaün jetau niki küe, küüane jaaün jetau niki kusunuku tumaakae, nii jaaün jetau te, küüani jetau biji tucha tuchae, nii jaaün jetau te, ena kataaün teteri, nii jaaün jetau te, kü inaae suurüüa, anuja sumaa nÿjüaai ke kü raru jiaüituuu, nii jaaün jetau te, nii baia tajiia türüüa üüe, türüüin jetau; aa jeen inaaera dari suuanüra ee, naa jaaün jetau te; jeen aiachaaesicha, naa jaaün jetau; chajaaenra mitüünra darira kuaraaüra ee, naa jaaü jetau; jeen ai nukua inaae ürichaaüni jaiti isichu ke tijitijitijike sininaa jeere lanaanane jaaüna kanijieeün, naa jaaün jetau; jeen aiachaaesicha kuanara aianera kaa darira ichüüira ajinuetera kiiakara, naa jetau, naa jaaün jetau; jaa ejeen chajaaen aiane ichaaüra, naa jaaün jetau, kü jetau ajinuua, nii kacha ichüüi ajinuua jaaün, kü jetau kuereniiane jaaün leun leun leun leun naa; jeen kuerene, kuerene daricha ee naa, chajaujaaainjiara mitüün darira kuaraaüra ee naa, naa jaaün jetau; jeen nukua inaae airichaaüni chaanüchaainti sininaa jeerene, naain jetau nii beree jiiünijüa, nii jaaün jetau kuii nanaa, inaae jetau jeraaen erüüari jeera ke mitütiin amüüa, inaae amüüa, inaae jetau kaajitukuriin jetau, naain nita küüane jana; uaa chajaaenjiara darira kuaraaüra ee naanüra, naain jetau juduuju nasiia, ua inaae jana suruua inaae, inaae suruaane jaaün jetau te kaajie jetau; jeen jataainra kasüüjüa aitaetajeetünra naa jetau, naain jetau kaajie seriijatuuu nukueein saküaa, jaüriaanejeein jetau umane kaje bajaa nukua; aa jeen aantachara kakajera surunaa eera kuaraaita maane, maane naa, nii jaaün jetau te; jeen aieita kaürira bichuurieita, na; jeen aiachaaesicha naa. Nii jaaün jetau kuaiteein saküüa, nii jaaün jetau te aichukuri üküüa küüani jetau enutuua küüa, kü jetau naküüjaniia farüsi laütaain ratiriia, farüsi laütaain ratiriin jetau küüa, nii jaaün jetau te nii farüsi rene türüün jeen aantachara kakajera surunaa eera kuaraaita farüsi, farüsi, naa, naa jaaün jetau; jeen neera niritukuara kuaarianüne kaüri bichuuriiane kanüetunai farüsi janaa inaera nichaaüne jaaün farü farüri richaaünra, naa jetau; jeen aiachaaesicha, naa jetau, naa jaaün jetau ke jiniichaain jetau kuaa, kuaa süriküra babaau, naa jetau auri, nii jaaün jetau te; jeen chatuaniara auri, auri, kuaa, kuaa süriküra babaau, naa; jeen ünjüün niitera jeriara nukueiicha kainaaelaekara üküüa süri küaani jetera juraaera naa jetau nukueein kü kuraaeka nukua. Nituaneein jetau te kacha suuelü dari. Inaae satuuu, kaü üüjeein.

# THE MAN WHO WAS EATEN BY THE TOAD

**I**t so happens that a woman gave birth to a baby.

- I have to go catch a toad, to make into a broth for you to drink. That way you'll make more milk for the baby.

In the ancient times, people used to eat toads. The man went to the forest and found the toad's nest underground, inside of which were many mosquitoes. The man put his hand into the burrow, and as soon as he did this he woke up inside the house of the toad, because the toad had caught him. Afterwards it cut the throat of the man with a white knife.<sup>263</sup> Later the toad went to visit the wife of the man. The toad said to the woman:

- I have hunted the toad, wife!

And the wife replied:

- Good!

And the man told her:

- Come out of your mosquito net and see.

And the woman replied:

- I'll be there soon, I'm breastfeeding the baby because it won't go to sleep.

And the toad said to her:

- Oh, right, that's fine. I'm going to roast the ribs of the toad to eat.

And the woman replied:

- Ok, do it!

When the toad put the man's ribs on the barbecue, it went *leun leun leun leun*<sup>264</sup> as it was fatty. The toad said to the woman:

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<sup>263</sup> A bone knife with ritual significance.

<sup>264</sup> Urarina ideophone representing the sound of sizzling fat.

- Oh, the toad is very fatty, come out of the mosquito net and see.

And the woman said:

- Yes, I'll come soon. The baby won't sleep.

She already knew what had happened, so every now and again she made the baby cry. That's why the baby wouldn't stop crying. The woman came out the other side of the mosquito net and left. When she had already gone the toad said:

- I am telling you to come out and see the toad – and it threw something, *juduuju*.<sup>265</sup>

But the woman was no longer there, she had gone and the toad said:

- Oh, no, I can't have let her get away!

So it followed her and asked the grass:

- Grass, grass, have you seen the woman who escaped from me?

And the grass answered her:

- No, she hasn't passed over me.

The toad kept looking. The woman went into the nest of the giant armadillo.<sup>266</sup> Across the entrance was a *farüsi*<sup>267</sup> plant. The toad passed where the plant was and asked:

- *Farüsi, Farüsi*, perhaps you have seen the woman who escaped from me?

- No, I haven't seen her. If I had seen her I would have torn her to pieces.

The toad kept searching. While he continued his search, he heard a yellow-rumped cacique.<sup>268</sup>

- *Kuaa süriküra babaau*.<sup>269</sup>

So hearing this, the toad toad asks him:

- What did you say, cacique?

And the *jauri* repeated again:

- *Kuaa süriküra babaau*.

<sup>265</sup> Urarina ideophone: the sound of something hitting fabric.

<sup>266</sup> *Priodontes maximus*.

<sup>267</sup> Urarina: species not identified. A herbaceous plant with long sharp leaves, not fit for human consumption.

<sup>268</sup> *Cacicus cela*.

<sup>269</sup> This sounds similar to the Urarina words: *ke* "she"; *jirikura* "hole" or "burrow"; *babaü* "is located". Therefore "she is in the burrow."

INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
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When the toad heard this it said:

- *ünjüün*,<sup>270</sup> that's what you meant! You are saying you have fallen into a trap!<sup>271</sup>

That's how the toad killed the man.

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<sup>270</sup> Urarina: a sound used when the speaker realises something is about to happen but the listener does not hear or understand.

<sup>271</sup> The toad has misunderstood the bird's statement.



# KACHA RAA KATINE

Aia jetau kuaiteein, jerichanejeein kuaiteein rei beree lareekaain jetau niki amüüa küe, amüüa küüa jaaün jetau te, niki, kani kuduake kati, kuduakuua katine jaaün jetau te niki, satia nukue, ukuainijianaain naajeein tijatijaaunanaane jaaün kü niki satia jaaün jetau, kü kuaariin jetau kü jetau rene nefaüaka üüa, nefaüaka jaaün jetau te, kü jetau kani satia nukua nainejeein sijiinejeein niei satesine, satesiniia kutabeniia jetau, kü jetau nujuaü karuku chuaae jetau jelüatuuu, jelüatuuu jaaün jetau te ena kataüün kani een januraain ena kataaün jetau neeurituuu, neeurituuu jaaün jetau te; jeen ünra kanaanaiürüra jeriachara aaicha naa jetau; naain jetau kü rei kakünü ke kü een kani kumasaiaka. Nii jaaün jetau te, kü ne, kü karajaain ne, kü karajaain niiane jaaün jetau te, kani januneniiane een kani seeri üküüe kaniicha küe nalüüe, nii jaaün jetau te seeri üküüe kiia küane kaje türüün; aa jeen chaa rei belainakaina taa kani, kani tabaaü enüüa kuarana jaue jaujeein kalanara kalanraa rei neba tijia nebane tijia asaae jababatee jababatiin chanaae chanaje, naa jetau, naa jetau nii nalüüe, nii jaaün jetau te; jeen ünra kuaneneera jeeujirii katüü rijitujiiata nalüüe, naa; jeen ünra nitukuara nenachüra nalüüenee nalüüenejeeünra, naa, naa jaaün jetau te kü jetau katuri bakuua künaa jerekürüüane jaaün kü jetau kani, ün kani chaa satia kuina chaainti kü nedurujiteje nii kacha nii jaaün jetau te kani inaae amünaa jerekürüane jaaün; aa jeen ünra kakuuakuriiüteneera jiniikiin kütjenichaara nalüüe, naa jetau, naa jaaün jetau; jaa aiachaaaisicha chajaainjia aiiane ainaa neeina, naa; jariaa, jariaa nedurujiteri te künichaara akaaürü sakünichaara, naa, naa jaaün jetau te, inaae amüürüüa inaae katuri bakuua küüa nukueürüüa, nii jaaün jetau te inaae nainain jetau; jeen ünra amaaütera laaen amüüakara, naa, naain jetau küüa, kütürüüa jaaün, kütüin jetau; aa jeen tunakiinta nalüüe tunakiinta, naa, naa jaaün jetau te; aa nitukuara kuation ünra nenachüra jataain nalüüenee nalüüenejeeünra, naa jetau, naa jaaün jetau te; jeen chajaaincha beechaaüra, naa jaaün; jeen kani tuna aünichüüisita een chaana taa tabaaü enüüa kuarana jaue jaujeein kalanara kalanara nebane tijia asaae jababate jababatiin chanaae chanaje naanüüichüüisicha, naa jetau, naa jaaün jetau te; jeen ünra karei belainakai ke te aituiicha nii ke tejia baraarateein katuaneein kaetekürera, naa, naa jaaün jetau; jeen aiachaaaisicha antachara nainereei kü katüraaineta, naa; jeen ünra jiauinera kakutairiia kururara, naa jetau, naa jaaün jetau te; jeen airiaainta kuation airiaainta chajaaincha een kamaachaaüra kü katüraaüra, naa, nii jaaün jetau; jiauinera kakutairiia kururara, naa; jeen airiaainta, naa; jeen aiachaaaisicha jaiane karijiriiüra, naa jaaün jetau naain beru küüani jetau mauta meleeitiin ratiriiüre, lesajeein nii mauta dadaaürüüane akaaürü aina neeurituuane kuina, neeurituurüüa kuina, nii jaaün jetau te; jeen karijijieein kaa mauta büjuaü jelüüra aineeine dadaaine te kuation airiaainta, nijiuuria kaa mauta dadaainera, naa, naain nii mauta büjuaü jelüüa, jelütuuu jaaün rijieeuriin naain akaaentunai jelütuuu. Nii jaaün jetau te inaae nii kani naituunjua ruua neeurite ün kaüachaniianena janune

türütiin seeri üküüe medüürinajaaukaaün natiinta, naa jaaün jetau kü ratirria, nii nenaanaja laaruniia ratiriin; jeen inaaera, inaaera katuuaneein ii nesuune raüsiaaera neein niianüne natiintenee ee kanii chaa te bachaatiia nukue kaa nalüüeniia nukuai kuratajaji katüüita naain nee kakutairikiincha, naa; jeen airiaainta, naa; kanakaana anaenachüüisi bachaatiikaanüra, naa, naain jetau kü inaae kaüa, kaüane jaaün jetau rei faüana jeeraniia küüin mitüüa küüa, mitüüin jetau kü chüjüüekuuane jaaün tajiia akaü raa üüe rei, rei kumasi nii jaaün jetau akaü raain jetau, nii jaaün jetau te rei; liün, naa, kuütüri michüüitiin kuaraain jetau; jeen ünraa kiichara kuichünaae kuichünajenajaki kalanara tukuanerata, naa, naain jetau juu chürüchürüüin jetau jeera jauitiin ke balüünetuua, chuaae kü jetauchü januraain kanii lenune ke naruua, juanuraain lenune ke naruuin jetau kü jetau naaejetukuriin jetau ichanaa. Nituuaneein jetau te kacha raelü kati. Nituaniiia inaae saturria.

# THE MONKEY WHO CARRIED OFF THE MAN

There was a man whose son had just been born. The man went to hunt monkeys and came across a troop of black monkeys. He wanted to hunt them with a blowpipe. When the monkeys saw the man they went nearer, and the man tried to get them with his blowpipe but could not. Suddenly one of the monkeys jumped on the man's shoulders. The man, without realising it, was now in the house of the black monkey, so the black monkey said:

- Perhaps this man is wanting my daughters.

So he gave him his daughters and the man stayed to live with the monkeys. Every morning the squirrel went to eat *shebon*<sup>272</sup> fruit, and when he arrived he said:

- Whose wife is it that cries so much? She looks at the forest saying "my husband, my husband."

The monkeys said to the squirrel:

- Don't be talking about these things, two-toothed squirrel!

And the squirrel said:

- No, there's nothing to worry about.

One day the black monkeys wanted to go to the maize harvest, the man was preparing his blow-darts.<sup>273</sup> The squirrel wanted to go with them too, and the man said to him:

- Wait a while and we can go together.

And the squirrel said:

- OK, I will wait for you then.

When the man had finished preparing his darts, he said to him:

- Now, we can go.

On the way, the man asked him:

- What did you say?

<sup>272</sup> *Attalea butyracea*.

<sup>273</sup> The darts were prepared by rubbing curare on their tips.

The squirrel replied:

- I didn't say anything:

But the man insisted:

- I heard you say something, now tell me what you said.

And the squirrel told him:

- Yes, I only asked whose wife it is who cries and looks towards the forest saying "my husband, my husband."
- Oh, she is my wife – said the man.

The man asks the squirrel:

- Perhaps you can take me to this place.
- No, no... I can't. My master will get angry if I do this.

And the man said:

- No, your master will not be angry, take me there!
- No, I can do no such thing, my master will get angry.
- No, your master will not get angry. I need to get to this place.

Due to the man's persistence, the squirrel relented and told him:

- You will have to make the same movements as me, you will have to jump over this *mauta*<sup>274</sup> that the black monkeys have left in the path. Under no circumstances must you touch this *mauta* with your body, if you do, you will not be able to get there.

They jumped, trying to get to the other side, and they succeeded. After jumping they quickly arrived at the place where the squirrel had seen the man's wife. The squirrel said to him:

- I always came here to find *shebon* fruit.

The squirrel took him close to his house and said:

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<sup>274</sup> Older Urarina, a large clay cooking pot. In myths it is told that if a human should accidentally touch one of these pots, they would be immediately transported to the house of the monkey without any possibility of escape.

- We are here. Never dare to kill squirrels, as I did you this favour you will have to be grateful, because sometimes you lot insult us, saying that we are animals with only two teeth, and that we are difficult to catch. Of course we are difficult to catch, because we are stingy with our legs.

The man promised:

- No, from now on, this will not happen.

The squirrel left. The man got closer to his dock, he was at the same point on the river, but on the other side. He waited for his wife to go to draw water. The man whistled, the women looked up, and saw her husband at the other side, saying:

- This is my husband who I have missed so much.

Lifting up her skirt, she crossed the river and reached the other side. The man vomited out the food of the monkeys.

That is how it was when the monkeys stole the man.



# JANULARI AINA ETA SUUA RAMESTUNE

Nii jaaün jetau kani lamisituurü jetau, rei ninana, lamisitaaurü inana jetau niki amüüa küe, amüüa küüa jaaün jetau inaae siiche, siichuua jaaün jetau te; ee ee ee, nananaaüre; jeen ünraa inaaera kuasaraa kana inanara, naa jetau, naa jaaün jetau te; kani jeen aa kani ataibinaae kutaeriin lanejeriiane kurenii kana inana suua ataibinaae jeriata, naa jetau, naa jaaün jetau te kü jetau; kani jeen ünraa inaaechüra jeriiane kana inana suua ataibinaaera, naa, kü jetau inaae nukuueka jaaün; ee ee ee, naa, nii jaaün jetau te; ee ee ee, nae rei kurii, nii jaaün jetau te; jeen aa inaaechü bajiaa kana inana suua kani ataibinaaera, naa jetau, nii jaaün jetau te inaae ekuujiriniia jaaün; jeen inatunachüra uauki inaaechü kana inana suua ataibinaaera eresi kana inana kuaaniiaka te kunelatenaa neeinaera, naa, naa jaaün jetau te inaae kujuanuun jetau inaae januetiin kuaraa küüre, eta chuaae takaain kauatiin ubiri müülüü, kajiune müülüü jiaain jetau küürüüa, küürüüa jaaün jetau lülüüakürüüa, lülüüakürüüa jaaün jetau inatuna jetau kaajie rukue laaüjüari kani janulari, nii jaaün jetau te; jeen aa inatunachüra uauki inatunatechü kana inana sue kani ataibinaaera ünraa lanejeriia kana inanane kurenii te kana inana sue ataibinaaera, naa, naain jetau kü lülüüakürüüa, lülüüakürüüa jaaün jetau te inatuna jetau akaaurü inana chuaae jetau miikiin bututu ramü ramü ramüü naasiia, naasiia jaaün jetau te; jeen inatunachüra uauki inatunatechü kana inana sue ataibinaaera, ünraa lanejeriiane kureniiatera kainana suujueeicha ataibinaae, naain jetau rene türüüa küüa, aaii nii jaaün jetau te nimichüüacha neeuriin chüjüruuneein jetau ke tirilenii küe, tirilenii küüa jaaün jetau raütariin jetau kaa rei nüjüaae kuchuruu rei biji kuütüri mateleeitiin müküüa, kü jetau müküüin kaa kani kacha ichara tukuuaneein kü richu richuua richukaain kü müküüa, kü kani enüüa ke chafaa chafakaa; jeen karijeein chetenii jaaün lanejeriiane kurenii te kainana suujueeicha ataibinaae, naain kü kani enüüa ke chafaa chafakaa, kü chafaa chafakaa jaaün inaae kü inaae tabiicha inaae ateruua, ateruua jaaün jetau te; jeen ünraa chajaain laaen karerujuarii kuaraaüra uauki, üunte lanejeriia kurenii kana inana suujue ataibinaaera, naa. Chajaain ufuchu ke rei kuütüri muluura uauki, naa, nii jaaün jetau aituu naja neein ufuchu ke jetau kü kuütüri muluua, kü kuütüri muluuin jetau inaae kü suurüüa; jeen naajeein teraeneein jaaün te bajiaa lanejeriiane kurenii kainana suujueeicha taibinaae, naa jetau, naain jetau te inaae kü suuin ratiriiüre. Nituuaneein jetau te lamisitu aina eta suure. Inaae kaü tiaajeein, inea satuuu.

# THE JAGUAR AND THE LAMISTA

The eldest of the *lamista*<sup>275</sup> brothers went hunting. After a day, the man still hadn't reappeared. His brothers had no news of him, they became scared and started to call him, *ee ee ee*, but the eldest brother did not answer.

Among themselves they said:

- The jaguar has probably eaten our brother.

They called him again, *ee ee ee*, but the older brother did not answer. Night fell and they kept calling him, *ee ee ee*, but to no avail. They persisted, *ee ee ee*, and this time his spirit answered them, *ee ee ee*. Believing that he was still alive, they waited for him, but he never arrived.

Among them they said:

- The jaguar has eaten our brother. Early tomorrow we will set out to take our revenge.

They put on thick clothes, so that the jaguar would not hurt their bodies, and they followed the path where their elder brother used to walk. On the way they saw the tracks of the jaguar followed those of the lamista, and they were now sure that the jaguar had eaten their elder brother. One of them said:

- *Uauki*,<sup>276</sup> the jaguar has eaten our brother. He didn't prepare well enough, that is why he got eaten. But we will avenge him.

Soon they found the body of his brother while the jaguar was eating it, *bututu ramü ramü ramüü*.<sup>277</sup> One of the brothers said:

- Uauki, here is the wretch that killed our brother. He didn't prepare enough, that's why, it killed him.

Soon, the jaguar realised that they were there and jumped on top of one of the brothers. So the man put his fingers in the two corners of the jaguar's mouth and tested his strength. The man pushed him and the jaguar pushed back, this is how they fought. The man smashed the jaguar into the trunks of the trees, and told him:

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<sup>275</sup> An inhabitant of Lamas, Lamas Province, San Martín, Peru. Lamas was historically a Quechua-speaking city involved in riverine trade. *Lamista* is also used in a general sense to refer to Quechua-speakers in this region, most commonly from Sisa, Lamas and Chazuta.

<sup>276</sup> From Quechua *wayki* "brother".

<sup>277</sup> Urarina ideophone representing the sound of bones being gnawed.



- My brother would have done this to you, but as he was not so well prepared, you took advantage – and he kept hitting him against the trees.

The jaguar tired himself out and the man said to his brother:

- Uauki, now you can take over. Cut off its head with a knife.

So his brother cut off the jaguar's head and the brothers said:

- This is what my brother would have done to you, but he was not so well prepared.

Finally, they killed the jaguar. So it was when the jaguar killed a lamista.

# KASARANA BAKAÜA

Leejiin ka cha jetute niki januuu küe rei kalauui ainaacha, januuu küüa jaün jetute; niki amüüa Lküe, amüüa küüa jaün nii rei kalauuicha nenaanajaün nedae rei luanari asaae. Nii jaün jetaute, inaae siiche; siichuuu jaün kü jetau eeee eee eee nanaa jaün niiei tunitene, tuniteniia jaün jetute tabiicha jetau eeeee naa; a jeen tuun inae üüjii jiriiane jelaruuinte türüüaa üreeincha naain jetau najiniia jetau üsi mukuua, üsi mukuua jaün jetute; netukuuin jetau küü tukueekuua eta küüanai jetu rei nerüüari kürüjüaain jetau kü tukueekuua. Nii jaün jetu tajiia jetau asaite asaituua taü taü taü taü, taü taü taü taü naa kasarana bakaüa sunaa kürüi, taü taü taü taü naai jetau kü tuniinjie tuniinjiein üüa, üüin jetau jeen araanla beru tukuaneente jelaare kasarana bakaüa berura taü taü taü taü ichaiineeürü rei beniiüte kakunelatiia üürüinera taü taü taü taü taü naain jetau kü, kü nii üsi ruuan türüüin jetau kaa kaa kajaain jetau nichaatiia aa jeen kua kasiiara taü taü taü taü täü naa, naa jaün jetaute inaae kü, kü jetau januaajeein inaae januneecha jetau inaae amüüa, amüüa jaün jetaute inaae januuetiin jetau mitütiin inaae kaüüa küüa biia küüa, kaüüin jetau biia küüa naaunjuanra naain biia jaün, jetau kuaraa küüre, kuaraa küürüa jaün jetaute; kü jetau lülüakürüüa kü lülüakürüüa jaün jetaute, kani; aituanajaneein jetau araanla beru tukuaneein jelaaruua nii jaün jetaute küü jetu kü nesari ichuuara tijianein kürauri küüanai jetau nesari laüjüaiin ratiriia. Nii jaün jetaute lülüaküre, lülüakürüüa jaün jetaute tajiia akaaürü ke takaaain kuuake bakaüa kani büüe inaa raa üüe. Nii jaün jetaute nii büüe inaa ke jetau tirileneein, büüe ke jetau tirileneein tiritirike kü tiritirikiin jetau kü nürichu laüalajüaain; jeen ünra raanara naa kü nürichu laüalajüaain küü kuaiteen tiritirikiin küatiin nürichu laüalajüaain jetau erujuein küatiin tiritirikiin nii büüe inaa chakua chakuaain jetau muluutiin inae tijitijichaain jetau faüatiin inaae biia küüa jeen ünra raka türatii richuuritera taüra uua uuakera naa; naain jetau, naa jaün jetaute; jeen aia chaisicha raautuua tau raka türati süri makusi batarura naa, naain jetau kü jetau ajeri kuteru ajiaa kuaürüüa kü jetau aküüjüania jetau laüjüaain jetau tarü tarü tarü tarü ajeri kuteru ajiaa. Nii jaün jetaute, inaae kuinetekürüüa, kuinetekürüüa jaün jetaute jeen ünra raana ürejeitera türüeraa jeen kuanete inara suuine raana ürejeichaa naa, naain kuinetenaa kürüüa jaün jetaute inaae enuatuua küe; enuatiin jetau kü aküüjüa ichuajakuaürüa, kü aküjüa ichuajakuaürüa jaün jetaute kü jetau kü aküüjüa bata bataain jetau rene enuatuua küüa, enuatiin jetau kü akaaürü kuütüri feeka kuaiteen utiake. Nii jaün jetaute üsiianaü jetau laüjüaain badaabadaake kacha kuütüri kubane. Nii jaün jetaute nii daruue aina kürataain kü nii raieituküre kü raieitin kü jitariin suaaje najaaünrüüa. Nii jaün jetaute leejiin jetau enamanaa nejeein jeen ünra kuara kasuuachera ünra jaunakaaituuanüra aiüna inara ii jiara nükeru üüera naa; naa jaün jetaute, kü jetau inaae asiia kü jetau büjüaü rututa rututaain asiin jeen küana aiane üaera naa, jeen jiauinera chajaaincha üaaüte sunaa neinera charijieeiniji ichaüena niiane naraai kutijiiain kana suuin niia

jeriata naa, naa jaün jetaute airiainta naa jaün jeen ünra kanijieein chatuaneeiniji enekürü nejei suuin niiane jeriata nii ke na chü aitureünni cha aiturichaanuicha naa, naa jaün jetaute inaae kü atiin üüaa, kü jetau üaain, kü jetau kani siriia, nii kü nii kanaanai siriia nii jaün jetaute amüürüüa ne küreüniiiane kü jetau; aa jeen raautuachanee kaa inara biji alarijia, kaa inara itaari chanee raute, naaenaje, nii jaün jetaute: jeen naara naain ua jeen letunanekuriin suuin jaunaa neeina, nirituua jaunte le sajeen ichaüena niiane naraai kutijiain aina kana suuin nereecha naain jetau; naaürüüa jetau, jeen aiachuisi nikicha kauchanijia jaün jaiti kuarajeeünra naa, nii jaün jetaute kü niane nerura ukuanajae, kü ukanajaain naaunjuaa jaün inaae amüürüüa satiin kanaanai nejesiinajeen neeürüaane aa jeen raautuua chanee kaa inara biji alarijia inara tjia alarijia chanee laaen jelajeri naa jetau, jaün jetaute türürüüane be kani naara naa, uaa nirituua jaunte le sajeen ichaüena niiane kana suuin nereecha, naraai kutijiaincha naa; naa jaün jetaute inaae kani, uaa aia chüisicha kuaraainjia amüüanüne küreü kuaraain ichaküchera, kanuta edaara naa, naa jaün jetaute inaae amüüa ne küreü suuin jaure, inaae suurüüa. Nituaneein jetaute kani, kanijielü kani kasarana bakaüa kacha suelü, Nituaneein jetaute kaa nekuaünaelü, anükai kaje jetaute nekuaünaelü kaa kani fuünari. Nituaniiia jetau inaae satuaa.



# KASARANAA BAKAÜA

A man went hunting, accompanied by his son, he set up his hunting shack and the next day he went hunting. He left his son at the camp. His son stayed alone and waited for him all day, but he did not appear. So when night started to fall, he called him, *eeee eee eee*.<sup>278</sup> The son heard him answer, *eeee*, so he said:

- He's coming from over there! He must be cold, I must light a campfire so he can get warm.

After lighting the fire, he set up his mosquito net, got in his bed, and waited for his father to arrive. He heard him getting closer and closer. When he got even closer he heard *taü taü taü taü*,<sup>279</sup> and then the voice of his father said "I am the prey of the *kasaranaa bakaüa*." In reality, the man no longer lived because the *kasaranaa bakaüa*<sup>280</sup> had killed and eaten him, it was just his spirit. The father kept saying:

- *Taü taü taü taü*, the trail of the *kasaranaa bakaüa* is similar to that of the tapir, *taü taü taü taü*.

And then he said:

- *Taü taü taü taü*, go tell your uncle so he might come and take my vengeance for what they have done to me, *taü taü taü taü*.

When the father finally arrived, his son saw that he was warming himself by the fire. When day came, the son went to tell the others what had happened. Then they set off to get revenge. They followed the trail of the *kasaranaa bakaüa*, and when they were getting near they saw a boy going to pick the fruit of the açáí palm.<sup>281</sup> The boy climbed up the palm tree and when he was at the top he realised that there were some men there. So he ran towards the others of his group and warned them, saying:

- The herd of white-lipped peccaries we hunted yesterday is near!

So some of them said:

- Oh, how wonderful! The *patarashca*<sup>282</sup> we made from the intestines of the one we hunted yesterday was delicious!

<sup>278</sup> Urarina ideophone representing the sound of somebody calling.

<sup>279</sup> Urarina ideophone representing the cry of an owl.

<sup>280</sup> *Bakaüa* is a generic ethnonym referring to non-urarina indigenous populations. By extension it is traditionally used by the Urarina to identify cannibalistic indigenous populations notable for their warrior ethos.

<sup>281</sup> *Euterpe oleracea*.

<sup>282</sup> Cooking technique whereby the product is wrapped in leaves. Generally used with fish, which is seasoned then wrapped in the

They all sharpened their stone axes. A man was sharpening his axe on the door of the house, *tarü tarü tarü tarü*.<sup>283</sup> The men who had come to get revenge came out of the forest and went towards them. The man who was sharpening his axe saw them and said:

- Oh it is a herd of dangerous peccaries! They are fierce!

The men said:

- The fierce peccaries will be the end of you!

The man went into his house, closed the door and tied it shut. But as the men were so enraged, they untied the door and went in. They broke the skull of the bakaüa with an *ütüia*<sup>284</sup> and saw that the man who the kasaranaa bakaüa had killed was being boiled in a cooking pot. So they broke all the cooking pots and killed everyone.

There was a young bakaüa who said to one of the men:

- Have pity on me, do not kill me. I am a good lad, take me with you and I will be your servant.

The other men wanted to kill him, but the man didn't want this and said:

- I will take him. Please don't kill him.

And the others said:

- No, we must kill him! If you take him, when he is grown he will kill us all.

But the man did not listen to them, so in the end they left him in peace and he ended up taking the boy with him.

The bakaüa youth lived with the man. When all the men went to the forest, the young man stayed alone with the women and would always say to them:

- The palms of your hands are delicious and those tits that you have are also delicious.

So, when the men returned the women told them what the boy had been saying. So the men told the man who was his master:

- You see, we told you so. Before long we will hear that the boy has killed someone. Before this happens, we have to kill him.

But the man said to them:

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leaves of *Calathea lutea* and cooked on a barbecue. From the Quechua *patrashqa* "folded" (Chirif 2016: 211).

<sup>283</sup> Urarina ideophone representing the sound of an axe being sharpened.

<sup>284</sup> Urarina: stick used by *ayahuasqueros* (shaman) during ritual consumption of psychotropic infusions.

- Yes, I know, but he is a good lad. That is why he is with me.

The youth worked in the field of his master.

Another day, when the men went once again to the forest, the youth stayed alone with the children and told them:

- The palms of your hands are very tasty, but not the soles of your feet, because you walk with them and step on the floor. That's why they have no flavour...

When the men returned, the children told them what the lad had told them.

So the men said:

- We're not going to leave him alone, not this time. We are going to kill him.

The man who was the boy's master said:

- Do what you want – and then he went to the forest.

As soon as his master went to the forest, the others killed the boy.

This is how the kasaranaa bakaüa killed a man but ended up dying at the hands of the men, and also how the owl was created from the man that they killed.

# INURU BAKAÜA

Aia jetau, inuaelü jetaute kacha kiikijeeüre bakaüa kürü. Nii jaaün jetaute niki kanaaniürü müküajeein raaüree, kanaaniürü müküajeein raaürüane jaaün jetaute küü sirinaa küre, karajaain sirinaa kürüane jaaün, nii jaaün jetaute inüeri niane teresii teresijieein ke akaaürü kuraate, akaaürü kuraatiiane jaaün jetaute, jeen inaera kuereniiakuaa kaa iiriürüra ufa naa jetau bakaüa kunemanaa. Nii jaaün jetaute aiachaaesicha jaiti kauachanijianaaürüane jaaüna jaiti akaaürü kuaraje najaünra naa jetau, naane jaaün jetaute kü niane akaaürü laalakaain, akaaürü mauri tururuin jeen inaera kuerenetunana kürüara naa jaaün jetaute kü ne kuerinaanakaai naaürüa naja, kuerinaanakae lanaanane jaaün jetaute akaürü rai aite kuatiia inara kaucha ne kuina aitukürüita, kuerinaa naka aaünje naaürüa najaaüna kanü kanijeeünra naa jetau. Naane jaaün jetau kü jetau, inae sunajanaa jerekürüa, sunajanaa jere kürüane jaaün jetaute, jachaanejeein jetau enüüa bakuerateeüre, enüüa bakuerateeüruane jaaün jetau enüüa bateichüre, enüüa batejiin nii baia kuaiten katuri tütüürüa akaaürü kurerajaneke nii jaaün jetaute jeen chajaaen suruuchera, charijjiiin niji suruuchera naa jetau, charijjiiin akaü raera rijjiiiein suruuchera naa jetau, naa jaaün jetaute kü jetau nainain katuri tütüürüane baia jetau kuaiteen akaü tiarateeürüa, nainain kü akaü tijiain inae nainaaürüane jana, chajaaen laaen nekaaunjuaniüchera, kauachajeein inara irichu jachüürü susejiin kauachajeein nekaaunjuaniuchete nebetakaaichera naaürüa jetau, naaürüane jaaün jetaute nekaaunjua küüre, chaaen kaa baje amaaüchete küani akaü üaichera rai nuinekera naaürüa jetau. Naaürüane jaaün jetaute kü jetau nekaaunjua küüre, nekaaunjuana rijjiiiein jetau kü nii baje michari machariin kü babataain ratiriürüa, kü babataain ratiriin jetau inae suruurüa, suruurüane jaaün jetaute akaaürü ajiniia jetau teteetekiin neluanarite akaaürü nichene. Neluanaritia akaaürü nichene ne jaaün jetau jeen kana nichenera tukuanerata naa, naain jetau kuarakürüa, charijjiiiein tera kajiiara naüritieitumiinte kuananeeinera, nii jaaün jetaute ajaena jauane küaetuuu jetau akaaürü nichaae naüritieitua jeen kana nichenechüra inatunara naa. Nii jaaün jetau rene mitüa kürüa, rene mitüin jetau jeen kanakaanütauchüra kara ichene naa, jeen sae chatenee ichenekera jaita, jeen kanakaanüchera kanakaanü sunaa jerekürüa bakaüa kürüne jaaünara bakaüa baasu kajera nekaiatae nekaiatae kaanüchera naa, jeen aiachasicheraa charijjiiintera atiin nirijjiiieinra bakaüa baasu kajera nekaitaaichete inara inüruniiachüra karirijjiiiein nianü natiinta naa jetau akaaürü rai, naa akaaürü rai jaaün jetaute. Jeen kanakaana suurüane kuina naaujuuain kanakaana teeürüane jaaüna aia kaanüchera naa, jeen inara sinira asatuaekara nukuera bakaüra baasura, eresira kanakaanü raira bakaüra baasu nutaaje nutaajeeüchera aukaneeürü naa, naain jetau ranajaain jetau kü sinanajaa. Nii jaaün jetaute, nii baia kujuanuu jetau januetiin kuara küüa, bakaüa kuara küürüa. Nii jaaün jetau nakari inaa saüsaaiin jetau kaa kera bakaüara baasura nutaaje nutaajeeüchera aukaneeürü naain jetau, kü nakari inaa saüsaaiin akaaürü rai tiia, nii jaaün



jetau kü beru küani babaaekiin nakari lenaka liiajeeüre. Nii jaaün jetaute rünajaa üüe nii jeelai nii maitai, nii jaaün jetau nukuara iiriürüra ufa, nukuara iiriürü babaaekiin lenunejera, jeen aianaate kajiia üanajaaü kutiia najaain üanajaaüra naa jaaün jetau chajaaüchera, chajaaüchete neera inara rai inüeri teresimiin ufate leeichera nain jetau kuinetenaaka, kuinetenaaka jaaün jetaute naain karükarüjeein nitaa nii rai nichene büjüaü jetau babaturaa küürüa. Nii jaaün jetaute jeen chajaaünaate ii akaaürü raere üdaaekürüacha jeriane iiriürü, jeen chana ichaküre niriirijieein chaaelai üdaaejeriin neeürüaneke airijiin, chana ichaküre niriirijieein nii kairiürü naain jetau kuaranaaka küüa, kuaranaaka küane jaaün jetaute, kü jetau jeen chajaaüchera kairiürü, chajaaüchena inara rai inüeri teresiteneera leeichera kairiürü naa jetau kuinetenaaka, kuinetenaakane jaaün jetau, kuaiteen naain karükarüjeein babaturaa kürüa, nii jaaün jetau kü kuineteein jeen üdaaekichechüra jeriane kairiürü naain kuinetenaakane jaaün jetau, uua inaae jetau jatanaaka, kü jetau sunajaa sunajaaürüa, sunajaain jetau nii nena jaaü jetau kuaranaaka, kuaranaaka küürüane jaun jetaute janune ruri chuae laüjüaain jetau natari arichatetuua nii kuerinaanakaai nanajaki bakaüa bene. Nii jaaün jetaute kuinetenaakane jaaün kütüri michüitiin jetau kuaraain jeen neraa düdütura akaaüaneeun tukuanera ichenera, nii jaaün jetau kuütüri falaaitiin kuaraain jeen düdütura akaaüaneeu nekuarera taütüri küranaa rijijieitaa naa jetau, naain jetau inae nejuakutaain enuatua küüa üküa küani kü jetau enuatiin jetau kü inae aküjüa ichuajakuaürüa, kü aküjüa ichuajakuaürüane jaaün jetau, jeen charijitera bakaüa baasu renera enuua küanetaa naa. Nii jaaün jetaute ena netena neein ne rai kalau, ena netena neein niane jaaün jetau, kü jetau jeen kanünara nainereein bakaüara baasu renera enua küanünera naain jetau aküjüake jetau risirisirisiuka aküjüa batüichane. Nii jaaün jetaute ena netenaa nia jaaün akuuane faüaja faüajae, nii jaaün jetau rijia jureruu jetau küüain jetau raru ramara takaaain jetau larui kiitükürüa, larui kiitükürüane jaaün uua aüakiin jetau laüjüaain takaae naka tijia asaae, uua nii ke jetau nuta jitaraain jetau jiiijijijiiiii naain aküjüa batatabaaain enuatiin kü utiiake akaaürü kuütüri feeka, jeen kanütuchera kara ichene naaürüa jetau rai kakünü rijiiürü, jeen aiachaesicha aukaneeürü naaira kakera janurii janurijieüchera kuatira rüinetujeeinra kuchaaerekuichera inara icheneta naain jetau kü, kanütuchera kara ichene natinatiin jetau suruurüa. Nii jaaün jetaute, kü nainaaain jetau suuaje najaa, kü suuaje najaaain jetau, jeen aai amünijiiain tukaainichüraa naain kuaraane jana uua rai kalaau. Nii jaaün jetaute kü dararanajaaain janiinajaa, janiinajaa jana kü kuratajaaain jetau rai kakünü rijii suua, jeen jataainra aitükürüüa leeuchaaürüne rijitukuri rijitukuriin neeinche neke airijiin, jataain inara inurunüa chüjüara kariirijiein nianüne natiin taa naa jetau. Nii jaaün jetau kalaau aina daralaaitunajaaain jeteu akaaürü chuae lureri chamüitiin ratiriia, lureri chamüitiin ratiriin jetau kaüa. Nituuaneein jetaute kanaanaiürü raaüre bakaüakürü inuru bakaüa. Inaae kaütiajeein satuuu.

# INURU BAKAÛA

In the olden days, the *inuru bakaïa*<sup>285</sup> ate people. On one occasion they carried off some children and kept them with them for a long time, feeding them with pineapples. As time passed, the children grew fatter.

The son of the children's owner said:

- Father, these children are already fat.

And the father said:

- Yes, that's right. I still can't hurt them though, because they are good and they are useful to me as helpers.

Every now and again, the son would touch their bellies and say:

- They are fattened up now, they are ready to be eaten.

There was a boy who had already lived with them for quite some time, so they gave him the name Kuerinaanakaai.<sup>286</sup>

Kuerinaanakaai said to the children:

- You must escape. Find a way to escape. I am still here because they say I can't get fat and am no good to them as food. But you are, and at any moment they could kill you.

One day they decided to kill two of these boys. The owner sent them to fetch wood, and then he told them to grind maize, this was so they could make them into *mazamorra*.<sup>287</sup>

Upon seeing this Kuerinaanakaai said:

- You must escape this very day, the best way would be when you go fetch water.

The boys took heed. After they finished grinding the maize, their owner sent them to fetch water and told them:

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<sup>285</sup> A generic ethnonym referring to non-urarina indigenous populations. By extension it is traditionally used by the Urarina to identify cannibalistic indigenous populations notable for their warrior ethos.

<sup>286</sup> Urarina: the thin one who could not get fat.

<sup>287</sup> Savoury dish made from grated bananas or yuca, which are then boiled with game or fish (Chirif 2016: 185).

- Now then, go to the river and bathe. Wash your ears well, then you can rest.

The boys left. When they were already walking away, their owner said:

- Take these clay pots to fetch the water.

The boys filled the clay pots with water, they left them at the dock and escaped.

In the forest they met with their uncle, who was going to rescue them and was making camp.

They watched him from a distance and said:

- This must be our uncle. It looks like our uncle. Let's wait until he turns this way to see if he is our uncle. If it's him, we will go see him.

When the uncle turned towards them, they saw it was him. They went up to him and said:

- Uncle, it is us and we are escaping from the inuru bakaüa.

Then the uncle replied to them:

- Oh, who are you?

And they said:

- It's us, we were kidnapped by the inuru bakaüa and now we are escaping from them.

The uncle said to them:

- Oh, that is good. How did you manage to escape from the damn inuru bakaüa? Since you are here, tomorrow you will have to help me rescue the others.

The following day, very early in the morning, they went to the place where the inuru bakaüa were. On the way, the uncle gave them the fruit of the *yarina*<sup>288</sup> and they ate it.

When the son of the boys' owner saw them, he said:

- Father, the boys are here.

And the father said:

- Great! Call them and bring them over!

The son called them:

- Come over here, we are going to peel pineapple for you to eat.

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<sup>288</sup> Spanish name for *Phytelephas macrocarpa*.

Instead of going over to them, the boys went a little further away, moving towards the place where their uncle was. So the son of the owner followed them and said to his father:

- Father, it looks like your boys are wanting to scarper again.

And the father said:

- Oh, what is happening with those lads? They have never been like this, they never used to go far from the house.

So he went to look for them himself, and called them:

- Boys, come here! Come home, I'm going to peel a pineapple for you to eat!

But the boys went even further, right to the place where their uncle was hiding.

And the owner followed them:

- Boys, come here! I beg you to come back!

But the uncle killed the son and the father, he ran them through with his spear.

Later they went to the other inuru bakaüa. Kuerinaanakaai was picking the nits off the owner's wife when he saw the uncle and said:

- This is my uncle, he's proper riled up and he's come to smash everything.

The bakaüa woman looked up and said:

- How's this man going to destroy everyone? He looks like a monkey.

She got up and went into the room, because they lived shut up indoors, and they all entered the house and closed the door. The uncle asked his son who was accompanying him:

- Who should go in first?

The son, who was just learning to kill, said:

- I'll go in first! – and he started to untie the ropes that tied the door.

But as he was new to killing, he was careless with his protector as he fixed it right at his throat. So the bakaüa speared him right through the neck. The father became even more furious, *jiiijijiiiiii*,<sup>289</sup> and went into the house with all his strength and started to kill every inuru bakaüa he could find. The kids who had been kidnapped were there with them. Each one said to the man:

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<sup>289</sup> Urarina ideophone, expression of rage.

- Uncle, look closely at me, it's me!

And the uncle said to them:

- All right, get away from me. Get out, I'm bloody furious!

The majority of the children that had been kidnapped went out saying the same words to the uncle, and he killed the inuru bakaüa, breaking their heads with a loom batten.<sup>290</sup> When he finished killing all the inuru *bakaüa*, he checked them all and found that he had killed the two lads who were his nephews and said:

- It can't be, you are the ones I am doing this for. Why didn't you get out like the others?

Afterwards he pulled down the house and burned the bakaüa along with it. Then he left.

So it was when the inuru bakaüa kidnapped the children and their uncle rescued them.

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<sup>290</sup> Part of the loom used by women in the production of *ela* (cachihuango), usually made with hard heavy wood which the weaver pulls towards herself with force.

# TATATA NEEIN AMÜÜA KACHA KUÜTÜRINE

Januua jetau te niki küe, januua jetau niki küe leejjin kacha, janüüa küüa jaün jetau te niki kanii kü neluanariteein kü ne neluanariteein niia jaün jetau te inaae kanii eneichu satijiae eneichu satijiaa jaün jetau te; jeen karei nii kaa kanii eneichu süri enuualaaüte türüüanüne mijitiin türüüanüne liianü kuinara naain jetau ratiri. Naain ratiriia jaün jetau te inaae kajitukuriin jetau nii eneichu süri kurerajaa, eneichu süri kurerajaan jetau kü leeüre. Nainaan jetau kü enuualaan laüekuua laüekuua jaün jetau te laüekuuanee jaün jetau te, tajiia türüüa üüa, tajiia jetau üüa jaün jetau te tajiia jetau kanii rürüke kanii ichuuaratijiane kuütürikiin jetau tajiia rürüke. Nii jaün jetau te kanii uu naa uu fujuee naa nii jaün jetau jauturaain kuaraa. Nii jaün jetau te namüjera tukuuaneein jetau tajiia rürüke rürüükane jaün jetau te, aa kanii katuuaneein amüüinatiintera karei nekuenateeuriin aaineke ainaatukuuaneeicha naa jetau, naa jaün jetau te uaa chasiinachüjia chaelai jelai nenaanichaaün ne kuaalanaala nekuenatiiaajaan aicheeünta naa jetau, naa jaün jetau jeen aiachaaesicha, chaataaütera aianera aaiuriiakara taanre naa jetau. Naa jaaün jetau jeen inauinera karei kanii kalana rai te nüüna küüanai kalanueerichaara naa jetau, naa jaün jetau te, aa jeen airiiaainta ünra chajetukuriichaajjara taanre naa, uaa jeen chajetukuriijjara aianera naa jetau. Naa jaün jetau te jeen aiachaaesicha jachaara kalaatera ranicha naain jetau sitüjüaaituua sitüjüaaintuua jaün jetau te, jeen chasiinte kachaniiane chaelai jelai tukujuaain naaujuuain niia kichaaürü kanii nenasiniialanaja kuaalanaalata jelai tukuuaare rei jaberukuta naain jetau. Lanaacha kuduchai ajena asaee jetau enutiin jetau tukueekiin jetau kuarajjia, nii jaün jetau nii katiaaetiajeein jetau tajiia üüin kuuakuua kanii aküüanraa richatü tukuuaneei tajiia baibaichaa, baibaichaa jaün jetau, jeen ünra chajaetukuuriijjara laenra chajetukuriüra ee naa, jeen chaaunjiaaintuuachara kaneera naain jetau nii kanii kanii süri kureraja jualaaitiin kuaraa. Nii jaün jetau, jeen kaachatera nainejereeincha naain küüanai jetau fiia fiikaain tufun tufun tufun tufun naain jetau fiia fiikaa, nii jaün jetau te kanii inaae amüüa, inaae amüüa jaün jetau te kaajieitukuriin jetau mitutiin kuaraa, kaajieitukuriin mitütiin jetau kuaraa jaün jetau bajari nekaaunjua naja tukuuaneein küüanai jatiakuua, küüanai jatiakuua jaün jetau te kü chachü atiin rüküjera. Nii jaün jetau te kanii inaae nii baia jetau türüüa üüa, tajiia türüüa üüa rai lana jaün jetau jeen jan chajaan niia lenunene chajaan kana kuraateeüra mijiteeina türüünra naa jetau, naa jaün jetau te uaa aiachüüisi nikicha aiachüüisi nikicha kuatiichü niki kachake kaitununeriiainta naajeein kanii laaüekuuanüne jana tajiia ichuuaa tijiane kuütüriin kanii uu fujuee naa jaün jauturaain kuarakaaüne jaün kanii aa jeen katuuaneeinra amüüi natiintera nekuanateeuriin aaineke ainaatukuuaneeicha naa jaün auu chasiinachüjia nuuane jelai nenaanichaaün kuaalanaala ichei nekuenateein aichaaünta naanü jaün, jeen aiachaaesicha chajaetukuriütera aiuriiakara naa jaün aa inauinera kalana raite nüüna küüani kalanuaerichaara naanü ne jana jeen airiiaainta

chajetukuriichaaüra naane jaün jeen chaetukuriüjijara aianera naanü jaün, jeen aichaaesicha jachaara kalaaera ranicha naainra sitüjüaaintiin kaniichane jaün nechü kachaniiane jelai tukuuare rei nenasiniialanaja chaelai jelai tukujuineein nia kichaaürü nenesiniialanaja kuaalanaalata naain ajenaana enutiin tukueekiin kuarajiiänüne janate tajiia aküüaraa richatü tukuuaneein baibaichaain jeen chaetukuriüra taare naane baia kanii süri kureraja jualaaintiin kuaraain jeen kaachatera nainejereeicha naain tufun tufun tufun naain küüani fia fiakaera. Uaa jeen chajaaicha kana kuraateüra chatuaneein ichene türüe chamüjüera kuaüta naa, uaa kuaüta niki kacha ke kaitununiia kuaalanaalata naain jetau inaae kü kuraatiia, kü kuraatiia jaün jetau kü lenuneein jetau nainain lenuneein jetau jeen inaaera amütuuara mijiitiin türüüanü jana aituui jaün kakuaijjaa jaaintuua jaün aituunra inaae amütuuara naa jetau. Naain jetau kü nia kü jetau inaae nukuueka jaün jetau inaae netuukürüüa kü netuukürüüa jaün jetau te, aan jeen inaaechara janurichajera naain jetau kaniicha jeen inaaechachüra jiriiane janurichajera naa. Nii jaün jetau te jeen chajaaüaainra lüüjüaesiia akanu kurine kuinara naa, naain jetau kü mitate mitatuua, nii jaün jetau te inaae janunaarei nia jaün ün ün ün ün nanaa atari jaün, jeen inaaechüra inatuna janurichajera chajaaütera amüüakara te chajaaain lüüjüaesiine akanu kuricha naa nii jaün jetau te, kü jetau janutiin jiichuuke ainaa amüneein janutiin sitüjüaaitiin akuüne raa küüa, kü jetau akuüne saaüitiin jetau kü taratarakaain üüa, aii rai nesari kukuraüritiia jeen ünra chajau jaaüjijara lüüjüaesiia akanu kurine kuinara naain jatau kü ichaa, kü nerüüarine maajeein kürüteein inaae nesari kürüteein jetau inaae, jeen inaaetera amüüakara amüüakate chajaaain lüüjüaesiine akanu kuricha naa, naain jetau kü nerüüari rai nesari rürükaa. Nii jaün jetau jabarariin küüa naajeein jataain kanii jiichuuke ainaa amüneein. Nii jaün jetau te inaae jeen aankachara kanee kaa akanu kurita, kü jabarariin küüin inaae jetau kuri rüün jeen nukuara akanu kuricha jachaara kuraünicha nii jaün jetau te kü jetau inaae tiritiriüka jaün jetau, uaa inaae jetau nalatuua rai, rai kanii tijia nanaae jeen ünra niira akanu kuricha, kü jetau tiritiriüka inaae jetau nalatuua kuaiteen jeera rai tijia jeera, jeen niira akanu kuricha naa, uaa inaae jeatu nalatuua rai kanii rai jaleri rai nufuku. Nii jaün jetau te, jeen ünra niira akanu kuricha, ua inaae jetau kü tiritiriüka jaün inaae nalatuua rai nujuaü jeera, jeen niira akanu kuricha ee, jaaün kuaiteen küüa inaae nalatuua rei nujuaü jeera, jeen niira akanu kuricha, inaae jetau nirijieein küüin inaae nalatuua laaen inaae kaü üüjuaain nalatuua, jeen ünra niira akanu kuricha, uaa inaae jetau inaae namatara kaa jaün kuaariin jetau nijiautiin suruua nijiautiin suruua jaün jetau kaaijie nalatuua rei kuütüri, nalatiin jetau kaaijie jetau kürai, kürai, küraai, kürai ünraa kakuuaküra ee ünraa ibaraaeriiänüne kureniiatera kajauicha ee naain jetau küüa, kü kürai küraai kürai naa, nii jaün jetau naajeein jujuuekutiin jetau kanijiein nia karatüri nii jaün nii jaün jetau te kü chüjüturaain kujuae. Chüjüturaain kuua jaün jetau te kürai, küraai, kürai jeen karajaeriiänüne kureniiatera kajaaueicha ee naa, naa jaün jetau te, kü jetau nakatiia laaünetuua üüa. Nii jaün raütariin kuütürüji ke müküüriin karatiri kataaün tufaijii nasiia, nii jaün jetau te, aa niichake jetau siichuüriia, kü jetau suruua kü suruua jaün jetau te, kü kuaiteen tajiia tuniijie, tuniijia kürai küraai kürai jeen ünra ibaraaeriiänüra kureniiatera kajaaüicha ee jeen kakuuaküra naain jetau küüa, nii jaün jetau kuaiteen naaujuaain fufuekutiin nia ukuaae enüüa kuüjüüri. Nii

jaün jetau te kü chjüturaain kuuaka kü kuaiteen chjüturaain kuuaka jaün jetau, tajiia jetau nakatiia naajuuaain laaünetuua üüa, jeen ünraa ibaraaerianüne jaaüntera kajaauiicha ee naa jaün jetau te kü nii kuütüriji ke müküürin nii jeküri fufuuaru küüani turuajaa naa siia, niicha ke jetau kuaiteen siichuuriia jaün, ua kü jetau suruua kü suruua jaün nii jaün jetau te janune jetau elaruke shuuakiin laüjüe rei inaka kaa ekuunejiia jiriiane rei narana nii jaün jetau kü jetau rei inaka kürii küüani jetau laüjüaain takaa küüa jeen ünra chatera ichakiche niririjieinta aukane chaaeluchüra inara fujiaain niianüne bana rijijiein chaaelai kaüsineeiujuaain nena rijirijieinche kareita aukane naa, nii jaün jetau te kani tajiia jetau kaajiei jetau laülaauka jeen, ikürai küraai kürai! ünra kakuuaküra ee naa jeen jetau arana lüküniia laaünetuua üüa, aa jeen ünra ibaraaerianüne kureniiatera kajaauije kajuaeche ichaaünüchera katanaa, jeen ünra chaaelai nee ijabereeneei nekainaneei chjüüekiin chaitunuke aituna rijituuita naa, naain jetau te kü kürai, küraai, kürai naain kü laaüaka nii jaaün jetau te naajein faüana kueeru küüani jetau kunaüteküre, kü kunaütekürüüa jaaün jetau te kü niiane akaü raa küürüüane kü jetau akaaü kuaraain, jeen ijüituuara ijei naanaeje kajanaain ere, aa jeen lurajaaintera raruuake ijei naa, ua inetununein karitukuuaje karitukuuaje kuejenaikaike ereerejeta laaen kanü üküaae küüanüne karei laaen kuineriinera naa jetau leinjiin, nii jaün jetau jeluun nii kuina chachüte küüane faüüa küe, nii jaün jetau, aaü jeen mülüütuuani üjüajeeintera raruuake ijiai, ua inetununein kuejenaike ereerejeta naain ajaji barüüa ajaji barüüain jetau aituaa jaün jeluun jetau chuuakaa uua chuuakaa jaün jetau, kajiianeein nüüna ke jetau ta ta ta ta ta taa ta naa naain kaniicha nüüna ke küüa. Niituaneein jetau te nekuaaünelü kaa tatata kaa nüüna ijiaaeneneein nena, aka jetau te kanijiein nituaneein nekuaünae. Inaae satuaa.



# THE MAN'S HEAD BECOMES TATATA

**I**t happens that a man went hunting with his wife. The man had already caught a lot of monkeys, so he said to his wife:

- Prepare a stew with one of these monkeys, because I will be very hungry when I come home.

After saying this he went to the forest. His wife prepared the stew. When she had finished preparing it, she sat down and heard that somebody was coming. When the person got closer and saw that the woman was sitting down, he said:

- *uu!* – and then he whistled at her – *uu fujuee!*

So the woman turned her head and saw that it was a man who had a handkerchief tied around his head. The woman saw that he looked like her lover.

The man said:

- You are here, why didn't you tell me you would be coming round here?

And the woman replied:

- Why would I tell you, don't I have a husband who I can tell where I am going?

And the man replied:

- Yes, fair enough. but while we are here alone we should make love.

And the woman said to him:

- No, no, I can't accept because if we do that, we will scare the animals away from my husband who is in the forest looking for game.

But the man persisted, so the woman ended up accepting. The man said to her:

- Wait a minute, I have to go get my penis.

The woman was surprised and said:

- If he was a real person, he would not have his penis in another place, because men don't keep their penises in another place.

So she hid among the cut branches that her husband had stacked. Soon she saw the man arrive at a run, carrying his penis, which looked a *huacrapona*<sup>291</sup> root.

The man started to look for it, but she kept on hiding, so he said:

- Where are you? I'm ready now!

Afterwards, the man saw the stew that the woman had prepared, then said:

- That's just what I need for my children to come and feed.

After having said this... *tufun, tufun tufun tufun...*<sup>292</sup> he put his penis in the cooking pot. Later he left. Then the woman came out of her hiding place. She saw what the man had done and realised that the stew was black.

Later the husband arrived and said to her:

- If you have made the soup, serve me some, I am very hungry.
- Yes, I have made it – said the woman – but I am going to tell you something that a person who was not real did.

So the woman told him what had happened:

- He said *uu* to me and then whistled to me, *uu fujuee*. Then I turned to look and saw that he was a man who had a handkerchief tied around his head. I saw he looked like my lover. He suggested making love and I accepted, but he said to me that he was going to get his penis, so I hid. Later he disappeared and returned with his penis, which was like a huacrapona root, and he put it in the stew. Afterwards this person said “That's just what I need for my children to come and enjoy the food.”

The husband said:

- I am not asking what happened when your lover visited, I asked you to serve me food because I am hungry.
- What I am telling you was not done by a real person.

In the end, the woman served the stew to her husband. After having eaten, the husband asked forgiveness from his wife:

- When I arrived hungry and you told me what had happened I didn't like it, but it has passed.

<sup>291</sup> *Iriartea deltoidea*.

<sup>292</sup> Urarina: the sound made when conjuring a curse/blessing (*kujiutaa*).

When night fell, they made the bed and set up the mosquito net, but the man couldn't sleep, every now and again he got up to see if it was dawn yet. But it was not yet morning. Soon the call of Spix's Guan<sup>293</sup> could be heard, *üün üün ün üünn*.<sup>294</sup>

The man said:

- Oh, dawn is breaking - and he went to collect the leaves of the *akuüne*.<sup>295</sup>

He made a basket and filled it with the meat of the animals he had hunted and even his mosquito net, and afterwards said to his wife:

- Let's go! - and he starts to load the basket.

He walked carefully, looking up and down, to the side, backwards and forwards, as if it was daylight, and said:

- Where is the spirit *genipa*?<sup>296</sup>

And he looked up and soon found the *genipa* that he was looking for and said:

- I must go and collect one of its fruits!

He started to shin up the tree, while he was going up one of his legs fell off and he said to his wife:

- There goes a snake *genipa*!

He continued climbing and another leg fell off.

- There goes another snake *genipa*!

He kept climbing and his waist fell off.

- There goes a snake *genipa*!

Each time that made progress parts of his body would fall off, and he said to his wife:

- There goes a snake *genipa*!

Then his arm fell off.

- There goes a snake *genipa*!

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<sup>293</sup> *Penelope jacquacu*.

<sup>294</sup> Urarina ideophone: the sound of Spix's Guan.

<sup>295</sup> *Thoracocarpus bissectus*, no common name in English, Urarina name given. Plant used for weaving baskets for carrying objects, animals etc.

<sup>296</sup> A particular type of *genipa* tree, not found in the world of humans, which can confer the power to transform people on those who use it.

Then the other arm fell off.

- There goes a snake *genipa*!

Finally, the piece of his body that remained fell off. The dawn broke right then, and his wife saw him and ran away in fright. But the head of the husband followed her, *kürai küraai kürai*,<sup>297</sup> saying:

- You are leaving me because I don't have all my body, *kürai küraai kürai*.

The woman saw that there were rapids in the river, she waited for him there and later the head arrived, *kürai küraai kürai*. As soon as the head reached her, the woman grabbed it by the hair and threw it into the current, *tufaijii*.<sup>298</sup> The head disappeared for a while and she took the opportunity to run, but soon heard that it was following her again, *kürai küraai kürai*.

- You are leaving me because I don't have all my body. Wait for me!

She saw that there were some big trees, with many long flat sections jutting out from its trunk, and waited for him there.

Soon the head arrived:

- Wife, you are leaving me because I don't have all my body.

So the woman grabbed him by the hair and threw him between the flat sections of trunk, and the head fell *turuajaa*.<sup>299</sup> The woman took the opportunity to escape, and arrived where her father was. She saw that her father was sitting wrapped in a *cachihuango*. It was early morning. The woman fell at the feet of her father and he asked her:

- Oh, what are you doing, my daughter?

Soon, the head could be heard approaching, *kürai küraai kürai*:

- Wait for me woman, you are leaving me because I don't have all my body!

The head arrived right where her father was sitting and said to the man:

- Father-in-law, your daughter is leaving me because I don't have all my body!

And the father-in-law replied:

- Oh no, you are not a person any more, you no longer have all your body, how can you say this?

They took the head and they buried it at the riverside.

<sup>297</sup> Urarina ideophone representing the sound of teeth clacking together.

<sup>298</sup> Urarina ideophone representing the sound of something falling in the water.

<sup>299</sup> Urarina ideophone representing the sound of something falling in hole and striking the sides.

When the women went to get water the head would say to them:

- Oh you have a lot of hair! Your vaginas have a lot of hair!

To other women it said:

- Your vaginas have no hair!

Every time the women when to the riverside he said this to them, so one of the women said:

- I'm sick of this creep, just let him dare say something to me...

And she goes right where the head was, and it says to her:

- Your vagina has thick lips!

And the woman said to him:

- You always make us feel embarrassed!

So the woman boiled water and then threw it right on top of the head. Soon it was heard to say *ta ta ta ta ta taa ta* and the spirits went up into the trees. From that moment, the *tatata*, spirits of the forest, were created.

# ENE RAA BAAINUNE

Ena naa ene rain rutua baainu naja ke erereeüni, inuaelu jetaute kutaite rei lana, kutaitua rei lana jaün, jamaünte alasine ranichaachera naaüre enekürü nejesiinane alasine raa küüre, alasine raa küürüa jaün küe kutjiain amaüre chajaütü kanaakanü kurianekera nain kutjiain amaürüane jana küe, küin inae akaaürü üdaa amüemüje inae alasine jana türüin inae akaaürü üdaa amüemüje inae alaa üküee raaneje inae kujiutain inae taaütü nasijiain kujiutain. Kasinaeküra baainu, muraaituanüje, muraaituanüje nain kakutaitua kalanane jaüna aituunra baainu nain inae nii rijijie in tuniijie tuniijie in küin inae asaitukuria küe. Nii jaün jetaute, inae nainai inae alasine raain, inae kuaüküre, kuaükün aaka kanee naürüa jaün, naiite nanainte inae nii asaitukuria küe nae nii lejiin kacha kuaiteen, nii jaun aütü kasicheikena iriaate chana ichae nii ritiin nain kaijie lülüjüain kuaraküre kaijie lülüjüain ariürüa jana, eee eee eeu eeu küre niki rei nii jana inae tunitene. Nii jaün jetaute, rei rukue tukueekanaai küüa jaün kaijie lülüjüain kuarakürüa jaün, kü inae rei juu siakain ratiri, rei übüane in nena siakain ratiri, nii jana kuaiteen kaje küain kuarakürüa ne jana küü inae ate reje rijinanai miakain ratiri inae, ratirin inae laen küü nainanuurin inae nene. Nenia jaün inae türüin beeüre, türüin beeürüa jaün kuisi enaraa nii rei lana, kuisia nii lana jaün nii lejiin ichaüena rei kurerana nei nena ichaüena rei ta naineree karei kanü kumasai kainaineta naa jaün eenje aianüchü jiriane nikicha kataün teinte amaürera, Kaüte ena kataün sitanajaukürera tana kuüjüin kuaraera, nain kü inae netukürüa jaün inae nukueka ne jaün, erüari temüraü tukujuain kujuae, kujua jaün jetau inae mükürite inae nukua taa, nukua aina nijiaunutaje in januu, jiauriia siniinera aina nijianutaeküra nae niki, nain tiaa jaün ke nebaaülüin niki nichujuain sini, ke nichujuain sinia jaün inae kauanaenetuuriin sini, inae kuaiteen inae siniuria jana jianaake, siniuria jana jianaekua jaün auu inae amüaara, inae kauanaenetuuriin sinianüne jana te amüera. Aütü nituania naja kena jia ichei aituunra, aina nijianutaeküra naaü niki icheicha, naain rei aite nii ichaüena, naain rei aitua ichaüena ne jaün, kuaiteen baia atiin nuane kjuuain kuaraüra nae, naa jaün nichaainti jelaia sitaa ürürichain tana aiane kuritaa kuüjüin kuarae nain kuaiteen inae nukuekanejaün inae kuaiteen kü kjuuain kuarae. Erüari temüraü tukujuain kuaraia jana, inae laen lureri chajenia sitaa üüre, lureri chajenia sitaaürüa jaün, inae kuaiteen mükürite, müküritua jaün, müküritin mukuataa, chajain laen aina nijiaunutaje in januura kuajia siniira nae niki rei. Nii jana jetau inae, raa nukueein aina rei kütüri amekuain, jitariin rei tjiaürü ichujuain nichujuain aina sini, aina sinia jana kauanaenetuuriin kuaiteen sinia jana inae jianaake, inae tukuane inae rutuurüane jaün, inae akaürü küraana rei inae teürüane jaün inae akaürü tukuuane inae akaürü kuichanake inae kuichanaa ne jaün inae kaünaa nainene inae. Kua inuuniara ii techüja muraaituanüje, muraaituanüje nain kakutai kakutaijie jaün na chüjia aiünra nae nii ene. Nii jaün, kuaiteen nituane inae nichujuain sinii kauanaenetuuria jana inae jianaake, inae jianaekua jaün uaa, inae kuaiteen amüaara naa jaün,

uaa ii techüjia aitunakaeneiijjata aina nijianutaeküra naanü icheicha naa jaün, kuaiteen karei kjuuain atiin kuaraüüra naa jaün. Uaa nichaainti laen inae ichüünejein sitaaürü richaainta nain kuaiteen kjuuain kuarae, kuuakane jana ruri nain akaürü nenaja aüania nena ruri chuae tukujuain kuakane jaün, nii jana jetaute inae ajenaanaü inae sitaa küüre, inae laen inasiinajerieita nain inae aite. Kuaraaüte renaatunuraeneeicha aina nijianutaeküra naanü chüjjara icheicha, inae laen akaaürü kuichanaa jaün niei inae jianenaa jerekürüita nain inae jiane, nii tuania.

# THE WOMAN WHO BECAME A *BAAINU*

In ancient times, there was a young woman, whose husband did not love her. One day, she went to harvest *aguaje* palm<sup>300</sup> shoots with the other women. When they arrived at a place with *aguaje* palm trees, the young woman did not want to stay near the other women. She grabbed one of the *aguaje* seeds and threw it against the trunk. Then she said:

- Hide me, *baainu*!<sup>301</sup> I am ready to lose myself because my husband does not love me.

So it happened several times that she threw the seeds against the trunk. The other women heard some sounds from afar, *eee eee eeu eeeu*. But they did not realise that she had disappeared. Without noticing that she was no longer with them, the other women returned home. But one of them did notice and said to the others:

- I heard her talking, she said: ‘Hide me, *baainu*, I am ready to lose myself.’

So they began to look for footprints where she had walked. When they found the footprints, they followed them, until they found her skirt lying on the ground. They kept following the path until further on they discovered some scales, and from that point onwards no more footprints were to be seen. The women returned home and told everyone else what they had seen.

Her husband wept and begged an *ayahuasquero* to do something, so that the *baainu* would return his wife. The *ayahuasquero* said:

- I saw two of them right here, they passed by nearby, taking your wife with them.

When the other people began to prepare their mosquito nets for the night, the *ayahuasquero* stayed up waiting to see whether the *baainu* might pass by again with the woman. While he was waiting, they came and he immediately grabbed the woman. Afterwards, he told her husband:

- She is here, I have her. Come and see.

The husband got up and came running towards the place where the *ayahuasquero* was waiting, who, after reuniting him with his wife, said:

<sup>300</sup> *Mauritia flexuosa*.

<sup>301</sup> Name identifying a category of wetland spirits (see Fabiano et al. 2021, Fabiano & Nuribe 2021).



- It won't be easy for her to stay with you, so you will have to look after her all night. If you are not careful, she will go back to the baainu.

The husband looked after her and tied his waist to her with a rope, but when he closed his eyes for a moment, the woman had disappeared again. Again, the man called the ayahuasquero and begged him to help. The ayahuasquero told him:

- Did I not tell you not to sleep?

Again the ayahuasquero waited until the baainu passed by where he was. He managed to catch the woman a second time and return her to her husband. This time, her husband even tied her by her hair and feet and looked after her.

Nevertheless, he closed his eyes again and the woman disappeared. She could not return to him, because the baainu had already transformed her into a baainu. One more time the husband asked for the help of the ayahuasquero. The ayahuasquero waited again for her, but this time, the woman talked to him and said:

- This has happened because my husband did not love me. Now the baainu have already transformed me into one of them. I no longer have human blood in me, I have baainu blood, which means I will never return.

The woman went away and the baainu took her with them.

The ayahuasquero explained to the husband what the woman had told him:

- Your wife cannot return to you because you did not love her. The baainu have already transformed her into one of them, her blood is no longer that of a human being, it is of a baainu. She does not belong to you anymore.

This is how a woman became a baainu.



# ENE NEEIN NERUTUUA ATANE KUSUMARANE

**K**aa inuaelü ereeürüüa najake na nereretareeüni; aia jetau inuaelü, inuaelü uua rei kumasaine jaün jelaí amüüemüjii ne jaün jetaute niki. Sumajaaín makaake atane sumara, sumajaaín makaakuua atane sumara ne jaün, chatera kacha neeinra nuuane ii teteriiüne kakuelaichaanüke, kakuelaichaanü kulane karirijiiänüne kaje, ii raera atane sumara naa jetau niki inuaelü, inuaelü kacha jana jetera inaae rene ekukue, rene ekuukane najaün, tunakiin tunakiinta naa ne jaün atane sumara rei taune aituuni, karijiiein jelaí amüüemüjeein niianüne najaün, jelaí amüüemüjeein niianüne najaün ne kakuelaichaanü rüeranü rijirijieein niianüne najaün aituunra naa jana jetera. aia chüüisicha ii nuta rei atane ke nekuuaraain niianüne, niiaakaanüra naain jetaute, aia chüüisicha kanü rei te aitukiincha, karei te aitukiincha, kuajiiän chaaen, kuajiiän chaaen elu jana jiaunriia elu jana kamaaine chaaen jiiänra, kanü kulalajiiän kanü siriüüra naane saijieein jetau, naane saijieein jetau amüüa küüa najaün. Amüüa küüa najaün jetaute nesariia küüa atane chuuae iniine jaün, kaü kanü kuuakü naane jaün jetaute. Chajaaujuuaüra nijichuriaa elu natiin inaae ichei aitukaaünra inaae icheine aitukaaünra, erenaa tunuraaüra naane saijieein siichuuane jaün, inaae siichuuane jaün jetaute aichatiin üüa elune jaün chataniiara esinaaeta nutaanara, nutaanaa naaunjuaa jetau naa küürüreeincha naain jetau inaae nuuane, kü inaae türüeniia jaün jetaute inaae nuuane inaae, inaae inatuna faüüin kuaraa jana inaae atane sumara neei enanijia rueü charuaaruua ne jaün jetau. Nii jaün jetaute katuuaniiia ne ketera aituuanatiin chüüisira aiünra naain jetaute inaae naa küürü richaaincha naainte namüüka ne naain ke eriia küürüreeincha nae jetau nii ichara rei lana. Kanuta jana, kanuta janaa ne chü chaaen inaae nuuane kakuelaicha kulane nedaauriünra naain jetaute nutaanaa enanijia rue kaje jabüüsiin nii rei kumasai neei nenea atane sumara juae.

# THE WHITE CLAY WHICH BECAME A WOMAN

**I**t happened that a man didn't have a wife, he lived alone. The man saw white clay and said to it:

- How come you aren't a person so you can be my wife!

Then it appeared, transformed into a woman, and asked him:

- What did you say?

And the man answered her:

- When I saw the white clay I said to it: "How come you aren't a person so you can be my wife, because I live alone."

The woman said to him:

- You said it to me! We too are people. You see us as clay, but we are people, we are the same as you.

So the man took her as his wife.

One day the man took her hunting, but the woman warned him:

- It will not be good to be under the rain while we are in the forest. So when you see that it's going to rain you have to hurry to return home.

The man listened and said that he would do this. While he he was in the forest, the woman said to her husband:

- We have to go home now, because it's going to rain: you must hurry!

The woman got in the canoe first whilst the man was dawdling, the rain began to fall. When the man went down to the river he saw the canoe, and in the prow there was a pile of clay that had been his wife. The man became scared and said:

- It was true what she said — and afterwards he cried because he had been left without a wife.

That is what happened when the white clay transformed itself into a woman to be the wife of a man.

# KANAANAI JANUANAA KE ENE RELAA KATINE

E en kanii ena nereretareeüni kanii kacha relaalü kanii üün kati kanaanai januaaürüüa naja ke, naja ke nereretareeüni kuationa niei amüritiin kuitükütiin ichariaaüni een inuaaelü nenakaaürü ichaüenaaurü te jataain kuitüküe niki nena aasaaeriin kiicha kuitüküi ke kaa ichareeüni een nereretareeüni bereeüni kuitüküüichene kuina. Een inuaaelü jetau niei kuationa kaa aia naja enene aia naja rijjijeein nii inaae ünra een kanii kanaanai januaaürüüi enekürü, een eta farüün jetau te farüün rukuure kanaanai rukuure, lesajeein aüsüriniia enene inaae uane rei ne een farüün rei beree rukuurüüane rei niiane jaaün nituuaniia jaaün niki aa lejjiin kacha kanaanai siiri, kanaanai siiriiane jaaün jetau te, kanii inaae najanuaa naja ke türüe, najanuaa naja ke türüe, najanuaa naja ke türüüane jaaün jetau te, künaane jaaün jetau farüüa najaanü raa küe rei lana, kuisiin jetau raa küe, inaae uueneniia jaaün kuisiin jaüna raa küe, jaüna ke jetau te eta farüüre inuaaelü, nii jaaün jetau te, ün küüa naja kaajjietukuriin jetau naajeein chaaelai kaa rijjijeein itulereneein naaunjuaain jianaakaain kuetaain neeüreniiane jaaün naajeein jataain nüna asaaecha neeürüüane jaaün, nii jaaün jetau te ruuan tjia tjiaaunanaain sitüüa üüe kanii kati, nii jaaün kuaraa jaaün jetau kalaui rüüa rüüakae, rüüa rüüakaa jaaün jetau te; aa jeen een chasiintera nituuaneein ichuereje januaaita kati, chatera kachaneein cheteteriüte nii ichuereje januaai naja rijjijeein ünra karei kanaanai januaaita kafarüraanü raa küüa ün kalanane jaaüna aituunra, naa jaaün jetau, naa jaaün jetau te, kü jetau kuaariin ün een surunaa amüne, kirita inaae een amüe, amüüa baia jetau tajiia türüüa kuaa üüe, tajiia jetau türüüa kuaa üüe arajiin lana aina, rei küraanaa aina. Nii jaaün jetau te; aa jeen ünra chatunakiinta, naane jaaün jetau te; aau tuna-aaünichüüisita kati reinachüüisi een kanii katuuaneein kafarüraanü raa küüa kalanane jaaün een chasiintera nituuaneein ichuereje januaaita kati, bana kachaneein cheteteriüte ün ichuereje januaaine rijjijeein kaa karei kanaanai januaaita kati, naanüüichüüisi kati reicha, naa jaaün jetau te; aa jeen kareitera aitukiincha, kanakaanü rei te aitukiincha, karijijeeinchünee inara rijjijeein kachaneein niikaanü natiina een enechü ke nekuuaraain niikaanüra, naa jetau, naa jaaün jetau te; een jeen ünra kanii kuationa kaaintaain januanakainiei kanaanaita, naa jetau. Kü jetau baaüniia, kü baaüne kanaanai nejanua baaü ke baaüniia, raütajeein aunajeeüra, raütajeein kaa üü aaü aunajeeüra naa jetau, naain jetau kü baaüne, jetau kü rei süri rülülüüa, inaae jetau kanii ün kanii jata teein, ün kanin jata teein kü atane bajeein nekaaunjua naja ne ke atane bajeein chaaen najanua najaanü ke atane bajeein naaujuae jetau. Kü ichaa, kü jetau enene netujeein nii inaa kachane kuina, naajeein enüüa ke neteecha najaanü ichaa, kaa ke neteechaaüra, neteechaaain nekuüüküra, naa jetau, aa müküün tijichaa jetau aka, naajeenra naain tijichae. Kü inaae baaüniia naja aina inaae najanuaa, inaae najanuaa, inaae najanuaa jaaün kü michüüa, kü jetau michüün, kü kanijjееin kamüjüaain een ratiriin; inaae kanii üü inaae nemuluua rei misine een amüüa küüanaainera naa

jetau, jiaunriia chaaen beeinera, jiaunriia kanii beeinera, beeine te, inuaeelü netujeein eta farüüe farüjeein nerikicheeincha, naa jetau, nae jetau, kü süüjüateein ratiriia; jiaunriia chaaen amüüanaane kati erüüanaane satenanaara naa jetau. Kü ratiriia, ratiriia jetau, inaae amüüa; inaae kataaejjianaara, naa jetau, kü ratiriia, ratiriia jaaün jetau te, inaae amüüa kaaejetukuriin jetau tajiia jetau türüüa üüa, tajiia jetau asaete asaetuaa, kuusiin jetau rei kumasije naain kuusiin üüane jaaü jetau te, inaae daji kaje mitatu jana najiniia jata laüjüae, jata laüjüaa jaaün jetau, aüü kü jetau kurajeein nii farüüa naja ne ke niicha raa küi jaüna sieitiin ratiriia jetau; een jeen ünraa charijjijeeintera atinra karijjijeein kanaanai januaaita, naa jetau. Kü jetau niki enuatuaa küüa, enuatuaa küüaanejeriia; jeen kua jariaa enuua, nekatiaariin enuura, naa jetau, naa jaaün jetau, kü jetau nekatiaain enuua, kü enuuin kuaraa; jeen charijjijeeintera kanaanai januaajeita, naa jaaün jetau te; jeen nenachü januaaünra, necha airichaaen naanüne jaaün een aianüne jana te najanuera, naa, nii jaaün jetau te, een nii jaaün jetau te; jeen aiachaaesicha kuachüra niia chaelaine chatukuuanine jiaunriianeechu eretuuineta, naa jetau, naa jaaün jetau te, kü jetau; kanii aa kanii jiaunriiaje amüüine jana kati erüüine satia, naa jetau. Nii jaaün jetau te inaae nii ke nainakuri, nii jaaün jetau te inaae kü niia, kü jetau niia chaaen lechuunkaain kacha relaaeine reeintiaain jiaunriia beeinera naa jaaün jetau te, nae jetau. Nii jaaün jetau te inaae nemuluua rei misi, nemuluua rei misine jaaün jetau inaae; amüüiüra naa jetau, naa jaaün jetau te kanii tajiia türüüa üüe kuaiteein, türüüin jetau rei biji leratiakuaa, biji leretein, tijia leratiakuae, chaje nijianai jaa enene netujeein nitukuuaniiiane kuina, nii jaaün jetau te kuaiteein; een inaae iskun januniiiane küüane amüüanaainera chaaen chüneji kuri rüüanaane raanaainera, naa jetau, naain jetau letuaa, nii jaaün jetau te ün inaae iskun januniiia jana inaae kuaiteein amüüa küe, amüüa küüa jaaün jetau te; chaaen kuri rüüine, chaaen chüneji kuri rüüine raaüra, naa jetau, naain jetau kü letuaa. Nii jaaün jetau te amüüa küe, amüüa küüa jaaün jetau te, tajiia jetau türüüin amaataa üüe, amaatenä nainain jetau ratiriia, ratiriin; eresi kuaiteein amüüa küüanaainera, nae jetau, mitaa üüa kuina. Inaae kuaiteein kujuanuu jetau amüüa küüa, kuaiteein tajiia türüüa üüe, türüüin jetau kü namaa jaa, namaatein inaae kü mitaa, kü inaae mitae jerichanejeein enene ichakürüüa naja rijjijeein, nii rei misi kuünaüteein jitariin jetau kaniicha relaa; najeein ichaaüra, naajeein ichaaü lechuunkaain kacha relaaüra ün lechuunka nainaelanaala ün beeine te een ün inuaeelü netujeein eta farüüe farüjeein nerikicheeincha aunajerichaaünicha naa jetau, nae jetau, kü süüjüateein ratiriia, inaae jetau kü mitaain ratiia, kü kurijjaain ratiriia. Nii jaaün jetau te, inaae kütüküüriiüre, kütüküüriin jetau; jeen chatukuuaneeintera kanaanai januaeta, chatukuuaneeintera kanaanai januaeta, naarüüa jetau, naain jetau kaje bajaaürüüa; chatukuuaneeinte nii kanaanai januaaita, chajaaincha beechaaüra nae jetau, kü kuünüjeeürüüa biia kuinane jana jetau niki atiin benaajereniia jaaün jetau te kü kusaateürüüa, barüüe jaain kü ajelaaürüüa, kü raansaaürüüa aina, müküüin raansaaün bajaaürüüa; kanii ün chatukuuaneein te kanaanai januaeta, naaürüüa jetau, nii jaaün jetau te; chatukuuaneein niei chüüista nenachu jataain ichaaünra kujaateriiachara naajeein ichakaaüne ariianeta, naain ichakaaüne jana te aicha, naa jetau kü akaaürü tunuraa; jeen nuuaneeicha, neejiiachü bajiaara, naain kü ajelaaürüüa, nenakaanein barüüe tiiajeeürüüa ajiia kuina, nekuaaünein kukuaaüchera, naa

jetau, kü kukuaaürüüa ne jetau te atiin benaajerene, inaae ajiiane kuaraane amaaïn kaina küe rei lana, ni jaaün jetau te niki nirijijieein kanijie. Nii jaaün jetau te nirijijieein kacha relajeein saküe, inaae bereekiniiane; kanünachü icharaaünra, naain kü michüüa; üün naajeeincha, naajeein ichaküchera naajeein ichakaaüne jana te aicha, naa jetau, kü relanajaa, inaaen iskuun saneein inaae kanaanai januaa jana michüüa jana kaniï biia; een naajeein ichaaüra, naajeein te karelaelü katica, katitechüüisi karelaelü, naa jetau; jeen kuaraaüra inatunara, kuaraaü inatuna neejianeta, naa jetau, nii jaaün jetau te tabaaürü rei kainatate kanaanai, nii jaaün jetau te inaae nirijijieein niki inaae kanijie, nemüüjüje enanetujeein kanaanai januaaüre inuaaelü nitukuuanianeke airijiin atiin katiicha relanujuineein baaüneein, jatatein kanaanai januaaüre enene netujeein enekürü, nitukuuaneein jetau te kacha relaelü kati.

# THE BLACK MONKEY WHO TAUGHT THE WOMAN TO GIVE BIRTH

In the ancient times, women did not give birth as they do today and the husband had to take the baby out when they were about to have it. There was a woman who was pregnant and at the point of giving birth, so the husband went to fetch bamboo<sup>302</sup> so he could use it to get the baby out. In the meantime, the wife was complaining of the pain when suddenly, through the branches of the tress, she saw the black monkeys passing by. She saw a black monkey which had a baby, and the woman said:

- Why aren't you a person so you can show me how to give birth like you did with your baby. My husband has just gone to bring bamboo to cut me, he will have to cut me to get the baby out.

The black monkey, upon hearing her, ran off. After a while she appeared in the shape of a person, because there are males and females among the monkeys too. She asked her:

- What did you say?

And the woman answered:

- When I saw the black monkeys pass above my roof, I said “Why aren't you a person so you can show me how to give birth like you did with your baby? My husband has just gone to bring bamboo to cut me and he will have to cut me to get the baby out.”

And the monkey said:

- You said it to me, we are the same as you but we look like monkeys – and then said – it is not difficult to give birth to a baby.

The male began to chant the *aaü*<sup>303</sup> so that the woman could give birth and the female told the woman:

- Pay close attention and listen to the *aaü*.

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<sup>302</sup> *Guadua angustifolia*.

<sup>303</sup> Urarina: a type of chant which constitute a repertoire of fundamental importance for Urarina therapeutic and ritual practice. They differ in their function and form of use (activating psychotropic brews, providing protection, easing childbirth, etc.) but the majority of them are used to cure illnesses whose etiology is attributed to vengeful attacks by non-human entities.



After having performed the incantation, she kneaded the woman's belly and made a *jata*<sup>304</sup> for her. Then she dug a hole in the earth, where the baby would be born, and placed a stick which the woman would have to hold on to.

All these things are still done today.

Afterwards, when everything was ready, the monkey said:

- Hold on to this stick and try to give birth.

As the incantations had been made, it was not so difficult for the baby to be born. Then the monkey cut the cord and started to wash the baby.

Then she said to the woman:

- When the baby's umbilical cord has fallen off, my *compadre*<sup>305</sup> will have to go to the forest to collect *genip*.<sup>306</sup>

After having explained all this, she told her:

- Don't tell anyone what I did with you, if you tell, I will hear it and if this happens, you will always have to be cut to take the baby out. And, as well as this, when my *compadre* goes to the forest, he should not hunt black monkeys!

After having said all this, the pair of monkeys left. As soon as they left the woman heard her husband approaching, the man came crying for his wife because he was going to cut her open and she was going to die from this. When he came out of the forest and went towards his hut he saw that there was a *jata*, so he rejoiced, threw down the bamboo and wanted to enter, but his wife told him:

- Wait a moment and then you can enter.

After a while the man entered and saw that his wife was with her baby, so he asked her:

- Oh, what did you do for the baby to be born? You are still alive!

And his wife said to him:

- Nothing, I just thought of something and it worked out for me, that's why I am here with the baby.

The man told her:

- If there's a secret, please don't tell me anything, and don't tell it to anyone.

<sup>304</sup> Urarina: a reclusion house in which women reside postpartum.

<sup>305</sup> The monkey is referring to the woman's husband.

<sup>306</sup> *Genipa americana*.

Then she said to him:

- When you go to the forest, don't hunt the black monkey.

So the man then realised what had happened.

When the piece of umbilical cord fell off, the woman said to the man:

- You will have to go to the forest.

And the man went. While the man was in the forest, the pair of monkeys went to visit the woman and wove bracelets for the baby, something which is still done to this day.

Then the female monkey said to the woman:

- When the baby is nine days old, my compadre will have to go again to the forest to collect genip.

Afterwards the pair of monkeys left.

The man arrived and his wife said to him:

- When the baby is nine days old, you will have to go to the forest, and, if you find genip, you will have to bring it.

Then when the baby was nine days old the man went to the forest, meanwhile the monkey couple went to visit the woman again. The female wove a hammock for the baby. Then she said to here:

- Tomorrow my compadre will have to go to the forest again.

After saying this she left and the man arrived.

The following day the woman told her husband:

- You have to go to the forest.

The man left, while the monkey couple returned again. The female hung up the hammock and placed the baby inside it, then she told the woman to leave the house. Before taking it out of the house, she painted the baby with genip that had been prepared with incantations. After doing this, the female monkey said to the woman:

- This is how you must do it. You will show it to ten women and you will have to continue to do what I did with you, but if you do not follow it forever you will have to cut to get the baby out.

After a time the other people found out that the woman had given birth to her baby, so they wondered:

- How can she have given birth to her baby, there must be some reason!

They went up to her and asked:

- How did you manage to give birth to your baby?

But the woman didn't want to say anything. So the people prepared *masato*, when it was strong they threw a party and invited the woman. Upon seeing that she was drunk, they asked her again, but once again she would not tell them. So they gave her more to drink, started to dance with her, and asked her again, but she told them:

- No, I didn't do anything! I thought of something and that's why I managed to give birth.

The other women didn't fall for it, and they said to her:

- You are lying to us, we don't believe you! There must be something.

They kept giving her more *masato*, but she didn't want to say anything. Then, when he saw that she was drunk, her husband took her home.

She didn't say anything to the women who were asking her. When she saw a woman who was at the point of giving birth, she said:

- I am going to take care of the baby - and she showed her, as the monkeys had done for her.

She had already shown various women, and when she was doing this with the ninth woman, she told her that the monkey had taught her to give birth. So the other women found out about this, and said:

- You see, we said there was something...

And this is why today some women have difficulty giving birth. If it hadn't been for what happened, if the woman had done what she had been told and shown ten women, it would be easy today.

So it was when the black monkey showed the woman to give birth, and since then, up to this day, it is done the same way.



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# BAAURI

Aia jetau, kani kuaairi iichana jerekürüüne jaan kataine jeen jetau te, kani nesürüe nesürüee baauri. Nii jaaün jetau te, niki sini anüüneein niki kauatiin tijai kani elele kuluuere asaae jetau enuujue enuujia küüne jaaün jetau te, chuae neranakaai te neranakataa ne jaaün jetau te, rei kuütüri tuuite kani araraja kani baibiji jaaün. Nii jaaün jetau te, kauachanaenetuuri kauachanaenetuuriin jetau kauachananetuuriia jaaün jetau, jaiti neraüjjaeniia jana jetau kajii jiturea rei nuta. Nii jaaün jetau te, nii baiia kuaairi iichaküre inaae nii bananeein kuaairi ichakürüüa jaaün jetau te, jelaiacha nalüte jelaiacha küe rei kuaairi. Nii jaaün jetau te, kani inuaaelü enutu chüjüünejeen kuaairi ichakürüüne jaaün, niki bajae niki nii baniia, aa jeen aantichara icheira kuaairira belareru kuneraneeinra neetaaita baauriiana naa jetau te, naa jaaün jetau ua tunituui aasaerriin naraaneechake raru raütariin, nii rijjijeein aüritiin duchaaka. Nii jaaün jetau te kü jetau jelüaae lüajeein bajaa, a ajeen aantichara kaneera icheira kuaairi belarura kuneraneeinra kane netaaita baauriiana naa, niiei tunituui, jeen ünra ajetukichera jeriiane baauriiana naa, nii jaaün jetau niia nii rijjijeein inaüeneecha tuchaaka. Nii jaaün jetau te aasaerriin jetau nuta küitaaeriin kuaraa, nuta küitaaeriin kuaraa jana jetau te, aa kü chuae jetau miikuuu ataebinaaen, chuae miikuuu ataebinaaen jaaün, jeen ünra ajetujueekichara jeriianera baauri naa süjüa nunaeraneein kü jetau bajaae bajaaeka kü bajaae bajaaeka jaaün jetau te, tabiicha jetau enutu larerutuue lalaje jana jeen aantichara kaneera, aantichara kaneera icheira kuaairira belarura chuaaera kane kanainiia netaai ta baauriiana naa. Nii jaaün jetau te tabiicha jetau kü rei raru raütaa, a jeen kaü jetau nachüra icheira kuaairi belaru chuaaera tukueekuura nukueünra naa, jeen aianachaaisirate cha aanchaniiatera chaaelai chünee ena netenaa neein nena tabaneein, bajiaa kaüsaneein nena tabaneein aanchaniia kuaairi kudararika kana rei kuaairi nunaee kine ke ainaa tukuuaneeta baauriiana naa. Jeen aiachüüisicha karijijeeinchü nee kuaairi iichanee lalajenaa rei nesürüün niia nukuiianüne jana, kauatiin karei tiika kani elele kuluuere jaaün nasaae enuujiiianü ne jana kaechuaae neranakataa jaaün kakütüri tuuiti rijjituua araraja ne jaaün, kauacha naenetuuriianü ne jaaün jaiti neraüjjaeniianü ne tunuuana kajii jiturea kanutara naa, ua ajeen niitera jelaii nalütera naa, jeen ünra kasichei ke ereei ta baauriiana nechü nee bakaüa iichanaa neein aiakane ajiniia je te nii rijjite kana sini, ainiiane ataibinaaen iichanaaneein aiakane ajiniia je te nii rijjitiin ne kana sini naaürüüa natiin kasichei ke ereeita baauriiana naa. Naain jetau jeen nechü nee satunuuchü aiane satunuuchü atiin machai laauinaa ke niia natiin, rakaajeein ke nesürüjeerakuuriüchera kakuaiana naa, naa jetau naa jaaün jetau te, inaae kü jetau kuaairi ducharaain nainaain jetau nesürükürüüa kü nesürüün jetau inaae kuaairi jianekürüüa kuaairi jianekürüüa jaaün jetau te inaae kü niki ne. Kü niia jaaün jetau te, kü jetau asaüi ajiaaüre enamanakaaürü asaüi ajiaain jetau, nejesinajeein eta ruuan neein asaüi ajiaaürüüa üküaaetuuu, aa kuanenaa te kujuanuaauriin

chaelai kati kalauineje ariin kuarakaache te atiin aina kana iichanuui iicharinaa kuinare naaürüüa jetau, naaürüüa jaaün jetau jeen chajaain chüüisi ainaa neeine jachaa nainariin nefatujuiteriin aiane künaa neeine naaürüüa jetau, naaürüüa jaaün jetau te, aunaje aunajjian jaaün jetau te jeen aan esinaae laaen aaichene nachü laaen üüjereeüni. Esinaae laesinaaen üsi ruuan nenaka amütiia esinaae chaela neje rüüjeeichene inara rei lenune kürü kaeturaanü ke naa jetau, naa jaaün jetau te aa jeen chajaain chüüisi aiane aiü kaeterichaaaneechüüisi jeeufuiriin chaelai niji ekutechaa ne te chüüisi kaetereein rei lenune kürü kaeturaanü naaürüüa jetau, chajaain aiane kütüichene bana beeüche na aiane üüe naa. Naa jaaün jetau te, inaae jaan ai inaae küüa kaanüne na berichaanüüin naa, naain jetau kü neeürüüa kü nefatujuiteein kü nainaain kü jetau nefatujuiteein, jeen inaae laaen enene na laaen kürichaanüüin naa, jaan ai chajaain aiane amaaüchena eresi inara saküüa üüe naa, naa jaaün jetau te, kü jetau jaan ejeen chajaain aiane naa naaüre. Nii jaaün jetau te kanii atiin laaen inaae neluanaritekiche ne atiin inara luanari makuuiteriüchena kü nelurariia üüe naa jetau, naa jaaün jetau te, jaan ai inaae chüjjan aiane iicharichaanüüin naaüre, naain jetau kütürüüa naain kütürüüa jaaün jetau te jaiti kü nedae. Nii jaaün jetau te, kütüataain kati satijiaaüre küraanaa nejesinaneein, nii jaaün jetau kü inaae nesürükürüüa jaaün nesürü neein jetau nii kati kaniichüre kü aituaa jaan rijijieein rei luanari makuuiteriin nenajateriüüre. Nii jaaün jetau te inaae kü jetau nii kati kiiüre kati kiin sunaina jetau inaae nesürü rei jetau kü jetau, au aianitauisi kanee kanii aüsüriniialü chachü niki kaa kati neecha chü inaae rei süri kütüani neein nijitue rei süri kütüani kuduuaake rei бүкү, au chasiina chaelai niiani bene ne kuaalanaala, küraanaa nejesinaaüjuaani natiin aüsürinere, atiin najia beneei te naa jetau, naaürüüa jetau naaürüüa jaaün aa aiei kauachanaenetuuriianü ne jaaün baiteriianü jaaün beneein naa jetau. Nii jaaün jetau te kü jetau inaae neeürüüa kujuanuun jetau akaaürü kujuanuun, aa jeen kuana laaen ena akaaürü saküni naa jetau, naain jetau nerüüjiaa nerüüjeein nerüüari rüküjeein kü jetau kaniicha, jeen inaae laaen amürichaaün naa, nii jaaün jetau te niia rei beree jaaün rei beree raauriin jetau laütaain kü natari ariirijie kü natari ariirijieein jetau, jeen inaae amürichaaüni kanaanai kaü laüekiin nedaaü mama aina laüekuu jiaunriianee chanatuuine naa jetau, naa jaaün jetau te kanii kü natari ariirijiaa baiia jüün inaae laaen amüüanü naa jetau, naain jetau nerüüari raauriin naain rürüjiaa, rürüjiaain jetau nii, naa jeein jetau enuaaene lalajeein kuaiteen laütaa, laütaain jetau jelaia nejeeuritiin kuaiteen nii beree raauriia, beree raauriin jetau kü natari ariirijiaa jeen laüekiin nedaaü kanaanai chüjüüekuu mama aina jiaunriianee chanatuuine naa, naa jaaün jetau te, naain jetau jeen inaae laaen amüüanü naain kuaiteen nii nerüüari raauriin rürüjiaa kuaiteen inaae nii dajiana enuarijiriin jetau laütaain kuaiteen jelaia nejeeurituua. Nii jaaün jetau kuaiteen nii jeelai beree raauriin jeen laüekiin nedaaü mama aina chüjüüekuu jiaunriianee chanatuuine naa jetau, naain jetau inaae laaen amürichaaüni inaae laaen amüüanü naain kuaiteen nii beree laütaain ratiriin inaae laaen amüüa. Nii jaaün jetau te küüa jaaün lufuine jatuaa kanii rei baine jaaün au cha aanchaniiana chaelai nekusuturinaa rijitiin kaa rijitiin nekusuturiin amüe kaa ichasu te, naain jetau kaajie küaajeein kuarajiaa rei bai. Nii jaaün jetau te, inaae dajiana enuene rijieeuriin jetau naüritieitiin jetau, rei biji marua maruaain jetau naüri raüraüüa, aü iichü chaake na rürüjüae taauneein taa ichasu

chaelai chabana naasuina naa inajera lanaala naa jetau, inaae jetau inaae amüüa amüüin türüüa küüa inaae jetau türüüin türüüa jaaün jetau te, aa jeen nii asaejia nelurariüche, nii ii nenaja teriürüüache naaürüüa jetau akaaürü kumasaiürü nii jaaün jetau te, kü jaan ai jaaen aiane kü nelurariche naa naain jetau kü niia. Nii jaaün jetau kü türüüakua türüüakuaaürüüa kaniü akaaürü sinjeraaürü namü kaje türüüakua türüüakuaaürüüa jaaün jetau, kü sunaina niia kü sunaina niia jaaün kü jetau nebetakaneein nekaaujuuain inaae nebetakaneein, aa jeen aa lanaa laisinaae lanaa enüüa inaa kuraü inaeraneein ranakaine tukuuaneein laesinaaen maauri chüjütura nakane laesinaaen aüe naa. Nii jaaün jetau te, kaniü kü inaüeneecha aunaje leeuchaaürü rei aituaa jaaün, aa jeen laesinaaen enüüa kuraü inaeraneein enüüa inaa kuraü inaera neein laesinaaen ranakaine tukuuaneein laesinaae aüe laesinaae maauri chüjütura nakaneein naa, naa jaaün jetau te tabiicha jetau jeen, aa kanü naa tenee laaen enüüa inaa kuraü inaeraneeeüre naa aa jeen rautujiia chanee akaü jasisiniia ne rautujiia chanee natiin kanü taunee laaen enüüa inaa kuraü inaeraneeeün baana aa kaniikine kuulane chüjjan karei beeurii raanüne aina akaü kunaa kuinara naa. Jeen aiachüüisi künatunanae katiia raru nesaaürü jachaa baia sirichuke mukuuin kuarakaaüne rautukuuaakane aiane kü tiaajeein aiane ichei beeurini naa, naa jaaün jetau te, jeen chajaain aiane chajaain kü tiaajeen aiane karei beeuriniüna laaen kanüna rareeüni naa, naa jaaün jetau te, jaan ai aiane rautukuuaaka katiiane kütiaajeein beeurini naa, naa jaaün jetau inaae kujuanuun jetau inaae janune, aa jeen chajaain jian nainaaü te aiane kü tiaajeein ichei beeurini te raai naa, naain jetau kaniicha jaan ai chajaain chüüisi aiane raanüne aiane ke jasiiteein akaü kunaa neeine naa. Nii jaaün jetau kaniü kü nainain jetau kaniü jeen chajaau jian chajaau tejjan amüüaka naa, jaan ai chajaain aiane naain jetau kü jetau umari raatiin jetau kaeluun jetau nujuaün karuku jeluun balüüintiin kü jetau rurukuua kü rurukiin, aa jeen ünra nanakujuaainara kaniü aüe aina türüüa nee üreeüni naain jetau ruruuka, ruruuka jaaün jetau au cha aunchaniiana chaelai nekusuturiin naaunjuana inaera rijitiin kaa rijitiin nekusuturiin kaa amüe kaa nunu naain jetau kaajjie küaajeein kuarajiia, kaajjie küaajeein kuarajiia jaaün kü jetau naüritiieitiin rei naüri raüraüa, naüri raüraüa jaaün jetau te jeen ichü cha aunchaniiana chaelai naasuinanaa inajera lanaala naasunae kaa nunu naa jetau inaae jetau inaae amüüa inaae amüüa jaaün jetau te, inaae aüe ke türüüe lalajeein jetau te, rei laruui chüjülüüitiin ratirria nii kacha biia künaa. Nii jaaün jetau te, aa jeen nukua nukuaajan raaüjjan naa jetau, naain jetau jaan ai inaae laaen aiane rarichaaüni naain jetau kaniü, kuana aiane raaine tunuuana aiane kaa beru makuijiü küüjüeni naa, naain jetau beru makuijiü küüjjiia. Nii jaaün jetau te, kaniü ün küüa küüa jaaün jetau te, inaae kaajjie tukuriin jetau taaen taaen taaen nanaain jetau kü le nüjüa faaujuu nasirria. Nii jaaün jetau niicha baejjein küüjjiia jaaün jetau, aa kü jetau inaae jataa. Nii jaaün jetau aaaüüü naa jeen aan chaaje aaüüü naanaa te, nii jaaün jetau te, jeen aan aaüüü naachürara naain jetau kü aunajiia, aunajiia jana jetau te, ke jiniichaain tutururu naa auri jeen aurichaainti kanee tutururu nae naa jetau, naain jetau kaniü kü küüa, küüa jaaün jetau te, aa jeen aaüüü nachürara naa naain küüa jaaün jetau, inaae jetau kauacha nijichutaain jetau inaae jichuuekiin tijjichuaa, jichuuekiin tijjikiin jetau, kü chatününününü naain chatününürüüacha uuekaain ruüekürü uuekaain jetau kaniicha lüüantuaa, jeen aan aaüüü naa nichüra kaneeera naa,

chaakaaüna kaa rijitukujuaain aanchaneein chaelai kasiiri kacha nichaaüneke airjiin lünae lünae karei naa jetau, kü jetau lünaa lüüantuuu jaaün. Nii jaaün jetau te, aa jeen aaüüü naanichürara naain jetau inaae kaüa kaüin jetau inaae kaniin een katainejeein jetau inaaünkuri inaaünkuriin auna. Nii jaaün jetau te, aanka naa nii jana jetau nii aüe kuaraa jana jetau kü jeliwanejeein laünere laünere aanka jeen an aaüüü naanichürara naa, jaitichanee jaiti etaberutiia te jaiti raene naa, naain jetau kuaraa jana jetau kaniin umari küüani jetau sa tukueekae ijiaaen sa tukueekaaain aa jeen aanka uuu naa, uuu nanaa jaaün jetau te kaniin naajeein jetau tuniin kaniin fiin naa, jaan tuun kakuürürüüa chanee naain jetau küüjiiia, aaü küüjiiia jana jetau tajiia jetau chüjüruuneein jetau üün mejaain takaa üüa, ua kü jetau kauacha naenetuuriia kü jetau nii jichana fuüta fuütaa jichana fuüta fuütaa jaaün jetau naajeein jetau rei kuütüri ke jetau kaniin kiniichu ujua fieleeituuu, fieleeituuu jaaün jetau, ua kajiiia jetau fare natuuu rei nuta, rei nuta jaün kuaraa jana jetau rei chüjüru fuuenee lalajeein jetau laüjüaain tiririjianiia jeen aan ii teneechü kacha ke nee nenutajaaain neeita naa jetau, nituuaniiia baia jetau tijiiaain jetau nii kacha chuaae nemiianiakaa küüa kü jetau kacha kiia. Nii jaaün jetau te, uua nii jetau rei jichana jeru tautauriin jetau inaae amüüa, amüüin jetau nii laruuü nenajaaü türüün inaae chajaaü laaera chajaaain laaen üüinera naa, naain inaae kaüa inaae jetau kaüa kaüa jaaün jetau kaüün türüüa küüa. Jeen kuachü aitujuüiache nee küüanü naja jeerakera naa jetau, naa jaaün jetau te jeen chaajena kanee tuun tutuuane küüa naja jeerane naa ua cha nanaa najanereta kuatiia kujuekiin kanü küniieita naa jetau naa jaaün jetau te, kü jetau kaniin inaae nainaa nukueeüre, kü jetau chü nuuane kü kaniin beru küüani jade fejeeinchürü ajiaai kürü nijiiianai ajiajiakuaain jetau tütütükuaain kü siniiürüüa kü siniiin jetau januuu jana. Januuetiin kuaraa küürüüa, ua chajaaain kuaaniiüchera nenakaaeneein aansaika nenutajaae netuue aaünta naain jetau inaae nedaa nii kaniin kuaara. Nii jaaün jetau te kuaraa küüre kü jetau eta kuriianein kuaraa küürüüa kü jetau jelaia jetau bütü ramü ramü ramü ramü naain kacha kiia. Nii jaaün jetau te, jeraaen kuürürükürüüa jeraaen kuürürüün jetau jiniichuti jiniichutiin jetau satekürüüa kü satijiaaürüüa. Nii jaaün jetau te, tabiicha jetau inaae kü jetau inaae jüükü jüükü jüükü nanaa nukueein aunaajiiin nii kutabeniia jetau inaae ajiiia nukuiia ajeein jetau fiare fiariin jetau, inaae nelaüa lajüaain reku reku reku naain naruua, naruua jaaün jetau inaae kü jetau inaae ajeein inaaen tukujuaain taka takaa. Nii jaaün jetau inaae, nii jana inaae enüüa saüin jetau kuineteein ii tenee kachake nenutajaa nukueeita etaibinaae naain kü faujuaain suurüüa kü faujuaain suuin kü kacha kaüte nuuane kunaüteriin ratiriiürüüa jitariin naaunjuaaain inaae kacha kiia jitariin. Nii jaaün jetau te, nituuaneein inaae iichae baauri suelü janulari. Nii jaaün jetau te, nii namü te ichaüena reene inaae sini inaae ekuuka küe rei nasiiu rei kuütüri kuasiiu laüjüaain jetau reene türüüa küe, nituuaneein jetau te baauri kiilü janulari. Inaae satuuu.



# BAAURI

Some *ichaiüena*<sup>307</sup> wanted to take ayahuasca. One day, before the meeting, a man who was called Baauri, being asleep, dreamt that he moved under a beautiful roof. Suddenly the roof collapsed, the beam fell right on his head and he passed out. While asleep, he continued without his senses, then he woke up. The taking of ayahuasca was set for the next day. Once they took it and started to feel the dizziness, the effect of the ayahuasca made the man resume his dream from the night before. As in the past they took ayahuasca in the middle of the day, Baauri remained totally still, so the master of the ayahuasca called him and said:

- What is happening with you? It is the first time that you have not kept the right rhythm with your voice when you have felt the effect of ayahuasca.

Baauri is not there, he is outside of the effect and is not together with them, for this reason he does not manage to keep a rhythm or give strength.

The master of the ayahuasca persists and every now and again asks him:

- Are you there?

But Baauri does not answer him, not even a single word, so the other continued asking:

- Did you feel the effect of the ayahuasca too strongly?

But Baauri did not respond with a single word, he did not even move.

Then the the master of the ayahuasca looked at him out of the corner of his eye and saw that the jaguar was upon him, and he asked him:

- Are you feeling the effect of the ayahuasca too strongly?

Suddenly, when night was about to fall, he answered:

- Yes, I am lying here on my *cachihuango*.<sup>308</sup>
- Well, you are not with us giving the taste and rhythm of the effect of the ayahuasca. Perhaps you are a novice for this to happen to you? — said the master of the ayahuasca.

<sup>307</sup> A term indicating a wise person, worthy of respect, a very experienced *ayahuasquero*.

<sup>308</sup> A textile for which the Urarina are famous, woven from *chambira* (*Astrocaryum chambira*) fibre (Martín et al. 2019: 37-43).

Baauri answered him:

- Oh yes, all this is happening to me because of what happened to me before we took ayahuasca. I was already resting, then I dreamt that there was a beautiful house and I entered under the roof. Suddenly it fell on my head and I was left senseless, then while I was in my dream, still not reacting, I woke up. It is for this reason that, with the effect of the ayahuasca, my dream resumed.

Then the master of the ayahuasca said:

- Oh no, what you say is very frightening, Baauri. The meaning of this dream is that a person could be killed by a wild Indian.<sup>309</sup> The dream you had is very frightening, Baauri.

And the master of the ayahuasca told his sister, Baauri's wife:

- Sister, you have to take good care of him, give him food and drink.

They finished taking ayahuasca.

A few days later, some youths were preparing their blow-darts to go hunting. Amongst themselves the youths said:

- We have to go hunting deep inside the forest for a few days.

Baauri was listening to them and said to them:

- If you go, I will go with you to gather the intestines of the animals you hunt. This time I will do the women's work.

The youths said to him:

- Yes, that's fine. You can come with us because we will need someone to gather the intestines of the animals we hunt.

Baauri told them:

- Tell me the day that you go.
- Yes, we will tell you when we are going to go — the youths told them.

When they were ready to go to the forest, they told Baauri that they were about to leave.

Baauri said:

- Good, go ahead and I will catch up with you. When you set up your camp, leave a space for me.

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<sup>309</sup> The Urarina word used is bakaüa ataininaaen. In this case "wild Indian" is a metaphor for an attack by those animals which can hunt and eat people.

And the youths said:

- Yes, don't worry: we will leave you a space!

On the way, the youths caught black monkeys. When they arrived at the place where they were supposed to make camp, they set everything up and later ate the monkeys. That night the wife of one of the young women said to them:

- One of the black monkeys had a baby and it rotted inside of her, and when I checked its intestines I found its bones.

The youths said to her:

- How could that happen? If the monkeys we hunted were all male, how can you tell us that?
- I had forgotten, that's why I didn't say anything before — said the woman.

Then the following day Baauri said:

- Well, now I am going to catch up with the youths —and he began to prepare.

Later he said to his wife:

- I'm going now.

Baauri had a daughter, he sat her on his legs and, while he searched for her lice, told her:

- I am going, but stay with your mother. Behave well, don't cry too much.

Afterwards he left his daughter, he picked up his things and left. When he was about to enter the forest, he left his things and returned to the house. He picked up his daughter, looked for her lice and said to her:

- Stay with your mum, behave well. Now I really am going!

He got his things, entered the forest, but put down his things again and returned home. He picked up his daughter and again began to look for lice and said to her:

- Stay with your mum, behave well. Now I really am going!

He left his daughter and he went. His sister was sweeping. The sister saw he was leaving, so Baauri turned round, looked at his sister and winked at her. The sister said:

- Oh no, how can my brother do these things? He didn't use to be like that...

Later, Baauri travelled where the youths were. When he arrived, the wives of the youths welcomed him and showed him the space where he had to set up his mosquito net. In the afternoon the youths arrived. That night, when everybody was already resting, one of the youths said:

- Along the way there is an *aguajillo* tree<sup>310</sup> which has a lot of fruit...

Nobody took any interest in what the youth said. So the youth repeated it. This time Baauri answered him:

- I can go collect the aguajillo. Tomorrow you have to take me there, where the aguajillo is, and that way I will harvest it so that we can have it with a drink.

The youth said:

- Yes, alright; but my feet hurt a lot, so I am going to burn them with a little brand – thorns had stuck in his feet, –if the pain passes with that I will take you to harvest them.

The next day the youth said:

- I will take you where the aguajillo is. I'll take you and leave you there. Meanwhile, I will follow the path to its end to search for animals. Come on, Baauri!

Baauri loaded his basket and started to joke:

- So I will arrive carrying aguajillo – and he walked like he was carrying something in the basket.

One of the women said:

- Why does my uncle behave so strangely? He has never been like this.

The woman looks at him while he goes down the path, then Baauri turns his head and winks at her. She says:

- Oh no, my uncle was never like that. Something strange is happening!

The youth accompanied Baauri. When they were already near to the aguajillo, the youth put down his spear, went to show Baauri the aguajillo, and told him:

- While you are picking fruit, I will go to the end of the path – and then he left.

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<sup>310</sup> *Mauritella armata.*

While he was going down the path, he heard that Baauri was chopping down the palm tree, *taaen taaen taaen*.<sup>311</sup> Afterwards, the youth heard nothing more. Suddenly he heard someone cry out, *aaüüü*,<sup>312</sup> but he was not sure of what he had heard and he said:

- Oh no, did I hear a cry?

Suddenly, a yellow-rumped cacique<sup>313</sup> said *tutururu*,<sup>314</sup> so the youth became confused and said:

- So it must have been a yellow-rumped cacique that I just heard.

But the sound that he had heard was something strange, and every now and then he thought of it. After a while, the sky clouded over and only the sound of the *chatününü*<sup>315</sup> bird going *chatününününü*<sup>316</sup> could be heard. The forest was very quiet and the young man felt very sad and at the same time was a little frightened, so he said:

- Why am I feeling like this for the first time? I never felt this way before, because I am frightened of nothing and what is happening is strange.

Every now and again he remembered the sound which he had heard:

- He went *aaüüü*...

The young man didn't continue and went back. When he was close to the place where he had left Baauri, he stopped and started to listen, but heard nothing and asked himself:

- Where is Bauuri?

He went to the aguajillo and the palm was the same, because Bauuri had not cut it down, so he wondered again:

- I heard a voice that said *aaüüü*... Perhaps he cut down the palm that I had pointed out to him because there are many of them.

He got closer and closer and he found the basket, in which there was a little mouse, it was an *ijiaeesa* mouse.<sup>317</sup> So he asked it:

<sup>311</sup> Urarina ideophone: the sound of a machete cutting the trunk of a hard Palm tree.

<sup>312</sup> Urarina ideophone: shouts or cries.

<sup>313</sup> *Cacicus cela* (songbird).

<sup>314</sup> Urarina ideophone: representing the call of the yellow-rumped cacique bird

<sup>315</sup> A bird, as yet unidentified by researchers. It is a small dark coloured bird known amongst the Urarina for its song which is frequently heard in summer and sounds sad when the sky is cloudy. For the Urarina ancestors, its song presaged important events. For example, it is said that when its song is sad it indicates somebody is about to be eaten by a jaguar.

<sup>316</sup> Urarina ideophone: the sound of the *chatününü* bird singing sadly, usually heard when it is cloudy.

<sup>317</sup> Literally "spirit mouse" the name of a mouse which has fur the colour of a white-lipped peccary, and which does not inhabit this earth.

- Where is Baauri?

Soon he heard a whistle, *fiii*,<sup>318</sup> and the young man said:

- Ah, there you are!

He will be hiding – thought the youth.

Then he walked in the direction from which the whistle had come.

Suddenly the jaguar attacked the youth. The youth did not know what to do and hit it with his blowpipe, but the next moment he hit his head against the root of the *huacrapona*.<sup>319</sup> Before fainting, he could see that it was an enormous jaguar, as big as he was. Afterwards, the jaguar returned to the place where Baauri's body lay, sat down and started to eat his body. The young man quickly put together the pieces of his blowpipe and headed for the place he had left his spear earlier, when he reached it, he said:

- Ah, yes, let that wretch come! – and he returned to where the others were.

When he arrived, he said to his mates:

- Do not ask me about the man who I left with...

The people asked him:

- Who was it that you went with?

And upon hearing them, the young man said:

- How is it you can't remember? Did I maybe go with several people?

So the men realised who the youth was talking about and that it was Baauri. As it was already late, they could not go and see the jaguar, so they broke open the fruits of the kapok tree.<sup>320</sup> They also sharpened their darts and placed them along the path. The following day, very early, they went to see the jaguar. The young man said to them:

- You go, I don't want to see that wretch.

The others went and found the jaguar, which was eating the body of Baauri. They heard the jaguar biting his bones, *ramü ramü ramü*.<sup>321</sup> The men surrounded the jaguar and when they were close, they all started to shoot him with their blowdarts. Soon the jaguar felt the effect of the darts' poison and

<sup>318</sup> Urarina ideophone, the sound of a whistle.

<sup>319</sup> *Iriarteia deltoidea*.

<sup>320</sup> *Ceiba samauma*, a tree whose fruits contain fibres used to create blow-darts.

<sup>321</sup> Urarina ideophone representing the sound of bones being chewed.

his body went *jiükü jiükü jiükü*.<sup>322</sup> It didn't take long for the jaguar to feel the poison, he abandoned Bauuri's body and started to vomit, *reku, reku, reku*.<sup>323</sup> The jaguar could no longer walk, then they all went in and killed it, running it through with sharpened sticks. Afterwards they buried the remains of Baauri. That is how it was when the jaguar killed Baauri. In a dream the ichaüena had seen what was going to happen.

That is how it was when the jaguar ate Baauri.

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<sup>322</sup> Urarina ideophone representing poison taking effect.

<sup>323</sup> Urarina ideophone representing the sound of vomiting.

# KACHA IRILAA BATIRINE

Aia jetau, jaüchaa jetau inuaaelü niiei niiei kuatiia karijjein kajjune rüüakaaïn niiei kacha nii jaaün jetau te, leinjiin urarina kalaui kukuaanane raain irilae batiri. Nii jaaün jetau te, jeen aante charaaichürü reene bedaene nichaara naain jetau naain jetau niki küe, küüa jaaün jetau te kü jetau türüüa küüane jaaün jetau, nita kukuaanta ke jetau kuaariin jetau, een kü jetau kuineteküre jii jii jii jiii naain jetau kuinetekürüüa jaaün kuinetekürüüa jaaün jetau te jelaia surue, jelaia nejenuuin jetau naain akaaürü kuruuaje jetau najaüchaaïn aa jeen charaaichürüniia ne rijjijeein charaaichürü rei ereein charaaichürü ajeteen ajeteëüra naa jetau. Naa jaaün jetau te, atane chuaae jetau küün türüüa küe türüün jetau te aa jeen kuatiia nee chaaelai sisiinchu binuuaaene chaaelai neein niiei ta, batiri te inara kuaraa üüera inara reene bedaeniia üüera kua je jia batiri suuache te inara reene bedaeniicha naa jetau, naa jaaün jetau jeen aiachaaïsicha chajaaen aianera bedaenemiin aiane batiri te kuaana neeina üünra chatuuaniiachara batirita naa. Naa jaaün jetau te, kü jetau biia küe, biia jaaün jetau te, kü inaae türüüa küe, türüüa küüa jaaün jetau te jeen üünra katuuaniiara batirita naa, kü jetau müküün kütjüaaürüüa jeen üünra üünra kanii akaara kumaaürira tukuuaniiara naain jetau kü kanii jiaane ke rjüanaa jerekürüüa jeen een kua jiaara kaauneen kaetekürüüa kachaaürüra kachaaürüra naa kua je jia inüünein batiri tiache te bedaenemiicha, jeen aiachüüsicha nemana kuarakaanü ne jaaüna aiakaanüra üünra akaara kumaaürira tukuuaniiia jaaünra naa. Naa jaaün jetau te kü jetau. Kanii jeen nemana ichuaraaürüüa jaaün je te aiüre kachaaürüra naa naa jaaün jetau te kü kü jetau niia, nii kü jetau raaüre raaürüüa jaün jetau te, chü je nesürüre batirita naa jetau naa jaaün jetau te jeen kaü nesürümiin batiricha naa nii jaaün jetau te kü rei lureri teeürüüa jaaün kü nasaae niki sini, kü jetau netukuuin siniia jaaün kü jetau reruuekaaüre juajuaa juakaain jetau kuarakürüüa juajuaa juakaain kuarakürüüa jaaün jetau te, ua jeen kasunaa jerekürüüacha batiricha kasunaa jerekürüüachara kachaaürüra naa jetau naa jaaün jetau naa jaaün jetau jeen aiiei ta üünra kanii nemana ichuaraaürüüa jaaün je te aiürera naa jetau, naa jaaün jetau te kü nesürüüa kü nesürüüa kü nesürüüa jaaün jetau te a jeen üünra niia nenakaaeneen kanijeein kanii kajjune jiaain niika ne te rautera naa jetau etau, nii jaaün jetau te chüüisi inaae kü kü jetau eta rijjinaanain jetau eruari ke kütüüekaanaain jetau rei teeürüüa rei belaiürüüa belaiürüüa jaaün jetau te jajajaja jeen üünra üünra aia jaün chüjian enuarina nekichera eruarina neein neeichera naain jetau uruarina neein jetau kacha küraatelü. Nii jaaün jetau te, kü kü jetau inaae akaaürü kajjune tukuujuakuaa kü akaaürü kajjune tukukuuin jetau kü kaniicha niiei jetau kuatiia karijjein niiei kajjune rüüakaaïn niieilü kacha inuaaelü leinjiin jiaanecha ke jetau te satiin nerüüaküre satiin, satiin jiaanenejeensiaaincha ke nii najaaün jetau te, kü nii niijajjune niicha tukuujuakuaain jetau te tia jetau akaaürü rei. Nii jaün jetau te, kü jiaakuaain kaniichürüüa inaae jiareekürüüane nii lebaariküüaniicha jiaaüre, jiaaürüüa ne



jetau te, ua jeen akaaürü relaaüra naajeein te jianaanera naain akaaürü relaaüra naain jetau kü nii rei musasu rei aituua nii jaaün jetau aite naajeein te, jianaanera naain jetau kü akaaürü rei aituua. Nii jaaün jetau te rijjijeein jiaaüre bajirekürüüa ne inaae rei lebaari küüaniicha bajiiüüre, bajiiürüüa ne jaaün ua jeen kalanichaaürüüara kauachaain akaaürü rei aituura naa jetau naa jaaün jetau te, jeen naajeein te bajinaanera naain jetau rei rünerakaain bajiiürüüa naja nijinanai ke akaaürü relaa. Nii jaaün jetau te, kü kü inaae nerelaaüre nerelaaürüüa jaaün jetau te jeen ünra ünra kani ate kuüjüüa küürüüne kachaaürüra naa naain jetau kü letuanajaa letuanajaa jaaün jetau te, kü jetau akaaürü rei uku tüa, titirichaain ke ate kuüjüürüüa kuina niki nejetau te, nirijjijeein titirichaelanaala jetau kujuitijia kuaain jetau kuüjüüa küüa nukueeüre ne jetau te nuuane raajeeüre ne raajeeüreniia jaaü jetau te, kuulane türüüa üürüüane jaaün, aa jeen nita dadaa ate ne ta naa jetau, naa jaün jetau jeen aia nikicha dadaa nikicha nete müküsine kanaakaanü rei kataaicha naa, jeen chatuuaneein te nii kuüjüüiche ta naain jetau niki kü kuarae kuaraa jaaün jetau te nirijjijeein titirichae lanaana jetau kuüjüüa nukueeüre kuüjüürüüa jaaün jetau, ua jeen katuuaniiia jaün tejian aicha relanajaaünra naajeein te kuüjünakainera naain relanajaaünra naain jetau kü relanajaa, naa jaün jetau relanajaa kü jetau akaaürü rei titirichaakuaa titirichaakuaa jaün jetau te, jeen inaae laaenra chajaaen laaen kuüjünichüchera naa nii jaaün jetau te, kuüjüüa küüre kuüjüürüüa jaaün jetau te aai kü jetau itulere ate raakuaaürüüa nenainetiin jetau arajiin ate raakuaaürüüa ate raakuaain jetau tajiia türaa üürüüa türaaürüüa jaaün jetau inaae kü batiri rei teeüre, nituuaneein jetau te kacha irilaelü batiri, nituuaneein kü karajaain kü akaaürü aina niia neein jetau nii baia jetau faüa naakalü, faüa najaaain jetau taa urarina nese süri nanaaürüüa najaü urarina nanaaürüüa najaü jetau faüa najaaain kü irilanaaka kü jetau irilanaajaain jetau kü sirinaaka. Nii jaaün jetau te nituuaneein kacha irilaelü batiri, nituuaneein kaje kuaaünein jetau kaa iriin inaae ena netujein nelü kacha nituuaneein jetau te ne, nituuaneein jetau te kacha irilaelü batiri. Inaae satuuu.

# BATIRI ADOPTS THE PEOPLE

In the olden days, the Urarina didn't have clothes and went about naked. It happens that a priest raised an Urarina boy, and one day the priest said to him:

- We should visit your people.

When they went, the people saw them coming along the river and attacked them, saying *jii jii jii jii*.<sup>324</sup> The priest turned round and fled, but later he stopped, and said to the boy:

- Go see them, they will respect you because you are one of them. When you arrive, calm them, tell them that we are going to visit them and that we aren't going to do anything bad to them.

The boy went to see the people and when he arrived told them:

- Please, try not to do anything bad to the priest, he didn't come to attack you, he came to visit you.

The people said:

- All right, let him visit us. We went to see him! How does this priest drink?

So the boy returned to where the priest was and told him that the people had agreed that he could go visit them.

When the priest went again, the men came close to look at him, touch him, and they hugged him.

- He is like the *kamauri*<sup>325</sup> of the angel's tears tree<sup>326</sup> – people said when they saw him.

After having said that, they painted him with achiote, then the priest said to the boy:

- People should not treat me like this!

The boy passed the message to the people:

- The priest says not to treat him like that.

And the people said:

<sup>324</sup> Urarina ideophone representing the sound of someone attacking.

<sup>325</sup> The name of a type of spirit related to different plant species.

<sup>326</sup> *Brugmansia suaveolens*.

- We are treating him like that because we are seeing him for the first time. We have never seen a person like that, similar to a *kamauri* of the angel's tears tree.

The boy gave the message to the priest:

- They say the people are treating you in this way because it's the first time they have seen someone like you.

And the boy asked the people:

- Where is the priest going to stay?

And the people answered:

- He must stay here! - and they gave him a house.

When evening fell, the priest hung up his mosquito net. Then the people went up and lifted the mosquito net to see what the priest was like underneath his clothes.

Then the priest said to the boy:

- Oh, what do these people want to do to me? Perhaps they want to kill me.

And the boy said:

- No, it's not that, they don't want to kill you. It's that they are seeing you for the first time.

Then, the next day, the priest said:

- I brought clothes, it is better for you to be dressed, to wear clothes.

The boy gave the message to the people.

The people brought taro<sup>327</sup> to give it to the priest. When they handed it to the priest, he smiled and told them:

- So now you will be called *Urarina*.<sup>328</sup>

That is how he gave them the name Urarina.

Afterwards he gave them clothes, and he asked the boy to show them how to put them on. When they wanted to urinate, they urinated in their clothes, so the priest said to the boy:

- Show them how to urinate.

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<sup>327</sup> *Xanthosoma sagittifolium*.

<sup>328</sup> The Urarina word for taro is *urari*.

And the boy showed them.

When they wanted to shit, they did it in their trousers. So the priest said:

- Oh, what they are doing isn't right. They are making filth in their trousers, you have to show them how to do it!

The boy showed them, and when somebody wanted to shit the boy had to explain to them like you do with a child: how to undo your trousers and pull them down.

Soon, the people learned how to wear clothes.

The priest said:

- The people have to go fishing with fish-hooks.

The boy transmitted the message. The priest gave each of them needles to make fish-hooks. But the people did not know how to do it, so they simply placed the needle on the stick and fished like that. When the fish swallowed the bait, it just came off because the needle was not folded. They caught nothing, they returned without a single fish and the priest asked them:

- Have you caught anything?
- Nothing, we couldn't catch them. Our fish-hooks didn't hook the mouths of the fish.

So the priest said to them:

- How did you prepare your fish-hooks? Let's see, show me so I know how you prepared them.

When they showed him the priest saw that their fish-hooks were not folded, so he said to them:

- That's why you didn't catch anything, you don't do it like that! You prepare them like this!

Then he said:

- That's right now, go and fish!

They went again and this time they caught many fish and returned carrying a lot of fish, which afterwards they handed to the priest.

So it was when the priest lived with the Urarina and taught them many things. After living for a long time with them, they took them to a place called Urarina City and lived there with them. From then on the Urarina started to live alongside people from outside. It was like that.

# KUREREI CHAAEN ARUBA

Aia jetau leenjin kacha, inuaelü itulereecha akaaürü ere tunuraa jaün. Nii jaün jetaute niki, ruuan tuniijie tuniijie kureri, kurerine jaün aa jeen chatera kacha neein cheteteriüte kakuasainüküke üüita kureri naa jetau, naa jaün jetaute nii baiajiri türüüa üüe nii baiia türüüa üüa jaün jetaute kaniü aa jeen tunakiinta nae tunakiinta naa jaün jetaute jeen ünra kureri rai ina chüüisi chatera kacha neein cheteteriüte kakuasainüke üüücha kureri naa nüüi chüüisi kureri rai cha naa jaün jeen karaite aitukuuincha karijjeein ünün inara rijjjein kachanein niia kaanü natiine ün bajiaa kurerikera nekuuaraain niia kaanüra naa, naa jaün jetaute kü ne. Eesi tukuuaneein kauatiin kaniü jichusijjujuai juuin jetau kauatiin jarüüakiin. Nii jaün jetaute, nii jaün jetaute niki kü ne kü niia jaün jetau ina ainaa jeriia nukue ainaa jeriia jaün jetaute kaniü kü ai kü nicha jerei ichaa nukuiia jaün jeen inaae nainanaa jereeine beeüra naa. Nii jaün jetaute ina nainanaa jeriia jaün jeen inaae nainanaa jerichaaünjera ua kü jetau inaae müküüa, kü müküüa kü jetau akaüüinunein jetau nerutuuin tararaain amaa tararaain inaae nüküüe küüanai inaae nalaaene rijjicha, nalaaene rijjicha jaün jetau tajjia laü laaunanae aruba laü laaunanaa aruba jaün jetaute jeen chatera kachanein cheteteriüte katuuanein kaetiia kureri baasune jaa kaje karuukita aruba naa. Naa jaün jetaute kü jiuraaün jiuraaün jiuraaün jiuraaün jiuraaün naain kü kuuariin jetau surunaa amüne nii baia jiri jetau tajjia kauachajei enanijia küüane jetau laü laüjüeein türüüa üüe jeen chatuna kiinta naa jeen tuna aünichüisita katuuanein kaetiia kureri baasune jaün ne chüüisi jeen chatera kacha neein cheteteriüte katuuanein kaetiia kureri baasune kaje karuukita naanüüi chüüisicha naa. Naa jaün jetaute, jeen aiachaaisicha jeenra karaite aitukiincha kaa rijjjeinra inara rijjjein kachanein niia kaanü natiin aruba kera nekuuaraain niia kaanüra, chatejiara ichaa chaelai kana kachanejei neein niia kureri baasuneke ainaatukuaneinta naa jetau, jeen niiajia nekaanein laaen nuuaniia kureri baasune renaajeri karai kanaanaiürüra naa, naain jetau kü jetau jeen chaelun kaane ijjabereeu satunuta naa, naain jetau kaniü naa jaün jetau jeen kaaelunra naa jeen basiijiin nii kaniü rai jaberuku satunu richutaeriin jetau biia. Nii jaün jetaute jeluun takaain jetau tufuun tufuun tufuun tufuun naa ubina tukuuanike jetau saüituuu, saüituuu jaün jetau sichurukutuuu nituuaniiia jaa amüüraniia jetaute tabaaürü bajiaa aainchijjianaaürë. Nii jaün jetaute jeen neeürüüa karai kanaanaiürüra nuuaniia kureri baasune renaajiri kuanara chamaete kanaanaiürü ichai jianera naain jetau amaa kü jetau amaa jaün jetau kü aruba aina niia kü karajaain aruba aina niia bereekuua inaae, inaae bereekuua kü jetau üsi mukuurüüane kü ate suuajeein kü üsi mukuure üsi mukuurüüa jeen ünra chajaainra nesararaaichüchena ünra kuajenü sürira laüüitiinra neera ratiricha naa, naa jetau kü inaae nesarüraaichürüüa ne inaae kü baijin ratiri. Nii jaün jetaute jeen nera kaniü fariiaa bacharatiiaa jiarana berutena naineriieita naain jetau süüjüatein ratiriin jetau kuratajaji aina jetau ratiri inajaain jetau naain enutu nuriü küüanai küürüüa kü ina kuratajaain bereekuua, kuratajaain

INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
NINICHU KURUUAJE NENAKAAÜRÜ URARINAAÜRÜ NERERETAAU

bereekuua jaün jetaute ina jeen antichara niiache ichei kanaanaiürüta naa jetau. Naa jaün jetaute jeen aiachechüüisicha naa jetau, antichara ichei kanaanaiürü kuuanajerikicheta naa jetau jeen aianüche chüüisicha naa jetau jeen aiasichaaesicha aiane kaüüin aiane ichei kanaanaiürü kuaraküchera karijjeinchü neein kacha nikichene kukuereje jerenakaaünachuisi katuuaneein cheteeünchelüra naa jetau, naain jetau kainakürüüa, kanaikürüüa ne jaün jetaute inaae kaüüa küe, kaüüa küüa jaün jetaute nituuaneein kanijielü kureri, aruba aina bereekiin katüe. Inaae satuuu.



# KURERI AND ARUBA

It happens that a man was living as a bachelor. One day he heard that Kureri<sup>329</sup> was singing near his house, so the man said to her:

- How I wish that you were a person so that you could be my wife.

After a time, a woman appeared and asked the man:

- What did you say?

And the man answered him:

- When I heard Kureri I said to her “how I wish that you were a person so that you could be my wife.”

So the woman said to him:

- You said it to me, we are the same as you, but we live in the forest.

She was a beautiful woman and the man took her as his wife. After a good while, the man wanted to have sex with her and the woman agreed.

- When you want to finish, tell me!

When the man was about to finish he told her, then the woman trapped him she gripped his penis and would not let go. Later the woman transformed into a boa and carried off the man, dragging him along. When they were near the water, the man saw some giant otters<sup>330</sup> swimming near the river and in desperation said to one of them:

- I wish that you were people so that you could come and rescue me from this damn Kureri.

Upon hearing this, the otters said *jiüraaün jiüraaün jiüraaün jiüraaün jiüraaün*.<sup>331</sup> After saying this, the otters disappeared and returned in the form of people in a fine canoe, and they asked the man:

- What did you say?

And the man said:

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<sup>329</sup> *Osteocephalus yasuni*, a small frog.

<sup>330</sup> *Pteronura brasiliensis*, in Urarina: *aruba*.

<sup>331</sup> Urarina ideophone representing the vocalisation of the giant otter.



- I told a giant otter that I wished he was a person so he could come and rescue me from this damn Kureri.

The otter told him:

- You told me. We are the same as you, but we look like otters. You shouldn't have done these things with the damned kureri, because it is not like us. I, on the other hand, *do* have daughters with whom the things which are happening to you now would never happen.

After saying this, he checked the part of the penis which kureri had gripped and asked him:

- How far does your penis go in?

The man showed him. Then the otter cut just where the man had indicated. The otter cut the penis with an instrument that looked like a loom batten, *tufuun tufuun tufuun tufuun*. After cutting, kureri retreated, carrying away the tip of the penis, that is why today some men do not have a long penis.

Finally, the otter carried off the man and gave him to his daughters. The man lived with the otters. After a time, he made the daughter of the otter pregnant and had two children with her. One day the otter asked the man:

- Perhaps you want to visit your children?

And the man said:

- Yes, of course, I need to visit my children.

And the otter said to him:

- Then go, but never forget what I did, as you had children with my daughter we will take care of them.

The man left, the otter let him go. That is how it was when the man married kureri and ended up having children with an otter.

# EDARA CHAAEN KAFU

Nituaneein nii kacha irilaa batirine jaaün jetau te kü neeürüüa jaaün een letuanaje batiri; aa kani nuri arinichüchera, naain jetau letuanajae, nii kafu chaaen rei daka naaüjuaain, daka kuratajai aina jetau küüre, nii jaaün jetau te, kani akaaürü aina jetau rei akaaürü kuseenra letuae, letuua jaaün jetau te kü küüre, küürüüa jaaün jetau te, kani küüjeeürüüa jaaün akaaürü ajiniia muduuare chakari, nii jaaün jetau te; aa jeen ünra kakutijjaaürüüa kakuuansaiürüra, naa jetau, naain jetau; jeen ünra kajiiara küaaüchena kakuuansaiürü kuaanicha, naa, naa jaaün jetau; jeen ünra chate ichareei nituaneein ta kafu ünra kuitiiajirilanaa ünra ishualü ataibinaaen natiin ta, naa jetau, naaürüüa jetau, naaürüüa jaaün jetau te; jeen ünra aieita ünra kakuuansaiürütera kakutijaera, naa, naain jetau nii ün enanijia rue jichu jichuun jetau ün chakari kuütüri naajein mitataa, mitataain jetau kanijiein kaniichane baia jetau chuaae jetau reketuraa, reketuraa jaaün, auu kabaujuu nasiin amaataa; jeen inaaechü inatunara inaaechü inatuna ishuaa ataibinaaera kafu, naa jetau; jeen naaira kauacha kuaraain kakuuaniüchera kadakakürü, naain jetau küüa, nii jaaün jetau te; jeen ünra aiane chüra kuritaa aiane chüneje aiane kuuaniiakara, naa, atiin kela rüküüekuriin atiin kü kakuuaküchera naa jaaün, naa jaaün jetau te kü jetau küün jetau inaae karene chuaae jetau kuuakürüüa, kuuakürüüa jaaün jetau tajiia inaae enutu lareretuue lalaje jana jetau ün tajiia jetau karene makuui kaje jetau lükü, lükü nanaain jetau tajiia ün lalaelajeein üüa; jeen ünra, ünra kaaelaürüüara ün kakuuansaiürüra ün kadakakürü, naa, naa jaaün jetau te; jeen aiachaaaisicha nii ii el maririin ii kuuakaanüra chuaae nesürüün aunaaura, naa; jeen aiachaaaisicha jeen aianera chuaaera nesürüün aunaera naa, naain jetau kü nesürüüa, kü nesürüüa jaaün jetau te, kü jetau kani inaae siniürüüa, siniürüüa jaaün jetau te, kujuanuu kuaiteen inaae küüre, kujuanuu küürüüa jaaün jetau te; aa jeen ünra kakutijjaaürüüa kuaiteen kakuuansaiürüra naa, kü jetau fua, fua, fua, fua, fuaa, naain lünü lünüüa taji, naa taji jaaün jetau te; jeen ünra kakuuansaiürütera kakutijaera, naa, naain kuaiteen kaniicha; jeen atiin jerichanejeen kuaiteen kauacha kuaraain atiin kü kakuuaniüchera kadakakürü, naa, naa jaaün jetau te; jeen aiachaaaisicha chajaen aiane atiin kanaakaanü rei atiin nii iicha kui bajaain üüaaüna kanakaanü netunai kuuakaanüra, naaürüüa jetau, naaürüüa jaaün jetau te; jeen aiachaaaisicha kadakakürü aianera kuritaara aitiinra aunaera nichaaaintira teeürürichaaainta, naa, naa jaaün jetau te, inaae kü jetau nii taji kataaün jetau tufai natuua, inaae küüa, küüa jaaün jetau te, inaae kuaiteen aituua naja neein jetau kuaiteen inaae kauacha kuaraain karene chuaae jetau kü kuuakürüüa, kuuakürüüa jaaün jetau te kuaiteen jerichanejeen jetau enutu lareretuue lalaje jana jetau tajiia baichaje baaibaaichae, baaibaaichaaain; jeen ünra kaaelaürüüara ün kakuuansaiürütera kadakakürü, naa; jeen nukuachüra inaae inaraacha bajai üaajiiänüra; naa, kauachajeen jetau baichaje küüani kauachaje küüani jetau üaa, üüaain jetau; jeen ünra kuara jariaa dadaachena jariaa nesürükuriin

aunaena nii baia inara rei kujuachakate te kuuinra aunakichera, naa, naain jetau kü laütaa, üün laütaain jetau kü nelurariin jetau kü laaekiin aante aantuuu, aante aatuua jaaün jetau; ua chü tiaaina nukurete, chü tiaain nukuuina kana rei teere te kuuin auanarichaae, naa, naaürüüa jetau; aan charitukuuakacharata, naain jetau te kü jetau kuarakürüüa jaaün eruri bakaainejeein ajiaajiriin niia, nii jaaün jetau te; kuanete aansijiianaain kuuin aunakaa, naa, kü jetau aansijiianaain suuin jetau kuurüüa, ua suuin kuurüüa jaaün jetau niei jiasichürüüi, jiasichüreniiane jaaün jetau; ua chü tiaain nukuuin kana rei een een baaünere kunaarichaae, naa jetau, nii jaaün jetau tabiicha jetau inaae nukuuin; jeen antichara neeicheta kadakakürü, naa, naa jaaün jetau; aa jeen eenje kaünachüjia niikaanüra, naa; jeen aiachaaaisicha üünra inaraacha bajai üaajjianüchara kaneera, naa; een aiachüüisicha inaae niki kuuin aunakaanüra neena jiasiniikaanüra, naa, naa jaaün jetau te; kanii jeen chalatiiatejia jariaa reruuekaache aitukuaaüne saijjeein reruuekaachera reruuekaacheta, naa jetau, naain jetau kü jetau akaaürü rei baaüniia, baaüneein jetau inaae kü akaaürü rei teein; jeen chajaaen laaen inara iijiriniia kuuin aunaküchera, naa, inaae jetau laaen kuurüüa, kuuuin jetau inaae kü laaen jiaaürüüa; inaae nainaaichene kaü katijiaü laütaaüche te raaürüüinera, naa, kü nainain nii tijaü laütaaürüüa, tijaü laütaaürüüa jaaün jetau jianaakeaain raaürüüa, nii jaaün jetau te, inaae kü jetau; kanii ua jeen aa kanii chaanüna nuuane kauacha bajauiteeri kana rei een edara kuafüüafa te kadaa, naa, naa jaaün jetau te; ua jeen chaniieichüüisita kadaa kanii karene chuaji kalanuaaetuichene jaaün te bajiaa kauacha bajauiteeri kana rei edara kuafüüafara kadaa, naa, naa jaaün jetau te; jeen tuuariianü bajaa batirineta, bajaa batirinenachü raüijiriin bereeünicha een karene chuaji kalanuaetuürüüa enamanakaaürüne jaaün te een kauacha bajauiteeri edara kuafüüafara narichaaünichü raüijiriin batiri reicha, naa, naa jaaün jetau te naa akaaürü rei jaaün jetau te kü jetau inaae nii ene süüjüateeüre, nii ene süüjüateeüre; jeen üün kanii üün chajaaen rijitujueeüra rene enuniü te aainera aianukueeinera üün aineeine te batiri rei kana kuülürüjiiiane kana kutaicheein batiricha, naa naaürüüa jetau, nii akaaürü kuseenra ke, nii jaaün jetau te; au inauine biinaaneerituuu natiin, naa jaaün jetau te; jeen chajaaencha aiachaaüra nekaaentejia kana kuülürüjii batiri reine kana kutaicheein batiricha, naaürüüa jetau, naaürüüa jaaün jetau te; jeen jaaena aiane aicha, naa, naain jetau kanii, kanii inaae rene enuua küe, rene enuua küüane jaaün jetau te kanii rene enu jana jetau; jeen üünra kenamanakaaene banatera kareira nisisijieritera einerara, naa jetau, naain jetau kü jetaü aia nukuiia, kü jetaü aia nukuiia jaaün jetau te, een kü inaae aia, aia jaaün jetau te nii baia kujuanuun jetau te; aa jeen chanüna, chanüna katuuaneein kauacha bajauiteeri kana rei edara kuafüüafa te een kafu, naaürüüa jetau, naaürüüa jaaün jetau te; jeen chaniieichüüisita een karene chuaji kalanuaaetuüichene jaaün te aicha üün tunarichaaüni batiri reicha, naa; raüijiriinachü batiri rei bereeüni een karene chuaji kalanuaaetuürüüane jaaün te kauacha bajauiteeri edara kuafüüafara narichaaünichüra, naa; jeen aiünachü, aiünachü nuuaniiara akaentunai aia natiin te aitera narichaaünichüra, ii tunai chüjiara aai natiinta, naa, naaürüüa jetau, nii jaaün jetau te; jajaja jeen üünra kenamanakaaene banateera kakera nisisijieritera einarara, naa, naa jetau, naa jaaün jetau te; jeen chajaaenchü aiane inutajanaa aiane enuata baka kuuin aunaain aina nesürüüin aunaüra, naa,

nii jaaün jetau te; jajaja jeen üünra aiachaaaisicha kuane aiane ichaain kuaraera, naa, nii jaaün jetau kü enuata bakajaain jetau kuuin jetau kü nesürüüa, kü nesürüüin jetau, inaae kanii nuri raa küüa, nii jaaü jetau te inaae kujuanuu jetau; jeen üünra kauachaaain laaen ena kanii karene chuaji beraain kuaraküchera kadakakürü, naa, naa jaaün jetau te, kü jetau inaae suna nalü ke jetau kü jetau tuniia üüa nuri ijiaaene, kü jetau fiiiiiiiiiiin naa; jeen akatuunra kadakakürü kauachaaain nee een karene chuaji een beraiüchera, naa, aaü nii jaaün jetau te inaae suna nalü katiariin jetau aai karene nuriu kukuarene nainükujuaain jetau ena tutaakuua üün nuri kuütüri; jeen üünra kauachaaajeeüchera kadakakürü aantara jariaa, jariaa karene kataaün kütataainraara, inaae kanü biianüne kumaauteein kuaraküchera, naa jetau, naa jaaün jetau te inaae kü jetau inaae aituuu naja neein karene kataaün küüa, nii jaaün jetau; jeen chajaaen laaen kumaauteein kuaraküchera enüüa saüriin jerüjerüriin ke tita titaain üün kuaraküchera, naa, naa jaaün jetau te nii rijjijeein enüüa ke jetau tita titaain latalataaürüüa, kü jitariin laraakuaaürüüa, laraakuaaürüüa jaaün jetau te, kü akaaürü kuaraje, nii jaaün jetau satununiia jetau kanijjeein kauatiin een jiniia aüjüaain jetau nena ke tijleneein; jeen üünra, üünra kaakenara laaen aaijierееünicha, naain jetau kü nuri juaane juaaniia, nuri jaichüüani juaane juaaniia jaaja jaaja jaaja naain kü kuenakürüüa, kuenakürüüa; jeen üünra kuara nirijitukuachera kadakakürü kuatiara inarara baira turerejiianüne niieite kakuenareeicheta chajaachaküchetera kakurataanera, naa, kü jetau kuenakürüüa jaaja, jaaja jaaja naa jaaün, inaae naajeein akaü kuinetijjia jaaün; jeen chajaaen atiin kütiin rei betüüituu, naa, naa jetau leeucha, nii jaaün jetau te küatiin rei betüüite, nii jaaün jetau te kü inaae nuri müküaajeeüre, kü jetau januuajeein kü ichuuakürüüa, kü ichujuaain jetau kujuanuu jetau enanijia tabai raa küüre, raain jetau kü küüani juaüjaain amaaüre, amaain jetau batiri rei teeürüüa, nituuaneein jetau te nuri müküürelü kafuurü, kafunuuariürü, nituuaniiia jetau. Inaae satuuu.

# EDARA AND KAFU

In the days when Batiri<sup>332</sup> arrived the people started to live with him. One day Batiri gave a task to Kafu, his brothers-in-law and a cook. Kafu's task was to catch arrau turtles<sup>333</sup> and yellow-spotted river turtles.<sup>334</sup> While he was in the river, he met the caiman. Kafu said:

- Oh, my wives are calling me! Get me closer to the caiman, I have to go see them.

His brothers-in-law told him:

- Kafu, what do you want to do? Don't you dare do these things, just the other day a savage beast mauled you.

But Kafu told them:

- No, nothing is going to happen to me, my wives are calling me.

He edged the stern of the canoe closer and started to touch the caiman, afterwards he sat on top of its head. Suddenly the caiman moved and *kabaujuu*.<sup>335</sup>

His brothers-in-law said to him:

- You see Kafu, the caiman is mauling you!

Kafu told them:

- Go ahead, find a nice safe place, and wait for me there.

His brothers-in-law said:

- Let's see, just in case we will go find a place and wait for him there.

They found a sandy beach and set up their camp. They hung up Kafu's *cachihuango*<sup>336</sup> bed and waited for him. Suddenly Kafu appeared, he was so drunk that he could hardly walk, so his brother-in-laws showed him where to go to bed because they had already hung his *cachihuango*. And Kafu said to them:

<sup>332</sup> A missionary priest or Jesuit.

<sup>333</sup> *Podonecmis expansa*.

<sup>334</sup> *Podocnemis unifilis*.

<sup>335</sup> Urarina ideophone: the sound of something large moving in the water.

<sup>336</sup> A textile for which the Urarina are famous, woven from *chambira* (*Astrocaryum chambira*) fibre (Martín et al. 2019: 37-43).

- Brothers-in-law, my wives have got me drunk.

Afterwards they all slept.

The next day they continued their journey. They found a place where there were many pink dolphins.<sup>337</sup>  
Kafu said to them again:

- My wives are calling me again. You will have to wait for me in a nice spot once more.

His brother-in-law said:

- All right, but this time you have to do us the favour of bringing us a little of what you are going to eat.

Kafu told them:

- Ok, brothers-in-law. If they give me something I will bring some to you too.

Afterwards, Kafu jumped in the river, right in the middle of a group of pink dolphins and disappeared. His brothers-in-law found a pretty place and there they set up their camp, hung up Kafu's cachihuango and waited for him.

Later, when night was about to fall, Kafu appeared drunk again, but he brought what his brothers-in-law had asked for. He brought a pretty clay jar that contained the drink.

- My wives have got me drunk, here, I've brought what you asked me. But you will have to wait a little: first I have to sleep, afterwards I will wake up and say the incantations over the drink so that you can take it.
- All right – said his brothers-in-law.

Kafu lay down and slept for a good while. Meanwhile, his brothers-in-law wanted to try the drink. They asked each other:

- How long will Kafu sleep?

And one of them said:

- What do you reckon, should we try it right now?

And the other said:

- Yes, all right. Let's try just a little.

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<sup>337</sup> *Inia geoffrensis*.

After taking the drink they could not urinate, and they waited desperately for Kafu to wake up. After a good while, Kafu awoke and said to them:

- Brothers-in-law, are you here?

And his brothers-in-law replied:

- Yes, we are here!

And Kafu asked them:

- Did I bring you what you asked of me?

A they said:

- Yes, you brought it. We have tried a little, but now we can't urinate.

Kafu told them:

- You shouldn't have drunk it, I told you to wait for me and that I would sing the incantations when I woke up, so you could drink it.

Afterwards Kafu began to sing incantations over the liquid, and gave it to his brothers-in-law to drink.

- Now you can drink it!

After drinking they could urinate again. Kafu told them:

- When you stop drinking, leave the jar here, in my mosquito net, so that its owners can take it away.

One of his brothers-in-law asked Kafu:

- Brother-in-law, why can't we find arrau turtles on the beach?

Kafu answered him:

- Brother-in-law, the reason why we can not find arrau turtles is because every night you make the beach dirty. Now what will I say to Batiri when he asks me if we have found something? I will have to tell the truth, that you are the culprits, that every night you dirtied the beach and we could not find arrau turtles.

His brothers-in-law planned to do the same as Kafu wanted to, so they said to the cook:

- You have to enter Kafu's mosquito net and seduce him.

And the cook said:

- No, I can't do this, he is too old!

The brothers-in-law told her:

- If you don't do it, he will say what has happened and Batiri will hurt us.

So the cook agreed to do what they asked of her.

During the night, the girl went and entered Kafu's mosquito net. The woman entered the mosquito net and seduced Kafu. Kafu had relations with her.

The following day Kafu's brothers-in-law asked him:

- Brother-in-law, why can't we find arrau turtles on the beach?

And Kafu told them:

- Brothers-in-law, the reason why we can't find arrau turtles is because you dirty the beach every night. Now what will I say to Batiri when he asks me if we have found something? I will have to tell the truth.

This time the youngsters told him:

- No, it was not only we who dirtied the beach, you did it too.

Kafu laughed, *jaaja jaaja jaaja*, and the youngsters told him:

- You did it too, and you will have to sing incantations so that the arrua turtles appear on the beach. You have to prepare tobacco and take it.
- All right brothers-in-law – said Kafu – tonight I will take tobacco and you will see the arrua turtles appear on the beach. When I tell you, you will have to catch them.

When night fell, Kafu told them:

- Brothers-in-law, be ready: wait for my signal.

So Kafu started to take tobacco and afterwards said to them:

- Now it's ok, you can go to the beach to catch arrau and yellow-spotted turtles.

So the youngsters went to the beach where they found many arrau turtles and trapped them. The following day they filled a big canoe and took them to Batiri. That's how it happened.



# SARAANFI EEÜRA

Inuaaelü jetau te, leijiin ene rene türüüa üüe saraanfi eeüra, nii jaün jetau te niki inaae suruuakuaaüre leeuchaaürü. Nii jaaün jetau te leijiin kamutujue jetau amünaa naineniane jaaün, een rei naberu kaaün kaniichane jaaün niei amünaa nainene, amünaa nainenaa jaaün jetau; ua kaünachü aiane kuuareeünicha, kuaraainchachü kajatariürüüane kuaraain kajatariürüüinera, naain jetau kü nedaa, leijiin ranüna aina, leijiin ranüna daruue tabai küani jetau nii ranüna füüin siriia. Nii jaün jetau te inaae amüürüüane kaajietukuriin jetau, tajiia jetau turua turua turua turua naain jetau türüüa üüa, türüüin jetau kanii faüana najaüriia, kü sherereen naain jetau kadena ke rei nenanijia kusitiia. Nii jaaün jetau te, kü jetau lamaari chuaae chüjüjüaain batereee nanaa rei natauari sumajaain, nii jaaün jetau te, kü jetau te jaüatuuu üüe, jaüatiin jetau kü jetau chuusi chuusi chuusi, naa jaaün kü jetau kajianein jetau kuua kuua kuuaa nii rei niri, nii jaaün jetau te nii ene kuaariin jetau; jeen ünra aankaaurüche kanii kachaaürücheta kanii kebükü, naa jaaün; jeen aankachaaaintita karijjein künaitechaaün jaaün akaaürü kuaraeniianü jana te kajauuin karatiriiürera, naa jaaün; jeen künaiteeita uma, naa jetau; jeen aianüra, naa; chatuanein te nii künaiteeita, naain jetau kuaraa, kuaraain jetau; aa jeen kuatiara künai nieita, kuatiara künai niei kaata uma, naa; jeen kacha erenenara rukuuu üüakaanüra uma, naa jetau, naain jetau kü kaniicha kü jetau kajianein jachueekiin, ee ee ee inaaera tüjüetiia künaicha, ee ee ee nii jana akaaürü remaae jetau kajianein kaniicha, ün kaa remaae fineti amüneein jetau kajianein kaniicha. Nii jaün jetau te kanii, kanii kü jetau kuriaae küün kajianein jachueekiin kajii, kajii, kajii naaunjuaain ee chajaaüra, chajaaüra inaaera tüjüetiia künaicha, naaürüüa. Nii jaaün jetau te kü niakuae rei nerusu, rei kujuaseri, rei büjüeene, kunuta küna, rei bjaarunaa, naaunjuaain kü niakuaa, rei kujuaseri jetau masine luchuuakaa, jana rei büjüeene jetau rei jaichüüani küüani kanii üjüee luchuuuariia, kuütüri künaaürü jetau ichuiaratijiani kuütüriia, kunuta künaaürü nuta lanaajariin niakuaa, nerusu neein nenakaürü jetau kü aküsa ke faufaunuui tukuuanii. Nii jaaün jetau te, kü kanii nituaanein kajianein kanii jachueekuürüüane baia enutu chüjüchüjüriin jetau, türüün jetau arana chuaae nedararaain siniiürüüa, siniiürüüa jaaün jetau te, kuü barüaain siiri, kuü barüaain siiriia jaaün jetau te, nii kanii nedararaain siniiürüüa naja tunuuana jetau jeraaen akaaürü ruuan churuua kamüüaka, kü jetau kamüüaka, kü kamüjüaain jetau kü jitariin nii arana asajiiürüna maajeein kamüüaka, nii jaün jetau te, nii kaje nukuuin; ua jeen banaaenetuuicha uma ünra kanakaanü satechaaicha ünra künaara kanakaanü kuütüriicha, naain jetau; jeen ünra kaachatera nanejereecha, naain jetau büjüeeneeürü, rei kujuaseri nijiani nii anesijia ke rüjüaa, kü jetau nii büjüeeneeürü rüjüaain kü jetau ratiriia; jeen kaatera kanakaanü kaajiera kachara türaara üreeincha, naa, aii kuaraa jana jetau nii bute nainekujuaain jetau ena ruraakuua karajuun; jeen kaa memukaanüne reentiaaina kaa üakaanüra ün kanii uma, kanakaanü letuaa kanakaanü küraanaa

INUAELÜ NENAKAAÜRÜTE KARITIIN NERERETAAÜRE  
NINICHU KURUUAJE NENAKAAÜRÜ URARINAAÜRÜ NERERETAAU

jaaünra, naa jetau, naaürüüa jaaün; jeen inaaera kaüachakaanüra kanakaanü sateechaacha, benaaenetuuachaacha naa, naain jetau inaae nii kanii rüjüaain kü ratiriia, ratiriin jetau inaae kaaürüüa, kaaürüüa jaaün jetau te, akaaürü kaaijietukuriin jetau, kuü nijiiianai ke nii akaaürüüacha rüjüai kamüüaka, kü kamüjüaain jitariin kaniicha, inaae jetau kaaürüüa, kaaürüüa jaaün jetau te; jeen aantara jariaara, jariaa katiariin, jariaa kaaüchera inaaechü niki kaüara, naa jetau, naain jetau biia akaaürü rei. Nituuaneein jetau te leijiin ene rene türüüa üüe kanii saraanfi eeüra, nituuaniiia jetau. Inaae satuaa.

# THE SPIRIT OF MEASLES

In ancient times it happened that the Spirit of Measles visited a woman. A group of people found out about its arrival and decided to flee to the forest. An old woman, seeing that the others were already going into the forest, and that she could not go with them because she could not walk, said:

- Oof, I will wait here. It doesn't matter if it kills me.

When the people left, behind them came the Spirit of Measles.

The old woman heard *turua turua turua*,<sup>338</sup> it was the Spirit of Measles who was rowing up in his boat. Then he arrived at the port and docked, *sherereen*<sup>339</sup> and he tied up his boat with a chain.

When she heard the sound of the Spirit of Measles's boat, the old woman hid in an empty clay jar and hid the girl who was with her in an empty clay jar.

The white cockerel that was stood on the canopy of the boat sang, *batereee*.<sup>340</sup>

After it docked, the spirit's pet got off the boat, *chuusi chuusi chuusi*.<sup>341</sup> It was a white hunting dog which started to run round the houses, *kuua kuua kuuaa*.<sup>342</sup> The spirit looked at the woman and asked her:

- Tell me, my bone, where are the others?

And the woman answered:

- I don't know where they are. Because I am ill, as you can see, they left me and I don't know where they went.

And the spirit said:

- Are you ill, mother?

- That's right.

- In what way are you ill? – the spirit asked her.

<sup>338</sup> Urarina ideophone representing the sound of someone rowing,

<sup>339</sup> Urarina ideophone representing the sound of a chain.

<sup>340</sup> Urarina ideophone representing the song of a cockerel.

<sup>341</sup> Urarina ideophone: dog command, find.

<sup>342</sup> Urarina ideophone: dog command, chase.

After observing her, the spirit saw that the woman had leprosy, and said:

- Mother, that is not an illness!

The spirit told the woman the reason for its visit:

- We came to extract oil from the people, mother.

So the spirits started to make noise everywhere, and they wanted to trick the people, saying:

- *Ee ee ee*, there is no sickness now! *Ee ee ee*, the sickness has passed!

Meanwhile, the hunting dog went all over, looking for the path which the others had taken. The spirits of measles went deep into the forest, making noise to trick the people.

- Over here, over here! – they said, so that the people would come towards them – Come, come, the epidemic has died down!

There were all kinds of measles spirits: the rashes one, the diarrhoea one, the one who gives bad eyes, the fever one. Snot dribbled out from the Spirit of the Flu, diarrhoea fell from the backside of the Spirit of Diarrhoea, the Spirit of Headaches had a bandage around its head, the Spirit of Pain in the Eyes had red eyes, the Spirit of the Rashes looked like he had been beaten all over his body with nettles.<sup>343</sup>

After going to the forest, at midday the spirits returned, lay down on the old woman's floor and slept. The old woman already had boiled garlic vine<sup>344</sup> prepared. While the spirits were sleeping, the old woman poured the garlic vine water around each one of them, and also on the ground, even wetting under the palm leaf<sup>345</sup> floor. The spirits awoke and said to her:

- You are a witch, mother! You harmed us, our heads hurt!

Every spirit left something in the old woman's house: the Spirit of Diarrhoea left diarrhoea on one forked roof prop, the Spirit of Flu left snot on another prop.

The spirits left the house, but before going out they said:

- This is all we need to do to take away the oil of the people as soon as they return.

The old woman looked at the boat and saw that there were cylinders, which the measles spirits had brought with them to fill with the spirits of the people. So they explained to her:

- We brought them to fill, that's why our chief sent us.

<sup>343</sup> The text refers specifically to *Laportea aestuans*, known in English as the West Indian woodnettle.

<sup>344</sup> *Mansoa alliacea*.

<sup>345</sup> *Ceroxylon peruvianum*.

And again they said:

- You are a witch, you hurt us!

After having said this, they departed and left the old woman. Immediately after they had gone, the old woman threw boiled garlic vine and wet all around with it.

The woman thought:

- I must wait a while before telling the people to come out. They left, but I have to wait a while before telling them.

So it was when the Spirit of Measles visited a woman. So it was.



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# LAENANUICHÜRÜ

Nereretanaa “Biri nekuaaüna” Medardo Arahuaata Manizari nereretaaune, Urarina ere kүүiani laenarate Adán Nuribe Macusi, español kүүiani rutuera Samuel Nuribe Arahuaata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuiinia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuaata.

Nereretanaa “Kanaanaiürü kuaaünaa Evane” Manuela Arahuaata Manizari nereretaaune, Urarina ere kүүiani laenarate Jorge Nuribe Arahuaata, español kүүiani rutuera Samuel Nuribe Arahuaata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuiinia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuaata.

Nereretanaa “Enekürü kuaaünaa Jiiri Kuriine” Medardo Arahuaata Manizari nereretaaune, Urarina ere kүүiani laenarate Juan Nuribe Arahuaata, español kүүiani rutuera Samuel Nuribe Arahuaata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuiinia Urarina ere kүүiani nereretanaa ne kuaraneein nena Samuel Nuribe Arahuaata.

Nereretanaa “Künai nekuaaüna” Medardo Arahuaata Manizari nereretaaune, Urarina ere kүүiani laenarate Adán Nuribe Macusi, español kүүiani rutuera Samuel Nuribe Arahuaata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuiinia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuaata.

Nereretanaa “Akanu nekuaaüna” Medardo Arahuaata Manizari nereretaaune, Urarina ere kүүiani laenarate José Macusi Nuribe, español kүүiani rutuera Samuel Nuribe Arahuaata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuiinia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuaata.

Nereretanaa “Janulari nekuaaüna” Medardo Arahuaata Manizari nereretaaune, Urarina ere kүүiani laenarate Juan Macusi Nuribe, español kүүiani rutuera Samuel Nuribe Arahuaata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuiinia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuaata.

Nereretanaa “Temüle nekuaaüna” Medardo Arahuaata Manizari nereretaaune, Urarina ere kүүiani laenarate Jorge Nuribe Arahuaata, español kүүiani rutuera Samuel Nuribe Arahuaata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuiinia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuaata.

Nereretanaa “Inunu nekuaaüna” Medardo Arahuaata Manizari nereretaaune, Urarina ere kүүiani laenarate Abraham Nuribe Macusi, español kүүiani rutuera Samuel Nuribe Arahuaata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuiinia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuaata.



Nereretanaa “Janunaa raaürüüa naja” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Juan Nuribe Arahuata, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuuaraneein nena Samuel Nuribe Arahuata.

Nereretanaa “Bürari chaaen biri nekuaaüna” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Jorge Nuribe Arahuata, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Enanijia nekuaaüna” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Juan Macusi Nuribe, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Tebe nekuaaüna” Julian Nuribe Vela nereretaaune, Urarina ere kүүiani laenarate Daniel Nuribe Arahuata, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kaküri nekuaaüna” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Jorge Nuribe Arahuata, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Raana nekuaaüna” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Jorge Nuribe Macusi, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Ela nekuaaüna” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Samuel Nuribe Arahuata, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Üsi, katuri chaaen nüküüe nekuaaüna” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Daniel Nuribe Arahuata, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kacha lemüüa lumaine” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Jorge Nuribe Arahuata, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kana Kuaaūnera kalau kuīnaūtekrūūiane” Medardo Arahuata Manizari nereretaaune, Urarina ere kūūani laenarate Jorge Macusi Nuribe, español kūūani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kūūani rutuera Graeme Burnley, kauachaaain laenanuūiniia Urarina ere kūūani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Arasijie ke nekuuasijiaa kachane” Medardo Arahuata Manizari nereretaaune, Urarina ere kūūani laenarate Abraham Nuribe Macusi, español kūūani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kūūani rutuera Graeme Burnley, kauachaaain laenanuūiniia Urarina ere kūūani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Abene chaaen Atene” Medardo Arahuata Manizari nereretaaune, Urarina ere kūūani laenarate Humberto Nuribe Arahuata, español kūūani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kūūani rutuera Graeme Burnley, kauachaaain laenanuūiniia Urarina ere kūūani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Uua Abenene” Medardo Arahuata Manizari nereretaaune, Urarina ere kūūani laenarate Daniel Nuribe Arahuata, español kūūani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kūūani rutuera Graeme Burnley, kauachaaain laenanuūiniia Urarina ere kūūani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Leanaaera” Medardo Arahuata Manizari nereretaaune, Urarina ere kūūani laenarate Daniel Nuribe Arahuata, español kūūani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kūūani rutuera Graeme Burnley, kauachaaain laenanuūiniia Urarina ere kūūani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Tukaiiu” Medardo Arahuata Manizari nereretaaune, Urarina ere kūūani laenarate Abraham Nuribe Macusi español kūūani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kūūani rutuera Graeme Burnley, kauachaaain laenanuūiniia Urarina ere kūūani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Aranu ke nekuuasijiaa kachane” Medardo Arahuata Manizari nereretaaune, Urarina ere kūūani laenarate José Nuribe Vela, español kūūani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kūūani rutuera Graeme Burnley, kauachaaain laenanuūiniia Urarina ere kūūani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kacha raa edarane” Medardo Arahuata Manizari nereretaaune, Urarina ere kūūani laenarate Adán Nuribe Macusi, español kūūani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kūūani rutuera Graeme Burnley, kauachaaain laenanuūiniia Urarina ere kūūani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Enaūrū ke lanaauka enene” Medardo Arahuata Manizari nereretaaune, Urarina ere kūūani laenarate Jorge Macusi Nuribe, español kūūani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kūūani rutuera Graeme Burnley, kauachaaain laenanuūiniia Urarina ere kūūani nereretanaa ne kuuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kacha raa aichukurine” Medardo Arahuata Manizari nereretaaune, Urarina ere kūūani laenarate Juan Nuribe Arahuata, español kūūani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kūūani rutuera

Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuaraneein nena Samuel Nuribe Arahuata.

Nereretanaa “Kacha raaürüüa dariürüne” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Jorge Nuribe Arahuata, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kacha basijiaüa raanane” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Abraham Nuribe Macusi, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kacha raa luchuchune” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Humberto Nuribe Arahuata, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kacha suua darine” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Adán Nuribe Macusi, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kacha raa katine” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate José Macusi Nuribe, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Janulari aina eta suua Ramestune” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Daniel Nuribe Arahuata, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kasarana bakaüa” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate José Macusi Nuribe, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Inuru bakaüa” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Abraham Nuribe Macusi, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Tatata neein amüüa kacha kuütürine” Medardo Arahuata Manizari nereretaaune, Urarina ere kүүiani laenarate Jorge Nuribe Arahuata, español kүүiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglés kүүiani rutuera Graeme Burnley, kauachaain laenanuuniia Urarina ere kүүiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Ene raa baainune” Manuela Arahuata Manizari nereretaaune, Urarina ere kŭiiani laenarate Jorge Nuribe Arahuata, espaŋol kŭiiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglŋs kŭiiani rutuera Graeme Burnley, kauachaaain laenanuuiniia Urarina ere kŭiiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Ene neein nerutuua atane kusumarane” Manuela Arahuata Manizari nereretaaune, Urarina ere kŭiiani laenarate Jorge Nuribe Arahuata, espaŋol kŭiiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglŋs kŭiiani rutuera Graeme Burnley, kauachaaain laenanuuiniia Urarina ere kŭiiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kanaanai januaana ke ene relaa katine” Medardo Arahuata Manizari nereretaaune, Urarina ere kŭiiani laenarate Jorge Macusi Nuribe, espaŋol kŭiiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglŋs kŭiiani rutuera Graeme Burnley, kauachaaain laenanuuiniia Urarina ere kŭiiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Baauri” Medardo Arahuata Manizari nereretaaune, Urarina ere kŭiiani laenarate Josŋ Nuribe Vela, espaŋol kŭiiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglŋs kŭiiani rutuera Graeme Burnley, kauachaaain laenanuuiniia Urarina ere kŭiiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kacha irilaa Batirine” Medardo Arahuata Manizari nereretaaune, Urarina ere kŭiiani laenarate Humberto Nuribe Arahuate, espaŋol kŭiiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglŋs kŭiiani rutuera Graeme Burnley, kauachaaain laenanuuiniia Urarina ere kŭiiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Kurerei chaaen Aruba” Medardo Arahuata Manizari nereretaaune, Urarina ere kŭiiani laenarate Juan Nuribe Arahuata, espaŋol kŭiiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglŋs kŭiiani rutuera Graeme Burnley, kauachaaain laenanuuiniia Urarina ere kŭiiani nereretanaa ne kuaraneein nena Samuel Nuribe Arahuata.

Nereretanaa “Edara chaaen Kafu” Medardo Arahuata Manizari nereretaaune, Urarina ere kŭiiani laenarate Humberto Nuribe Arahuate, espaŋol kŭiiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglŋs kŭiiani rutuera Graeme Burnley, kauachaaain laenanuuiniia Urarina ere kŭiiani nereretanaa ne kuaraneein nena Juan Nuribe Arahuata.

Nereretanaa “Saraanfi eŋira” Medardo Arahuata Manizari nereretaaune, Urarina ere kŭiiani laenarate Juan Nuribe Arahuata, espaŋol kŭiiani rutuera Samuel Nuribe Arahuata chaaen Emanuele Fabiano, inglŋs kŭiiani rutuera Graeme Burnley, kauachaaain laenanuuiniia Urarina ere kŭiiani nereretanaa ne kuaraneein nena Samuel Nuribe Arahuata.

# TEXTS

“How sedges were created” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Adán Nuribe Macusi, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How Eve created children” was narrated by Manuela Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How Jiiri Kurii created women” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Juan Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Samuel Nuribe Arahuata.

“How illnesses were created” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Adán Nuribe Macusi, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How vipers were created” was narrated by Medardo Arahuata Manizari, transcription in Urarina by José Macusi Nuribe, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How jaguars were created” was narrated by Medardo Arahuata Manizari, transcription in Urarina by José Macusi Nuribe, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How crops were created” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How ayahwasca was created” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Abraham Nuribe Macusi, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How day and night were created” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Juan Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Samuel Nuribe Arahuata.

“The creation of poison and sedges for hunting” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How the canoe was created” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Juan Macusi Nuribe, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How salt was created” was narrated by Julian Nuribe Vela, transcription in Urarina by Daniel Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How the grey-winged trumpeter was created” was narrated by Manuela Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How the white-lipped peccary was created” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How the cachihuango was created” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Samuel Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“How fire, maize and rivers were created” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Daniel Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“Lumai and the flood” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The son of the creator buried in the earth” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“Arasijie marries with a man” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Abraham Nuribe Macusi, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“Abene and the moon” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Humberto Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The death of Abene” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Daniel Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“Leanaaera” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Daniel Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“Tukaiiu” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Abraham Nuribe Macusi, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“Aranu marries a man” was narrated by Medardo Arahuata Manizari, transcription in Urarina by José Nuribe Vela, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The edara women marry a man” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Adán Nuribe Macusi, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The wasp who married a woman” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Jorge Macusi Nuribe, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The edara women marry a man” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Adán Nuribe Macusi, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The armadillo that carried off the man” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Juan Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Samuel Nuribe Arahuata.

“The toads who carried off the man” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The white-lipped peccary that carried off the man” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Abraham Nuribe Macusi, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“Jabiru marries the man” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Humberto Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The man who was eaten by the toad” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Adán Nuribe Macusi, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The monkey who carried off the man” was narrated by Medardo Arahuata Manizari, transcription in Urarina by José Macusi Nuribe, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The jaguar and the lamista” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Daniel Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“Kasaranaa bakaüa” was narrated by Medardo Arahuata Manizari, transcription in Urarina by José Macusi Nuribe, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“Inuru bakaüa” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Abraham Nuribe Macusi, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The man’s head becomes Tatata” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The woman who became a baainu” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The white clay which became a woman” was narrated by Manuela Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The black monkey who taught the woman to give birth” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“Baauri” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Jorge Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“Batiri adopts the people” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Humberto Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“Kureri and Aruba” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Juan Nuribe Arahuata, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Samuel Nuribe Arahuata.



“Edara and Kafu” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Humberto Nuribe Arahuate, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Juan Nuribe Arahuata.

“The spirit of measles” was narrated by Medardo Arahuata Manizari, transcription in Urarina by Juan Nuribe Arahuate, Spanish translation by Samuel Nuribe Arahuata and Emanuele Fabiano, English translation by Graeme Burnley, revision of Urarina text by Samuel Nuribe Arahuata.

**Inuaelü nenakaaurüte karitiin nereretaaüre  
Ninichu kuruuaje nenakaaurü Urarinaaurü nereretaau**

**The ancestors told me  
Urarina myths and stories from the lower Chambira**

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