

Introduction to Shipibo icaros language

By Sanken Ronin, August 2011



Introduction

The first point is that “shamanic” shipibo is completely different from idiom talked in the villages, the traditional Shipibo. What are common are worlds about concrete thing like parts of the body, pronouns, animals...

In “shamanic” shipibo there is no grammar (luckily!). It’s a visual; special and kinesthetic language. The kinesthetic part will not be explained here, no need for basic singing (and I don’t have it!).

For example, **jacon** means “good”, “nice” in talked shipibo but the visual and kinesthetic meaning is “to call energy to myself”. Therefore it is a problem for the translation of the sentences, like in **jacon shaman aquinra**, which is translated by “nicely” in Ricardo’s CDs but a deepest meaning is “I call deeply the energy to myself in order to help”. In this document, I will give the basic translation.

For the grammar, in traditional Shipibo, the plural is very complex (depends of the number of syllabus, termination with an accented or a nasalized sound...). In shamanic shipibo, the plural is made by the suffix –bo (**cano** “vision”, **canobo** “visions”). There are exceptions, like for **maque** “vibration of the voice”, which plural is the same than in traditional Shipibo, **maquecan** (suffix –can because **maque** has two syllabus and the last syllabus is accentuated).

Using Spanish words is common (**Santo Espiritubo** “Holy Spirit”, **medicina...**).

Words can be shortened or lengthened in order to accord with the melody. For example **medicina** can become **medico** or **medicinaman**.

Last but not least, there are lots of words to say “to do something” and auxiliaries, depending in which level of consciousness the curendero is working. As we haven’t access to these levels, we can’t understand these nuances.

Each curendero uses the basic language described here but add his own words and formulations which are his tools for healing. Here is described the basic language used by Guillermo and close of the one used by Ricardo and James.

As this document is my own comprehension of shamanic Shipibo language now, I can’t be sure that there are no mistakes in the subtler points.

Medicine

medicina: medicine

Rao: world of the medicine plants

behua: songs (icaros)

Plants

vare roncan: ayahuasca

josho pionis: piñon blanco

huiso pionis: piñon colorado

cahua: chacruna

kanachiari: toe

Some plants have the same name than in Spanish like marosa, coca...

Worlds or dimensions

paen: mareacion

cano: vision, energy

sama: diet

Riossen: God

Elements and space

nete: world or universe

nihue: air

nai: skies

mai: Earth

paro: water, ocean

shobo: house

Pronouns

I	ea	My	nocon	
You / (doing to) you - singular	mia	Your(s)	min	
He she it/ (doing to) him her	ja	His her its	jahuen	The, this ja
We / (doing to) us	noa	Our(s)	non	
You or (doing to) you - plural	mato	Your(s)	maton	
They / (doing to) them	jaton	Their(s)	jaton	

(for beginners, only “my” and “you”/“your” are useful). Ea “I” is rarely used.

With these last three categories, it is possible to make simple sentences

- **Nocon pae netebo:** in the worlds (space) of my mareacion **nete** (world) and **-bo:** plural
- **Min sama canobo:** in the energy (visions / process) of your diet

Parts of the Self

yora: body

shinan: mind, senses, thoughts

caya: Spirit

mapo: head

jimi: blood

puno: blood vessels

poko: stomach

joi: voice, breath

jointi: heart

manshonbina: crown center

→ **nocon jointi canobo:** in the energy / visions of my heart

Good energies

jacon (less intense) **metsa** **soe** (more intense) beautiful, nice, good

raro: joy **noi:** love **inin:** perfume

World of God

Riossen: God **Ibo:** Lord, Master **Joe:** light

Bendicionma: Benediction **Sabiduriane:** Wisdom **Poderosoran:** Power

Jesus Christo: Jesus Christ **Virgen Maria:** Virgin Mary **Santo Espiritubo:** Holy Spirit

Agua de la Vida: Water of Life **Cienca:** Science

→ **Nete Ibo Riossen:** world or universe of God, the Lord

→ **Joe nete:** world or universe of the Light of God

The icaros

behua: songs (icaros) **maque:** vibration **incanto:** song of medicine

toninram: echo **oran:** prayer

→ **maquecan toninram:** with the echo, vibrations of my voice

→ **nocon behua medicinaman:** with my medicine songs

Bad energies

Energies of witchcraft:

- **shane:** brujo
- **shintana:** black energy
- **boman:** spell
- **incanto:** songs of witchcraft (**incanto** can be used for medicine songs)
- **oran:** black prayer (**oran** can be used for medicine songs)
- **yoshinbaum:** daemon (**mahua yoshinbaum:** spirits of the dead)
- **huiso espiritubo:** black spirit
- **mayanihue:** bad airs (from the prefix **maya-**: bad and **nihue:** air)
- **capo quiribo:** the aura of vermin

Bad energy of the mind, of the psyche

- **socase:** fear
- **massa shinan:** bad thoughts, preoccupations, sadness
- **rate:** susto (lost of a fragment of soul after a trauma, an accident or an intense fear)

Suffixes

Last word of each sentence has a suffix which is not the same if this word is a verb, an adjective...

Verbs

Like for the example of the verbs for saying “to do”, the same verb can have different suffixes.

Suffix	ayon “to do”	ashon “to do”	shonyon “to do”	punte “straighten”
-quin	ayonquin	ashonquin	shonyonquin	puntequin
-ban	ayonban	ashonban	shonyonban	
-shon	ayonshon			punteshon
-a or -an or -i	ayonan		shonyona	puntea

Like in the example of **ayon**, previously

- **-quin** means “here and now”
- **-ban** means “here and beyond, now and all the time”
- **-shon** a first meaning is to do something good but I don’t know the exact meaning
- **-a –an –am** have no meaning, it has for purpose to lengthen the sentence in order to accord with the melody

Other words

At the end of the sentence **shaman** “deeply” and **vain** “what is currently done” have suffixes too.

Suffix	shaman	vain
-quin	shamanquin	vainquin
-shon	shamanshon	vainshon
-a or -an or -am	shamanam	vaina
-bo (plural)	shamanbo	
-bi	shamanbi	
-mea (from)	shamanmeabo shamanmeabi	

The suffix **-mea** is added to shaman in order to give the sense of “from, coming from”

- ➔ **min shinan shamanbi**: deeply in your mind
- ➔ **nocon shinan shamanmeabo**: deeply from my senses and thoughts

the suffix -ra

I don’t know exactly its meaning; it can be used in two different manners:

- alternative plural, like **canora** (**cano**: visions), which means all the colors of the visions
- suffix after the plural **-bo**, like **shintanabora** or **incantobora**

banore

banore (see below) can be a sentence ending, too

Common words and expressions

ani: big

ewa: giant

matsi: cold

cuin: smoke

rome: tobacco

pipa: pipe

rama: now

enque: I'm going to (do something)

-mea: suffix meaning "from", "coming from"

shaman: deep, deeply (see above)

vain: literally "the track", what is done at the moment (see above)

→ **Sua sua vainquin** "the cleaning action is going on"

banore: the fact of doing something, which it currently made

→ **sua yonbanore:** the action of cleaning is currently happening (**sua:** clean, **yon:** do)

mesco: all

→ **mesco medicinabo:** all my medicines

yabi: whole

→ **nete yabi:** whole space

**senen para mayonan
para mayo shamanan**

or

senen para maboquin : with harmony
para mayon shamanquin

rama caya cayara

in reality, it is used as a transition between two actions

jacon shaman aquinra

nicely (see introduction above for the problem of translation)

Colors

josho: white

panshin: yellow

curo: grey

huiso: black

yancun: blue or green

oshin: red

→ **jahuen huiso mayan huebo:** their black fog (bad air)

→ **Josho Joe:** White Light (of God)

Actions

Cleansing

sua: clean

payan: blow

pisha: throw away

churo: throw away

choca: wash (mainly with a liquid)

queyo: finish with

tsinque: joining (what is bad before cleaning)

→ **enque payan ayonquin**

I'm going to blow

→ pisha yon shamanquin	I do throw away deeply
→ churo yon banore	the action of throwing away is currently happening
→ nocon yora suaquin	I wash my body
→ yora choca ayonquin	I do wash the body
→ queyo queyo vainquin	finishing is going on

All the words for cleansing can be used with the different expressions. Many other worlds for cleansing exist.

cushi: strength or strengthen. This is the only word which is an adjective and is used with “to do” for an action.

- **yora cushi ayonquin**: strengthen the body (**ayon**: to do)
- **cushi cushi medicinaman**: powerful medicine (here **cushi** is used as an adjective)

punte: straighten

- **nocon pae puntequin**: straighten my diet
- **min shinan puntequin**: straighten your mind

pana: protect

- **pana yonbanore**: doing a protection is going on
- **enque pana ayonquin**: I do protect

mepin: connect (mainly with God)

- **nocon shinan mepinan**: I connect my mind
- Nete Ibo Riossen**: with the World of God, The Lord

quepen: open

- **Joe nete quepenquin**: open the world of God’s Light
- **Nete yabi quepenquin**: open the whole world

abanon: open (the visions)

- **rama cano abanon**: now I open the visions

beshon: bring back

- **min shinan beshonban**: bring back your mind

nichin: center oneself or center something into somebody

- **enque nichin ayonquin**: I’m going to center myself

onan: learn

- **min onan ishonra**: you can learn (ishonra: auxiliary)

Conclusion to shamanic Shipibo concepts and words



With these explanations you can see the high level of sophistication of the shamanic Shipibo language. For me it is close to sacred languages like Egyptian Hieroglyphs and Mandarin, even if it uses words and not graphic symbols. With the teaching of the plants, the Shipibo idiom has evolved to become operative tools for healing.

What is important for everyone who wants to use shamanic Shipibo is to construct his own tools with this language. Perhaps at the beginning you will feel like saying your lesson at school but with training and the help of the plants these worlds will become filled with energy. One step further, the shamanic energy passing through you, the words will come by themselves without thinking, with the visions leading them.

For learning this shamanic Shipibo the best method, for me, is to learn the words when singing a recorded icaros with the words written and translate, then listen to the curendero in ceremony, trying to understand what he is singing, then singing with him. But everyone has her/his method ...

When you sing to yourself or to another person the process is:

- Have a vision of what has to be done or, if you don't have visions, the feeling
- A specific kind of vibration will come with the voice. More than the words, the vibration is the most important
- On this vibration you put the words.

The most important thing while singing in ceremony is the intention, what do you want to do. If you don't know a word in shamanic Shipibo, you can use the Spanish word or you can sing with the words of your own language. After, singing to another person is like surgery, the more precise you will be and the more it will work.

Perhaps after reading this document until here you will find that this is too complex for you now. In order to show you that you are wrong, we will see now how to construct simple tools to help yourself in ceremony.

Construction of simple sentences

1. You feel bad in your mareacion

→ **Nocon pae puntequin** I straighten my mareacion

But if it's the visions which are bad:

→ **Nocon pae canobo** the visions in my mareacion

→ **Enque punte ayonquin** I do straighten

An action can take one or two sentences depending on its precision.

It can take time to straighten the visions of the mareacion so you can sing more about that.

→ **Nocon pae canobo** the visions in my mareacion

→ **Enque punte ayonquin** I do straighten

→ **Punte punte vainquin x3** Straightening is going on, going on, going on

But before straightening the visions you feel that this is black energy in the malloca that gives you bad visions. You want to clean this black energy in you.

→ **Rama cano abanon** now I open the visions

→ **Nocon pae canobo** the visions in my mareacion

→ **Jacon mabo canobo** bad visions

→ **Jahuen shintanabora** their dark energy

→ **Huiso mayan huebo** the dark bad air

→ **Enque sua ayonquin** I do clean

→ **Sua sua vainquin x2** cleaning is going on, going on

→ **Punte punte vainquin x2** straightening is going on, going on

After cleaning the black energy you want to open nice visions.

→ **Rama cano abanon** now I open the visions

→ **Nocon pae canobo** the visions in my mareacion

→ **Jacon mabo canobo** bad visions

→ **Jahuen shintanabora** their black energy

→ **Huiso mayan huebo** the dark bad air

→ **Enque sua ayonquin** I do clean

→ **Pisha pisha vainquin x2** throwing them away is going on, going on

→ **Punte punte vainquin x2** straightening is going on, going on

→ **Rama caya cayara** now (transition)

→ **Enque cano abanon** I open the visions

→ **Nocon pae shamanmeabi** deeply from my mareacion

→ **Metsa cano ayonquin** Nice visions

→ **Shinan nichin shamanam** I center them deeply in my mind and senses

You have constructed a medicine song!

2. Suppose that, like Tatjana one day, you have eaten a melon just before the ceremony, or bananas, and your belly hurts.

→ Nocon poko isinbo	my stomach's pains
→ Sua sua vainquin x2	cleaning is going on, going on

If you feel that your diet is not straight and that's why you have eaten a melon you can straighten your diet.

→ Nocon sama canobo	in the energy of my diet
→ Cano ayon banore	I open the visions
→ Sama punte shamanquin	I straighten deeply the diet
→ Senen para mayonan	with harmony
→ Nocon poko isinbo	my stomach's pains
→ Pisha pisha vainquin	throwing it away is going on
→ Sua sua vainquin x2	cleaning is going on, going on

Or you can feel that the ambiance of the center or the others have leaded you to eat this melon. You want to straighten the world and the air of your diet and protect yourself.

→ Nocon sama canobo	in the energy of my diet
→ Cano ayon banore	I open the visions
→ Sama punte shamanquin	I straighten deeply the diet
→ Nete yabi puntequin	I straighten the whole world (of the diet)
→ Nihue yabi puntequin	I straighten the whole air (space) (of the diet)
→ Senen para mayonan	with harmony
→ Sama pana ayonquin	I do protect my diet
→ Pana pana vainquin	protecting is going on
→ Pana yon vaina	doing a protection is going on

3. You want to connect with the World of God and Its Light, these are the usual worlds.

→ Nocon shinan mepinan	I connect my mind
→ Nete Ibo Riossen	with the World of God, The Lord
→ Riossen nete quepenan	I open God's World
→ Joe nete quepenan	I open the World of His Light

Again it can take time to open the Light

→ Nocon shinan mepinan	I connect my mind
→ Nete Ibo Riossen	with the World of God, The Lord
→ Riossen nete quepenan	I open God's world
→ Joe nete quepenquin	I open the World of His Light
→ Quepen quepenan vainquin x2	opening is going on, going on
→ Quepen yon shamanan	I do open (the World of His Light) deeply

Icaros of Guillermo

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Pae cano puntequin	Straighten the visions / energy of your diet
Punte yon shamanquin.	I do straighten deeply
Senen paramayonan	With harmony
Para mayon shamanquin	With harmony
Yora yabi puntequin.	Straighten all your body
Shinan yabi puntequin	Straighten all your mind and senses
Punte yon shamanquin x2.	I do straighten deeply
Senen paramayonan	With harmony
Para mayon shamana x2.	With harmony deeply
Joe maque boquinra	With the vibrations of my voice (boquirra: auxiliary)
Maque maque vainquin	With my voice
Maque yon shamanquin x2.	Doing with my voice deeply
Ea cano ayonban	I open the visions
Senen cano ayonban	Opening the visions with harmony
Cano ayon shamanquin	Opening the visions deeply
Senen paramayonan.	With harmony
Para mayon shamana x2	With harmony
Nete jacon canobo.	Nice visions in your world
Quepen quepen vainquin x2	Opening, opening
Mia cano ayonban.	I'm going to open your visions
Senen cano ayonban	Opening the visions with harmony
Cano ayon shamanquin x3 ...	Opening the visions deeply

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Cano abanon	Opening the visions
Rama cano abanon.	Now I open the visions
Min sama canobo	In the energy of your diet
Cushi ayon vainquin	I do strengthen
Mia quepen shonyonban.	I do open you
Nete jacon quepenquin	I open nicely your world
Sama nete quepenquin	I open nicely your diet
Mia quepen shonyona.	I do open you
Senen paramayonquin	With harmony
Para mayon shamanquin x2.	With harmony
Joi maque bobanon	With the sound of my voice (bobanon: auxiliary)
Maque maque vainquin x2.	With my voice, my voice
Enque mia ashonban	I'm going to do it to you
Rama mia ashonban.	Now I'm going to do it to you
Pae jacon quepenquin	Opening nicely your mareacion
Nete jacon quepenquin	Opening nicely your world
Mia quepen shonyona.	I open you
Quepen shonyon shamana x2.	Opening deeply
Mia cano ayona	Doing (producing) your visions
Sama cano ayona	The visions of your diet
Cano ayon shamanquin ...	Doing (producing) the visions deeply

Ricardo vol.3 – track 3

Enque cano abanon	I will call the visions and energy
Rama cano abanon	Now I call visions and energy
Jacon aquin quepenquin	Nicely open
Maton quepen shonyonban ...	Open for you
Pae quepen shonyonban x2	Open the mareacion
Nete yabi quepenquin x2	Open its whole world
Quepen quepen vainquin x2 ...	Open open
Mato ashonban	I will do it for you
Aquin mato ashonban	I will do it nicely for you
Jacon shaman aquinra x2	Nicely
Joe nete quepenquin	Open its world of light
Quepen quepen vainquin	Open open
Senen para maboquin	With harmony
Paramayon shamanquin x2.	With harmony
Maton shinan canobo	Your mind and senses
Quepen quepen vainquin	Open open
Maton punte shonyonban	I will center well for you
Shinan punte shonyonban.	Straighten the mind
Punte shonyonban	Straighten
Punte shon yonbanore x5	Straighten
Senen cano aboquin x3	With harmony
Joe inin canobo. X2	The perfumed light
Rebo mayon yonbanon x2	I will bring it
Nete inin ayonquin.	The world of perfumes
Shobo inin ayonquin	Perfume this house
Inin cano mayonquin x4	Bring perfumes

Senen cano mayonan x3	With harmony
Maton yora isinbo x3	The pains of your body
Vare roncan canora	The energy of the ayahwasca
Chonca paque vainquin	Wash
Sua sua vainquin x2. x2	Clean
Nete metsa ayonan	Open nice worlds
Nihue metsa ayonan	Open nice air
Cano jacon paranta x3	The good energy
Enque para mayonban x3	I will open
Para mayon shamanquin x2	Deeply
Maton sama medico x3	Your medicinal diets
Senen cano maboquin x2	With harmony
Cano mayon shamanquin ...	With harmony

Dictionary

A

Abanon: open (the visions)

Agua de la Vida: Water of Life

Ani: big

Ayon: to do

Ashon: to do

B

Banore: the fact of doing something, which it currently made

Bebon: auxiliary

Behua songs (icaros)

Bendicionma: Benediction

Beshon: bring back

Boman: spell

C

Cahua: chacruna

Cano vision, energy

Capo quiribo: the aura of vermin

Caya: Spirit

Choca: wash

Churo: throw away

Cienca: Science

Coniaca: what is blocked, what has blocked

Cuin: smoke

Curo: grey

Cushi: strength or strengthen

E

Ea: I

Enque: I'm going to (do something)

Espiritubo: Spirit

Ewa: giant

H

Huiso: black

Huiso pionis piñon colorado

I

Ibo: Lord, Master

Incanto: song

Inin: perfume

Ishonra: auxiliary

Isin: pain (of the body) or illness

J

Ja: he, she, it, him, her, the, this

Jacon: good, nice

Jaconmabo: bad

Joe: light

Joi: voice, breath

Jointi: heart

Josho: white

Josho pionis: piñon blanco

Jimi: blood

K

Kanachiari: toe

M

Mabo: to do

Maque: vibration of the voice

Mahua yoshinbaum: spirits of the dead

Mai Earth

Manshonbina: crown center

Mapo: head

Massa shinan: bad thoughts, preoccupations, sadness

Mato: you (plural)

Matsi: cold

Maton: your (plural)

Mayanihue: bad airs

Mayon: to do

-mea: from (suffix)

Medicina: medicine

Mepin: connect

Mesco: all

Metsa: good, nice, beautiful

Mia: you (singular)

Min: your

N

Nai: sky

Nichin: center oneself or center something into somebody

Nihue: air

Nishi: ayahuasca

Noa: we, us

Nocon: my

Noi: love

Non: our

O

Onan: learn

Oran: prayer

Oshin: red

P

Pae: mareacion

Pana: protect

Panshin: yellow

Paro: water, ocean

Payan: blow

Pipa: pipe

Pisha: throw away

Pishi: stinking smell

Poko: stomach

Puno: blood vessels

Punte: straighten

Q

Quepen: open

Queyo: finish with

R

Rama: now

Rami: what has turned bad

Rao: world of the medicine plants

Rios Riossen: God

Raro: joy

Rate: susto

Rome: tobacco

S

Sabiduriane: Wisdom

Sama: diet

Shaman: deep, deeply

Sheponi: what is closed

Shinan: mind, senses, thoughts

shintana: black energy

Shobo: house

socase: fear

Soe: good, nice, beautiful

Sua: clean

T

Tapon: roots

Toninram: echo

Tranca: traumas

V

Vain: what is done at the moment

Vare roncan: illumination of the body with ayahuasca

Y

Yabi: whole

Yancun: blue or green

Yon: to do

Yora: body

Yoshinbaum: daemon