

FOLKWAYS FR 8975

MUSHROOM CEREMONY OF THE MAZATEC INDIANS OF MEXICO

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Mushroom Ceremony of the Mazatec Indians of Mexico

Recorded by V. P. & R. G. Wasson at Huautla de Jiménez

Ronald Clyne



Mushroom Ceremony Mazatec Indians

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DESCRIPTIVE NOTES ARE INSIDE POCKET

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R. GORDON WASSON AND HIS WIFE DR. VALENTINA P. WASSON IN HUAUTLA DE JIMENEZ, 1955

For many years my wife Dr. Valentina P. Wasson and I have been engaged in a pursuit called ethno-mycology, that is, inquiries into the role played by wild mushrooms in various human cultures. When we learned for the first time in 1952 that several Indian peoples of Mexico considered certain species of mushrooms as the key to divine communication, we undertook a series of expeditions to southern Mexico to learn about this practice. We were especially successful in the town of Huautla de Jimenez, in the Mazatec mountains in the northern corner of the State of Oaxaca. There we discovered a curandera or shaman of outstanding quality who consented to admit us to the nocturnal mushroom rite. She gave us her name as Maria Sabina, and she has performed for us on four occasions, twice in 1955 and twice in 1956. Maria Sabina belongs to the Mazatec people, and speaks only the Mazatec language. She is a woman with presence, of outstanding spiritual power and integrity. We were able to tape-record only the fourth performance, which took place on the night of July 21-2, 1956. The first three performances had been outstandingly successful: the Divine Spirit had descended among us and spoken with us through the mushroom, which means of course through the mouth of Maria Sabina under the influence of the mushroom. The ceremony that we record was unsuccessful: the Divine Spirit did not descend, in spite of Maria Sabina's utmost efforts. For this there were various reasons. For one thing, the supply of mushrooms was insufficient and those that we had were

not in good condition. Secondly, circumstances that had arisen in the previous two weeks had created some tension between the curandera and the family in whose house we were spending the night. Thus it came about that only one Indian was actively present and active, whereas the white persons numbered five and unfortunately vitiated what should have been a native atmosphere. There was of course an additional influence: the microphones and cables and the photographing with flashlight must have made the curandera self-conscious. Apart from myself and the photographer, Allan Richardson, the foreigners were Professor Roger Heim, head of the Museum National d'Histoire Naturelle in Paris and an outstanding mycologist; Professor Guy Stresser-Pean, the anthropologist of the Sorbonne; and Professor James A. Moore of the University of Delaware, whose field is chemistry.

Some months later, on October 3-5, my wife and I had with us in our home in New York City two outstanding students of the Mazatec language, Miss Eunice V. Pike and Miss Sarah C. Gudschinsky, both of the Instituto Linguistico de Verano. They listened to our tape recordings and then dictated a commentary on what they had heard.

Gordon Wasson
N.Y. October 11, 1956

We reproduce in part Miss Pike's letter to us, as a primary source on a theme of absorbing anthropological interest, superior by far in quality to anything on the 'teonanacatl' given to us either by the early Spanish writers or recent inquirers. There is an immediacy of experience, an intimacy, about this report that carries its own proof of credibility.

Here are the excerpts from Miss Pike's letter:

Huautla de Jimenez • Oaxaca, Mexico
March 9, 1953

Dear Mr. Wasson:

Mazatecs seldom talk about the mushroom to outsiders, but belief in it is widespread. A twenty-year old boy told me, "I know that outsiders don't use the mushroom, but Jesus gave it to us because we are poor people and can't afford a doctor and expensive medicine."

One of the "proofs" that it is "Jesus Christ himself" who talks to them is that anyone who eats the mushroom sees visions. Everyone we have asked suggests that they are seeing into heaven itself. They don't insist on that point, and as an alternative they suggest that they are seeing moving pictures of the U.S.A. Most of them agree that the wisemen frequently see the ocean and for these mountain people that is exciting.

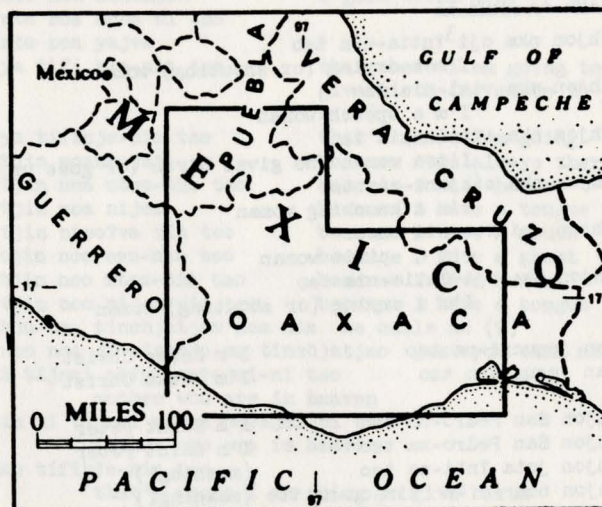
Not all the Mazatecs believe that the mushroom's messages are from Jesus Christ. Those who speak Spanish and have had contact with the outside world are apt to declare, "It's just a lot of lies!" Most monolinguals, however, will either declare that it is Jesus Christ who speaks to them, or they will ask a little doubting, "What do you say, is it true that it is the blood of Jesus?"

The mushroom (called si^3tho^3 , or affectionately $'nti^1 si^3tho^3$) is brown in color and grows biggest in June and July when the rainfall is heaviest. At that time they may be four inches across and about four inches tall. They are still plentiful in September and October. By March and April, the dry season, the mushroom is scarce, but small ones may still be found.

The mushroom grows in the grass, but when people are hunting for it, they look first in the places where cattle have been, because the mushroom is most frequently found growing out of cow manure.

They do not dry the mushroom. If they cannot find one growing, they go without. The person I asked doubted that it was possible to dry them. At first she thought they would not. Then she said that maybe they could be dried, but she doubted that they would serve as medicine that way.

I do not know that the Mazatecs ever use the mushroom in connection with a fiesta. For the most part it is used in connection with sickness. I have heard of one other minor use however. They say a man may slip a piece into an enemy's liquor while he is drinking in a saloon. If he drinks it while ceremonially unclean, he may go crazy. Or he might go crazy because the man who gathered it was ceremonially unclean.



I recently received from Eunice Pike the records of the Mazatec mushroom ceremony and a copy of her report to you. I have carefully checked through the records and find that I have almost nothing to add to her full and excellent commentary.

On Side I, Band 2, line 16: tata may well be an alternate form of father. It also occurs in later sections.

Later on the same Band, I hear an additional phrase: na xkue na tso. xkue means unripe (of fruit) or uncooked or well watered, fertile (of land as contrasted with desert). Here I would tentatively translate something like "fertile woman".

Still later on the same Band, chjinecjoa might mean "wise in all things".

Side I, Band 7, line 11 and 12 and ff: to me tjone suggests a literal translation of "come out down", or more freely, the woman that came down. Then it seems to me possible that totsì in the preceding and following lines may mean "just born" or perhaps "just burst into being" -- both lines referring to supernatural origin. In line with this interpretation, I would read line 14 as "the woman who came forth from the lord (or devil--this depends on tone), and "the woman who came forth from that which is holy."

Miss Sarah C. Gudschinsky

Perhaps I should mention that the Mazatec has been written with an orthography which more or less follows Spanish and is therefore not fit for publication in a scientific paper, but that should not hinder you since you are interested in the English translation.

A wavy line underneath the writing expresses doubt. A wavy line other places means that something has been left out.

Remember that Mazatec is a tonal language, and some words are differentiated by tone only. Therefore when the woman is singing or chanting some words become ambiguous. I have translated them by context, but at times my guess may be wrong. Some of the words used in the records that are differentiated by tone only are: ear and dew, star and child, deliver or give birth and go up, my tongue and his tongue, clown and green.

Eunice V. Pike

Miss Eunice V. Pike

SIDE I, Band 1:

Chjon nka cji³?ntia-nia tso
I'm a crying (or shouting) woman
Chjon nka vixi-nia tso
I'm a speech woman
Chjon nka sitain-nia tso
I'm a woman who gives birth (or goes up)
Chjon nka sikjane-nia tso
I'm a knocking woman
Chjon spiritu-nia tso
I'm a spirit woman
Chjon nka cji³?ntia-nia tso
I'm a crying (or shouting) woman

Jan jesucris-na tso I'm Jesus Christ
Jan jesusi-na tso I'm Jesus Christ

Chjon San Pedro-na tso I'm Saint Peter
Chjon San Pedro-na tso I'm Saint Peter
Chjon jota ?nti-na tso (meaning?)
Chjon nca "z "n ?injon-na tso (meaning?)
Chjon chji njon-na tso (meaning?)
Chjon tjotji-na tso
Chjon jijnā-na tso I'm a wilderness woman

Jan jesucris-na tso I'm Jesus Christ

Chjon nca santo-na tso I'm a male saint
Chjon nca santo-na tso I'm a male saint
Chjon nca santa-na tso I'm a female saint
Chjon ?an ncasen-na tso I'm an atmosphere woman
Chjon nca santa-na tso I'm a female saint
Chjon spiritu-nia tso I'm a spirit woman

Jan jesusi-na tso I'm Jesus Christ

Chjon spiritu-na tso I'm a spirit woman
Chjon ?an ncasen-na tso I'm an atmosphere woman
Chjon espirituna-nia tso I'm a spirit woman
Chjon an ncasen-nia tso I'm an atmosphere woman
Chjon nca ničjin-nia tso I'm a day woman
(or a light woman)
Chjon nca titsje-nia tso I'm a clean woman
Chjon chjonai-nia tso I'm a doll woman

Jan jesucris-na tso I'm Jesus Christ

Chjon ?an nca xkon-na tso I'm a religious woman
Chjon ?an nca ?na-na tso I'm a late afternoon woman (?meaning)
Chjon ?an ncasen-na tso I'm an atmosphere woman
Chjon spiritu-na tso I'm a spirit woman
Jan jesucris-na tso I'm a Jesus Christ woman
Chjon nca tjotjen-na tso I'm a flying woman
Jan jesucris-na tso I'm a Jesus woman
Chjon nca ~~~ na tso (meaning?)
Chjon nca cjoano tso I'm a Jesus Christ woman
Chjon nca tjotji-na tso (meaning?)
Jan jesusi-na tso I'm a Jesus woman
Chjon nca relon-ni tso I'm a clock woman
Chjon nca titsje-ni tso I'm a clean woman
Jan jesucris-nitso
Chji nca titsje-ni tso I'm a good woman
Chjon nca tinta-ni tso clean
Jasen nca titsje-ni tso good
Jansen nca tinta-ni tso
(REPEAT THREE TIMES)
Jan jesucris-ni tso
Jan susi-ni tso
Jan jesucris-ni tso
Jan susi-ni tso

Ji n'ai-na santisima-ni tso
You there my most holy father
N ji ñai santo tso
You there male saint
ji ñai santa tso
You there female saint

(HUM)

Santo-ni tso, santa-ni tso, sante, xi santo,
xi santa, xi santo ?mi the one called
saint
c?oa⁴ xi santa?mi
the one called female saint
c?oa⁴ xi santo?mi
the one called male saint
Santo (SPOKEN INTONATION)

SIDE I, Band 2:

Chjon nca catain nai nia I'm a birth woman
Chjon nca ca njen nai nia I'm a victorious woman
Chjon cjoatexoma nai nia I'm a law woman
Chjon cjoafa?aitsjen nai nia I'm a thought woman
Chjon nca v?ijna nai nia I'm a life woman
Chjon nca visen nai nia

Nima-le Cristo nai nia I'm the heart of Christ
Nima-le natjaona nai nia I'm the heart of the
Virgin Mary
Nima-le n'ai-na nai nia I'm the heart of our
father
Nima-le Cristo nai nia I'm the heart of Christ
Nima-le n'ai-ve nai nia I'm the heart of the
father

Nima-le tata-ve nai nia
Santo-ve nai nia
Sante-ve nai nia
Ji ñai na¹ pastora ne tso
You there Mother, shepherd they say
Ji ñai n'ai tso-na
You there, they call me father.

Tsin-na xoño-ni tso
They say I have no ears (or maybe dew)
Tsin-na chiqui-ni tso
They say I have no nipples

Na?ya na?yo chi?nti-ni tso
Ja jesucris-ni tso
Sosi ni tso
Na?ya-na chi?nti-na tso

Jan jesucris-ni tso

Chjon nca santo-na tso I'm a saint woman
Chjon nca santa-na tso I'm a saint woman
Chjon spiritu-na tso I'm a spirit woman
Chjon ?an ncasen-ni tso I'm an atmosphere woman
Chjon nca ničjin nia tso I'm a day woman
(REPEAT)

Chjon ?an nca sen-na tso I'm an atmosphere woman

Chjon spiritu-ni tso
Jan jesusi-ni tso
Jan an ncasen tso
Chjon nca ničjin-ni tso I'm a day woman
Chjon nca tjotji-ni tso ?
Chjon nca koya-nia tso I'm a waiting woman
(hopeful?)

Chjon nca kot?a-nia tso I'm a trying woman
Chjon nca kji?ntia nia tso I'm a crying woman
(shouting)

Chjon nca vixi-nia tso I'm a speech woman
Chjon nca to ts?in-nia tso I'm a creator woman
Chjon nca tjone-nia tso

(REPEAT)
Chjon chjinecxqui-nia tso I'm a doctor woman
Chjon chjinecxca-nia tso I'm a wise in the way
of plants woman

Jan jesucris-na tso
Chjon nca la luna tso I'm the moon woman
Chjon chjinecxqui-nia tso I'm a doctor woman
Chjon chjine?en-nia tso I'm an interpreter
woman

Chjon chjinecxjoa-nia tso
Chjon nca tots?in-nia tso I'm a creator woman
Chjon tsica-nia tso ?

Jan jesucristo-ni tso
 Chjon nca titsje-nia tso I'm a clean woman
 Chjon nca tinta-nia tso I'm a ready woman
 Chjon san pedro-nia tso I'm a Saint Peter woman
 (REPEAT)
 Chjon gustalinia tso ?
 (REPEAT)
 Chjon nca chji njon-nia tso ?
 (REPEAT TWICE)
 Chjon nca titsje-nia tso I'm a clean woman
 Chjon nca tinta-nia tso I'm a ready woman
 Chjon nca koya-nia tso - I'm a waiting woman
 (REPEAT 4 TIMES)
 Chjon ?an ncasen-nia tso I'm an atmosphere woman
 (REPEAT TWICE)
 Chjon nca niñjin-nia tso I'm a day woman
 Chjon nca tots'in-nia tso I'm a creator woman
 Chjon chjinexqui-nia tso I'm a doctor woman
 Chjon chjine?en-nia tso I'm an interpreter woman
 Chjon cristo-nia tso I'm a Christ woman
 Ja jesucristo-ni tso

Chjon niño tsian-nia tso I'm the morning star woman
 Chjon niño tsion-nia tso ?
 Chjon la luna-nia tso I'm the moon woman
 Ja jesucristo-ni tso
 Chjon ?an nc?ajmi nia tso I'm a heaven woman
 Ja jesucristo-ni tso
 Chjon nca chjonai-nia tso I'm a doll woman
 Chjon nca tso nca chicon-nia tso ?
 C?oa cji nca fia nc?ajmi That's the way it looks when I go to heaven
 C?oa cji ncafia nc?ajmi chicon-ni
 Jo nca inta-ni tso They say it's like softness there.
 Jo nca nanqui-ni tso They say it's like land
 Jo nca niñjin-ni tso They say it's like day
 Jo nca xoño-ni tso They say it's like dew

SIDE I, Band 3:

Singing santo
 Singing nana our mother
 Tijñai ni?ya nc?ajmi you are in heaven
 Cristo
 Ji ni na?ain you are father
 Ji ni cristo you are father
 Quesi so so (SINGING) abbreviation of Jesus
 Ji ni na?ain you are father
 (REPEAT)
 Ji ni tata, na pastora, na consecion, na patrona, na maria docena, you are tata, mother sheperd, mother consecion, mother boss, etc.
 Ji ni na, maria patronai you are mother, maria you are boss
 Ji ni na, nca ts'i-ni santo you are mother, all the saints
 To jo-ni nca tjin santo as many saints as there are
 Na santa vario mother santo vario
 Ji ni na you are mother
 Na?ain father
 Santo vario
 Ji ni natjao-na nc?ajmi you are the virgin mary in heaven
 na tjao-na nc?ajm

SIDE I, Band 4:

(SINGING) Papa papai Father, you father
 Soso (SINGING) shortened form of Jesus
 Nana xi tijñai ni?ya nc?ajmi mother who are in heaven
 Ji nai na xi tijñai ni?yanc?ajmi, you there mother who are in heaven

Son?nte nca ntachjon a good world
 Son?nte nca ncha ni tso
 Son?nte nca yajva
 Nca ya tifi k?e-nia tso that where I am going to give birth (or maybe to hit?)
 Nca ya tificja-nia tso that's where I'm going
 Nca tjin ncantsjai because it's always there
 Nca tjin nca ntasa-nia tso because I have hands
 Nca tjin nca nijen because I have a tongue
 Nca tjin ntso?va nia tso because I have a mouth
 Nca tjin nco sen-nia tso because I have a ghost
 Nca tjin nco ntasa-nia tso because I have hands
 Nca tjin nco nijen-nia tso because I have a tongue
 Tinchja-na, tinchjatjao nca nia he calls me (?)
 Nca nco nca ji tinchja-na tinchjatjao just you call me
 Na xi tijñai ni?ya nc?ajmi-ni tso mother who are in heaven
 Na?ain xi tijñai ni?ya nc?ajmi-ni tso father who are in heaven
 Ya nko tifik?e-nia tso that's where I am going to give birth
 C?oa ya nco tificja nia tso that's where I'm going
 Ya nco tivacoa libro-na tso that's where I'm going to show my book
 C?oa ya nco tivacoa nijen nca ntso?va-nia tso that's where I'm going to show my tongue of my mouth
 A ya tinnen ncantsjai nca ntasa-nia tso
 Chjon San pedro-nia tso I'm a Saint Peter woman
 (REPEAT)
 Chjon Gustalina tso ?
 Chjon nca chjinjo-nia tso ?

SIDE I, Band 5:

Na?ai-ni tso he's a father
 Santo-ni tso, santa-ni tso he's a saint
 (REPEAT)
 Acai-ni tso ?
 Aquixicjoa-ni tso ?
 Nca coyania tso because I'm waiting
 Nca cot?a-nia tso because I'm trying
 Libro titsje-na tso the book cleans me
 Libro tinta-na tso
 ni?na titsje-na tso
 Ni?na tinta-na tso
 Nise titsje-na tso the bird cleans me
 Nise tinta-na tso the bird makes me ready
 Acai-ni tso
 Na?ai-ni tso he's a father
 ?nti aritano garcia tso little Aritano Garcia
 Nca n?ai-ni tso because he's a father
 Nca na-ni tso because she's a mother
 Queso-ni tso he's Jesus
 Chotata-vi tso ?
 Chotajeya-vi tso these important people
 Chotaxko nco tso say
 Chota?na nco tso these very important people
 Nca sicate nco tso say
 Nca cji?ntia nco tso ?
 Aritano Garcia tso because I (or he) makes it shine
 Acai-ni tso because I (or he) cries
 Aquixicjoa-ni tso Aritano Garcia
 ?
 ?

SIDE I, Band 6:

Ji nai na
 (REPEAT)
 Queso na pastorai Jesus you mother shepherd
 Na consesa
 Na patrona mother boss
 Na jualalena ?

Ji ñai chjonai natjaona sosoyo you there doll Virgin Mary
 Ji ñai n?ai santovario you there Father
 C?oa n?ai nanía, n?ais?en n?ai vaya nai nia
 Ji ñai na gosona queso cristo you there mother goso, Jesus Christ
 Jinai na sontoso cachan you there mother ?
 Na patrona
 Quesosi Jesus Christ
 Na consesa Mother consesa
 Ji na-ni chjonai natjaona guadalupe-lini you are the doll our Virgin Mary guadalupe
 Ne je Oaxacai you are Oaxaca
 Quesocristo nca son-le tjai-ni Jesus Christ the paper of the mushroom(?)
 Libro-le lai-ni your book of government
 Libro de gobernerno-li because I know how to talk a bit
 Nca na-na ña nca chacaojoai because I know
 Nca ve-na ña joai because I know how to copy it
 Nca ve-na na copiarlo
 C?oa nca ve-na na lai because I know God
 Nca ve-na na Nina because it's just that way
 C?oa nca ñaqui nca c?oa chon because that is just what it has
 C?oa nca ñaqui nca c?oa tjín because I'm a woman of justice
 Chjon justicia nia I'm a woman of the law
 Chjon cjoatexoma nia it's not sadness
 Licjoava jin it's not a lie
 Licjoantisojin
 Jesucristo

SIDE I, Band 7:

Jan jesu cri Jesus Christ
 Chjon nca cji?ntia crying woman
 Chjon nca vixoiá speech woman
 Chjon sicate/i ?
 Jan jesucrí
 Jan jesusi (REPEAT, REPEAT) saint woman
 Chjon nca santa
 Jan sesusi
 (HUMMING AND CLAPPING)
 So so so si creator woman
 Chjon nca to ts?in ?
 Chjon nca tjone/i creator woman
 Chjon nca tots?in ?
 Chjon nca tjone/i ?
 Chjon tjo xi nai ?
 Chjon to xi chjon ?
 Jan quesosi Jesus
 Chjon nca vasai ?
 Chjon nca vantsja ?
 (HUMMING AND CLAPPING)
 Chjon nca co ca cjan ?
 Jnco nca eⁿ one with language
 Jnco nca sca one with ?
 Jnco spiritu one spirit
 Jnco nca vasen one in behalf of all (?)
 Jnco nca niⁿjin one of the day
 (CLAPPING)
 Chjon nca tots?in creator woman
 Chjon nca tjone/i ?
 Jan jesusi
 (REPEAT 4 TIMES)
 So so so so justice woman
 Chjon justicia (HUMMING CLAPPING)
 (COMPANION SAYS "thank you")
 Chjon San Pedro Saint Peter woman
 Chjon San Pablo Saint Paul woman
 Jan jesusi
 Chjon nca libro book woman
 (REPEAT)
 Chjon niño tsiaⁿ morning star woman
 Chjon niño cru southern cross woman
 Chjon niño sio ?

Jan sesusi
 Chjon nca luna moon woman
 (REPEAT 2 TIMES)
 Chjon nca niⁿjin day woman
 Chjon nca xoño dew woman
 Chjon nca libro book woman
 Jan jesusi
 (REPEAT)
 So so so so
 Chjon sase nai devilish clown woman (?)
 Chjon sase chicon holy clown woman (?)
 Chjon nca sa se nca n'oa woman who comes as a clown (?)
 Jan jesusi
 so so so so
 Chjon nca tots?in creator woman
 Chjon nca tjone ?
 Chjon nca Cristo Christ woman
 (REPEAT)
 So so so so
 Chjon nca tjo tji ?
 (REPEAT)
 Chjon na nca?ño ? (REPEAT)
 Chjon v/j/sase nai devilish clown woman
 Chjon nca relon clock woman
 so so so so
 si si si si (CLAPPING)
 so so sa sa
 sisa so so

SIDE I, Band 8:

(HARD TO HEAR)
 Ji ñai you there
 Ji ñai patri you there boss
 Ji ñai Cristo you there Christ
 (REPEAT)
 ?
 ?
 ?
 ? etc
 Na?yo, nachinte
 Timano cjoa, timanocjoa cjoatjao I am talking (?)
 (EASIER TO UNDERSTAND NOW)
 Tjin nco sjai you have ?
 Tjin nco ntsai you have hands
 Jo ni ncats?i ni santo like all the saints
 C?oa jo ni ncats?i ni santa like all the saints
 Tojo nca tjín ni santo there still are saints
 C?oa nca tjín santa and there still are female saints
 (REPEAT)
 To jo nca tjín-ni spiritu xi tsje there are still clean spirits
 Tojo anca tjín-ni sen xi nta there are still good ghosts
 Sen nca titsje nco clean ghosts
 C?oa sen nca tinta nco good ghosts too
 C?oa sen an nca xcoⁿ nco religious ghosts too
 C?oa sen an nca ?ña ni ?
 ?
 Xo nca xoño ni
 Axo an nca sio ni
 Axo an nca yava ni
 Xo?va jiⁿ ?ña ni
 Jan jesusi ni
 Xo na nca xkoeⁿ ni
 Xo na nca yava ni
 Xo an nca xcoeⁿ ni
 Xo aⁿ nca yava-ni
 Naxo nca titsje nca fia ña flowers that clean as I go
 Nanta nca titsje nca fia ña aⁿ water that cleans as I go
 Na xo nca titsje ni flowers that clean
 Nanta nca titsje ni water that cleans
 Xo an nca xkoeⁿ ni
 Xo nca timjen-ni
 Nina nca tisa ni
 Nina an nca xcoe-ni
 Nina aⁿ nca ?yo-ni

Nca tsiⁿ aⁿ tjao ni
Nca tsiⁿ aⁿ na ča ni
Nca tsiⁿ aⁿ nca tje ni

because I don't have spit
because I don't have
rubbish
because I don't have dust
because you don't have
that which is in the air

Nca tsiⁿ aⁿ nca chao ni
Nca tsiⁿ je xi tji jiⁿ sen ni

because that's the work
of the saints
because that's the work
of the saints

Nca tsiⁿ xo?va tji jin sen ni
Nca coi xa-le nca santo-na

Nca coi xa-le nca santa-na

Jan jesu cri ni
Jan jesu si ni
Jan jesu cri ni
Jan nca santo ni
Jan nca santa ni (REPEAT)
Jan spiritu ni (REPEAT)
Jan an nca sen ni
Jan nca xoño ni
Jan an nca či ni (REPEAT)
Jan nca xkoeⁿ ni
Jan quesucrí ni
Jan quesusi ni
Nca tsin cjoa?aon jin
Nca tsin cjoa?nte jin
Nca tsin cjoa?chan jin
Nca tsin cjoa?ti jin
Li cjoača jiⁿ
Li cjoantiso jin
Je xi vesen nia
Xi tichomitjen jiⁿ (REPEAT)
Je xi ma sia jiaⁿ

there is no witchcraft
there is no fighting
there is no anger
not a spit thing
not a lie

SIDE II, Band 1:

(VERY FAST SPEECH, HARD TO UNDERSTAND)

(MOST OF IT IS WHAT WE HAVE HEARD BEFORE AT A SLOWER
RHYTHM, BUT I DID PICK UP A FEW NEW THINGS.)

San Pedro
San Pablo
Pedro Mara Pedro Martinez
Pedro matín Pedro Martinez
(MORE OF THE USUAL AND THEN AGAIN)
Pedro Mara
Pedro martinez
(THIS IS THE FIRST TIME SHE HAS ACTUALLY SAID "COME")
Nčoiⁿ santo come saint
Nčoiⁿ santa come saint
Nčoiⁿ san Pedro
Nčoiⁿ san Pablo
Nčoiⁿ nca tejaⁿ nai come thirteen devils
Nčoiⁿ nca tejaⁿ tsoti nai come thirteen girl devils
Nčoiⁿ nca tejaⁿ tsotichicoⁿ come thirteen holy girls
Nčoiⁿ nca tejaⁿ xtiscuela ya quinta come thirteen
schoolchildren there in
the water.

SIDE II, Band 2:

(THE MOST VIGOROUS SINGING WE HAVE HAD YET.)

Soso etc.

Na na etc.

Siaⁿ siaⁿ siaⁿ qre

Xi ntatjiⁿ xi nijai-jiⁿ the thing we ask is good
(THE FRIEND BREAKS IN WITH -
"That's the way old woman.")

....

....

Xi tijmai ni?ya nc?ajmi you who are in heaven

...

...

Xi aⁿ vinanquia that which I ask

...

...

Tsiⁿ-na xoño I have no ears

(could be dew)

Tsiⁿ-na chiqui I have no nipples

...

Ji nai n?aiⁿ you there Father

...

Nanqui nch?aⁿ cold land

Nanqui yajva-najiⁿ our foggy land

Nanqui seⁿ light land

Nanqui ničjin day land

Ma-na sojna

I know how to lay down

...

Ma-na nocjoa

I know how to speak

SIDE II, Band 3:

In this section, aside from the usual, she also lists
certain plants. I recognize them as plants but not
their specific name.

SIDE II, Band 4:

The interesting thing here is the use of the name Pedro
Martinez. I get the impression that Martinez might be
used as the last name of Saint Peter much the same way
that Christ is the last name of Jesus. Notice how she
builds it up from "San Pedro, Pedro Mara, Pedro
Martinez."

SIDE II, Band 5:

In this record the companion speaks to the one offici-
ating saying, "Don't be concerned, Old One."

At the start of this section there are flower names
that I do not recognize.

In all sides of the record there seems to be little dis-
tinction between male and female saints, she changes
from na "mother" to n?ai "father", from santo to santa,
so frequently that it seems unimportant. However, in
this section she has said chjon San Pedro na, "I Saint
Peter woman" and x?iⁿ San Pedro nai "You Saint Peter
man."

SIDE II, Band 6:

In this section she lists some birds that I don't know,
and some of the same plants over again.

She brags "I am known in heaven."
"God knows me."

Her companion breaks in to tell her, "That's the way."

Then as the section ends he tells her, "Thank you."

SIDE II, Band 7:

Starts with a hum, almost without words, but I do get
a trace of words in the background. When she talks
more plainly she says, "There is no witchcraft, no
anger, no war, etc."

She speaks to her companion and says, "Get to work!"
He answers "Don't be concerned, I'm working."

SIDE II, Band 8:

Soft singing with often used names, but without much
point to it.

Singing becomes sadder. "There still are saints."

"You there moon."
"You there woman southern cross."
"You there morning star."

Very sad, very tired.

"Come."
"How can we rest, we are tired."
It isn't day time."

SIDE II, Band 9:

The words are very similar to those of Side I, Band 1.
Still talking about what kind of a woman she is, using
the usual phrases.

She calls herself
Chjon gualinia. "A gualinia woman". (Looks like a
word borrowed from Spanish, but I
don't know what it means.)