

## **Joseca Mokaheſi Yanomami**

Terra Indígena Yanomami [*Yanomami Indigenous Land*],  
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**[Yanomae]** *Xapiri thëpënë parara pë koaihe tëhë. Pararayoma pë thëepë ithomaihe, hwei parar hika kii, xapiri pë iaiwii hwei Pararahi, Pararahi mao tehe xapiripë ohirayu. Xapiri pë xironë hwei Parara u koaihe, tixori pënë u hore koaihe. Xapiripënë hwei Parara a waiha wahrenë, xawara a wai xëihe, a wai xepraihe xapiripënë. Hwei Parara a waiha, xapiri pëkãe wai huu. Në wãri napë kãe huuhe, inaha hwei Parara a waiha xapiri pë kiaiha pë kuai. Kuë yaro hwei Pararayomapë thëepë kua.*

**[En]** When the shamans inhale *parara*, the daughters of Pararayoma, the spirit of the *parara* powder, descend. The *xapiri* feed on this *Parara hi* tree (*Anadenanthera peregrina*), and if there is no *Parara hi*, they go hungry. Only the *xapiri* drink this *parara* porridge and the Tixori, the spirits of the hummingbird, drink the nectar from their flowers. When the *xapiri* eat *parara*, they fight serious illness and put an end to its evil potency. It is through the potency of the *parara* that the *xapiri* go out to take revenge on the *në wãri* evil beings. That is how the *xapiri* act, through the potency of the *parara*, which is why these daughters of Pararayoma exist.