

Yoyoikai: Conversando

Transcript (ENG, ESP)



Yoyoikai: Conversando (2017) was produced for Guestbook Project's "Exchanging Stories—Changing History" initiative by:

Participants

Pedro Favarón
Chonon Bensho

Videography and Editing

Marcio Perez de la Cruz
Reynaldo Vela Saavedra
Karla Fernandez del Aguila
Eileen Rizo-Patron

Translations by

YOYOIKAI: CONVERSANDO

Pedro Favarón Mi nombre es Pedro Favarón y ella es mi esposa Chonon Bensho. Ella es del pueblo Shipibo-Conibo de la nación indígena Shipibo-Conibo de la selva Peruana en la región Ucayali. Estamos acá en nuestra casa a las orillas de Lago Yarinacocha.

Ambos somos Peruanos pero defectores muy distintos de la sociedad culturalmente. Yo vengo de la ciudad de Lima. Y recibí por mi familia una educación, en términos Occidentales, Mestizos.

El Perú es un país racista, y es un país muy dividido. Y desde la Conquista Española la mujer indígena ha sido maltratada, discriminada, ninguneada. En un país donde la mujer sufre abusos constantes la que más lo sufre es la mujer indígena. Es tal vez la persona más despreciada por la sociedad oficial, por el Estado.

Y sin embargo yo no encuentro nadie más hermoso que mi esposa. Es una orgullosa mujer indígena, heredera del conocimiento de sus ancestros. Y gracias al amor todas nuestras diferencias se han...se han complementado.

Y juntos, hombre y mujer, con un buen pensamiento sacamos adelante nuestra vida. Porque el hombre y mujer, como enseñaron los antiguos pueblos indígenas del Perú, deben complementarse.

Chonon Bensho Mi nombre es Chonon. Mi esposo en mi idioma se llama Inin Niwe que significa viento perfumado de la medicina. Y quiero hablarle en mi idioma en este momento a él.

“Pedro, te amo y te amaré, mientras vivas en este mundo con la ayuda y guía del Espíritu.”

Pedro Favarón My name is Pedro Favaron. Here, by my side, is Chonon Bensho, my wife. She is a member of the Shipibo-Conibo village of the indigenous Shipibo-Conibo nation in the Ucayali region of the Peruvian jungle. We are speaking to you from our home at the shores of Lake Yarinacocha

Although we are both Peruvians, we each defected from very different cultural societies. I come from the city of Lima. I received from my family a Western upbringing with Mestizo influences.

Peru is a deeply divided, racist country. Since the Spanish conquest, indigenous women have been mistreated discriminated against, and belittled. In a country where women are often abused or oppressed, the ones who suffer the most are indigenous women. They are perhaps the group of people taken most taken for granted by official society, as well as by the State.

Yet I find no one more profoundly beautiful and inspiring than my wife, a proud indigenous woman, gracious inheritor of ancestral wisdom. Thanks to our love all our differences have found...have found complementation.

And together, as man and woman, harboring good thoughts we are making our way in life. For, as the ancient indigenous peoples of Peru have taught us, man and woman are meant to complement each other.

Chonon Bensho My name in Chonon. My husband's name in the Shipibo language is Inin Niwe which means aromatic medicinal winds. At this moment, I'd like to address my husband in my own language:

Pedro, I love you and will love you as long as we live in this world with the help and guidance of the Spirit.

Nuestro amor es como un árbol que da raíces, que echa raíces en la tierra de mis ancestros. Sus ramas se conectan con el...con el cielo, y las raíces...con la tierra. Y es este nuestro amor—el vínculo que nos une entre Pedro y yo.

Pedro llegó a mi vida con mucho respeto y por eso él está bien conectado con mi mundo, de la medicina, [de] compartir los alimentos. Fue bienvenido en mi familia, y es por el respeto que le dio a toda mi familia. Ganando ese respeto, le dieron la fuerza para seguir luchando en este mundo.

Gracias a eso, Pedro y yo trabajamos ayudando a otras personas y nos ayudamos entre nosotros. De allí, él fue conociendo más y más de las plantas y se conectó más con mi mundo. Y ahora estamos viviendo en la armonía, en la tranquilidad y en la felicidad.

PF Como dije al principio, yo nací en la ciudad de Lima. Me crié en esa zona del desierto costero andino y ahora vivo en la selva Peruana. Y gracias a mi matrimonio con mi mujer, no he dejado de ser quien soy de ser quien nací, pero soy algo más.

Y esta ropa es testimonio de ese crecimiento espiritual, de esa transformación, de esa complementación. Este la ropa que usaban los abuelos de mi mujer y cuando yo la uso es símbolo del conocimiento que he heredado y que en el plano espiritual estoy junto a ellos. Por eso yo me siento contento de usar esta ropa y de preservar su conocimiento.

Ahora voy a cantar un canto dedicado a mi mujer en la lengua Shipibo-Conibo:

Mi hermosa esposa,
Mi esposita querida.
Mi hermosa paloma,
De profunda belleza.

Our love is like a tree that grows roots, that is now rooted in the land of my ancestors. The branches of this tree reach up to the heavens, while its deep roots draw nourishment from the earth. And this is our love—the bond that brings our being into communion.

Pedro first came into my life with deep respect. That is why he is now so well connected with my world, a world of healing, and [with] its ways of sharing the fruits of the earth. He was readily welcomed by us thanks to that profound respect he displayed toward my entire family. Earning that respect in turn gave him strength to continue working in my world.

Thanks to this, Pedro and I now work together helping other people while we help each other. He then soon became deeply acquainted with the power of native plants and herbs deepening his bond with my world. And now we share a life of harmony, peace, and happiness.

PF As I said in the beginning, I was born in the capital city of Lima. I was raised in that zone of the Andean coastal desert and now I live in the Peruvian jungle. Thanks to my marriage to my wife, I have not ceased being who I am or was born into, but something more.

This clothing is testimony to that spiritual growth, to that transformation, that complementation. This same outfit was worn by my wife's grandparents. And when I wear it it is a symbol of the knowledge I have inherited from them, and the fact that I am now with them on the spiritual plane. That is why I am so pleased to wear this clothing and preserve their wise teachings.

Now I will sing a song dedicated to my wife in the Shipibo-Conibo language:

My beautiful wife,
Beloved wife,
My lovely dove,
Your beauty is profound.

Mi hermosa esposa
Mi esposita amada,
De bellos ojos,
De profunda belleza,
Como una mujer antigua,
Como una paloma sabia
De bello pensamiento espiritual,
Mujer de grandes pensamientos,
Mujer de bellos pensamientos,
Mujer de buenos pensamientos.
Abro para ti el mundo perfumado,
La profundidad del aroma medicinal.

Mi bella sirena
Del insondable mundo del agua
Mi paloma íntima
Mi hermosa esposa
Gracias al Gran Espíritu
Al Dueño espiritual de todo lo existente
Con su gran bendición.
Gracias al Gran Espíritu.

Darling companion
Beloved wife,
Your beautiful gentle eyes,
So deeply radiant,
Are those of ancestral Woman,
Eyes of a wise dove
Bearer of spiritual thoughts,
Bearer of profound thoughts,
Bearer of beautiful thoughts,
Bearer of good thoughts.
I offer you the vast and perfumed worlds,
The depth of nature's medicinal aromas.

My beautiful siren
From the fathomless watery world
Intimate dove
And beloved partner
I thank the Great Spirit
Owner Divine of all that exists
For his abundant blessing.
I thank the Great Spirit.

This document has been provided by the Guestbook Project, an international project committed to transforming hostility into hospitality, enmity into empathy, and conflict into conversation.

Yoyoikai: Conversando was produced as part of the Guestbook Project's "Exchanging Stories - Changing Histories" initiative, creating opportunities for young people from communities that have been polarized by religion, race, ethnicity, or culture to come together to trade stories and make short videos. Working with peace organizations, community art groups, innovative schools and cultural workers from areas torn by conflict and injustice.

For more information on the Guestbook Project, please visit guestbookproject.org