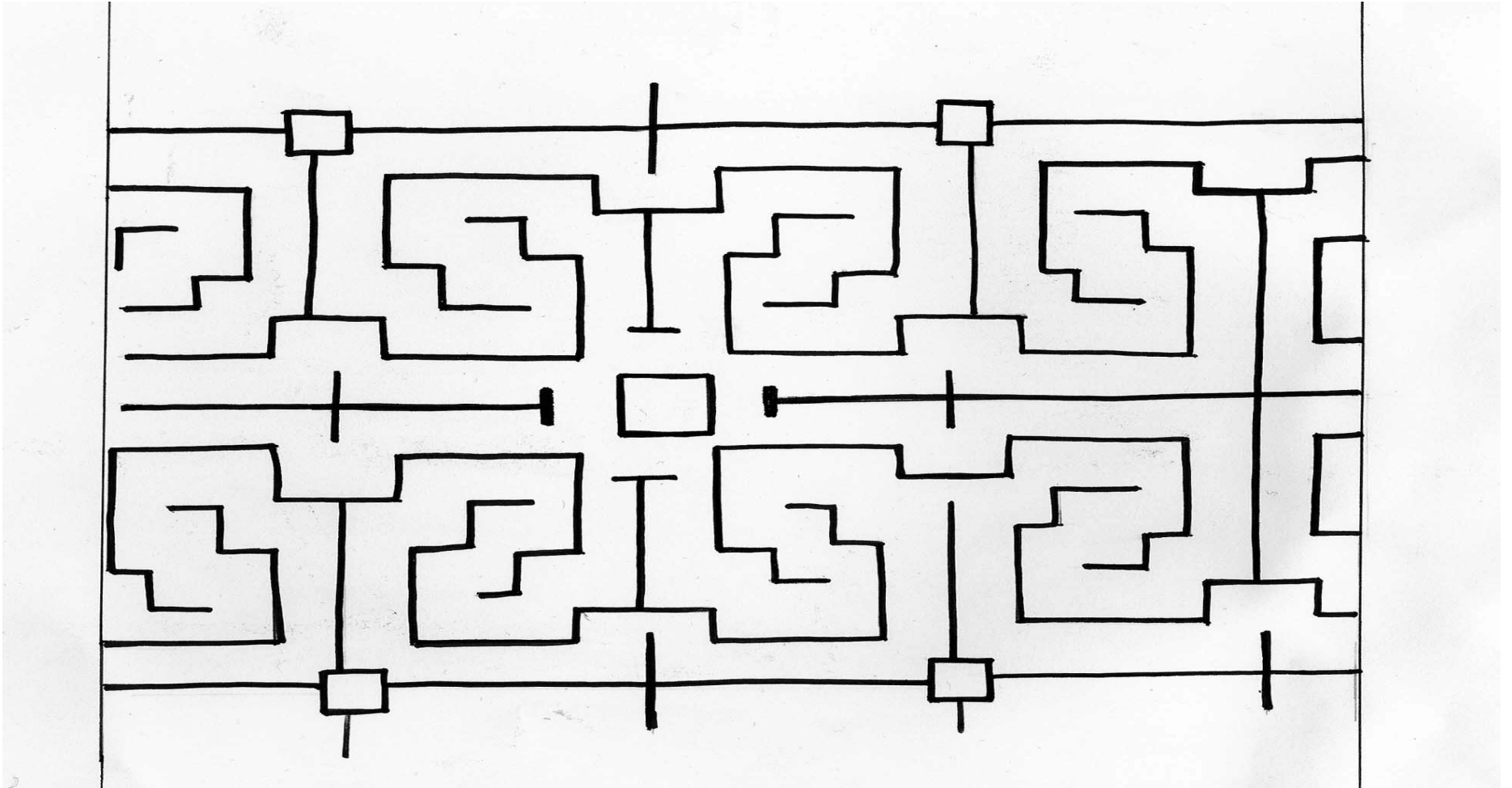


# Piripiri

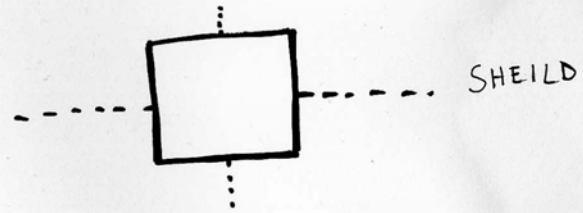
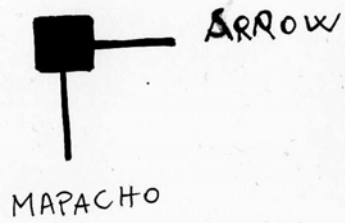
## Complexity in Shipibo Patterns



The patterns are formed somewhere in the brain, but the precise nature expands into areas of neurology, chemistry or spirituality if you like.

# Piripiri

Complexity in Shipibo Patterns



CURANDERO

- ATTRACTS

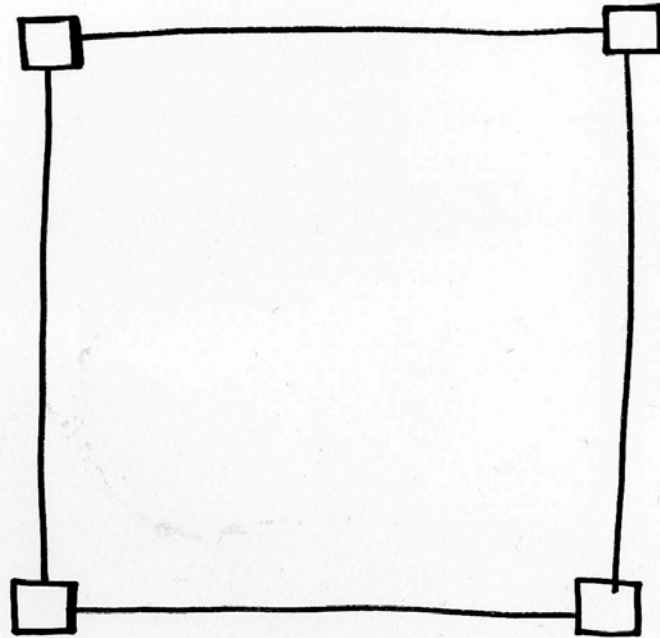
BRUJO

- REPULSES

# Piripiri

Complexity in Shipibo Patterns

SIMPLE PATTERNS

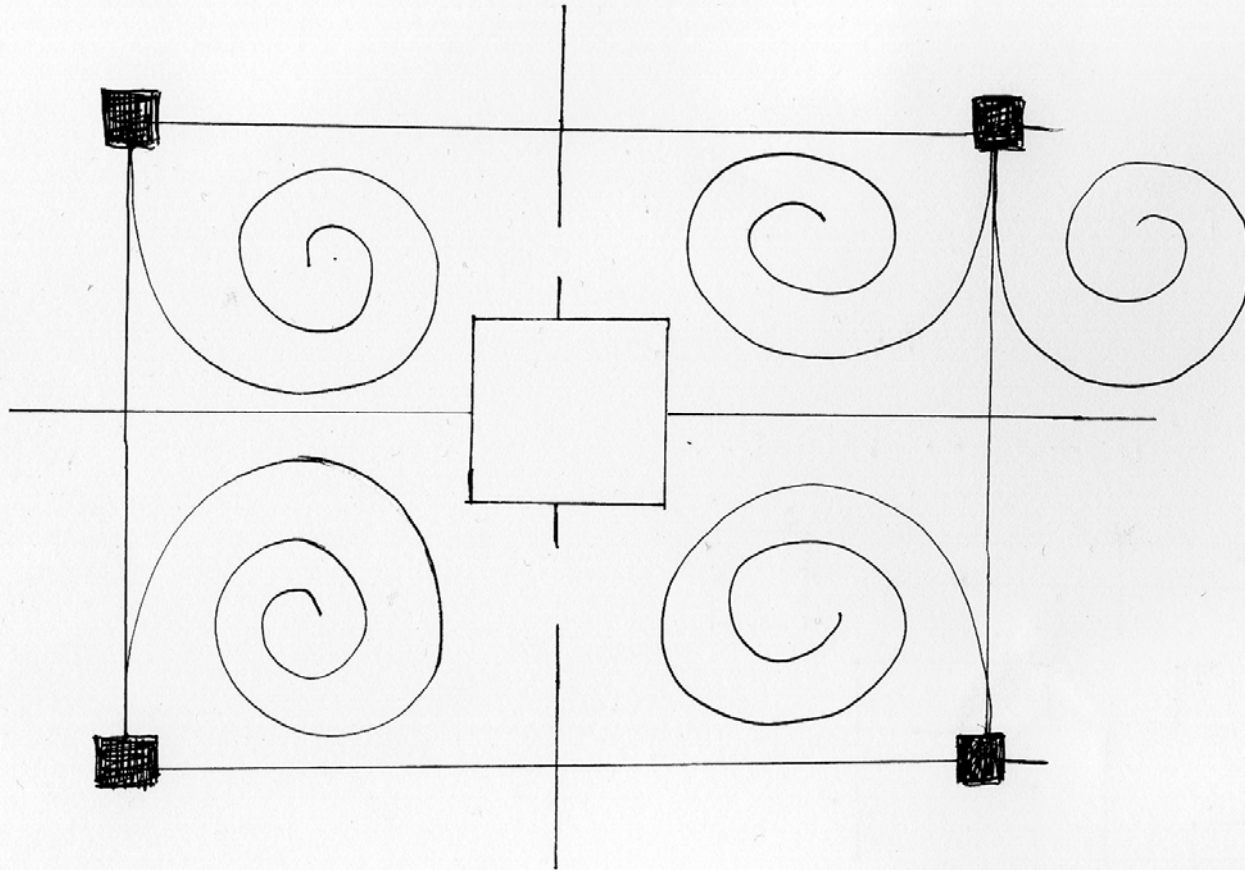


FOUR CURANDERO  
WITH  
MAPACHO AND  
ARROW.

# Piripiri

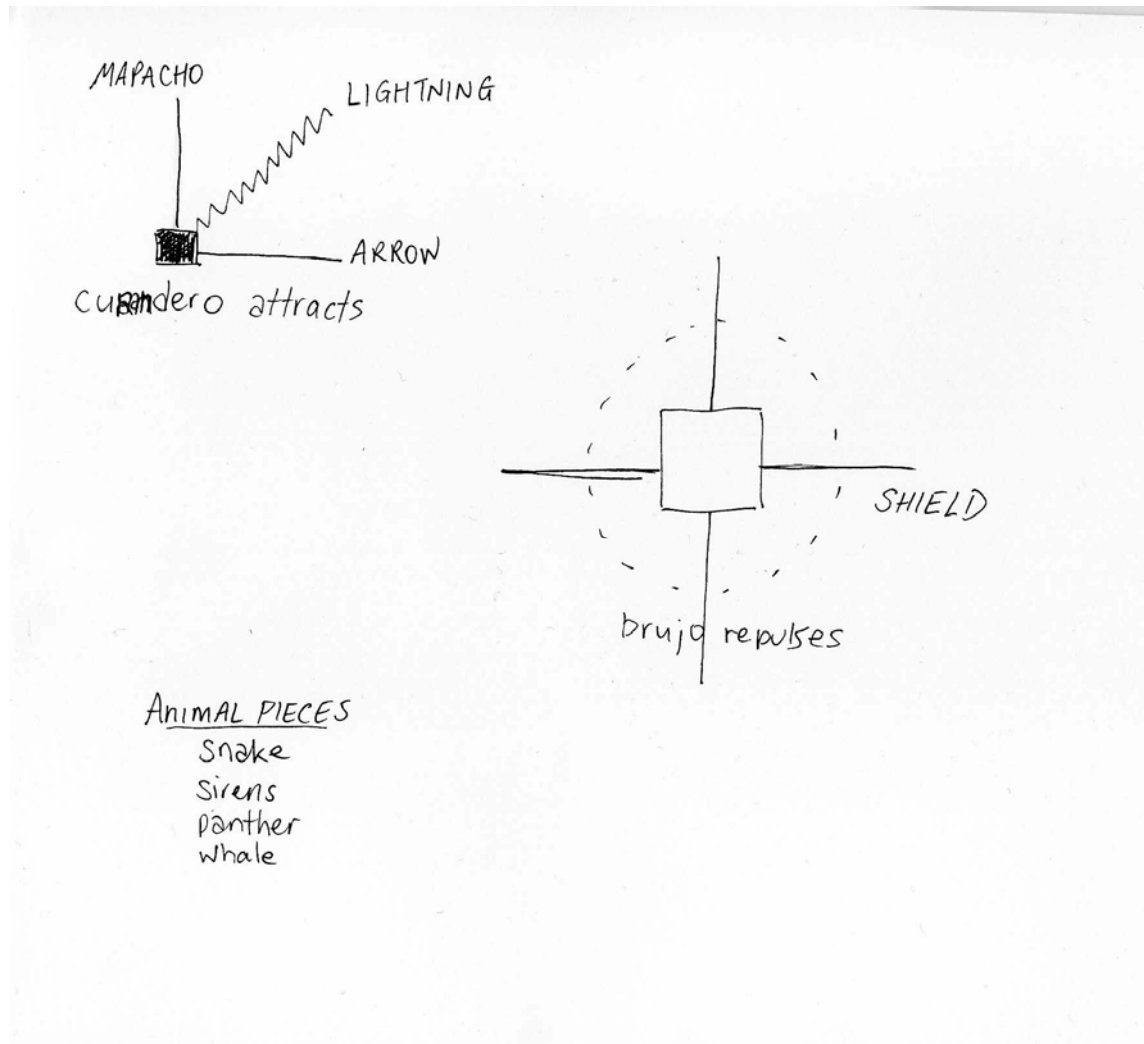
Complexity in Shipibo Patterns

COMPLEX PATTERNS



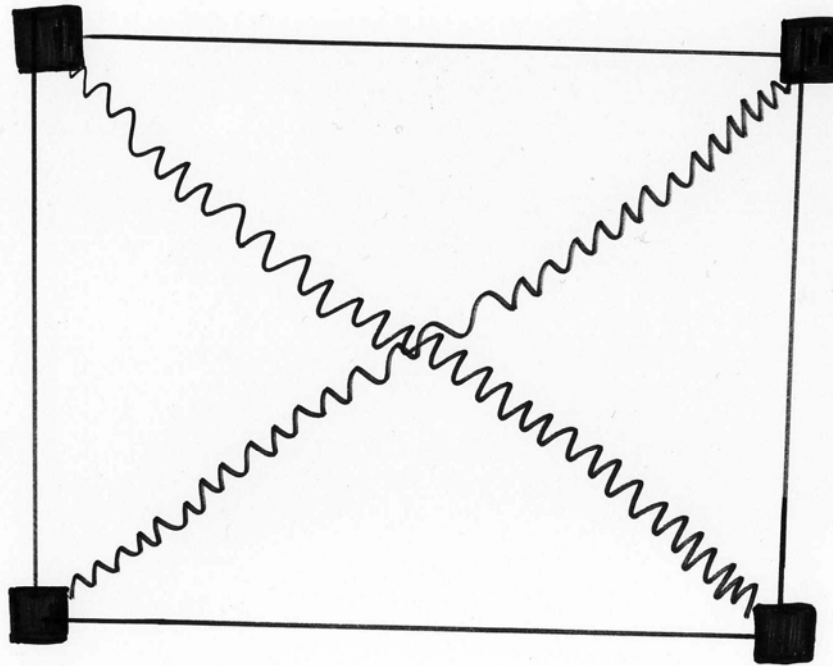
# Piripiri

Complexity in Shipibo Patterns



# Piripiri

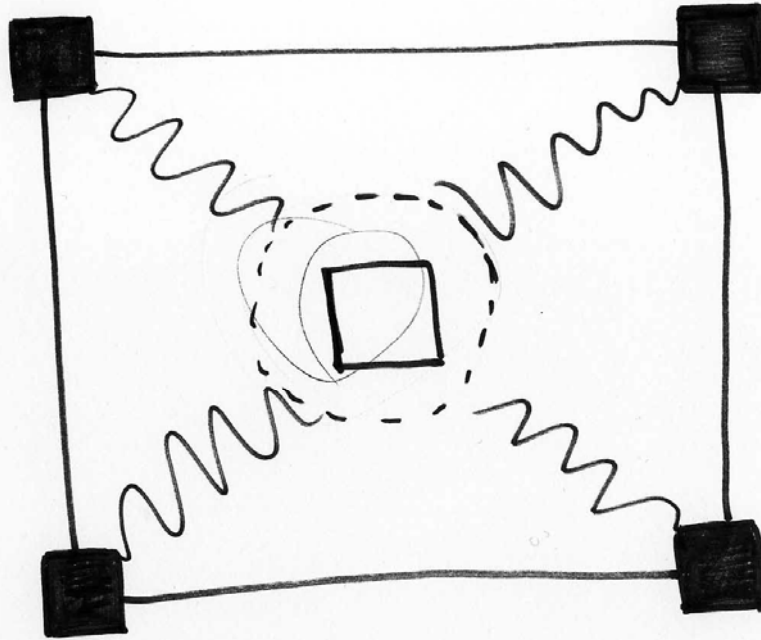
Complexity in Shipibo Patterns



THE CUANDERO'S  
DEFENCE  
MECHANISMS ARE  
LIGHTNING, ARROWS  
AND  
MAPACHO.

# Piripiri

Complexity in Shipibo Patterns



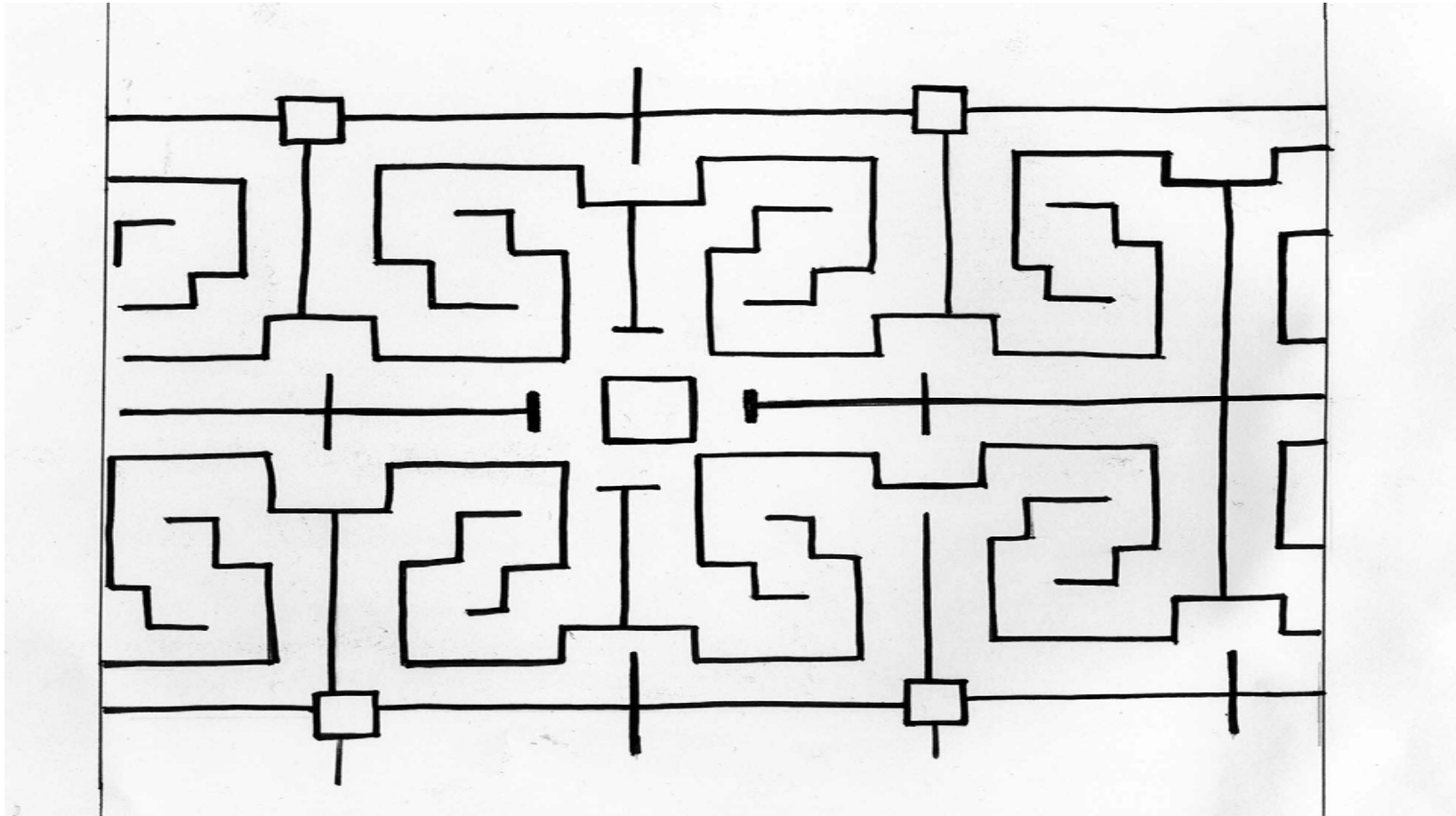
THE BRUJO  
APPEARS...

AND

THE CURANDEROS  
ARE BLOCKED  
FROM THE CENTER

# Piripiri

Complexity in Shipibo Patterns



These are the remains or 'the footprints' of the system of agents. This is like looking at fossils.



# Piripiri

## Complexity in Shipibo Patterns

The interactions and the behaviour of these agents is influenced by music, spiritual state and drugs. The Shipibo even say that there is a direct translation from music to pattern and also vice versa.

### *Initiated women*

All the textile painting, embroidery, and artisan craft is carried out by the women. From a young age the Shipibo females are initiated by their mothers and grandmothers into this practice.

Teresa, a Shipiba who works with on Amazon Retreats, tells that “*when I was a young girl, my mother squeezed drops of the piripiri (a species of cyperus berries) into my eyes so that I would have the vision for the designs*”.

This is only done once and lasts a lifetime”.



# Piripiri

## Complexity in Shipibo Patterns



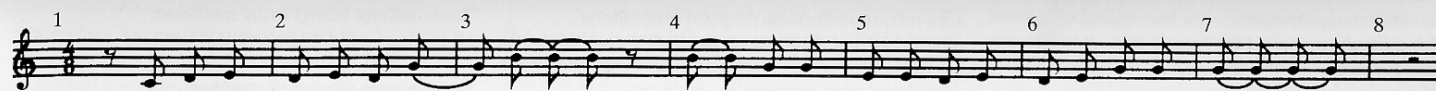
### *Painting music*

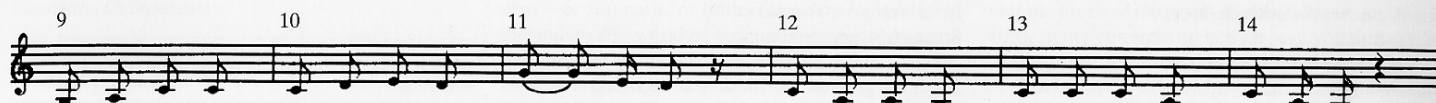
The Shipibo can ‘listen’ to a song or chant by looking at the designs – and inversely, paint a pattern by listening to a song or music.

The Shipibo paint, for example, a large ceremonial ceramic pot known as a mahuetá. The pot is nearly five feet high and with a diameter of about three feet. Neither Shipibo tribe member can see what the other is painting, yet both whistle the same song. When they finish both sides of the complex geometric pattern, they are identical and match each side perfectly.

# Piripiri

## Complexity in Shipibo Patterns

1	2	3	4	5	6	7	8
							
A tunhuai	ra va po rin	—chi	Sha muiiri	munpaicaya	yari yari	yari	
Chapima	ya shamuiiri	mun	Tu cula	ya doctorci	to cu naca	ya	
Mun do tu	cunan mata	shi	Tu cula	ya doctorci	to cunanca	ya	
Chaimiya	ritucumunsapa	na	Sin chime	diquitacu	na cayaya	ri	
Comandan	te runa ca	ya	Ma nuel	Huaya nin	nan guna ca	ya	
Ada huarm	micitas cunahuan	shi	Tu cuy la	ya doctorci	ta cunaca	ya	
Sinchi sin	chi puntanpi	shi	Aisari	munshina cu	ri curiplancha	cita	
Sinchi sin	chi machaipi	shi	Ayahuas	ca machai	ucun pi	shi	

9	10	11	12	13	14
					
mundo tucu	na mantashi	ya ri	shamuirimun	Paica ya ri	ya ri
Chipimaya	shamuirincon	muisa pana	Adahuarmi	sita cuna ca	ya yari
Extranjero	llactamantashamuirincon	munsa pana	SinchiSinchi	mediquitaca	ya yari
Chimiyari	shamuirincom manta	cu na	Chaica nmunsa	pana caya	ya ri
Vaporninchi	puntanpishisha	ya ricon	Pala cui pisha	miurumunpai	ca yari
Palacuiipi	shamuirincon paicu	na ca	Shamuiricon	Paicunaca ca	ya yari
Tucuylaya	suenari mun paicu	na ca	Atun huaira	vaporninchicuna ucun	pin shi
Chaipimaya	paicunaca sha	muiiri mun	Tucuy laya	medicinanguna	huanshi

### REFRAIN

15	16	17	18	19	20	21	22	23
								
Chai mi ya	ridoctocuna	Ampi riri	munsa pa	na	Sinchi Sinchi	Malcu nata	caya ya	ri
24	25	26	27	28	29	30	31	32
								
Chipimaya	shamuirimun	A da huarmi	citai cu na	caya	Mundo tucu	nam mantami	shamuiiri	mun

# Piripiri

## Complexity in Shipibo Patterns

### Icaro of the atun huaira

*Shamuirimun paicayari yari yari*  
*Mundotucunan mantashi yari*  
*Shamuirimun paicayari yari.*

*Chaipimaya shamuirimun*  
*Tucuyaya doctorcita cunacaya*  
*Chaipimaya shamuiricom muisapana*  
*Ada huarmicitacuna cayayari.*

*Mundo tucunan mantashi*  
*Tucuyaya doctorcita cunancaya*  
*Extranjero llactamanta shamuiriconmunsapaya*  
*Sinchi,sinchi mediquita cayayari.*

*Chaimiyari tucumunsapana*  
*Sinchi mediquitacuna cayayari*  
*Chaimiyari shamuiricon mantacuna*  
*Chaican munsapana cayayari.*

*Comandante runacaya*  
*Manuel Huaya ninangunacaya*  
*Vaporninchi puntnapishi shayaricon*  
*Palacuipi shamuirimun paicayari.*

*Ada huarmicitas cunahuanshi*  
*Tucuyaya doctorcita cunacaya*  
*Palacuipi shamuiricon paicunaca*

### ICARO OF THE ATUN HUAIRA

The great steamboat of the wind is coming.  
From the end of the cosmos it comes,  
It comes like this.

All kinds of mystical healers are coming in it,  
Also fairies and doctors  
From strange space cities.  
Strong healers are coming.

From the greatest worlds they are coming,  
all kinds of *sumirunas*,  
from great round cities they are coming.  
They are strong spirits that heal wisely.

This kind of nurse,  
Strong healer woman comes here,  
In this way she is coming,  
This great teacher from her dwelling.

A great character,commander  
Manuel Huaya,like fire,  
In the prow of the steamboat is coming,  
Talking to wise people.

Fairies,doctors,and others come,  
Doctors of sublime royalty,  
Talking with the chief they come,  
To this place will arrive the *sumiruna*.

- Icaros of MARIA

- Icaros of DON JUAN

# Piripiri

Complexity in Shipibo Patterns

## *Icaros*

Derived most likely from the jungle Quichua verb *ikaray*, “to blow smoke” for healing the Spanish word *icaros* designates the magical lyrics, incantations, either whistled or spoken, learnt by the shaman.

