June 2008

Cubeo Hehenawa Religious Thought. Metaphysics of a Northwestern Amazonian People

Robin M. Wright
University of Florida, rowrightrobin@yahoo.com

Follow this and additional works at: http://digitalcommons.trinity.edu/tipiti
Part of the Anthropology Commons

Recommended Citation
Available at: http://digitalcommons.trinity.edu/tipiti/vol6/iss1/9
**BOOK REVIEWS**


ROBIN M. WRIGHT
University of Florida

Generations of anthropology students have been introduced to the discipline through Irving Goldman’s classic _The Cubeo: Indians of the Northwest Amazon_. Considered a model of Boasian ethnography, the monograph was also very much ahead of its time and has inspired professional anthropologists for its interpretation of the ethos, “style,” or what Joanna Overing called the “aesthetics” of indigenous social life. In the present work, Goldman has taken his insightful understanding of Cubeo religion and society to a far deeper level. For ethnologists of the Northwest Amazon, this is an extraordinarily rich and important study for a variety of reasons. One is that Goldman conducted his research among a high-ranking Cubeo sib called the _Hehenawa_, whereas his first monograph was based on his work among the low-ranking sib, the _Bahukiwa_. In this region, Tukanoan and Arawak-speaking peoples are organized into societies based on patrilineal descent, patri-sibs and phratries. Each phratry consists of a number of sibs ranked according to the birth order of a mythical set of agnostic ancestors. Each sib was traditionally associated with a ceremonial function (chief, shaman, dancer, servant) important especially for the complex rites of passage in which sacred flutes and trumpets, considered to be the body of ancestral beings, were played. For the Arawak-speaking peoples, these rites and the instruments formed a complex which has been called the “Kuwait religion.” The “noble” status of the _Hehenawa_ means they are the keepers of the religious traditions, that is, the thinkers who understand the dynamics of cosmology and the principles of cosmogony far more deeply than the lower-ranking sibs. With the _Bahukiwa_, Goldman presented a shallow view of Cubeo religious thought but a deep appreciation of the aesthetics of daily life; here, the reader is challenged to understand the metaphysical foundations of Cubeo society and how these shape practice.

A second, extraordinary aspect of his presentation of the Cubeo deities is the hybridity which has taken place between Tukanoan and Arawak religions.
What do I mean by this? Cubeo territory lies in the frontier region between the largely Tukano-speaking peoples of the upper Vaupés River and the predominantly Arawak-speaking peoples of the nearby Aiary River and upper Guainia. The upper Aiary River region is the area where I did fieldwork in the 1970s among Baniwa phratries called Hobodene, Maulieni and Walipere-dakenai. From the ethnohistory of the upper Rio Negro region (Wright 1981, 1992, 2005), we know that in the mid-18th century, the upper Vaupés around the Querary and Querary rivers was inhabited by both the Baniwa and the Barasana (or “Panenoa”). The Cubeo are mentioned for the first time in the written documents of 1852 which refer to the Catholic mission “Santa Cruz de los Cubbeos” at Mitu Falls, further up the Vaupés, which the Cubeo consider to be the place of their creation. Historical records indicate that until the end of the 19th Century, Baniwa phratries (the Kapithi-minanai and Dzuremene) lived all along the Querary River, a short distance away from the Cuduiary where the Cubeo had their settlements. Throughout the latter half of the 19th Century, there were intense movements of Cubeo and Baniwa phratries of these rivers to escape the rubber boom. The forest between the upper Cuduiary and Aiary served as a refuge area for both peoples; thus it is not surprising that Hehenewa and Baniwa religions came to be extremely similar in important respects. The Hehenewa in fact were originally an Arawak sib that adopted the Tukano language probably during this time of intense movement, and forged a hybrid religion.

One of the fascinating aspects of this hybridity is what happened to the “Kuwai religion.” The sacred flutes and trumpets are believed to be the “body” of the child of the Creator and were related to all of the central religious traditions—forms of shamanism (healing, witchcraft, priestly chants), rites of initiation, ritual hierarchy—as well as being the foundation of regional social organization. A comparison of the stories of the Kwaiwa, the creator deities of the Hehenewa, and the Hobodene Kwai reveals that for the Hehenewa, the Hobodene Creator Nhiaperikuli is the Hehenewa Kwai and the collective Kwaiwa, the ancestral people who are known to the Barasana and other Tukanoan peoples of the Vaupés as the he masa (Hugh-Jones 2004:410). However, this change turns out to be more Arawak, for, exactly like Nhiaperikuli, the Kwaiwa are actually three-brothers. There is one major tradition or “myth” about Kwai that the Hobodene tell; in contrast, there are several dozen stories they tell of Nhiaperikuli and his two brothers, the “Universe People” (see the collection of Hobodene and Walipere-dakenai stories, ACIRA/FOIRN 1999). In various places in Goldman’s text, there are stories in which it appears that there was a simple trade of Nhiaperikuli for Kwai.

Kwai for the Hobodene is the “owner of sicknesses,” that is, it was he who left all fatal illness in the world at his death in primordial times. He also left his knowledge of healing, and it is to him that shamans travel in their cures of humans suffering from lethal sickness today. The Hobodene shamans also say that Nhiaperikuli has a “tribe of bee-spirit people” called the Kwai-inyai. These
Kuwai-inyai are shamanic bee-spirits who produce powerful honey capable of resuscitating the souls of those who suffer from serious sickness, bringing them back to life.

Another important tradition in this play of similarities and differences is the story of Mavichikore who, for the Hebenewa, like the Hobodene (who call him Mawerikuli), is the “first person to die,” that is, he introduced death into the world; but the stories of how each ‘died’ are very different. And more importantly, I think, for the Hebenewa, Mavichikore introduces the rituals of the masked dances, about which Goldman (and Theodor Koch-Grünberg before him) wrote extensively in his first monograph. The Hobodene state clearly that Mawerikuli is indeed a Cubeo tradition; and that the Maulieni, their younger brother sib, celebrated the masked dances up until the 1940s or so, when evangelicalism was introduced to the Baniwa and Cubeo.

In Hobodene traditions, one of the two brothers of Nbiaperikuli, is named Kuwaikaniri. To many narrators, he is the same as Mawerikuli. Among both the Hobodene of the Aiary and their kin, the Wakuennai of the upper Guainia River (Hill 1993), there are a series of chants and songs related to curing in which Kuwaikaniri appears to be the archetype of reversible death, for he is cured from deadly sickness (witchcraft poison) by the tribe of shamanic bee-spirits, the Kuwai-inyai (Wright 1998). It seems as though the Hobodene adopted the figure of Mawerikuli as the “unfortunate” brother who irreversibly died from witchcraft poison, while the original Kuwaikaniri figure is the other side of the same figure, that is, reversible death, who is brought back to life by the powerful antidote of the Kuwai-inyai bee-spirit people.

Another very intriguing contrast and similarity among the deities occurs on p. 195 where Goldman cites one of his Hebenewa interlocutors, who wrote:

In the general tradition of the tribes of Amazonia, it is told that there existed at one time an ancient era of the most powerful spirits and knowledgeable beings than those that are of the present era. That era was known as the “Era of the Kuwaiwa” in the Cubeo language. There existed then two classes of Kuwaiwa: the seniors, authors of all good things, the juniors of all bad things.

Goldman finds it difficult to reconcile this statement with any of the other attributes of the Kuwai. Indeed, he suggests that native scholars have not yet resolved the apparent discrepancies in these traditions. Something similar occurs amongst the Hobodene Baniwa, some of whom speak of a primordial era when there existed but one being who was extraordinarily powerful. Nothing much is known of this being, nor of this era except that it was an epoch of “happiness” that came to an end with the felling of a great world tree (Wright 2004; 2009). The Hobodene shamans were in agreement amongst themselves that the present world is “a bad place,” a “place of rot” a moribund and sickly place, because of witchcraft and poison. It seems then that the present world is the “world of Kuwai” and the “unfortunate” Mawerikuli. The contrast of the
world of happiness and the world of sickness corresponds to the Cubeo notion of the primal senior “Era of Kuwaiwa” (for the Hobodene, Nhiaperikuli) and the present era of juniors. It may be relevant to this question, I think, that both the Cubeo and the Baniwa were evangelized by Sophie Müller around the same time, and she preached to them about a primordial Paradise and a present state of evil, the era of the devil.

Goldman’s ethnography of the Death and Mourning rites, as well as of “Shamans, Jaguars and Thunderers” merit separate essays, as do his final chapters on “power” and “gender”—two key concepts in the native religions of the Northwest Amazon. His analysis of shamanism was helpful and insightful adding immeasurably to the understanding of Arawak shamanism as it became overlaid by Tukanoan belief and practice. The “Great Tree of Nourishment” (p. 331) is none other than what the Hobodene call Kaali ka thadapa, the Great Tree of the deity Kaali, the source of parika, the jaguar-tooth collar, and all food (Wright 2009). The first of the Hehenewa shamans or pajes, is Djuri “the singing one” (p. 310) which, for the Hobodene, is the elder brother of Nhiaperikuli, one of the three main creators named Dzuliferi, which, according to Goldman, is “for the Arawakan Baniwa, a name for their Kuwai who was a leading paje.” Indeed, the story is more complex: while the attribute of the “singing one” is common to both Cubeo and Baniwa shamans, in Hobodene cosmology, Dzuli and Kuwai are opposites sides of the same figure: Dzuli is the primordial healer, the “owner of shaman’s snuff”; Kuwai is primordial sickness, the “owner of sickness.” As elsewhere in lowland South America, the shaman is the ambiguous healer and giver of sickness, although the shamans insist on saying that they only heal and do not give sickness. During a shaman’s apprenticeship, he or she is trained to recognize the difference between a manifestation of Dzuli that is the “deceiver,” who deludes the paje into thinking he is a healer, and the true Dzuli, who cannot deceive the paje and teaches him the correct way of curing. There are many aspects of the deity Dzuliferi that identify him as the primordial shaman. Furthermore, during the shaman’s apprenticeship, the novice performs a cure on Dzuli at his place in the “Other World,” but it is not really Dzuli, it is Kuwai who has transformed into his father’s brother “in order to teach the novice,” as the shamans say. These kinds of transformations and mirror appearances in the Other World help us understand why, for the Baniwa Hobodene, their principal deity Nhiaperikuli has no fixed form but is, as a very powerful shaman told me, “like brilliant light bouncing back and forth in a room full of mirrors.” No better image for the ideal and form-less deity capable of taking on all forms depending on the occasion.

To conclude, it is a great tribute to Goldman’s ethnography that we now can understand and appreciate the complexity and beauty of Cubeo religious beliefs. Further, the hybridity so well documented in this study is certainly found elsewhere amongst both Tukanoan and Arawak-speaking peoples, making the
whole area, as one ethnographer said, ‘one giant jigsaw puzzle’ (D. Buchillet, personal communication). Perhaps one day, the ethnography and ethnohistory of the Northwest Amazon region will have advanced sufficiently as to be able to produce a comparative and historical study of the religious traditions of the Northwest Amazon. It would be a great tribute to our intellectual ancestors—Irving Goldman, Gerardo Reichel-Dolmatoff, Berta Ribeiro, and others—who laid the groundwork for this to be done. But Goldman fully recognized, as all Northwest Amazon scholars now do, that native scholars are now writing down the most important reflections about their own traditions. It is ultimately from them that we hope to learn a great deal more about “the ancient times.”

REFERENCES CITED

ACIRA (Associação das Comunidades Indígenas do Rio Aiari)/(FOIRN)
Federação das Organizações Indígenas do Rio Negro

Hill, Jonathan

Hugh-Jones, Stephen

Wright, Robin M