



ETHNOHISTORIES

# Döidö

English

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# FOREWORD

To facilitate reading in Ngäbere, we have adapted, with some modifications, the system in the short Ngäbere-Spanish dictionary Kukwe Ngäbere by Melquiades Arosemena and Luciano Javilla, published in 1979 by the Directorate of Historical Heritage of the National Institute of Culture (INAC), now the Ministry of Culture, and the Summer Institute of Linguistics.

VOWELS	CONSONANTS
a - Like in Spanish	/b/ch/d/g/j/l/m/n/ñ/r/s/t/v/y/ Like in Spanish
ä - Deeper than in Spanish	c - Like the soft sound of the /c/ in Spanish
e - Like in Spanish	td - Intermediate sound between /d/ and /t/, like /th/ in English
i - Like in Spanish	k - Like the strong sound of the /c/ in Spanish as in "casa"
í - Guttural sound between vowel and consonant, like the "klick" of some African languages	ng - In Ngäbere it exists in initial position, but in Spanish it does not exist in initial position as in "congo"
ii - An /i/ longer than in Spanish	<b>IMPORTANT:</b> It should be noted that in Ngäbere there is no /f/
o - Like in Spanish	
ö - Deeper than in Spanish	
ó - More accented than /ö/	
u - Like in Spanish	
ü - Deeper than in Spanish	
ú - Like the /w/ in English	

It should also be clarified that this story comes from narrators residing in the village of Potrero de Caña, formerly the Tole district of the Chiriquí province, now the Müna district of the Ngäbe Buglé region, from which the Agronomist Roger Séptimo, the compiler and writer is a native. Consequently, the phonology corresponds to the dialectal or regional variation "Guaymí del Interior" (Pacific slope) which differs from the "Guaymí de la Costa" (Caribbean slope of the province of Bocas del Toro and the now district of Kusapin in the Comarca Ngäbe Buglé) in the *Guaymí Grammar* of Ephraim S. Alphonse Reid, published in 1980 by Fe y Alegría. This variant corresponds to what Arosemena and Javilla call "Chiriquí" and which contrasts with the Caribbean variants of Bocas del Toro and the coast of Bocas.

This ethnohistory was published in 1986 in Kugü Kira Nie Ngäbere / Sucesos Antiguos Dichos en *Guaymí* (Ethnohistory *Guaymí*), by the Panamanian Association of Anthropology, with the PN-079 Agreement of the Inter-American Foundation (FIA) managed by Dr. Mac Chapin, Anthropologist, who encouraged us to follow the example he had set by compiling *Pab-Igala: Histories of the Kuna Tradition*, published in 1970 by the Center for Anthropological Research of the University of Panama, under the direction of Dr. Reina Torres de Araúz.

This book represented the work of the Agricultural Engineer Roger Séptimo, when he was a student in his second year at the Center for Agricultural Teaching and Research in Chiriquí (CEIACHI), Faculty of Agricultural Sciences, University of Panama (FCAUP), not only writing in Ngäbere the stories that he had heard from his family members in his community, but also his effort to translate them into Spanish as a bilingual person that he is, like other indigenous people in Panama, who are striving to receive a formal education.

The ethnohistories were compiled, recorded on cassettes and written by the Agronomist Roger Séptimo in 1983 and 1984.

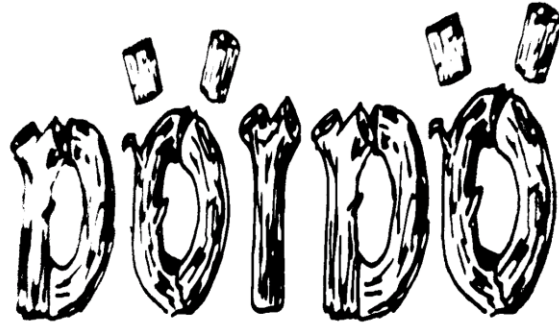
As Professor-Researcher of Anthropology and Rural Sociology at the CEIACHI of the FCAUP, Luz Graciela Joly Adames, Anthropologist, Ph.D., encouraged Roger, as one of her students, to write the stories, convince him and show him that she would not exploit or abuse his work, but that he would get credit. Consequently, the anthropologist limited herself only to making some corrections of form and style in the Spanish translations without altering their content.

We encourage students from the seven indigenous peoples in the Republic of Panama, and teachers in public and private schools, colleges and universities in Panama, to write in their own languages and translate the ethnohistories and songs they hear in their families and communities into Spanish, as part of their informal education.

We also encourage readers of these ethnohistories in Ngäbere, Spanish and English, to draw the scenes that they liked the most, as they did in 2002, students in an Education and Society course, directed by Dr. Joly, at the Faculty of Education, Autonomous University of Chiriquí.

Article 13 of the United Nations Declaration on the Rights of Indigenous Peoples, approved by the General Assembly, in its 107th plenary session on September 13, 2007:

1. Indigenous peoples have the right to revitalize, use, promote and pass on to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to name and maintain their communities, places and people.
2. The States shall adopt effective measures to ensure the protection of this right and also to ensure that indigenous peoples can understand and make themselves understood in political, legal and administrative actions, providing for this, when necessary, interpretation services or other appropriate means.



This was a normal person in his conduct; but suddenly, he became interested in being alone in the mountain every time for longer periods of time. He could be seen dressed for a certain time; but later he would appear naked walking in the mountain.



At the beginning, he would come to his house; but, in the long run, he stopped coming. Then people would see him accidentally, sometimes with an old woman, with teeth similar to those of horses.



People would see him by the *Jööri* stream, eating pieces of hands of children. They would see him by the *Mrüötobata* hill, eating feet of children, and thus several times. Then could be found that the buried dead persons were being eaten.



Several persons would see him sitting next to an old woman whose teeth looked like that of a horse.





This motivated a group of persons to go to a *suguiá* (diviner) to present a complaint and let the *suguiá* know about Döidö.

By that time, he would not show up in his house, but the constant plunder and violations of tombs would be attributed to him as the only one responsible for that.

The groups of persons went to the *suguiá* to ask for his execution by means of a wake. The *suguiá*, by declaring the wake, said, in view that Döido was not coming to the house anymore, measures had to be taken to oblige him against his attitude, but mysteriously influenced by the *suguiá*.

The measures consisted of the following.

A pregnant woman had to chew cocoa exclusively for Döidö. If, perchance, he came to the house, this cocoa had to be given to him, but not reveal anything to Döidö. This cocoa prepared for Döidö had to be put together with the other cocoas that had been prepared for those present in the wake, to drink as is commonly done, to conceal and avoid a possible insecurity when he drank it.



Besides this, they should have a hammock ready, prepared especially for Döidö. When he arrived at the house, then immediately the hammock should be offered to him to sit in it.

The persons in the house should be firstborns, orphans of father and mother, children of unknown persons. These persons should have ready, cut, sticks of "little shrimp" (1); white canes along with "mountain hairs" (2); and ropes made from twisted hairs of pregnant women and "vines of witches"; everything together and ready waiting for the arrival of Döidö.

They did it likewise, true to the recommendations of the *suguiá*. Then they dedicated themselves to drink the cocoa beverage, thus initiating the wake, waiting for the arrival of Döidö at any moment.

After several days of the wake, suddenly Dōidō appeared naked, walking along one of the trails in direction of the house where the wake was being celebrated. He was super fat, his body looked like an inflated balloon, emitting a pestilent odor. When the cocoa was being drunk, he arrived and asked: "From which *suguiá* is the order to drink this cocoa?" The people who were there drinking cocoa, then told him: "We are drinking cocoa just to drink, to be together, and only calm the thirst." He did not seem to be convinced, but said: "Prepare me a little bit, please, to sustain the earth."

The cocoa that had been placed especially for him along with the rest was immediately given to him. He remained sitting in the hammock, drinking while sitting in the hammock. He drank the cocoa one or two times. Then he lay on the hammock. "I am sleepy, I am going to rest a little bit", he said, and then he stretched himself in the hammock to sleep.



Not much time had passed, when he was snoring in the hammock. The firstborns and orphans gathered around him, and, at the same time, carefully held the hammock and wrapped him with it, but in a rapid manner. Then, all of them, they tied him with the "witches' vines." The hammock was closed tightly over Dōidō in such a way so that he could not move.

When the hammock was tightly closed over Dōidō, then he woke up in the hammock. He tried to tear the hammock when he woke, but it was too late. His enemies who tied him, started beating him with the white canes and the "little shrimp" sticks, all over his body, until his arms and body lay motionless, as a result of the beating.

The *suguiá* had said to tie him. Then, on a wooden cross, carved at the end with a face of a person, they tied his feet and stuck the cross in the yard of the house where the wake was being held. He only lamented futilely saying: "Dōidō, that is my name, how sad, what bad luck for you. If only I had known this beforehand, a little bit." Thus, he repeated his words unceasingly.

On the cross engraved with the face of a person, planted in the yard, they tied him well with the "witches' vines." They left him in the hot sun all day and in the night, to deal with the inclement weather.

There he stood without moving, day and night. His fat body seemed to perspire as a horse that has been overloaded with cargo.

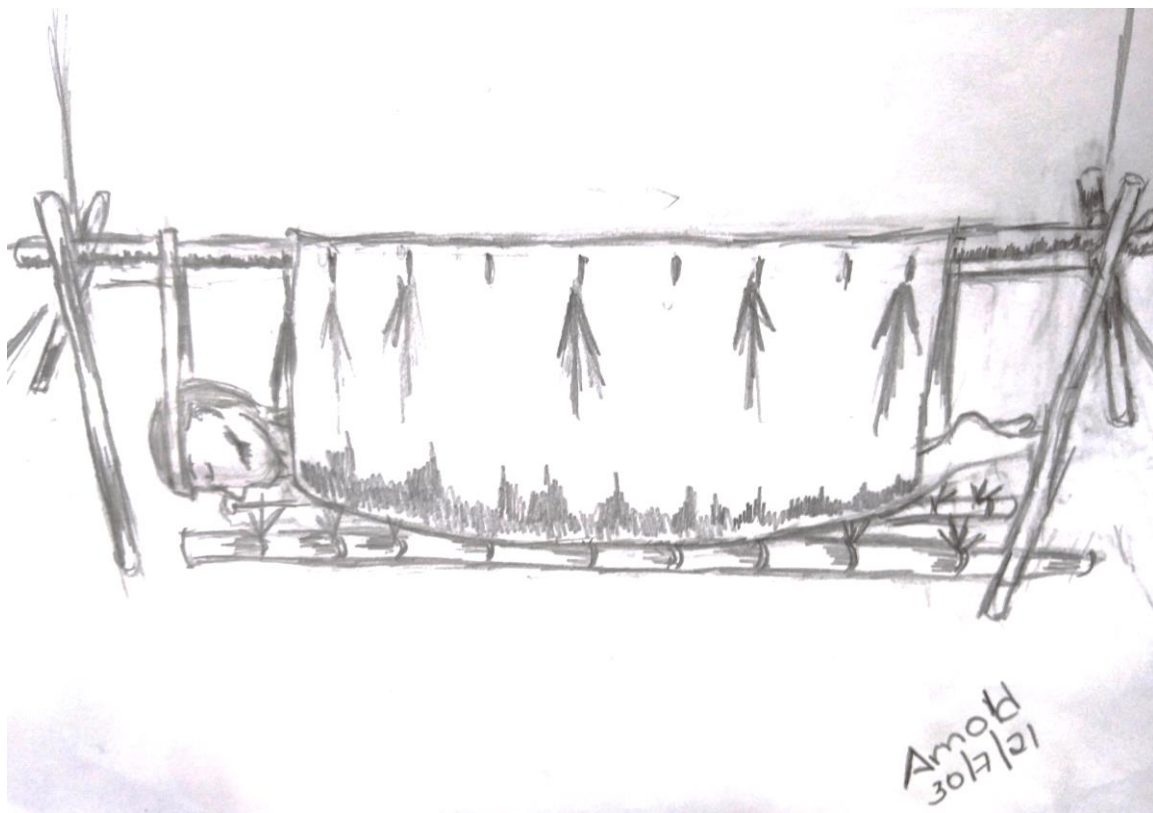
The people went to tell the *suguiá*. He said to dig a deep hole, and in its bottom should be placed white canes, cut and sharpened as arrows, covering all the bottom of the hole. Then they should throw

Döidö face down, over the canes in the hole. He should be face down, because it was thought that, if he was thrown face up in the hole, later there could appear a worse phenomenon, due to the revival of his heart, or that his sight could cause greater damages to the persons and to the seeds.

That was the reason for burying him that way, besides, alive, without killing him.

The hole was made of the indicated size and the pointed white canes were placed according to the indications, and soil was thrown over him in the hole. Thus placed, the people started throwing soil over him and he only talked to himself in the hole. When the hole was full of soil, his voice could still be heard in the bottom. When the hole was filled, then his voice sounded like the cry of a brave bull in the bottom and could be heard outside the hole.

Like the cry of a brave bull, as such could be heard his voice in the bottom of the hole. Thus, it was heard until nighttime. The next morning, the voice could still be heard the same way. When night came, then his voice could not be heard forever.



*Drawing of Agricultural Engineer Arnold Troncoso of the burial alive and face down over stakes of Döido and Tain Vega for having become cannibals, according to the ethnohistories entitled with the names of these characters, respectively, recorded by the Agricultural Engineer Roger Séptimo. (Séptimo y Joly, 1986).*

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(1) **Camaroncillos**: "little shrimp" bush. (*Hirtella L.* of the *Amygdalaceae* = Almond Family; "It is said to reach a height of nine meters, but often it is only a "shrub") Standley, Paul C. 1928:188 *Flora of the Panama Canal Zone. United States, Washington, Government Printing Office*

(2) **Mountain hairs**: Vines made from black hanging roots that look like hairs.



# JOLLY

**Luz Graciela**

PUBLIC DOMAIN CONTENT

