ACCORDING TO OUR ANCESTORS

folk texts from guatemala and honduras

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Prefoce

The purpose of this volume is to make available certain materials of interest to linguists, anthropologists, and any who are interested in folklore. It is not intended to be a study in depth, but does include some notes and observations based on the texts. It consists of legends, lore, and first-person accounts originally told to investigators who were seeking a body of material for linguistic analysis.

The informants who submitted these texts are present-day Mayans, many of whom prefaced their remarks with, "According to our ancestors..." They are not necessarily polished story tellers; some were apologetic for their lack of skill, but they were still encouraged to relate the account so that the investigator might obtain a connected corpus of native speech. Most of the contributions were recorded without interruption on magnetic tape, then transcribed and interpreted with the help of a native speaker.

All contributions have been made by members of the Summer Institute of Linguistics working in Central America, all of whom have had at least two years' residence in their respective ethno-linguistic regions. It is their hope that some of the pleasure that has been theirs in collecting the tales might be shared by those who read them.

Mary Shaw

¹ Exceptions: Carib and Jicaque narrators, although there is probably a certain amount of Mayan influence present in these ethnic groups also.

CARIB

The Central American Caribs (sometimes referred to as 'Black Caribs' or 'Morenos') number approximately 30,000 and are located along the Central American coast from Stan Creek, British Honduras, in the north, to Pearl Lagoon. Nicaragua, in the South. The following texts were contributed by Lillian Howland, who, with Ilah Fleming, began studies in Livingston, Izabal, Guatemala in 1952,

TEXTS

The Gorilla and Monkey Co-Godfathers Carib History



THE GORILLA AND MONKEY CO-GODFATHERS

(Story-telling is an important feature of a Carib novena. The stories provide entertainment, help to keep the guests awake, and demonstrate the Carib outlook on a variety of subjects. The following story was told on such an occasion.)

This story is about one godfather and another godfather. Very well. This godfather, the monkey, had many sheep. If you went to the home of this godfather, from this side of the house to that side of the house you would see many sheep. There was the wool after it had been shorn from them, stored on the walls of the house. That person's house was eight stories high. He had it well arranged! There were the animals of this godfather.

In order to arrive at the home of the other godfather, the gorilla, you would have to spend three years walking on a hill in order to find his home. It was on top of a hill. There this man lived alone because he was jealous. He was the only one there. Any man who was to go there, the gorilla would see his arrival from way off down there. He would see him climbing to go to his house. She who was his wife was a gossiper. And this man, his house had only one door and no windows because it was sealed. All who were to enter, he had to see them leave through one door. He was jealous, that's why he went to live on a hill, so that men wouldn't go visit his house. Very well.

The day arrived for this gorilla, the day arrived when his birthday was approaching. Only three days to the gorilla's birthday, when the gorilla's cogodfather arrived to visit with him. When he arrived there, (the gorilla said): "Oh, at your service, co-godfather. You came at a good time, as if you were a mind-reader. I want us to make a bargain. Since you can play music, my co-godfather, and since my birthday is almost here, I want to celebrate it with your playing for us."

"I'm at your service, I am, my co-godfather. Oh, I'm going to play. I must play for you, and now I'm at your service about all that we're going to do, my co-godfather."

When it was only two days before the dance, then this gossiper said to the gorilla who was her husband: "Very well. And you, what will be your clothes for your birthday tomorrow? With what will you go to dance?"

"Don't worry, the gorilla said. This afternoon I'm going out. I'm going to buy my clothes there at the shop so that I can go out (to the dance). There's still lots of time before tomorrow."

Did he have money? More than the leaves on an avocado tree!

This man got dressed and went out with his long pants on. One pant leg was only to here (it was short), and the other was to there (it was long). One shirt sleeve was long and the other was short. This man went to the street. He now had only one ear, and only one nostril. The other part, who knows where it was? Or perhaps he was born on the earth that way?

This man arrived at six o'clock in the afternoon at the home of his cogodfather. The godfather wasn't there; he was out taking a walk. Then the gorilla entered over the side of the house, taking sheep wool, taking this, taking, taking, piling it up under his arm. He went directly to the home of the tailor. At seven o'clock at night he arrived at the home of the tailor; by nine o'clock his coat was made, his pants, his shirt, his shoes, his hat, his socks. The man had made out all right with the wool from the sheep of his co-godfather, which he had stolen.

"You are not to say to co-godfather that I robbed his sheep's wool from the wall of his house for my clothes," said the gorilla to his woman. And she who was his woman--ha! That little woman! Well, she went faster than the Litegua bus there in Barrios!

The day arrived for them to have the dance. Then the musician (the monkey) arrived at the mansion. That mansion was little it was—three years to turn each of its corners! (But) when you entered inside, there was not one man. Lots of women from one corner of the hall to the other. Only women. Where were the men? They hadn't arrived yet.

Then the gorilla said to his woman: "It's better for you to go on ahead of me. You will wait for me in the street. I will hear the playing of godfather from here." (He sent her on ahead in order to find out if the monkey was talking about the robbery.)

Then the gossiper left the house. She went, she went, she went. In the middle of the road there was a tree--my, how big it was! When the gossiper went around the tree thus, it took her three years to go around the tree in order to take the straight road to go on her way. She was on the way, on the way, on the way. When she arrived at the door of the mansion, then she called to her co-godfather to come to one side. "Let this be just between us, co-godfather," she said to him. "What's the matter, co-godmother?" "Do you know what music you're going to play?" "No, I don't, co-godmother." "What should be the song for you to play?" she said. (You should play):

"Maskin lost his sheepskin. It looks like that which the baboon wears. You lie. You lie. You lie. It looks like that which the baboon wears."

(But she gave him the words in Creole, and he didn't understand them.) "That's what you'll play," she said. "You shouldn't tell. That's what you should play." "What does the song mean, godmother?" asked the monkey. "That's what you'll play, godfather. Let it be that. I'll tell you tomorrow what it means."

Then this man took his cornet, he went to the side of the house, he tried it, he tried it, he tried it (the song which she had suggested that he play). It was all right.

There was still a woman who hadn't entered yet because, since she was so handsome, 1 she was shy in crowds. She was hiding along from one place to another.

There was the gorilla, pacing back and forth there in his house waiting to see what he would hear about this thing.

"Ug! At what hour will godfather come for his music? It would be better for me, it would, to play for godfather. Since godfather hasn't come, I will play so that he will hear my playing from there so that godfather will be able to come."

There was the gorilla getting dressed. There was the gorilla's coat still hung up. His co-godfather began to play so that the other godfather would hear it 'way off there and come from there, from San Gil where he lived.

"Ug! He has played. That's my co-godfather. Ug! That's the playing of my co-godfather for a fact." The gorilla jumped to be able to put on his coat. He got it down. He put his arm in one sleeve--o.k. When he put his arm in the other sleeve, the coat ripped down the back. It was too tight. "Ug!" he said. He jumped to one side, grabbed the shears to mend it according to custom. "All right," said this man (after he had repaired the coat.)

He arrived at the corner of the thick tree; it took him three years to make the turn and get on the straightaway. There came his wife. There came this person along the road.

She who was most beautiful, (a way of stating that she was very ugly) decided that now since the godfather was playing, this would be her opportunity to enter unobserved. Then she went to sit in a corner of the house, cuddled up and head down

A little later Mr. Lizard entered. Who knows why he didn't do that which he should have done at home? When he arrived he promenaded up and down the salon. When the time arrived for the musician to play, then this man went out to relieve himself. When he will enter there will be no women (with whom he can dance). Only one woman. There will be only one woman, she who is the most beautiful there in the corner. That woman was beautiful, she was!

When the gorilla entered (he said): "Play, godfather. Play, godfather. We're going to dance, we are, here tonight." There was the gossiper in the corner of the house molesting the musician. There was the lizard relieving himself when he heard the music.

The gorilla went to look for his woman. When he arrived at the door he hooked arms with her, he turned her so they would be able to dance to this piece. He hugged her, he grabbed her, he gave her a turn, he threw her, he let her go ahead of him waggling her body. There was her man behind her.

The lizard entered after relieving himself. He looked around, he looked around. There was this woman, thus. This frog (the 'beautiful' woman) was swollen up in the corner of the house. He extended his arm to her. He was afraid because this woman was swollen up (indicating that she was very angry). He extended his arm again to her. He was afraid of her, for a fact! When he extended his arm again to her she turned, and he had her in his hands. Thus she went ahead of him dancing.

"Well, co-godfather, you know how to play," said the gorilla. "What do you do to be able to play this well? It's okay, co-godfather!"

When the women sat down in the mansion there was not one chair vacant. Occupied, occupied, occupied. (It was so crowded that) there was one on the shoulder of another in order that these women rest in the house, because the house was full of dancers. And this woman (the frog), since the lizard released her (from dancing) at the corner of the house, she didn't sit among the other women. Yes, she was very beautiful, sitting there by herself as before.

When the gorilla released his companion after they had danced, she went outside again. She stayed outside. She was unwilling to remain in the house since she was the one who had told the musician about the robbery and she knew that soon they would be fighting inside because of the robbery.

"Ug, my co-godfather, you know how to play!"

"At your service, co-godfather, and may the dance go on as happily."

"Better play another song so I can wiggle my waist, co-godfather."

There was no man to dance with the gossiper because this man was jealous. That's why she stayed outside. All of his (the gorilla's) dancing from ten
o'clock until dawn was with this one woman. He didn't release her to another.
That's why he lived on that hill, and why there was only one door to his house.
It had no windows. If someone were hiding along from place to place from a
distance (in order to sneak up to the gorilla's house) the gorilla would see anyone who might enter the house because through that one door he had to enter.
Very well.

"Play again, godfather. Play again. Play again and I would dance."

"At your service, and I will play again for you so you can dance."

He (the lizard) hooked arms with this woman (the frog) and turned her. Now the lizard wasn't afraid of this woman anymore for a fact (because he had danced with her before and everything had gone well). But when he stretched out his arm to her to dance, "Ug! Ug! Stop this dance, my co-god-father," (said the gorilla).

"What do you mean, 'stop the dance,' co-godfather?"

"What do you mean, going around talking about me like that?" The gossiper had told her old man that the song "Maskin lost his sheepskin and that it looked like that which the baboon wore" was dedicated to him, and referred to him. "And, my co-godfather, what about your saying there that 'Maskin lost his sheepskin and that it looks like that which the baboon wears?' And when, co-godfather, did I go to rob your sheep's wool in order, you say, to make my shoes, my pants, my coat, my shirt, my hat, and my socks, co-godfather? From this day, co-godfather, we can't be co-godfathers any longer, boy. This is a serious business." And with that they started to fight.



CARIB HISTORY

(As Told by One Man)

We're going to talk about the arrival of the Caribs on the shores of Guatemala, as we know it. (Before we begin, we're going to say frankly that we don't know the complete story. It is related in different ways, according to the understanding of each person. But we'll give what we can.)

We Negroes who are here on the shores of Guatemala, according to our knowledge, we are from the coasts of Africa. It is said that they brought our ancestors to be slaves, some for Spain, some for England, and other places where they would be left. Thus they separated. That is why there are Negroes who speak French as their language; there are Negroes who speak English as their language; there are Negroes who speak Spanish as their language. They speak different languages because they had different owners. We who are here in Guatemala, it is said that the English brought us. They went to drop others off in Jamaica, others in Trinidad. It is said that they worked there.

Perhaps there were some among them who had their eyes opened. They were intelligent. They saw the great amount of work which they did without gaining anything. They were badly treated, they ate poorly, they lived in shelters which were unserviceable. Thus they began to incite others, and incite others, so that they could flee from there, because that wasn't for them. They didn't treat them like people. Like animals they were treated.

There was one among them perhaps who was smarter than the rest. And it is said that he fashioned their boat, he put them on board, and they fled from there. But according to what is known, they weren't planning to come here. They thought to go to other places, or to return to their own country (Africa). But a great storm came on them at sea. They floated without direction, they floated without direction. Some landed in Belice, others in Honduras, others in Jamaica. Marcos Sanchez Diaz landed here on the coasts of Guatemala. He stayed here, and here we stay. They say he is the first man who arrived here in Livingston. They say he is the one who built Livingston. To him is attributed all that was done.



TEXT IN CARIB

See Alfabetos Oficializados de Trece Principales Idiomas Indígenas de Guatemala for a description of Carib phonemes written by Ilah Fleming.

ORTHOGRAPHIC NOTE

The Carib orthography conforms to Spanish pronunciation with the following exceptions:

- b, d, and g are always voiced stops (as in English bed, dog, go).
- n, when it occurs at the end of a syllable, indicates that the preceding vowel or vowel cluster is nasalized:

lidi is written lidin nanagu is written nanangun tidou is written tidoun

ñ indicates a nasalized "y" or "i":

ligiarügüyei is written ligiarügüñei yei is written ñei lúbie is written lúbiñei tarfagu is written tarfñagun jjárural is written jiñárurali

Stress, unless marked otherwise, occurs on the first syllable of two-syllable words.

THE GORILLA AND MONKEY CO-GODFATHERS

- 1. Úragati $_1$ le $_2$ jawáguti $_3$ ugúferani $_4$ luma $_5$ ugúferani. $_6$ 2. Bueno $_1$ 3. Ugúferani $_1$ le $_2$ galúgiti $_3$ bandi $_4$ mudún. $_5$ 4. Bidin $_1$ lúbiñe $_2$ giữrígie $_3$ le $_4$ barábachun $_5$ yágiñe $_6$ barábachun $_7$ yágiñe $_8$ bandi $_9$ mudún $_{10}$ baríjibaña $_{11}$ lúbiñe $_{12}$ 5. Nijá $_1$ jayu $_2$ lárigiburi $_3$ le $_4$ líbajan $_5$ jawef $_6$ tuágu $_7$ touba $_8$ luban. $_9$ 6. Widü $_1$ piso $_2$ tiñu $_3$ luban $_4$ mutu $_5$ ligfa. $_6$ 7. ¡Aránseguati $_1$ ugúferani $_2$ le $_3$ loúagua $_4$ buidu! $_5$ 8. Añájati $_1$ libíña $_2$ ugúferani $_3$ le $_4$
- 9. Compa $_1$ le $_2$ jígandei, 3 űrüwa $_4$ irúmu $_5$ bau $_6$ efbuga $_7$ luágu $_8$ aban $_9$ wübü $_{10}$ lun $_{11}$ giárabei $_{12}$ lan $_{13}$ badáirunu $_{14}$ luban. $_{15}$ l0. Lábuluguñou $_1$ seru. $_2$ 11. Ñei $_1$ lagánawa $_2$ wügűri $_3$ le $_4$ lábuguarügüñei $_5$ ladúga $_6$ leméindün. $_7$ 12. Ligfarügüñei $_1$ ñei. $_2$ 13. Sun wügűri $_2$ le $_3$ lunbei $_4$ lidin $_5$ ñei, $_6$ laríjibei $_7$ sun $_8$ liábin $_9$ yétegiñe, $_{10}$

^{1.} This story, it-is-about-them, compadre and-him compadre. 6
2. Very-well. 3. This Compadre, he-had many sheep animals. 3
4. Your-going to-his-house this person, your-going-to-this-side here, your-going-to-this-side, here, you-will-see-them many sheep no in-his-house. 12 5. Here their-wool after-it that-which-is tis-being-cut from-them, on-it its-side, his-house. 9 6. Eight floors its-being, his-house, that person. 7. This compadre, he-was-arranged well about-him! 8. Here-they-are his-animals this compadre. 3

^{9.} Compadre who-was gorilla, three years with-you to-walk on-it and hill in-order that is it-will-be-possible your-finding-it, it his-house. 15 10. It-was-situated-on-its-head hill. 11. There he-lived, this man, being-only-by-himself because-of-it his-jealousy. 12. It-only-being-he there. 13. Any man who it-was-for his-going to-walk to-walk three was for his-going three his-going thre

doúnugiñe. $_{11}$ 14. Laríjibei $_1$ sun $_2$ lamúderun, $_3$ lidin $_4$ lúbiñoun. $_5$ 15. To $_1$ lanboun $_2$ weíriou, $_3$ aban $_4$ wanúi. $_5$ 16. Lárigiñe $_1$ wügüri $_2$ ligía, $_3$ ábanrügüñei $_4$ tebénari $_5$ luban $_6$ ani $_7$ mafúnederetu $_8$ lugúndun $_9$ síliwatu. $_{10}$ 17. Sun $_1$ le $_2$ lunbei $_3$ lebélurun, $_4$ mosu $_5$ laríjin $_6$ láfuridun $_7$ lídangiñe $_8$ aban $_9$ bena. $_{10}$ 18. Lemeíndün $_1$ loúagua, $_2$ ligía $_3$ lídinbei $_4$ aganóua $_5$ luágu $_6$ wübü $_7$ lueí $_8$ jeidin $_9$ wügűriña $_{10}$ ebéluja $_{11}$ lúbiñe. $_{12}$ 19. Bueno. $_1$

20. Chülü $_1$ aban $_2$ weyu, $_3$ leti $_4$ buga * jígandei $_5$ le, $_6$ lachülürati $_7$ dan $_8$ lun $_9$ gan $_{10}$ lan $_{11}$ cumpleaño. $_{12}$ 21. Ürüwarügaali $_1$ weyu $_2$ lubá $_3$ lani $_4$ jígandei $_5$ le $_6$ cumpleaño. $_7$ ligía $_8$ lachülürün $_9$ lugúferan $_{10}$ jígandei $_{11}$ le $_{12}$ ebéluja $_{13}$ lumoun. $_{14}$ 22. Lachúlürün $_1$ ñei, $_2$ "Üg, $_3$ báfaguagüle, $_4$ compa. $_5$ 23. Lidan $_1$ dan $_2$ giñe $_3$ biábin $_4$ camá $_5$ giñe $_6$ sábiu $_7$ bugúya. $_8$ 24. Buséntina $_1$ wadúgün $_2$ aban $_3$ darádu. $_4$ 25. Quei $_1$ gíñajadi $_2$ ban, $_3$

there, 6 he-would-see-it, all 8 his-coming from-afar, 10 from-below. 11 14. He-would-see-it, 1 all 2 his-climbing-up, his-going 4 to-his-house. 5 15. She 1 who-was-his 2 old-woman, 3 a 4 gossiper. 5 16. And 1 that 3 man, 2 it-was-only-one, 4 its-door 5 his-house, 6 and 7 it-had-no-windows 8 because 9 it-was-sealed. 10 17. Anyone 1 who 2 it-was-to-be 3 his-entering 4 must 5 his-seeing 6 his-leaving 7 through-it 8 one 9 door. 10 18. His-jealousy 1 about-the-things-about-him, 2 that-is-why 3 he-went 4 to-live 5 on-it 6 hill 7 lest-it 8 their-going 9 men 10 to-visit 11 his-house. 12 19. Very-well. 1

^{20.} One 2 day 3 arrived, 1 he-who 4 (past tense marker) this 6 gorilla, 5 it-was-going-to-arrive, time 8 for-it 9 his 11 having 10 birthday. 12 21. There-had-come-to-be-only-three 1 days 2 for-it 3 his 4 birthday, the 6 gorilla, 5 then 8 his-arriving 9 his-compadre, 10 the 12 gorilla, 11 to-visit 13 with-him. 14 22. His-arriving 1 there, 2 "Ug, 3 at-your-service, 4 compadre. 5 23. In-it 1 time 2 also 3 your-coming 4 as-if 5 also 6 wiseman 6 you. 7 24. Inwant 1 our-making 2 a 3 contract. 4 25. Since 1 have-the-ability-to-blow-a-

- 26. "Au $_1$ báfaguagüle $_2$ tia $_3$ nugúferan. $_4$ 27. Üg $_{,1}$ náfura. $_2$ 28. Mosu $_1$ níñajan $_2$ bun. $_3$ 29. Aná $_1$ gue $_2$ to $_3$ báfaguagüle $_4$ sun $_5$ le $_6$ wadűgübei $_{,7}$ compadre $_{,8}$ waü $_{,9}$."
- 30. Biámarügaali $_1$ weyu $_2$ lubá $_3$ abínajani, $_4$ ligíati $_5$ buga* taríñagun $_6$ wanúi $_7$ to $_8$ toti $_9$ lani $_{10}$ buga* jígandei $_{11}$ le $_{12}$ weíriou: $_{13}$ "Bueno. $_{14}$ 31. An $_1$ san* bugúya, $_2$ ¿caba $_3$ san* giñe $_4$ banángun $_5$ lubá $_6$ bani $_7$ cumpleaño $_8$ jarúga? $_9$ 32. ¿Caba $_1$ san* au $_2$ bidin $_3$ abínaja $_4$?"
- 33. "Madíjeri $_1$ ba. $_2$ 34. Raboun $_1$ weyu $_2$ to $_3$ náfurida. $_4$ 35. Nefbuga $_1$ agáñeija $_2$ nanángun $_3$ yara $_4$ chápurugu $_5$ lun $_6$ giárabei $_7$ lan $_8$ náfuridun. $_9$ 36. Wéyugiru $_1$ lubá $_2$ jarúga $_3$!"
- 26. 'I₁ at-your-service₂ I-am, 3 my-compadre, 4 27. Ug₁ I'm-going-to-blow. 2 28. It-must-be₁ my-blowing₂ for-you. 3 29. Yes now₁₋₃ I-am-at-your-service, 4 (regarding) all₅ that-which₆ we-are-to-do₇ compadre₈ mine. "o
- 30. It-had-come-to-be-only-two₁ days₂ before-it₃ dance,₄ then₅ (past tense marker) her-saying₆ this₈ gossiper₇ who-was₉ his₁₀ (past tense marker) the₁₂ gorilla's₁₁ old-woman:₁₃ "Very-well.₁₄ 31. And₁ question marker) you,₂ what₃ (question marker) also₄ your-clothing₅ for-it₆ your₇ birthday₈ tomorrow?₉ 32. What₁ (question marker) with₂ your-going₃ todance?"₄
- 33. 'Don't-worry you. $_2$ 34. This $_3$ setting $_1$ sun $_2$ I-will-go-out. $_4$ 35. I-am-going to-buy my-clothing there at-the-shop in-order that $_8$ it-will-be-possible my-going-out. $_9$ 36. There-is-yet-sun/day before tomorrow!" $_3$

- 37. Sensu $_1$ san $^{\bigstar}$ luma $?_2$ 38. $_{\rm I}$ Sügű $_1$ lau $_2$ tubána $_3$ wagádi $_4$ tuágu $_5$ tídibu! $_6$
- 39. Ladaűragun buga wügűri le, aban lachűlagun tau buga kügűri le, aban lachűlagun tau buga kügűri lej aban ligálasun, durúrutu. 40. Le aban tugúdi yárügüñei, lej aban yágütañei. 41. Le aban tarúna lisímisin durúruti, le aban chátiti. 42. Leíbuga wügűri le ümadarugu. 43. Ábanrügaali larígei, aban lígiri taráwa. 44. Tíbiri, tjagoú funa? 45. tol ítara liña lagűriajoún mutu le ligíbuagun, ubóu le?
- 46. Lachúlürübati $_1$ wügüri $_2$ le $_3$ ladaűrün $_4$ sisi $_5$ raboun $_6$ weyu $_7$ lúbiñe $_8$ lugúferan. $_9$ 47. Úati $_1$ buga compadre $_2$ ñei $_3$ lárigiti $_4$ buga compadre $_5$ ádara $_6$ pasu. $_7$ 48. Aban $_1$ lebélurun $_2$ jígandei $_3$ le $_4$ touba $_5$ touba $_6$ muna, $_7$ anájeina $_8$ le $_9$ jayu $_{10}$ mudún, $_{11}$ anájeina $_{12}$ le, $_{13}$ anájeina, $_{14}$ anájeina, $_{15}$ ládaraguni $_{16}$ labu $_{17}$ lúgalaga. $_{18}$ 49. Lefbuga $_1$

^{37.} Money₁ (question marker) with-him?₂ 38. Surpassing₁ with-it₂ its-leaves₃ avocado₄ on-it₅ its-tree!₆

^{39.} His-dressing (past tense marker) this man, then his-setting-out, with-it, (past tense marker) his-pants, long, 40. The one its-pantsleg being-only-to-here, the other, being-to-there, 41. The one its-arm, his-shirt, it-was-long, the other, it-was-short, 42. He-went this, man, to-the-street, 43. It-had-come-to-be-only-one, his-ear, one, nostril, cut, 44. Its-other-part, where could-it-be?, 45. Or, thus, its-being, his-being-born, this, person, on-top-of-it, this, earth?

^{46.} This $_3$ man, $_2$ he-will-arrive $_1$ at-its-ringing $_4$ six $_5$ (of the) sun $_7$ setting $_6$ at-his-house $_8$ his-compadre $_9$ 47. He-wasn't $_1$ (past tense marker) compadre $_2$ there $_3$ because $_4$ (past tense marker) compadre $_5$ out-walking. $_{6-7}$ 48. Then $_1$ his-entering $_2$ the $_4$ gorilla $_3$ over-the-side-of-it $_{5-6}$ house, $_7$ taking $_8$ this $_9$ their-wool $_{10}$ sheep, $_{11}$ taking $_{12}$ this, $_{13}$ taking, $_{14}$ taking $_{15}$ his-piling-it $_{16}$ under-it $_{17}$ his-arm. $_{18}$ 49. He-went $_1$ right $_2$ to-his-house $_3$

reiti $_2$ lúbiñoun $_3$ sástiri. $_4$ 50. Ladaúrün $_1$ sedü $_2$ guñou $_3$ lachúlüra $_4$ lúbiñe $_5$ sástiri; $_6$ ladaúrünbei $_7$ yebu $_8$ nefu $_9$ guñou, $_{10}$ jücháwaaru $_{11}$ labíte, $_{12}$ ligálasun, $_{13}$ lisímisin, $_{14}$ lisábadun, $_{15}$ lubúnidin, $_{16}$ lubán. $_{17}$ 51. Sun $_1$ lídañei $_2$ dan $_3$ mutu $_4$ le $_5$ tau $_6$ tíu $_7$ lilűgün $_8$ lugúferan $_9$ mudún to $_{11}$ líwerujaboun. $_{12}$

- 52. "Mama₁ me* tia₂ lun₃ beréngun₄ lun₅ compadre₆ lau₇ fweruja₈ nan₉ lan₁₀ tfu₁₁ lilügün₁₂ mudún₁₃ toúbagiñe₁₄ luban₁₅ tun₁₆ nanángun₁₇," ligfati₁₈ jígandei₁₉ le₂₀ tunti₂₁ lani₂₂ wefriou.₂₃
 53. Ligfa₁ toti₂ lan₃ wefriou₄--ja!₅ jiñáruraü₆ tura!₇--wel,₈ Isügütu₉ tau₁₀ Litegua₁₁ yara₁₂ Bariu!₁₃
- 54. Chülüti $_1$ buga* weyu $_2$ lun $_3$ gawárabei $_4$ lan $_5$ jadűgüni $_6$ abínajani $_7$ le. $_8$ 55. Aban $_1$ lachűlürün $_2$ fñajati $_3$ le $_4$ tidoun $_5$ mansión $_6$ to. $_7$ 56. Mansión $_1$ tugúya $_2$ ñűrüraü $_3$ ta $_4$ tia $_5$ --űrüwa $_6$ irúmu $_7$ agéyedagua $_8$

^{52. &#}x27;It-had-better-be $_2$ not $_1$ (future marker) for $_3$ your-telling $_4$ to-him $_5$ compadre $_6$ about-it $_7$ that $_{10}$ robbed $_8$ I $_9$ its-wool $_{11}$ his-animal $_{12}$ sheep $_{13}$ from-its-side $_{14}$ his-house $_{15}$ for-it $_{16}$ my-clothing, " $_{17}$ said-he $_{18}$ the $_{20}$ gorilla $_{19}$ to-her $_{21}$ his $_{22}$ old-woman. $_{23}$ 53. Then $_1$ she-who-was $_2$ his $_3$ old-woman $_4$ --ha! $_5$ that $_7$ little-woman! $_6$ --well, $_8$ she-surpassed $_9$ with-it $_{10}$ Litegua $_{11}$ (bus) over-there $_{12}$ (in) Barrios! $_{13}$

^{54.} It-arrived 1 (past tense marker) day 2 for 3 that 5 it-will-be-possible 4 their-doing-it 6 this 8 dance. 7 55. Then 1 his-arriving, 2 the 4 musician 3 into-it 5 the 7 mansion. 6 56. That 2 mansion, 1 small 3 she-was 4

lau g cara 10 tarígei! 11 57. Ligía 1 le 2 tia 3 bebélurun 4 turágeirugun, 5 úati 6 ni 7 aban 8 wügűri. 9 58. Bandi 1 jiñáriñu 2 lueígiñe 3 tarígei 4 dagá 5 lumoun 6 tarígei. 7 59. Solo 1 jiñáriñu. 2 60. ¿Jagáña 1 funa 2 wügűriña? 3 61. Machűlügiña.

- 62. Aban laríñagun jígandei le $_4$ tun $_5$ lan weiriou: $_7$ "Befbagubei $_8$ nubá. $_9$ 63. Bagúrabubadina úmada. $_2$ 64. Nagánbubei láfurun nugúferan."
- 65. Aban₁ tígiragüdün₂ wanúi $_3$ to $_4$ múnadagiñe. $_5$ 66. Tiábi, $_1$ tiábi, $_2$ tiábi. $_3$ 67. Lamídan $_1$ űma $_2$ lúmagua, $_3$ nujein $_4$ aban $_5$ tídibu $_6$ wewe $_7$ ñei, $_8$ ma $_9$ tueírin. $_{10}$ 68. Lidan $_1$ tegéyedangubei $_2$ wanúi $_3$ to $_4$ lau $_5$ tídibu $_6$ wewe $_7$ to $_8$ ftara, $_9$ űrüwa $_{10}$ irúmu $_{11}$ tau $_{12}$ egéyeda $_{13}$ lau $_{14}$ tídibu $_{15}$ wewe $_{16}$ to $_{17}$ lubá $_{18}$ tárügüdüni $_{19}$ üma $_{20}$ le $_{21}$ surúrugu $_{22}$ lun $_{23}$ tidin $_{24}$ tubáruaguoun. $_{25}$ 69. Tugúya $_1$ űmada, $_2$ tugúya $_3$ űmada, $_4$ tugúya $_5$

for-a-fact₅ --three₆ years₇ to-go-around₈ about-it₉ each₁₀ its-corners'₁₁
57. That₁ which₂ it-was₃ your-entering₄ into-its-inside,₅ there-was-not₆
not₇ one₈ man.₉ 58. Many₁ women₂ from-it,₃ its-corner₄ to-the-other₅₋₆
its-corner.₇ 59. Only₁ women.₂ 60. Where-could-they-be₁₋₂ men?₃
61. They-hadn't-arrived-yet.₁

^{62.} Then his-saying, the gorilla to-her his old-woman: Thetter-that-you-go before-me. 63. You-will-wait-for-me in-the-street. 64. I-will-hear-it, his-blowing my-compadre. 3

- űmada. $_6$ 70. Tachűlürün $_1$ tebénari $_2$ mansión, $_3$ aban $_4$ táwarun $_5$ lun $_6$ tugűferan $_7$ 'one $_8$ side.' $_9^{**}$
 - 71. ''Wagfaguarügü $_1$ la $_2$ tia $_3$ lau, $_4$ compá, $_5''$ tugúya $_6$ lun. $_7$
 - 72. "Ca₁ mefgeibei, comadre?"
 - 73. "Subúsiti $_1$ san * bun $_2$ caba $_3$ lan $_4$ bíñaja?"
 - 74. "Uá₁ tla, comadre."
 - 75. "Cábagi $_1$ jamúga $_2$ urému $_3$ le $_4$ lunbei $_5$ bíñajani?" $_6$
 - 76. ${}^{t}Maskin_{1} lus_{2} his_{3} chipskin._{4}$
 - 77. $Torn_1$ laik 2 a_3 bon 4 di_5 werams.
 - 78. You $_1$ lai $_2$ 79. You $_1$ lai $_2$ 80. You $_1$ lai $_2$
 - 81. Torn 1 laik 2 a 3 bon 4 di 5 werams. 6***
- 82. "Ligía $_1$ la $_2$ tia $_3$ bíñaja. $_4$ 83. Marfñaja $_1$ ba $_2$ tia. $_3$ 84. Ligía $_1$ la $_2$ tia $_3$ bíñaja." $_4$

 $^{{\}tt arriving}_1$ at-its-door_2 mansion,_3 then_4 her-calling_5 to-him_6 her-compadre_7 one_8 side._9

^{71. &#}x27;Only-us₁ let-it-be₂₋₃ with-it,₄ compadre, " $_5$ she₆ to-him.₇

^{72. &}quot;What $_1$ lacks, $_2$ comadre?" $_3$

^{73. &#}x27;Is-it-known question marker) to-you what that you-aregoing-to-play? $\rm ''_{\rm S}$

^{74. &#}x27;It-sure-isn't, _1_2 comadre.''_3 75. 'And-what _1 would_2 it-be_5 song_3 which_4 you-are-to-play? _6

^{76. &#}x27;Maskin lost his sheepskin. 4

^{77.} It-looks like that-which the baboon wears.

^{78.} You $_1$ lie. $_2$ 79. You $_1$ lie. $_2$ 80. You $_1$ lie. $_2$

^{81.} It-looks like that-which the baboon wears: 6 82. 'That let-it-be for-a-fact your-playing. 4 83. Not-tell you you'd-better-not. 84. That let-it-be for-a-fact your-playing. $^{"}4$

- 85. "Catei $_1$ lanfchigubei $_2$ le, $_3$ comadre?"
- 86. "Ligía $_1$ la $_2$ bfñaja, $_3$ compa. $_4$ 87. Ligía $_1$ la. $_2$
- 88. Naríñagubei, bun₂ jarúga."
- 89. Aban $_1$ lanúgüni $_2$ wügüri $_3$ le $_4$ liffdu $_5$ lidin $_6$ touboun $_7$ muna $_8$ joúchagua $_9$ lei $_{10}$ joúchagua $_{11}$ lei $_{12}$ joúchagua $_{13}$ lei $_{14}$ 90. Lídañei $_1$ dan $_2$
- 91. Nújeinguati $_1$ buga* aban $_2$ jiñáru $_3$ mebéluraügiruti $_4$ ladúga $_5$ quei $_6$ bufdumeraü $_7$ tan, $_8$ nibúsigaritu $_9$ lueí $_{10}$ gurírügüaü. $_{11}$ 92. Daúdaüñaja $_1$ tiñáti. $_2$
- 93. Nijáti $_1$ jígandei $_2$ le $_3$ ádaja $_4$ pasu $_5$ ñei $_6$ lúbiñe $_7$ aríjei $_8$ ida $_9$ liña $_{10}$ lan $_{11}$ lagánbun $_{12}$ luágu $_{13}$ catei $_{14}$ le. $_{15}$
- 94. "Ug! $_1$ 95. Caba $_1$ san * ora $_2$ liábin $_3$ compadre $_4$ lubá $_5$ láfurun? $_6$ 96. Wíngubei $_1$ au $_2$ jamúga $_3$ tia $_4$ lubá $_5$ compa. $_6$ 97. Quei $_1$

^{85. &#}x27;What₁ it-means, $_2$ this, $_3$ comadre?" $_4$

^{86. &#}x27;That let-it-be your-playing, compadre. 87. That let-it-

be. 2 88. I-will-tell-it, (the meaning of the song) to-you, tomorrow. "3

^{89.} Then his-taking-it the man his-wind-instrument, his-going to-its-side house, trying he-it, 10 trying 11 he-it, 12 trying 13 he-it. 14 90. It-was-all right. 1-2

^{91.} There-was-still (past tense marker) a woman who-still-hadn't-entered because since very-beautiful, she, she-was-bashful, from-it crowds. 11 92. Hiding, she-was. 2

^{93.} Here-he-is, $_1$ the $_3$ gorilla, $_2$ pacing $_{4-5}$ there $_6$ in-his-house $_7$ to-see-it $_8$ what $_9$ its-being $_{10}$ that $_{11}$ his-hearing $_{12}$ about-it $_{13}$ this $_{15}$ thing $_{14}$

^{94. &}quot;Ug! $_1$ 95. What $_1$ (question marker) hour $_2$ his-coming $_3$ compadre $_4$ for $_5$ his-music? $_6$ 96. It-would-be-better-to-play-now $_{1,3}$ it-would $_4$ I $_2$ for-him $_5$ compadre $_6$ 97. Since $_1$ that $_3$ compadre $_4$ he-hasn't-

- 98. Nijáti $_1$ buga jígandei $_2$ le $_3$ asánsiragua. $_4$ 99. Nujáguati $_1$ labíte $_2$ jígandei $_3$ le $_4$ dajéñu. $_5$ 100. Láfurati $_1$ buga lugúferati $_2$ le $_3$ lunti $_4$ buga lagánbuni $_5$ compa $_6$ le $_7$ yagúroun $_8$ lubáti $_9$ buga giárabei lan $_{11}$ liábin $_{12}$ yétegiñe $_{13}$ lueígiñe $_{14}$ San $_{15}$ Gil $_{16}$ le $_{17}$ ñei $_{18}$ lubeí $_{19}$ laganoúa. $_{20}$
- 101. "Üg! 102. Fuja! 103. Nugúferan 1 ligíra. 104. Üg! 1
 105. Líñajan nugúferan ligíra den! 106. Lachúbara jígandei le 3
 lun giárabei lan ladaúrünu labíte. 107. Laságarunu. 1
 108. Ladaúrübali le yágiñe, lídañei dan. 109. Dan le ladaúrübali le yágiñe, únjoun du lueígiñe tanága. 110. Murúyatu 1

^{98.} Here-he-was (past tense marker) the gorilla, getting-dressed. 99. There-it-was-still his-jacket the gorilla, hung-up. 5 100. The compadre he-began-to-blow (past tense marker) in-order-that (past tense marker) his-hearing-it, the compadre, way-over-there for-it (past tense marker) that it-will-be-possible his-coming from-over-there should from-it San 15 Gil which 17 there is the lived. 20

^{101. &#}x27;Ug! 102. He-has-blown! 103. My-compadre that 2
104. Ug! 105. His-playing my-compadre that then! "4 106. The 3
gorilla he-jumped in-order that it-will-be-possible his-putting-on his-jacket. 107. He-got-it-down 108. When-he-put-it-on, this (part) here, 3 okay. 4-5 109. When 1-2 he-put-it-on, 3 this (part) here, 5 on-the-other-hand it-ripped from-it its-back. 110. It-was-too-tight.

- 111. "Üg," ligfa. $_2$ 112. Dagá $_1$ ñeijein; $_2$ ragü $_3$ la $_4$ isfresi $_5$ adűga $_6$ ida $_7$ luba $_8$ lan $_9$ láfadajanu. $_{10}$ 113. "Lídañou $_1$ dan," liña $_3$ wügűri $_4$ le. $_5$
- 114. Lachülünti $_1$ buga luágu $_2$ tarígei $_3$ wewe $_4$ to $_5$ garánaboun, $_6$ ñeiña $_7$ ladügei $_8$ garáraguaü $_9$ ligíra $_{10}$ űrüwa $_{11}$ irúmu $_{12}$ lubá $_{13}$ lárügüdüni $_{14}$ üma $_{15}$ le $_{16}$ surúbei. $_{17}$ 115. Únteti $_1$ buga weíriou. $_2$ 116. Únteti $_1$ buga mutu $_2$ to $_3$ lueígiñe $_4$ üma $_5$ le. $_6$
- 117. Tốtima $_1$ buga buídutimaboun, $_2$ siendo $_3$ que $_4$ le $_5$ buga nijá $_6$ lan $_7$ buga ugúferani $_8$ le $_9$ íñaja, $_{10}$ ligía $_{11}$ bugáti tidáni $_{12}$ jiñáru $_{13}$ to $_{14}$ tebélurun. $_{15}$ 118. Aban $_1$ tidin $_2$ añúra $_3$ lidan $_4$ aban $_5$ caná $_6$ muñúguñaja $_7$ tugúyati $_8$ ñei, $_9$ tarígeirugu $_{10}$ muna. $_{11}$
- 119. Murúsu $_1$ ora $_2$ anjein $_3$ belú $_4$ weíriei $_5$ wagánga. $_6$ 120. Ligíati, $_1$ ca $_2$ funa $_3$ buga * uágu $_4$ madágun $_5$ lubáli $_6$ le $_7$ lunbei $_8$

^{111. &}quot;Ug!" said-he. 112. Jumped to-one-side; grabbed he scissors to-do how that his-repairing-it. 10 113. "It's okay." said this man, 4

which swas-thick there, he-did-it that that turns three three three tense marker) at-it its-corner tree which was-thick there, he-did-it that turns three three three translations for the second tense marker) at-its ten

^{117.} She-who-was-most $_1$ (past tense marker) beautiful, $_2$ since $_3$ that $_4$, $_5$, $_7$ here-is $_6$ the $_9$ compadre $_8$ to-play, $_{10}$ that $_{11}$ (past tense marker) her-time $_{12}$ this $_{14}$ woman $_{13}$ her-entering. $_{15}$ 118. Then $_1$ her-going $_2$ to-sit $_3$ in-it $_4$ a $_5$ corner, $_6$ in-an-attitude-of-humility $_7$ was-she $_8$ there $_9$ in-its-corner $_{10}$ house. $_{11}$

^{119.} Little $_1$ hour $_2$ and $_3$ entered $_4$ old-man $_5$ lizard $_6$ 120. He, $_1$ who-knows $_3$ why $_2$, $_4$ (past tense) didn't-do $_5$ he-it $_6$ that $_7$ which-should-have-been $_8$

ladáguni $_9$ lúbiñe. $_{10}$ 121. Lachúlürün, $_1$ adágu $_2$ ligía $_3$ pasu, $_4$ adágu $_5$ ligía $_6$ pasu, $_7$ adágu $_8$ ligía $_9$ pasu. $_{10}$ 122. Dan $_1$ le $_2$ lachúlürün $_3$ ora $_4$ lun $_5$ líwinrun $_6$ íñajati. $_7$ ligía $_8$ láfuridun $_9$ wügűri $_{10}$ le $_{11}$ asísija. $_{12}$ 123. Dan $_1$ meti * liábin, $_2$ úaaru $_3$ meti * jiñáru. $_4$ 124. Ábanrügaaru $_1$ jiñáru. $_2$ 125. Ábanrügaaru $_1$ meti * jiñáru $_2$ to $_3$ buídumeraütimaboun $_4$ to $_5$ yágütaboun $_6$ canárugu. $_7$ 126. Buídumeraütu $_1$ tia $_2$ jiñáru $_3$ tugúya! $_4$

127. Deti $_1$ buga* lebélurun $_2$ jígandei $_3$ le, $_4$ ''Win $_5$ ba, $_6$ compadre, $_7$ 128. Win $_1$ ba, $_2$ compa $_3$ 129. Wabínaja $_1$ tia $_2$ ya $_3$ áriabu $_4$ to.'' $_5$ 130. Nujáti $_1$ buga* wanúi $_2$ to $_3$ luáguti $_4$ tarígei $_5$ muna $_6$ íchajati $_7$ coba $_8$ lun. $_9$ 131. Íngirati $_1$ buga* cutéte $_2$ le $_3$ asísija $_4$ quei $_5$ lagánbuni $_6$ íñajani $_7$ le. $_8$

132. Lidin $_1$ jígandei $_2$ le $_3$ áluajoun $_4$ wefriou. $_5$ 133. Lachúlürün $_1$

132. His-going the gorilla to-look-for-her old-woman.

his-doing-it $_9$ at-his-house? $_{10}$ 121. When-he-arrived, $_1$ did $_2$ he $_3$ a-turn $_4$ (about the hall), did $_5$ he $_6$ a-turn, $_7$ did $_8$ he $_9$ a-turn, $_{10}$ 122. Time $_1$ which $_2$ its-arriving $_3$ hour $_4$ for-it $_5$ his-blowing $_6$ musician, $_7$ then $_8$ his-going-out $_9$ this $_{11}$ man $_{10}$ to-urinate. $_{12}$ 123. When $_1$ (future tense marker) his-entering, $_2$ there-is-no $_3$ (future tense marker) woman $_4$ (with whom he can dance). 124. There-has-come-to-be-only-one $_1$ woman, $_2$ 125. There-has-come-to-be-only-one $_1$ (future tense marker) woman, $_2$ she-who $_3$ is-most-beautiful $_4$ who $_5$ is-over-there $_6$ in-the-corner. $_7$ 126. That $_4$ woman $_3$ was-beautiful $_1$ she-was! $_2$

^{127.} When (past tense marker) his-entering the gorilla, "Play you, compadre. 128. Play you, compadre. 129. We'll-dance here this night, we-will." 130. Here-is (past tense marker) the gossiper at-it, its-corner house giving bother to-him (the musician). 131. There-he-is (past tense marker) the lizard to-urinate, as his-hearing-it, the playing.

luágu $_2$ bena, $_3$ jucu $_4$ loun, $_5$ lagáraragunu $_6$ lun $_7$ gawárabei $_8$ lan $_9$ jamícsirun $_{10}$ pisi $_{11}$ ligía. $_{12}$ 134. Loúburunu, $_1$ lárügüdünu, $_2$ lagáraragunu, $_3$ chúla $_4$ anjoun $_5$ ñüdü $_6$ lubá $_7$ agábulegüdeina. $_8$ 135. Iníte weíriei $_2$ tárigi. $_3$

136. Lebélurati $_1$ buga cutéte $_2$ le $_3$ lárigiñe $_4$ lasísijan, $_5$ aríagua $_6$ ligía, $_7$ aríagua $_8$ ligía. $_9$ 137. Nujá $_1$ jiñáru $_2$ to $_3$ ftagañou. $_4$ 138. Lújati $_1$ buga jua $_2$ to $_3$ tarígeirugu $_4$ muna $_5$ to. $_6$ 139. Incha $_1$ lei $_2$ larúna $_3$ tun. $_4$ 140. Janúfudeti $_1$ lugúndun $_2$ jabúja $_3$ jiñáru $_4$ to. $_5$ 141. Incha $_1$ lei $_2$ ya. $_3$ 142. Janúfudeti $_1$ tueí $_2$ den! $_3$ 143. Línchabaliya $_1$ tun, $_2$ tagáraragun. $_3$ 144. Lújaburuguñou. $_1$ 145. Ítara $_1$ tiña $_2$ lubá. $_3$

146. ''Wel, compadre, gíñajatibu. 147. ¿Ida $_1$ liña $_2$ san bíñaja $_3$ le, compadre $_5$ 148. Lídañeigiñeti $_1$ dan, compa.'

^{133.} His-arriving at-it door, hooked (arms) he-her, his-turning-her, so that it-will-be-possible their-mixing (dancing to) the piece. It late this-embracing-her, his-grabbing-hold-of-her, his-turning-her, threw he (her) and-she went before-him wiggling-her-waist. There-he-came old-man after-her.

^{136.} He-entered₁ (past tense marker) the₃ lizard₂ after-it₄ hisurinating,₅ looked-around₆ he,₇ looked-around₈ he,₉ 137. Here-is-she₁ the₃ woman₂ being-thus.₄ 138. The₃ frog₂ swollen-up₁ (past tense marker) in-its-corner₄ the₆ house.₅ 139. Extended₁ he-it₂ his-arm₃ to-her.₄ 140. He-was-afraid₁ because-of-it₂ she-was-very-swollen-up₃ (with anger) the₅ woman.₄ 141. He-it₂ extended-again.₁ 142. He-was-frightened₁ of-her₂ then!₃ 143. His-extending-it-again₁ to-her,₂ her-turning-around.₃ 144. She-was-being-there-in-his-hands.₁ 145. This₁ her-being₂ before-him.₃

^{146. &#}x27;Well, compadre, you-know-how-to-play, 147. How its-being (question marker) your-playing (like) this, compadre? 148. It's

149. Le $_1$ tia $_2$ jañúrubei $_3$ jiñáriñu $_4$ ja $_5$ tidan $_6$ mansión $_7$ to, $_8$ úati $_9$ jalaú. $_{10}$ 150. Chagúga, $_1$ chagúga, $_2$ chagúga. $_3$ 151. Nujá $_1$ amu $_2$ asta $_3$ luágu $_4$ tege $_5$ amu $_6$ lun $_7$ giára $_8$ lan $_9$ jeméragun $_{10}$ jiñáriñu $_{11}$ ja $_{12}$ tidan $_{13}$ muna $_{14}$ to, $_{15}$ lugúndun $_{16}$ buin $_{17}$ muna $_{18}$ jau $_{19}$ abíñajatiñu. $_{20}$ 152. Ligía $_1$ jiñáru $_2$ to, $_3$ queisi $_4$ lígiragüdünu $_5$ wagánga $_6$ canárugun, $_7$ mañúrutu $_8$ jadan. $_9$ 153. Buídumeraütugu $_1$ túnguañouti $_2$ queti $_3$ buga. $_4^*$

154. Lígiragidünu $_1$ jígandei $_2$ le $_3$ compañera $_4$ to, $_5$ ñidüya $_6$ tia $_7$ buga* bougudin. $_8$ 155. Boûgudiñou $_1$ ta. $_2$ 156. Mánjatu $_1$ tia $_2$ teréderun $_3$ múnada $_4$ quei $_5$ tugúya $_6$ lan $_7$ cuncusáboun $_8$ lun $_9$ íñajati. $_{10}$

. 157. "Üg $_{11}$ compa $_2$ waü $_{13}$ giffajatibu." $_4$

158. "Báfaguagüle, $_1$ compa, $_2$ ani $_3$ ftara $_4$ meme $_5$ wamá."

okay, 1-2 compadre. "3

^{149.} That which was their-sitting the women in it the man-sion, there-were-mog chairs. 10 150. Occupied, occupied, occupied. 3 151. Here-is-she another to-the-point-of-being on-it her-shoulder another in-order that it-be-possible their-resting the women in in-it, the house the because full house with-them dancers. 20 152. Then the woman, since he-turned-her-loose lizard in-the-corner she-didn't-sit, among-them. 153. Yes-she-was-lovely, there-by-herself as before. 4

^{154.} His-turning-her-loose, $_1$ the $_3$ gorilla $_2$ the $_5$ companion, $_4$ sheagain-went $_6$ she-did $_7$ (past tense marker) outside $_8$ 155. Being-outside $_1$ sheagain-went $_6$ She-was-unwilling $_1$ she-was $_2$ for-her-remaining $_3$ inside $_4$ since $_5$ that $_7$ she $_6$ the-one-who-gave-the-accusation $_8$ to-him $_9$ the-musician $_{10}$ (and she knew that a fight was about to begin).

^{157.} "Ug, 1 compadre mine, you-know-how-to-play!"

^{158. &}quot;At-your-service, $_1$ compadre $_2$ and $_3$ thus $_4$ may-be-we $_6$ (the) same. " $_5$

159. 'Wíngubei $_1$ bágia $_2$ catei $_3$ lun $_4$ giára $_5$ lan $_6$ nájingichujan $_7$ catei, $_8$ compadre.''

160. Úati wigúri lun labínajan tuma wanúi to lugúndun wigúri le, 10 emeíndüti. 11 161. Ligía tia boúgudi tubeí. 162. Sun labínajan lúmagiñe ladaúnrün disi bou tarúgan, aban jiñáru to 10 163. Mígiragüdün lumútu. 164. Ligía, dan le laganoúbei luágu wibü ligía, ábanrügü lubeí tebénari luban. 11 165. Mafúnederetu. 1 166. Anjein erédera daúdaüñaja yágüta, laríjibei sun le lubeí lebélurun tidoun muna 11 to, 12 porque la ñeígiñeba la lebélura. 15 167. Bueno.

168. ''Wiña $_1$ ba, $_2$ compadre. $_3$ 169. Wiña $_1$ ba, $_2$ 170. ''Wiña $_1$ ba, $_2$ an $_3$ abínaja $_4$ námuga.''

171. "Báfaguagüle, $_1$ an $_2$ náfuraya $_3$ bun $_4$ lun $_5$ giára $_6$ lan $_7$ babínajan."

^{159. &}quot;Better-to-play $_1$ you-again $_2$ thing $_3$ (another piece) so $_4$ that $_6$ it-be-possible $_5$ my-wiggling $_7$ thing $_8$ (waist), compadre."

^{160.} There-was-no₁ man₂ for₃ his-dancing₄ with-her₅ the₇ gossiper because₈ this₁₀ man,₉ he-was-jealous.₁₁ 161. That's-why₁ it-was₂ outside₃ she-was.₄ 162. All₁ his-dancing₂ from-it₃ its-ringing₄ ten₅ (until) breaking₆ dawn,₇ this₁₀ one₈ woman.₉ 163. Not-turn-loose₁ he-her.₂ 164. That's why_{1,9} time₂ which₃ his-living₄ on-it₅ the₇ hill,₆ only-one₈ its-door₁₀ his-house.₁₁ 165. It-had-no-windows.₁ 166. If-he₁ (anyone) remained₂ hidden₃ over-there,₄ he-will-see-him,₅ anyone₆ who₇ is-to₈ enter₉ into-it₁₀ the₁₂ house₁₁ because₁₃ it-will-be-through-there₁₄ he-must-enter.₁₅ 167. Very-well.₁

^{168. &}quot;Play-again you, compadre 169. Play-again you. 2 live Play-again you, and I-would dance." 4

^{171. &}quot;At-your-service $_1$ and $_2$ I-will-blow-again $_3$ for-you $_4$ in-order $_5$

- 172. Lajúcurunu $_1$ jiňáru $_2$ to, $_3$ garáragua $_4$ loun. $_5$ 173. Manúfudeeliti $_1$ cutéte $_2$ tuef $_3$ jiňáru $_4$ to $_5$ den. $_6$ 174. Línchuni $_1$ larúna $_2$ tun $_3$ lun $_4$ tadágarun $_5$ lumoun. "Üg! $_7$ 175. Üg! $_1$ 176. Maní $_1$ la abínajani $_3$ le, $_4$ compadre $_5$ waii."
 - 177. "Ida $_1$ liñági $_2$ abínajani $_3$ le, $_4$ compadre?"
- 178. "Bídinbei₁ aríñaga 2 nuágu 3 ftara?" 179. Ayánujaruti₁ buga* wanúi₂ to₃ lunti₄ buga* tani₅ weíriei₆ que₇ 'Maskin₈ lus₉ his₁₀ chipskin₁₁ an ₁₂ torn₁₃ laik₁₄ a₁₅ bon₁₆ di₁₇ werams,'₁₈ luáguti₁₉ lanti₂₀ buga* weíriei.₂₁ 180. "An₁ compadre₂ waü,₃ cágie₄ uágu₅ biábibei₆ aríñaga₇ yara₈ que₉ Maskin₁₀ lus₁₁ his₁₂ chipskin₁₃ an ₁₄ torn₁₅ laik₁₆ a₁₇ bon₁₈ di₁₉ werams?₂₀ 181. Jalíagi,₁ compadre,₂ nidin₃ fwerujei₄ tíu₅ bilûgün₆ mudún₇ tun,₈ nege,₉ nisábadun₁₀

that, it-be-possible, your-dancing."8

172. He-hooked-arms-with-her, the, woman, turned, he-her.5

173. Lizard, was-no-longer-afraid, from-her, the, woman, then, 6

174. His-extending-it, his-arm, to-her, for, her-dancing, with-him, 6

"Ug!, 175. Ug!, 176. Let-it-be, quiet, the, dance, a compadre, mine."6

177. "And how is it, 2 the, dance, a compadre?"5

^{178. &#}x27;Will-you-go₁ to-say₂ about-me₃ thus?"₄ 179. She-had-conversed₁ (past tense marker) the₃ gossiper₂ to-him₄ (past tense marker) her₅ old-man₆ that₇ 'Maskin₈ lost₉ his₁₀ sheepskin₁₁ and₁₂ it-looks₁₃ like₁₄ that-which₁₅ the₁₇ baboon₁₆ wears,₁₈ that₂₀ it-was-about-him₁₉ (past tense marker) old-man.₂₁ 180. "And₁ compadre₂ mine,₃ and-what₄ about₅ your-coming₆ to-say₇ there₈ that₉ 'Maskin₁₀ lost₁₁ his₁₂ sheepskin₁₃ and₁₄ it-looks₁₅ like₁₆ that-which₁₇ the₁₉ baboon₁₈ wears?'₂₀ 181. When,₁ compadre,₂ my-going₃ to-rob₄ its-wool₅ your-animal₆

nigálasun, $_{11}$ nabíte, $_{12}$ nisímisin, $_{13}$ nubúnidin, $_{14}$ nubádun, $_{15}$ compadre? $_{16}$ 182. Túmagiñe weyu $_2$ le, $_3$ compa, $_4$ giárati $_5$ magúferagua $_6$ wamá, $_7$ boy. $_8$ 183. Gudá! $_1$

sheep, for-it, you-say, my-shoes, 10 my-pants, 11 my jacket, 12 my-shirt, 13 my-hat, 14 my-cane, 15 compadre? 16 182. From-it, this, day, 2 compadre, 4 it-is-possible, no-longer-to-be-compadres, 6 we, 7 boy. 8 183. This-is-a-delicate-matter!, (And they began to fight.)

- * Grammatical markers: <u>buga</u> past tense; <u>me</u> future tense; <u>san</u> question marker.
- ** English orthography.
- *** A Creole song from Punta Gorda.

