

Kéiiku

Ligia le sueña Kéiiku

Ligia's dream about Kéiiku

Narrative told by Ligia Inuma Inuma (and audio recorded) on July 26, 2008

First version transcribed and translated in July 2008

Second (and third) version re-transcribed and re-translated by Christine Beier in April 2015

This presentation prepared by Christine Beier for Fieldwork Forum on April 23, 2015

EDITOR'S NOTE. The first version of the text presented below is the final transcription and translation created by an ILDP team member for a dissertation project. It was transcribed in the first Iquito orthography and I have made no changes to it, except to provide the English translations line by line as well as in the original block text presentation. The two footnotes are from the first transcriber.

FIRST VERSION

(1) Niínaqui quí-maquítaqui yána Jenny cájinani íina sírucu.

De noche le he soñado su choro de la Jenny.

Last night I dreamt about Jenny's monkey.

(2) Anúu quí-maquítaqui quí-maquíini-jina.

Eso he soñado en mi sueño.

This is what I dreamt in my dream.

(3) [Na-mi...] Na-miitíhuhii—quíána quíija nuú.

Me han venido darlo a mí.

They came to give (the monkey) to me.

(4) "Jaári-na [Queiicu] Queiicu ihuiri—quíána!"

"Ya se ha muerto, dice, Queiicu."

"Now Queiicu has died."

(5) Quí-carii nu-jina ihuarija íina Queiicu sírucu, sírucu niyíni.

Yo le he mirado a Queiicu esa choro muerto, cría de choro.

I looked at Queiicu, this dead monkey, this baby monkey.

(6) Queiicu taariqui nu-íyaaca.

Queiicu era su nombre.

(Its name was Queiicu.)

- (7) Íiya íina-na Queiicu saanirii—quíáana,
De allí, dice, Queiicu se ha levantado,
From there, Queiicu got up.
- (8) piyini nu-namíya,
Todo su cara,
All of his face
- (9) yaana itíniija iyuu nu-namíya íina Queiicu.
puro masato era su cara (tostada).
was covered in masato.
- (10) Cu-aátii naji,¹
Yo digo así,
I said,
- (11) “Queiicu ihuaríja-na tíirajaa²-na.”
“Queiicu está muerto.”
“Queiicu is dead.”
- (12) Íiya íina saanirii—quíáana.
Se ha levantado.
But he got up.
- (13) Nu-apáraquii tatií arícuma asúraaja apísicaca juntasiini-íira.
Ha tocado rendija de la pona para juntar champito de yuca.
He was picking at the cracks in the floor to get manioc strings.
- (14) Taána ihuíyaa iníisi-jina caáya.
Otro hombre estaba echado en la hamaca.
Another man was lying in a hammock.
- (15) [Anúu naji] nu-aátii quíija,
Está diciendo me,
He said to me,
- (16) “Taquisiini-acuji-na nu-ihuíricura-áana íina sírucu.”
“Ese choro se ha muerto de la hambre.”
“this monkey died of hunger.”
- (17) Quí-saanirii tíi-ji tíi quí-ta-ajítii quí-maquini-jina.
Yo me he levantado de allí en que estaba sentado en mi sueño.
I got up from where I was sitting in my dream.
- (18) Quí-íicuaqui cúsana-cúura asúraaja iriini-ánuura.
Yo me he ido a la cocina a traer yuca.
I went to the kitchen to get manioc,

¹ It sounds like she is saying something between the verb and naji, especially when we go over the text together. Could it be *aatiija*? That doesn't seem right in this context.

² I'm not sure what this word is.

- (19) Jaá nu–asaqui íina yáana asúraaja íina Queiicu.
Ya ha comido esa yuca ese Queiicu.
but Queiicu had eaten it all.

First version, English only:

Last night I dreamt about Jenny’s monkey. This is what I dreamt in my dream. They came to give (the monkey) to me. “Now Queiicu has died.” I looked at Queiicu, this dead monkey, this baby monkey. (Its name was Queiicu.) From there, Queiicu got up. All of his face was covered in *masato*. I said, “Queiicu is dead.” But he got up. He was picking at the cracks in the floor to get manioc strings. Another man was lying in a hammock. He said to me, “this monkey died of hunger.” I got up from where I was sitting in my dream. I went to the kitchen to get manioc, but Queiicu had eaten it all.

Abbreviations used in third version:

These abbreviations follow the conventions used in the 2006 version of the Iquito dictionary.

1S	first person singular
1S.POS	first person singular, possessive
1S:PROM	first person singular, prominent form
3P	third person plural
3S	third person singular
3S.O	third person singular object
3S.POS	third person singular, possessive
3S:PROM	third person singular, prominent form
ADJ	adjectival form
ALL.PRF	allative perfective
APPL	applicative
CAUS	causative
COP	copula
DEM	demonstrative
DET	determiner
DIR	directional
EC	extended current tense
GOAL	goal
IMPF.RPST	remote past imperfective
INF	infinitival form
LOC1	generic locative
LOC2	distal locative
PEC	anterior imperfective
PRF	perfective
PRF.MMT	momentaneous perfective
RAZ	reason
REC.PST	recent past
REP	reportative

Kéiiku

Ligia le sueña Kéiiku

Ligia's dream about Kéiiku

SECOND VERSION

TRANSLATOR'S NOTE. In this short narrative, Ligia Inuma describes a dream she had had the previous night about a pet howler monkey baby that her grand-daughter Jenny had kept some time before. She related this dream when asked by a linguist to describe a dream she had had.

Interestingly, in this narrative, Ligia uses the reportative clitic =*kiáana* in her description of the dream (lines 3, 7, 9, 11, and 16), presumably to indicate that the described events are not intersubjectively accessible, so they are more like 'reported speech' than they are like 'first-hand experience'. Note that in other texts about dreams narrated by other consultants, they don't use reportatives in this way. She also uses reportatives to indicate actual reported speech (lines 4 and 14). As in many Iquito narratives, the author also uses verbal aspect and tense in creative ways to build her story. This text also illustrates several distinctive aspects of San Antonio Spanish; which are footnoted.

Square brackets mark speech sounds that are audible on the recording but are excluded from the translation; parentheses contain helpful supplemental information.

- (1) Niínaqui qui-maquítaqui yáana Jenny cájinani íina¹ sírucu.

De²noche le he soñado su choro de la Jenny.

Last night I dreamt about Jenny's monkey.

Niínaki kí-makítaki, yaana,³ Jenny kájinani sírucu.

Anoche le he⁴ soñado al mono choro, la cría de la Jenny.⁵

Last night I dreamt of Jenny's pet howler monkey.

- (2) Anúu qui-maquítaqui qui-maquíini-jina.

Eso he soñado en mi sueño.

This is what I dreamt in my dream.

Anuu⁶ kí-makítaki kí-makíini-jina.

A él he soñado en mi sueño.

Of him I dreamt in my dream (or my sleep).⁷



Figure 1: A baby howler monkey).

¹ There is no *íina* in the recording, and no indication if it was inserted later by the author or the transcriber.

² In the recorded Spanish free translation, Ligia says *anoche*, 'last night'.

³ *yaana* is a 'word-search' word, like 'um', and therefore isn't translated here.

⁴ En el castellano hablado en San Antonio, es correcto y gramatical usar el pretérito perfecto en vez del pretérito en contextos como este.

⁵ En el castellano hablado en San Antonio, no se usa la expresión 'soñar con' sino 'soñar a'.

⁶ It is ambiguous whether *anuu* here means 'of Kéiiku' or 'of this (topic)'.

⁷ It is ambiguous whether Ligia meant 'my dream' or 'my sleep' when she said *kí-makíini*; further work with a consultant is needed.

- (3) [Na-mi...]⁸ Na-miitihuii—quiáana quíija nuú.
Me han venido darlo a mí.
They came to give (the monkey) to me.

⁸ Square braces enclose extraneous material that is audible in the recording.

Na-miitihuii=kiáana⁹ kíija nuu.
 Han venido a darlo a mí.
 They came to give him to me.

⁹ The reportative =*kiáana* is unusual here; it parallels usage in traditional narratives to indicate non-first-hand experience of the narrated event.

- (4) “Jaári-na [Queiicu] Queiicu ihuiri—quiáana!”
“Ya se ha muerto, dice,¹⁰ Queiicu.”
“Now Queiicu has died.”

¹⁰ This *dice* is in the wrong place.

“Jaari-na Kéiiku [] iwiri=kiáana.”¹¹
“Ya se¹² ha muerto el Kéiiku,” dicen.
“Kéiiku is already dead,” (they say to me).¹³

¹¹ The full form here is *iwiri=kiáana*, but the perfective morpheme *-ki* has undergone haplosis with the reportative =*kiáana*.

¹² En el castellano hablado en San Antonio, es común usar *se* en este contexto.

¹³ We know this is reported speech from Ligia’s shift in voice quality in the recording, and we know who are the speakers (‘they’) and the addressee (‘me’) from the previous line.

- (5) Quí-carri nu-jina ihuarija iina Queiicu sírucu, sírucu niyíni.
Yo le he mirado a Queiicu esa choro muerto, cría de choro.
I looked at Queiicu, this dead monkey, this baby monkey.

Kí-carri nu-jina, iwarija iina Kéiiku sírucu, sírucu niyini.
 Le he mirado, (era) muerto el mono choro Kéiiku, (esa) cría de choro.
 I looked at him, and the howler monkey Kéiiku (was) dead,
 (the) baby howler monkey.

- (6) Queiicu taariki nu-íyaaca.
Queiicu era su nombre.
(Its name was Queiicu.)

Kéiiku taariki nu-íyaaca.
 Kéiiku era su nombre.
 Kéiiku was his name.

- (7) Íiya iina-na Queiicu saaniri—quiáana.
De allí, dice, Queiicu se ha levantado.
From there, Queiicu got up.

Íiya iina-na, iina Kéiiku saaniri=kiáana.¹⁴
 Total que el Kéiiku se ha levantado.
 Then wow! that Kéiiku got up.

¹⁴ Although there is a reportative =*kiáana* here, this is not reported speech as such; see note 10.

- (8) *Piyiini nu-namiya, yaana itíniija iyuu¹⁵ nu-namiya ína Queiicu.*
Todo su cara, puro masato era su cara (tostada).¹⁶
All of his face was covered in masato.

Piyiini nu-namiya, yaana, itíniija (iyújuja? iyúja?)¹⁷
nu-namiya-jina Kéiiku.

Toda su cara, (había quedado) masato en toda la cara de Kéiiku.
 His whole face had *masato* (leavings) left on it, Kéiiku's face.

¹⁵ This is not a fully formed, translatable word.

¹⁶ It can't be the case that the monkey's face was 'toasted'; some important information is missing here.

¹⁷ This word is unclear; probably related to the verb *iyujúuni*, 'to be left'; requires further work with a fluent speaker.

- (9) *Cu-aátii naji,¹⁸*

Yo digo así,
I said,

Kw-aáti=kiáana¹⁹ naji,²⁰

Dije así,
I said something like,

¹⁸ (Note from first transcriber: It sounds like she is saying something between the verb and naji, especially when we go over the text together. Could it be *aatiija*? That doesn't seem right in this context.)

¹⁹ The reportative =*kiáana* is audible in the recording; see note 10 above. The full form here is probably *kú-aátiki-kiáana* but has undergone haplosis of the perfective *-ki*, as in line (4) above. The alternative, *kú-aátii-kiáana*, with the imperfective *-i*, is also possible, meaning: 'Digo así/ I say something like'.

²⁰ The word *naji* seems to indicate that this is Ligia's internal dialogue, since there is no overt object anywhere.

- (10) *"Queiicu ihuarija-na tiiirajaa²¹-na."*
"Queiicu está muerto."
"Queiicu is dead."

"[] Kéiiku iwáriija taa-raa!"

"Pero el Kéiiku está muerto!"

"But Kéiiku was just dead!"

²¹ (Note from first transcriber: I'm not sure what this word is.)

- (11) *Íiya ína saaniirií—quíáana. Nu-apáraquii tatií arícuma asúraaja*
apísicaca juntasini-íira.

Se ha levantado. Ha tocado rendija de la pona para juntar champito de yuca.

But he got up. He was picking at the cracks in the floor to get manioc strings.

Iina [ri] (nu-²²)saniirií=kiáana, nu-apáraki tatií aríkuma,
asúraaja apísikaka²³juntasini-íira.

Se ha levantado (y) ha tocado las rendijas de la pona (del piso), para juntar la champa de yuca (botada).

He got up, and he touched the cracks of the *pona* (palmwood floorboards), in order to gather up little (discarded) bits of manioc.

²² The subject prefix *nu-* is not audible in the recording; I will check if this deletion is considered acceptable by another speaker, or is considered a speech error. In fact, in our corpus, in spontaneous, fast speech, subject marking is sometimes deleted, but upon review the author/speaker often insists on adding it to the transcript.

²³ *asúraaja apísikaka* conveys the idea of small fibrous bits of yuca that have been spit out by people while eating yuca or drinking masato and as such evokes a pitiful image.

- (12) Taána ihuúiyaa iníisi-jina caáya.
Otro hombre estaba echado en la hamaca.
Another man was lying in a hammock.

Iina taana iwúiyaa iníisi-jina kaaya.
 Otra persona está echada en la hamaca.
 Another person is lying in the hammock.

- (13) [Anúu naji] nu-aátii quíija,
Está diciendo me,
He said to me,

[Nu na] Nu-aátii kíija,
 Me dice,
 He says to me,

- (14) “Taqúisiini-acuji-na nu-ihuúiricura-áana íina sírucu.”
“Ese choro se ha muerto de la hambre.”
“this monkey died of hunger.”

“Takisíini ákuji iina iwúiricura=áana sírucu.”
 “De hambre se ha muerto ese choro.”²⁴
 “That howler monkey died of hunger.”

²⁴ This translation seems more faithful and more natural; I will check it with a fluent speaker.

- (15) Quí-saaniríi tíi-ji tíi quí-ta-ajíitii quí-maquíini-jina.
Yo me he levantado de allí en que²⁵ estaba sentado en mi sueño.
I got up from where I was sitting in my dream.

[Kí-si] Kí-saaniríi tíi-ji tíi kí-ta-ajíitii kí-makíini-jina.
 Me he levantado de allí, de donde estaba sentada en mi sueño.
 I got up from there where I was sitting in my dream.

²⁵ This is an infelicitous gloss. I will recheck it with a fluent speaker; for now, an alternative is presented below.

- (16) Quí-íicuaqui cúšana-cúura asúraaja iriini-ánuura.
Yo me he ido a la cocina a traer yuca.
I went to the kitchen to get manioc,

Kí-íikwa=kiáana²⁶ kusana-kúura asúraaja iriini ánuura.
 Me he ido a la cocina para traer yuca.
 I went to the kitchen to bring manioc.

²⁶ The reportative clitic =*kiáana* is audible in the recording; see note 10 above.

(17) Jaá nu–asaqui iína yáana asúraaja iína Queiicu.

Ya ha comido esa yuca ese Queiicu.

but Queiicu had eaten it all.

Jaa nu-asaki iina, yaana, asúraaja iina Kéiiku!

¡Ya había²⁷ comido (toda) esa yuca, ese Kéiiku!²⁸

He had already eaten (all) the manioc, that Kéiiku!

²⁷ The pacing and intonation of this utterance indicates that when Ligia got to the kitchen, the manioc was already gone, which invites the translation ‘había’ rather than ‘ha’; I will confirm this with a fluent speaker.

²⁸ Ligia’s pacing and intonation also indicate surprise, which I have represented with exclamation marks.

Second version, English only:

Last night I dreamt of Jenny’s pet howler monkey. Of him I dreamt in my dream (or my sleep). They came to give him to me. “Kéiiku is already dead,” (they say to me). I looked at him, and the howler monkey Kéiiku (was) dead, (the) baby howler monkey. Kéiiku was his name. Then wow! that Kéiiku got up. His whole face had *masato* (leavings) left on it, Kéiiku’s face. I said something like, “But Kéiiku was just dead!” He got up, and he touched the cracks of the *pona* (palmwood floorboards), in order to gather up little (discarded) bits of manioc. Another person is lying in the hammock. He says to me, “That howler monkey died of hunger.” I got up from there where I was sitting in my dream. I went to the kitchen to bring manioc. He had already eaten (all) the manioc, that Kéiiku!

Kéiiku

Ligia le sueña Kéiiku

Ligia's dream about Kéiiku

THIRD VERSION

TRANSLATOR'S NOTE. In this short narrative, Ligia Inuma Inuma describes a dream she had had the previous night about a pet howler monkey baby that her granddaughter Jenny had kept some time before. She related this dream when asked by a linguist to describe a dream she had had.

Interestingly, in this narrative, Ligia uses the reportative clitic =*kiáana* in her description of the dream (lines 3, 7, 9, 11, and 16), presumably to indicate that the described events are not intersubjectively accessible, so they are more like 'reported speech' than they are like 'first-hand experience'. Note that in other texts about dreams narrated by other consultants, they don't use reportatives in this way. She also uses reportatives to indicate actual reported speech (lines 4 and 14). As in many Quito narratives, the author also uses verbal aspect and tense in creative ways to build her story. This text also illustrates several distinctive aspects of San Antonio Spanish; which are footnoted.

Square brackets mark speech sounds that are audible on the recording but are excluded from the translation; parentheses contain helpful supplemental information.

(1) Niínaki kí-makítaki, yaana,¹ Jenny kájinani síruku.

¹ *yaana* is a 'word-search' word, like 'um', and therefore isn't translated here.

<i>niínaki</i>	<i>kí-</i>	<i>makí-</i>	<i>ta-</i>	<i>-ki</i>	<i>-Ø</i>	<i>yaana</i>
noche	1S	dormir	-APPL	-PRF	-EC	'este'
night	1S	sleep	-APPL	-PRF	-EC	'um'
<i>Jenny</i>		<i>kájinani</i>	<i>síruku</i>			
NOMBRE.PERSONAL		cría	mono.choro			
PERSONAL.NAME		pet	howler.monkey			

Anoche le he² soñado al mono choro, la cría de la Jenny.³

Last night I dreamt of Jenny's pet howler monkey.

² En el castellano hablado en San Antonio, es correcto y gramatical usar el pretérito perfecto en vez del pretérito en contextos como este.

³ En el castellano hablado en San Antonio, no se usa la expresión 'soñar con' sino 'soñar a'.

⁴ It is ambiguous whether *anuu* here means 'of Kéiiku' or 'of this (topic)'.

(2) Anuu⁴ kí-makítaki kí-makíini-jina.

<i>anuu</i>	<i>kí-</i>	<i>makí</i>	<i>ta-</i>	<i>-ki</i>	<i>-Ø</i>	<i>kí-</i>	<i>makíini</i>
3S:PROM	1S-	dormir	-APPL	-PRF	-EC	1S.POS-	sueño.
3S:PROM	1S-	sleep.V	-APPL	-PRF	-EC	1S.POS-	sleep.N
		<i>-jina</i>					
		-LOC1					
		-LOC1					

A él he soñado en mi sueño.

Of him I dreamt in my dream (or my sleep).⁵

⁵ It is ambiguous whether Ligia meant 'my dream' or 'my sleep' when she said *kí-makíini*; further work with a consultant is needed.

(3) Na-miitíiwii=kiáana⁶ kíija nuu.

na-	mii-	-tí	-wí	-Ø	=kiáana	kíija	nuu
3P-	dar	-CAUS	-ALL.PRF	-EC	=REP	1S.PROM	3S.O
3P-	give	-CAUS	-ALL.PRF	-EC	=REP	1S.PROM	3S.O

Han venido a darlo a mí.
They came to give him to me.

⁶ The reportative =*kiáana* is unusual here; see *Translator's Note* above.

(4) “Jaari=na Kéiiku []⁷ iwíiri=kiáana.”⁸

jaari	=na	Kéiiku		iwíiri	-ki	-Ø	=kiáana
ya	=REP	NOMBRE.PERSONAL		morir	-PRF	-EC	=REP
already	=REP	PERSONAL.NAME		die	-PRF	-EC	=REP

“Ya se⁹ ha muerto el Kéiiku,” dicen.
“Kéiiku is already dead,” (they say to me).¹⁰

⁷ Square braces enclose extraneous material that is audible in the recording.

⁸ The full form here is *iwíiri=kiáana*, but the perfective morpheme *-ki* has undergone haplosis with the reportative =*kiáana*.

⁹ En el castellano hablado en San Antonio, es común usar *se* en este contexto.

¹⁰ We know this is reported speech from Ligia's shift in voice quality in the recording, and we know who are the speakers ('they') and the addressee ('me') from the previous line.

(5) Kí-karii nu-jina, iwáriija iina Kéiiku síruku, síruku niyini.

kí-	karii	-Ø	-Ø	nu	-jina	iwáriija	iina
1S	mirar	-PRF	-EC	3S	-LOC1	morir.ADJ	DET
1S	look.at	-PRF	-EC	3S	-LOC1	die.ADJ	DET
Kéiiku		síruku		síruku		niyini.	
NOMBRE.PERSONAL		mono.choro		mono.choro		cría	
PERSONAL.NAME		howler.monkey		howler.monkey		baby	

Le he mirado, (era) muerto el mono choro Kéiiku, (esa) cría de choro.

I looked at him, and the howler monkey Kéiiku (was) dead, (the) baby howler monkey.

(6) Kéiiku taariki nu-íyaaka.

Kéiiku		ta-	-aariki	nu-	íyaaka
NOMBRE.PERSONAL		COP	IMPF.RPST	3S.POS-	nombre
PERSONAL.NAME		COP	IMPF.RPST	3S.POS-	name

Kéiiku era su nombre.
Kéiiku was his name.

(7) *Íiya iina=na, iina Kéiiku saani=kiáana.*¹¹

íiya iina =na, *iina Kéiiku* *saani*
 “total que” =REP DET NOMBRE.PERSONAL levantarse
 “then wow” =REP DET PERSONAL.NAME get.up
 -rii -Ø =kiáana
 -PRF.MMT -EC =REP
 -PRF.MMT -EC =REP

Total que el Kéiiku se ha levantado.
 Then wow! that Kéiiku got up.

¹¹ Although there is a reportative =*kiáana* here, this is not reported speech as such; see note 5 above.

(8) *Piyíni nu-namiya, yaana, itíniija (iyújuja? iyúja?)¹² nu-namiya-jina Kéiiku.*

piyíni nu- namiya, yaana, itíniija (iyúju-) nu-
 todo 3S.POS- cara “este” masato (dejarse) 3S.POS-
 all/whole 3S.POS- face “um” masato (be.left) 3S.POS-
namiya -jina Kéiiku.
 cara -LOC1 NOMBRE.PERSONAL
 face -LOC1 PERSONAL.NAME

Toda su cara, (había quedado) masato en toda la cara de Kéiiku.
 His whole face had *masato* (leavings) left on it, Kéiiku’s face.

¹² This word is unclear; probably related to the verb *iyújuuni*, ‘to be left’; requires further work with a fluent speaker.

(9) *Kw-aáti=kiáana¹³ naji,¹⁴*

Kw- aáti (-ki) -Ø =kiáana naji
 1S- decir (-PRF) -EC =REP así
 1S- say (-PRF) -EC =REP like
 Dije así,
 I said something like,

¹³ The reportative =*kiáana* is audible in the recording; see note 5 above. The full form here is probably *kw-aáti=kiáana* but has undergone haplosis of the perfective *-ki*, as in line (4) above. The alternative, *kw-aáti=kiáana*, with the imperfective *-:*, is also possible, meaning: ‘Digo así/ I say something like’.

¹⁴ The word *naji* seems to indicate that this is Ligia’s internal dialogue, since there is no overt object anywhere.

(10) “[] Kéiiku iwáriija taa-raa!”

Kéiiku iwáriija ta- -: -Ø -raa
 NOMBRE.PERSONAL morir.ADJ COP IMPF -EC “PUES”
 PERSONAL.NAME die.ADJ COP IMPF -EC “I.DECLARE”

“Pero el Kéiiku está muerto!”
 “But Kéiiku was just dead!”

(11) **Iina [ri] (nu-¹⁵)saanirii=kiáana, nu-apáragi tatií aríkuma, asúraaja apísikaka¹⁶ juntasíini-íira.**

iina (nu-) *saani-* *rii* -Ø =*kiáana* nu- *apára-*
 DEM (3S-) *levantarse* -PRF.MMT -EC =REP 3S- *tocar*
 DEM (3S-) *get.up* -PRF.MMT -EC =REP 3S- *touch*
 -*ki* -Ø *tatií aríkuma,* *asúraaja apísikaka*
 -PRF -PRF -EC *pona* *rendija yuca*
 -PRF -PRF -EC *pona.palmwood crack manioc*
juntasíini -*íira*
champa *juntar* -GOAL
matted.fibers gather -GOAL

Ese se ha levantado (y) ha tocado las rendijas de la pona (del piso), para juntar la champa de yuca (botada).

That one (he) got up, and he touched the cracks of the *pona* (palmwood floorboards), in order to gather up little (discarded) bits of manioc.

(12) **Iina taana iwíiyaa iníisi-jina kaaya.**

iina taana *iwíi* -*yaa* -Ø *iníisi* -*jina*
 DET otro.SG *echarse* -IMPF -EC *hamaca* -LOC1
 DET another.SG *lie.(around)* -IMPF -EC *hammock* -LOC1
kaaya
persona
person

Otra persona está echada en la hamaca.
 Another person is lying in the hammock.

(13) **[Nu na] Nu-aátii kíija,**

nu- *aáti* -: -Ø *kíija*
 3S- *decir* -IMPF -EC 1S.PROM
 3S- *say* -IMPF -EC 1S.PROM

Me dice,
 He says to me,

¹⁵ The subject prefix *nu-* is not audible in the recording; I will check if this deletion is considered acceptable by another speaker, or is considered a speech error. In fact, in our corpus, in spontaneous, fast speech, subject marking is sometimes deleted, but upon review the author/speaker often insists on adding it to the transcript.

¹⁶ *asúraaja apísikaka* conveys the idea of small fibrous bits of yuca that have been spit out by people while eating yuca or drinking masato and as such evokes a pitiful image.

(14) “Takisiini ákuji iina iwíiri-kura=ána síruku.”

takisiini ákuji iina iwíiri -kura =ána
 tener.hambre.INF RAZ DEM morir -REC.PST =REP
 be.hungry.INF RAZ DEM die -REC.PST =REP
síruku
 mono.choro
 howler.monkey

“De hambre se ha muerto ese choro.”

“That howler monkey died of hunger.”

(15) [kí-si] Kí-saaniríi tii-ji tii kí-ta-ajíitii¹⁷ kí-makíini-jina.

Kí- saani- -rii -Ø tii -ji tii kí
 1S- levantarse -PRF.MMT -EC allí -DIR:de donde 1S-
 1S- get.up -PRF.MMT -EC there -DIR:from where 1S-
-íta- ajíitii -: -Ø kí- makíini -jina
 PEC- sentarse -IMPF -EC 1S.POS- sueño -LOC1
 PEC- sit -IMPF -EC 1S.POS- sleep.N -LOC1

Me he levantado de allí, de donde estaba sentada en mi sueño.

I got up from there where I was sitting in my dream.

¹⁷ The root-final ‘i’ goes to ‘í’ with IMPF.

(16) Kí-íikwa=kiána¹⁸ kusana-kúura asúraaja írini ánuura.

kí- íikwa- (-ki) -Ø =kiána kusana -kúura asúraaja
 1S ir -PRF -EC =REP cocina -LOC2 yuca
 1S go -PRF -EC =REP kitchen -LOC2 manioc
írini ánuura
 traer.INF DIR:hacia
 bring.INF DIR:toward

Me he ido a la cocina para traer yuca.

I went to the kitchen to bring manioc.

¹⁸ The reportative =kiána is audible in the recording; see note 5 above.

(17) Jaa nu-asaki iina, yaana, asúraaja iina Kéiiku!

jaa nu- asa -ki -Ø iina, yaana, asúraaja iina
 ya 3S- comer -PRF -EC DEM “este” yuca DEM
 already 3S- eat -PRF -EC DEM “um” manioc DEM
Kéiiku
 NOMBRE.PERSONAL
 PERSONAL.NAME

¡Ya había¹⁹ comido (toda) esa yuca, ese Kéiiku!²⁰

He had already eaten (all) the manioc, that Kéiiku!

¹⁹ The pacing and intonation of this utterance indicates that when Ligia got to the kitchen, the manioc was already gone, which invites the translation ‘había’ rather than ‘ha’; I will confirm this with a fluent speaker.

²⁰ Ligia’s pacing and intonation also indicate surprise, which I have represented with exclamation marks.

Selected Bibliography

- Baker, Mona. 2011. *In Other Words: A coursebook on translation. Second edition.* Routledge.
- Bassnett-McGuire, Susan. 1991. *Translation Studies. Revised edition.* Routledge.
- Bowern, Claire. 2008. *Linguistic fieldwork.* Palgrave Macmillan.
- Bringhurst, Robert. 1999. *A Story as Sharp as a Knife.* University of Nebraska Press.
- Franchetto, Bruna. 2006. Ethnography in language documentation. In Jost Gippert, Nikolaus P. Himmelman, and Ulrike Mosel (eds.), *Essentials of Language Documentation.* Mouton de Gruyter. pp. 183-211.
- Grenoble, Lenore A and N. Louanna Furbee (Editors). 2010. *Language Documentation: Practice and Values.* John Benjamins.
- Himmelman, Nikolaus P. 2006. Language Documentation: What is it and what is it good for? In Jost Gippert, Nikolaus P. Himmelman, and Ulrike Mosel (eds.), *Essentials of Language Documentation.* Mouton de Gruyter. pp. 1-30.
- Hymes, Dell. 1977. Discovering oral performance and measured verse in American Indian narrative. *New Literary History* 8: 431-457.
- . 1992. *"In vain I tried to tell you": Essays in Native American Ethnopoetics.* University of Pennsylvania Press.
- Jakobson, Roman. 1959. On linguistic aspects of translation. *On translation*, 3. pp. 30-39. Available at <http://web.stanford.edu/~eckert/PDF/jakobson.pdf>
- Mosel, Ulrike. 2006. Fieldwork and community language work. In Jost Gippert, Nikolaus P. Himmelman, and Ulrike Mosel (eds.), *Essentials of Language Documentation.* Mouton de Gruyter. pp. 67-85.
- Ochs, Elinor. 1979. Transcription as Theory. In Elinor Ochs and Bambi Schieffelin (eds.), *Developmental Pragmatics.* Academic Press. pp. 43-72.
- Rubel, Paula G. and Abraham Rosman (Editors). 2003. *Translating Cultures: Perspectives on Translation and Anthropology.* Oxford: Berg Publisher.
- Sasse, Hans-Jürgen and Nick Evans. 2007. Searching for meaning in the library of Babel: Field semantics and problems of digital archiving. In Peter K. Austin (ed.), *Language Documentation and Description, Volume 4.* London: SOAS. pp. 58-99. Available at <http://www.elpublishing.org/PID/050>
- Schultze-Berndt, Eva. 2006. Linguistic Annotation. In Jost Gippert, Nikolaus P. Himmelman, and Ulrike Mosel (eds.), *Essentials of Language Documentation.* Mouton de Gruyter. pp. 213-251.
- Sherzer, Joel. 1990. *Verbal Art in San Blas: Kuna Culture Through its Discourse.* University of New Mexico Press.
- . 1992. Modes of representation and translation of Native American discourse. In Brian Swann (ed.), *On the Translation of Native American Literatures.* Smithsonian Institution Press. pp. 426-440.
- Swann, Brian (Editor). 1992. *On the Translation of Native American Literatures.* Smithsonian Institution Press.
- Tedlock, Dennis. 1983. *The Spoken Word and the Work of Interpretation.* University of Pennsylvania Press.
- Thieberger, Nicholas (Editor). 2012. *The Oxford Handbook of Linguistic Fieldwork.* Oxford University Press.
- Woodbury, Anthony C. 2003. *Defining Documentary Linguistics.* Available at http://www.hrelp.org/events/workshops/eldp2008_6/
- Woodbury, Anthony C. 2007. On thick translation in linguistic documentation. In Peter K. Austin (ed.), *Language Documentation and Description, Volume 4.* London: SOAS. pp. 12-135. Available at <http://www.elpublishing.org/PID/052>