PIRO MYTHS

Esther Matteson

The Piro myths transcribed in this paper are repeated for evening entertainment among the Piro Indians of the Urubamba River in eastern Peru. The stories of the Giant Hawks (VI) and the One-handed Demon (IV) were told one night by a mother to her adult sons and daughters. They sprawled on the palm-bark platform, propped on their elbows around her, as she sat dramatizing the story. The skill of the story-teller seems to give perennial vitality to the old familiar myths. On another occasion, after half the village had been heard screaming with laughter in a hut across the plaza, two young fellows came over, laughing so hard they had to lean on each other for support, and offered the story that had so enlivened their evening as text to be written down. It was the story of The Glutton (VII) which they told, and they were hardly able to speak for laughter.

The myths, especially those concerning the hero-trickster god Tsila, introduce the chief Piro supernaturals. Besides Tsila and his quadruplets, there are numerous gods and goddesses, the spirits of powerful witch doctors and of other human beings whose sins were comparatively few. The witch doctor is able to communicate with the gods and call on them for help. Furthermore, in an ayawasca trance, he sees the lovely goddesses approaching, hears the gods sing their praise, and himself takes up the song and answers it. Thus the witch doctors have derived the Piro music from the gods.

The spirits of the dead who do not become gods and go to the upper world are dreaded as ghosts. "The dead are evil," the Piro say. There is a ghost of the soul which goes out in dreams, and a ghost of the bones. The sight or sound of either means impending death or sickness. The chief source of relief is in blowing. The blowing of a witch doctor or a god is especially powerful. However, anyone may blow, with or without tobacco. On one occasion, I saw a young girl standing at the edge of her unwalled hut, blowing out over the river toward the shadow of a great cloud that cast an eerie shadow on smaller clouds below.

In addition to the ghosts, air, woods and water are full of malicious spirits or demons. Any living creature may be a demon in bodily form or a witch doctor metamorphosed. A bird is especially likely to be a spirit "wise as the witch doctor," and its flight or song an omen. Some of the chief demons are known by name, as Scha of Text III, a grotesque being of the woods, and his companion, the Blind One, and Ginkanro, the red-eyed *

* I wish to express my appreciation to Dr. John H. Rowe for his generous help in the preparation of this paper, and to both Dr. Rowe and Dr. Mary Haas for their valuable suggestions.
dog that lives in the water. There are also classes of spirits such as
the matsotso, heart-eating demons that fly overhead, whimpering, at night.

However, in spite of the sinister character of demons and ghosts, the
Piro have a merry time with their stories.

The names of the informants who gave the texts are deliberately omit-
ted. A middle-aged man and his wife gave the myths of the Birth of Tala
(I) and the Creation (II), prompting and interrupting each other. The
story of the Flood (III) is a composite of paragraphs from their account,
from the account of an old woman, and from two accounts by a girl of
twenty. The same old woman gave the story of Tala Swallowed by Fish (V).
The securing of the remaining texts was described previously.

The Piro of the ten Urubamba villages number about 500. According
to members of the tribe, there are at least four or five other communities
as large, but I have no first hand knowledge of them.

The Piro are "slash-and-burn" agriculturists, fishers, hunters, and
gatherers. They travel by dugout canoes. Their language is probably of
the Arawak family.

The orthography employed in the texts is that in current use among
the Piro. Following is a list of phonetic equivalents:

Orthographic    Phonetic

ch    t̚    Voiceless unaspirated alveo-palatal affricate
      t̚    with timber conditioned by the contiguous phones

j    x̌    Voiceless flat palatal fricative
k    ǩ    Voiceless unaspirated velar stop
l    ľ    Voice alveolar to dental lateral
m    m̌    Voice bilabial nasal continuant
n    ň   Voice alveolar to dental nasal continuant
p    p̌    Voiceless unaspirated bilabial stop
r    ř    Alveolar to dental flap, except after n. After n, either voiced alveolar
to dental stop d, or voiced alveo-palatal grooved fricative
with alveolar flap off-glide ʑ̌, or voiceless unaspirated alveolar stop t, depending on the
dialect spoken.

s    š    Voiceless grooved alveolar fricative
sh    š    Voiceless grooved alveo-palatal fricative

w    w̌    Voice bilabial non-syllabic vocoid before con-
        sonants and back and central vowels; voiced bilabial flat fricative  sharedPreferences; voiceless fricativ-

38
<table>
<thead>
<tr>
<th>Orthographic</th>
<th>Phonetic</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>x</td>
<td>t̃y</td>
<td>Voiceless unaspirated palatalized alveolar stop</td>
</tr>
<tr>
<td>y</td>
<td>y</td>
<td>Voiced palatal non-syllabic vocoid</td>
</tr>
<tr>
<td>a</td>
<td>a</td>
<td>Low central open unrounded voiced vocoid</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>Mid front, close to open, unrounded voiced vocoid</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
<td>High front, close to open, unrounded voiced vocoid</td>
</tr>
<tr>
<td>o</td>
<td>o~u</td>
<td>Mid back, close to open, rounded voiced vocoid</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
<td>High back, close to open, unrounded voiced vocoid</td>
</tr>
</tbody>
</table>

Stress occurs on the penultimate syllable, except when modified by intonation of calling or exclamation (see Glossary Item 95).

The following morphophonemic changes occur:

The initial g- of a certain class of verbs and of a certain class of nouns (nearly all those beginning with g-). See Glossary Item 1, Verb Class I and Noun Class I) is dropped when a prefix is attached, and, when the vowel of the first syllable is i, the i>u after any prefix except g.

Clusters of *pp, *tt, *kk, *jj, *ll, *rr, and *gg are reduced. Word initially, CC>C. Word medially, CC>VVC. Clusters of *tch, *tts, *tx are reduced by loss of the first member of the cluster. The cluster *nl>nr. The cluster *fl>VVR. The cluster *jch>sch. The cluster *gp>mp. The clusters *gt, *gk, *gj, *gts, *gch, *gs, and *gsh are changed, gCynC. The cluster *ts is reduced to the unit phoneme ts. In clusters of three consonants, a vowel may appear between the consonants, or one of the three consonants may be omitted. There are, however, permitted clusters of three consonants.

The consonant l>r after i and e, and generally after u.

A few notes on the grammar may facilitate the analysis of the text for any who may wish to work on it. The description given here is tentative, since the analysis of the Piro grammar is not yet completed.

There is not a clear-cut division between morphological and syntactical levels. The definition of word classes, and the determination of morphemes as free or bound forms, involve both morphological and syntactical considerations.

There are six major word classes in Piro, of which the first five classes are sentence-forming; that is, a single stem with its affixes may constitute a complete sentence. Illustrations will be found in the text. Numerical references are to items in the Glossary following the text and translations.
The major word classes are as follows:

1. The verb. Verbs are sentence-forming words which occur with prefixes 1-15, and with suffixes 1-7, 20-49, and 90-151 (see Glossary).

2. The noun. Nouns are sentence-forming words which occur with prefixes 1-15, and with one or more of the suffixes 1-7 and 60-84 (and may also occur with Items 90-131), and for which items 1-7 can be substituted.

3. The pronoun. Pronouns are sentence-forming words which do not occur with prefixes, but which may occur with Items 65, 85, 84, and 90-151, and for which Items 1-7 can be substituted. They function as attributes to or substitutes for the nouns.

4. The adjective. Adjectives are sentence-forming words which do not occur with prefixes 1-7, but occasionally occur with prefixes 11-15, and to which the suffixation of items 1-7 is obligatory except in certain syntactical situations. They function as attributes to nouns and pronouns whether the latter are expressed in free form or by personal affixes 1-7.

5. The adverb. Adverbs are sentence-forming words which do not occur with prefixes, and to which suffixation is not obligatory. They function as attributes to nouns, pronouns, verbs, or the sentence as a whole, expressing time, location, and manner or condition.

6. The particle. A word which cannot form a sentence by itself is a particle. Particles occur as attributes, preceding or following other classes of words as free forms or suffixed to them. Examples of particles will be found in Items 100-151.

There is considerable freedom in the syntactical order. As has been stated, a sentence may consist of one word of any major word class except the particle. Examples:

1. Verb: Petanno. 'Look at me.'
2. Noun: Motkokonatkani. 'It was actually a pigeon then.'
3. Pronoun: Gitkoxachi. 'Me too!'
4. Adjective: Tsrugimatkani. 'They say he was big (grown) then.'
5. Adverb: !Ginakatkayi? 'Where are you now?'

A sentence may consist of two words of the same major word class. A sentence may consist of two words of different major word classes, and, except for the particles, the order is generally optional. As for the particles, certain of them precede and certain follow the head word or are suffixed to it.
As has been stated, the mutual order of any two major word classes, except the particle, is generally optional. However, with the syntactical variations there are, in certain cases, corresponding obligatory morphological variations. Thus, in expressing possession, if a noun or pronoun as possessor precedes a noun, the personal prefix (Items 1-7) rarely occurs. If, however, the noun or pronoun as possessor does not occur, or follows the noun to be possessed, the personal prefix is obligatory. Examples:

\[
\begin{align*}
gita & \text{ knoyate} & \text{(Rarely, } gita \text{ nknoyate)} \\
\text{my turtle} & & \text{my my turtle} \\
nknoyate & \text{ or} & \text{ nknoyate gita} \\
\text{my turtle} & & \text{my turtle my}
\end{align*}
\]

Similarly, if the noun or pronoun which is the subject of a verb precedes the verb, the personal prefix (Items 1-7) rarely occurs, but if the noun or pronoun, as subject, follows the verb or does not occur, then the personal prefix is obligatory. Examples, with personal prefix n- 'I', pronoun gita 'I', and verb kashicha 'grab', in expressions meaning 'I grab':

\[
\begin{align*}
gita & \text{ kashicha} & \text{(Rarely, } gita \text{ nkashicha)} \\
nkashicha & \text{ or} & \text{ nkashicha gita}
\end{align*}
\]

If the noun or pronoun which is the object of a verb precedes the verb, the personal suffix (Items 1-7) does not occur, but if the noun or pronoun, as object, does not occur or follows the verb, then the personal suffix is obligatory. Examples, with nkashicha 'I catch' and -lu (third masculine singular object, Item 3), and the pronoun wale 'him', in expressions meaning 'I grab him':

\[
\begin{align*}
wale & \text{ nkashicha} \\
nkashichlu & \text{ wale}
\end{align*}
\]

The adjective follows the same pattern, with certain exceptions in which the adjective has an especially close association with the following noun. Generally an adjective preceding the noun or pronoun which it modifies occurs with a personal suffix (Items 1-7), but an adjective following the noun or pronoun which it modifies occurs without suffixation. Examples of expressions meaning 'The young man is handsome' with the adjective kige 'good', the suffix -potu (intensifier, 126), the third person masculine singular predicatizer -lu (4), and the noun makluji 'young man':

\[
\begin{align*}
\text{Kiglepotlu} & \text{ makluji} \\
\text{He is very handsome} & \text{the young man.}
\end{align*}
\]

\[
\begin{align*}
\text{Makluji} & \text{ kige} \\
\text{The young man} & \text{is handsome.}
\end{align*}
\]
As would be surmised from the foregoing, a great variety of syntactical constructions is found in text. Sentences of from one to four words predominate, and yet there are sentences of ten or more words. However, a sentence containing all six major word classes seldom, if ever, is found. This is probably due to a preference for giving separate emphasis to adjectives and verbs. Though verbless sentences are very common, and a sentence without a verb may contain a half dozen nouns, the verb is still by far the favorite or most frequent of the word classes. In one text on rubber gathering [not included in this collection], there were seventeen consecutive verbs followed by one noun, and then twelve more consecutive verbs.

Sentences consisting of only one or two classes of words are facilitated by the freedom with which many of the suffixes and particles are attached to the various major word classes. In fact, the variety of distributional occurrences of these suffixes and particles (Items 91-151) presents a problem in their analysis.

In the Glossary Items 1-98 are non-roots which are associated with the various major words classes. The order of the verbal suffixes 20-49 is indicated by the order of their listing. Items 100-159 are treated in this paper as free forms in certain situations and bound forms in other situations. Items 150 and on are free forms and stems.

It is characteristic of some suffixes that the preceding vowel is retained before them. These are indicated by a V before the form. It is characteristic of other suffixes that the preceding vowel is not retained before them, except in situations in which the loss of the vowel would result in a cluster of three consonants and also except for a few morphemes which retain the vowel regardless of the following suffix. One of these is -wa 'yet' (105).

In addition to the items listed in the Glossary, there is gender suffixation, -i and -u being the masculine forms and -o the feminine form. Generally masculine forms only have been given in the Glossary.

Capital letters in parentheses preceding the sentences of the texts correspond to the lettering of the sentences of the translations of the texts.

The underlining of the first letter of a word indicates that it is not pronounced because of morphophonemic change; it is written here to facilitate analysis. (See the discussion of morphophonemic changes immediately preceding the notes on the grammar.) The underlining of the final letter of a word indicates that the letter was elided, that it was not actually pronounced, and the word formed one stress unit with the following word. The underlining of a number indicates that there was a probable error (perhaps typographical) in the transcription, and that the word quite likely should have been recorded as indicated by the numbers.

Morpheme boundaries are marked by the period (.), and the number of each morpheme as it appears in the Glossary is given in parentheses after each word.
I

Birth of Tela

(A) Mgenok.tu (200.60) gumro.t.lo (201.39.60) yine.ro (202.65).
(B) Wane (205) gima (124) #.mushioh.ya.tka.lo.na (7.204.92.104.47).
(C) Tsuru (205) t.ganuru.ta (4.206.39). (D) Wane.pnu.te (205.208.81).
wane (205) gima (124) t.wana.ta (4.208.31.89). (E) T.yokana.ta.tka.lo (4.209.39.104.4) t.gimajiro (4.210). (F) Yomchikigijire (211)
t.gimajiro (4.210). (G) Kayi (212) t.apoka.ta.naka (4.213.97.102).
(H) Wane (205) gima (124) wane (205) t.china (4.214) t.gimajiro (4.210), "Xa.ni (216.93) pejnu.ru.ne.ko (216.65.90.91) p.jepga.nu (2.18.45)."
(I) Wane (205) t.enek.ya.tka.lo (4.219.92.104.4) ksamome (220). (J) Giya.gim.ni (221.124.96) r.apoka.tka (3.213.104) t.ganuru (4.208), "P.jepga.nu.tka.na (2.218.45.104.1),
#.china.tka (3.214.104). (K) Wane (205) t.jepga.tka.lu (4.218.104.3).
(L) Ksamome (220) t.nika (4.222). (M) Gi (223) t.umkata (4.224)
nik.let.tu (222.29.39.3) gi.jepa (3.217). (N) Gi.jepa (3.217)
yayiri.ni (225.96).

(O) T.jepga.na.ta.wa.lu (4.218.31.39.105.3) t.ganuru (4.206),
r.apoka.tka (3.213.104) satu (226) r.epuru (3.227). (P) Wane (228)
t.jepga.na.ta.naka (4.218.97.102). (Q) Wane (228) gima (124)
t.jepga.na.ta.naka (4.218.97.102). (R) Satu (226) gapoka.ta.naka
(213.102). (S) Wane (230) gima (124) t.alixa.ka.na (4.235.94.97).
(T) Satu.ta.na.ni (226.102.96) r.epuru (3.227). (U) Wane.pnu.te
(205.208.81) satu (226) gapoka.ta.naka (213.102). (V) Gi (223)
gima (124) gixo.ya.na.tka.lo (236.92.97.104.4) ksamome (220).
(W) R.apoka.ta.naka (4.213.102) satu (226). (X) wane (205)
gi (233) gima (124) gixo.tka.lu (236.104.3) ksamome (220).
(Z) Wane (205) gima (124), "Gajjjjj (238)" t.ixa.na.tka (4.239.97.104).

(AB) Pejnu.ru.ne.ko (216.65.80.91) giyla.ta.na.tka.lo
(240.99.97.104.4), #.nika.na.tka.lo.na (7.222.97.104.4.7).
(AC) Giya.gima.ta.ni (221.12 4.104.96) t.upteka.m.ta.tka
(4.241.32.39.104). (AD)"Psojya.ya.tka (242.243.92.94) n.nika.nu
(1.222.45.98)," t.chin.gim.ta.m.ta.tka (4.124.32.39.104)
t.gimajiro (4.210). (AE) T.komlaka.tka.lu (4.244.104.3) mturu
(245)
yegi (128). (AF) Teno (246) t.utaka.tka.lu (4.247.104.3).
gapijuru.ni (248.249). (AG) Wane (205) gima (124) #.chikaka.tka
(3.250.104). (AH) Wane (205) t.wana.ta.tka (3.208.31.39.104)
pamole (509) goge (252). (AI) Pamole (509) goge (252) satu.pje
gima (124) #.ohyaga.t.ya.tka (3.255.39.92.104). (AK) "Totopiyo
(256), totopiyo (256)," #.china.tka (3.214.104) mturu.ne (245.30).
(AL) Gepoxamkojo (257) mturu.ne (245.80) r.ushpaka.tka.na
(7.254.104.7). (AM) Wane.pnu.te (205.208.81) t.wapa.tka.na
(4.258.104.7).
(AN) Tsru.gima.tka.ni (205.124.104.96). (AO) #.tsru.wna.
    nata.tka.na (7.205.21.31.39.104.7), (AP) Wane.pnu.te (203.208.81)
    r.epomga.tka.vo (3.259.150.104.4) r.ajiro (3.285), "Jiro (261),
    ginak.io (262.4) wa (263) n.unro (1.264)? (AQ) N.unro (1.264)
    ginaka.kta.vo (262.105.4)."

(AR) "T.amga.shatta~nsa
    (4.266.121.39.97) pounro.ni
    (2.264.96)."

(AS) "Gowa (266), Jiro (261),
    #.chin.gima.ta (3.214.124.39).

(AT) Maka (121) gima (124) r.umata (3.267) mturu (245) wa (263)
    Tela (263). (AU) Giya.gima.tka.ni (221.124.104.96),
    #.ohiyag.ta.ta.tka (5.255.31.39.104). (AV) #.Chiya.gogne
    (221.124.104)."
I

Birth of Tsla

(A) A jaguar married a woman. (B) They made her pregnant.
(C) An ancestor, she married. (D) Then she stayed there. (E) Her
mother-in-law sent her away. (F) Yomihiligojru was her mother-in-law.
(G) In the evening she came back again. (H) Her mother-in-law said to
her, "Now you will have to pick and eat the lice of all of them."
(I) So she gave her charcoal. (J) Then, when her husband arrived,
"Pick and eat my lice," he said to her. (K) She picked his lice.
(L) But she ate the charcoal. (M) She couldn't eat his lice. (N) His
lice were big bugs.

(O) While she was still delousing her husband, another, his
younger brother, arrived. (P) She deloused him. (Q) Again, she was
delousing him. (R) Another again arrived. (S) She finished him with
an effort. (T) Still another younger brother (arrived). (U) Again,
another arrived. (V) Now there was not much charcoal left. (W) Still
another came. (X) There was not enough charcoal left. (Y) She had to
bite his very lice. (Z) She choked, "Haxxxxx". (AA) They killed her
then.

(AB) They all killed her and ate her. (AC) Then she (the mother-
in-law) jumped in. (AD) "I'm going to eat a little piece," said her
mother-in-law. (AE) She pulled out the part where the baby was.
(AF) Up high on an aohiote branch she put it. (AG) There it hung.
(AH) It stayed there ten days. (AI) On the eleventh day he was born.
(AJ) There he was crying. (AK) "Totopiyo, totopiyo," said the babies.
(AL) Four children were born. (AM) Then she took them.

(AN) He got big. (AO) They had grown up. (AP) Then he asked his
grandmother, "Grandma, where is my mother? (AQ) My mother, where is
she?"

(AR) "Oh, your mother just got lost."

(AS) "So that's what happened, Grandma," he said. (AT) But the
child Tsla knew. (AU) So he cried. (AV) He cried all the time.
The three children made things. All kinds of things they made. They made a canoe, a little one. He worked a miracle. Then it was not little. It was a big canoe.

They said to him, "Tsla, don't cry," they said.

So then he told his grandmother, "Grandma, now we're going off over there."

There was a beach. There they made a fire. They put on a pot. It was boiling. Then, "Princes, let's play," Tsla said then. "By me, Uncle is going to come now. There'll be a trick played on him just like that played on my mother."

So he appeared. "What are you doing?" he asked.

"We're playing a real good game," he said. "Watch me. I hit myself on the ear," said Tsla.

"Me too," he said.

Then he hit himself on the ear. The jaguar fell into the water. Then his heart floated. Tsla said, "Grab it quick!" The princes grabbed it. They put it quickly into the pot. There it was boiled.

Then he said again, "Maybe still another uncle will come," said Tsla. Then the other came.

He also said, "What are you doing?"

"Uncle, we're playing."

"What are you cooking?" he said.

"It's a pigeon," said Tsla.

"They're playing a real good game," said the princes.

"See, Uncle." They hit themselves on the ear. They fell into the water. After that, Uncle, it's really good."

"Me too," he said. So he hit himself on the ear. He fell into the water. His heart floated. The princes grabbed it.

"Put it in the pot."

They put it in the pot. Then it was a pigeon. It was evening now.
Their mother got tired of waiting. Therefore, in the evening she appeared. She stopped some distance off. From there they said, "Grandma, we're playing."

"Haven't you seen your uncles?"

"No, Grandma," he said.

"But they intended to come here," she said. "What are you looking for?" she said.

"It's a pigeon," he said. Then the princes said, "Grandma, see me." He hit himself on the ear. He fell into the water. He laughed. He floated. She was watching. From a way off, she was watching. Tsla called her.

"Grandma, see me." I'm going to play," he said.

She didn't want to. She was hunting for her children. "Haven't you seen your uncles at all?" she said.

"No, Grandma," he said. They said, "We were watching Tsla and those with him closely." So they said, "We didn't see them at all." Then they called her. "Grandma, come here. Play," he said.

Then she suspected (knew their faces). She fled. He followed her. "Come, princes. We'll chase her now," he said. That's why they (jaguars) multiplied. She appeared ahead.

Then Tsla said, "The day is coming, be sure, when our descendants will say, 'He was killed by a jaguar,' it will be said of them." That's what Tsla said.

The jaguar, Yomohikigojru, was pregnant. Therefore the jaguars multiplied.

"Now we've let her get away. In the days to come, be sure, our descendants will say, 'What happened to him?' 'A jaguar killed him,' it will be said in the days to come of our descendants."

It is finished.
II

Croatian

(A) Tuka (275) gima (124) #.china (3.214) muchkaju.no (282.80), "W.kamru.rewa.ta.nu (5.270.28.39.45). (B) Klu (295) w.kamru.ta.nu (5.270.39.45), Tsla (268)?" #.china (3.214).

(C) "Kagli (317) g.wapa.nu (5.268.45), "WYokarru.rewa.ta.nu (5.270.28.39.45). (B) Iklwckamru.ta.nu (5.270.39.45), Tsla (268)," #.china (3.214).

(D) Giyag.ni (221.96) r.awapa.tka.lu.na (7.258.45), (E) "Gwety.tka (313.104), Tsla (268)," #.china (3.214).

(F) Tsuru (205) gima (124) misa (318) kamru.t. (270.39). (G) Wane (203) gima (124) kamru.t.ya.tka.lu (270.39.92.104.3) yine.ru (202.65). (H) "Jegi.p.ni (322.100.96) wa (263) tye (313)," #.china.gima.t (3.214.124.39) Tsla (268). (I) Giya.gima.tka.ni (221.124.104.96) yine.ru (202.65) pixka (319) r.ixa.tka (5.239.104).


(M) Giya.gim.ni (221.124.96), "Sux.pa.tka (323.100.104) nwa (328) twu (329)," #.china.tka (3.214.104).

(N) "Gi (223) w.ix.sorta.nu (5.239.127.39.45) Tsla (268)?"

(O) "W.ajpoka.jri.pna.ta.na (5.331.152.153.39.45.7)," (P) Wane (203) r.ajpoka.jri.pna.t.ya.tka.lu (3.331.152.153.39.92.104.3).


(AB) Wane (203) gima (124) r.et.ya.tka.lu.na (7.288.92.104.3.7) goyaka.lu (324.60) wu.utsrka.te.ni (5.327.81.30.96).

(AC) Giya.gim.ni (221.124.96) xawak.ni (215.106.96), "Pa.gogne.pa.tka (1.252.100.104) wirakoxo (328) n.kamru.ta.nu.tnaka (1.270.39.46.102)," #.china.tka (3.214.104), (AD) Wale (230) kamru.ta.tka (270.39.104).

(AE) Yongaji (325) #.kamru.ta.tnaka (3.270.39.102).
(AF) Wane (203) gima (124) #.china (3,214) mushikaji.ne (282,80),
"Tsla (268), klu.pa.tka.ni (285,100,104,96)?"

(AG) "Wirakox.pa.tka.ni (326,100,104,41) wale (230)," #.china
pixka (319) r.ixa.tnaka (3,239,102). (AJ) Suixo (325), jeji (322).
(AK) "Pa.gogne.pa.tka (11,252,100,104) n.uyak.l.e.ne (1,272,60,62,80),
wirakoxa (326) #.china.nu.tka.lu.na (7,214,45,104,3,7); kla.a
(334,93) r.ixa (3,239) wale (230). (AL) Xa.ni (215,96)
r.uixo.l.e.wma.na.ta.nu.tka (3,236,6,21,31,39,45,104). (AM) Tyte
(313) chi'i (330) g.wa.na.ta.nu.tka (6,208,31,39,45,104).
(AH) Wane.pnu.te (203,208,81) g.i.xo.l.e.wma.na.ta.nu.tka
(6,236,6,21,31,39,45,104). (AO) K.shi.nikanu (15,335)
g.i.xo.l.e.wma.wgen.e.ta.nu (6,236,3,62,21,306,39,45).
(AG) Gigmantaka,n.ru (6,356,45,3). (AQ) N.kamru.rewa.ta.nu
(6,270,28,39,45). (AR) Sana (337) n.kamru.ta.nu (6,270,39,45).
(AS) Gagmuna (338) n.kayika.nu (6,339,45). (AT) Wane (203)
g.i.taka.n.ru (6,247,45,3) paranta (340),Jimse (341),
po.chakusu (342).

(AU) Shima (343) gima (124) r.uyako.ta (3,272,39). (AV) Kasureru
(344) gima (124) wale (230) gima (124) yotnek.lo (345,4).
(AW) "Shima.p.yi (343,100,2) pixa (229)," #.china (3,214).
(AX) "Kapiripa.p.yi (346,100,2 )," #.china.gima.ta (3,214,124,39).
(AY) Satu (226) gima (124), "Kolyo.p.yi (347,100,2) pixa (229),".
(AZ) Wale (231) gima (124) ya.tka (276,104). (BA) T.ya.tka (4,276,104)
wala (231). (BB) Wane.pnu.te (203,208,81) gima (124), sato (226)
(203,208,81) sato (226) #.kamru.ta.tnaka (3,270,39,102).
(BE) Gicho.yjiro (349). (BF) Wane.pnu.te (203,208,81) sato (226)
(203,208,81) kaplalo (351) #.kamru.ta.tnaka (3,270,39,102).
(BI) Wane.pnu.te (203,208,81) sato (226) #.kamru.ta.tnaka
(3,270,39,102), tsoklu (352). (BJ) Wane.pnu.te (203,208,81) sato
(226) #.kamru.ta.tnaka (3,270,39,102), suya (355). (BK) Wane.pnu.te
(203,208,81) gajmju.ru (354) #.kamru.ta (3,270,39). (BL) R.uyako.t.o.lo
(3,272,39,4). (BM) Wane.pnu.te (203,208,81) sato (226) r.uyako.ta.tnaka
(3,272,39,102), kayonalo (355). (BN) Wane.pnu.te (203,208,81) sato
(226) r.uyako.ta.tnaka (3,272,39,102), charawa (356).
(BO) Wane.pnu.te (203,208,81) sato (226) r.uyako.ta.tnaka
(3,272,39,102), wakawa (357). (BP) Katsalo (358) r.uyako.ta.tnaka
(3,272,39,102). (BQ) Wane.pnu.te (203,208,81) sato (226)
r.uyako.ta.tnaka (3,272,39,102), gashligima (359). (BR) Wane.pnu.te
(203,208,81) sato (226) r.uyako.ta.tnaka (3,272,39,102), wakamomo
(360). (BS) Wane (203) #.china (3,214), "Pixa (229) wakamom па.tka.yi
(360,100,104,2) pixa (229)." (BT) Sato (226) r.uyako.ta.tnaka
(3,272,39,102), kawyolu (361). (BU) Wane.pnu.te (203,208,81) sato
(226) r.uyako.ta.tnaka (3,272,39,102), taya (362). (BV) Wane.pnu.te
(203,208,81), kokshiohi (365). (BW) Sato (226) r.uyako.ta.tnaka
(3,272,39,102). (BX) "Popohigwalo.p.yi (364,100,2) pixa (229)."
There the princes said, "We're going to work." (B) What shall we make, Tsla?" they said.

"Bring red clay," he said.

So they brought it. (E) "Here, this is it," they said.

He made a big table. (G) Then he made a person. (H) "This is to become a man," said Tsla. (I) So it was like a person. (J) It was lying on the table. (K) There he was. (L) When he was through, he made another, a woman.

Then, "This one is a woman," he said.

"How'll we do it, Tsla?"

"We'll blow in their nostrils." (P) Thus he blew in his nostrils. (Q) Tsla said, "By me you're to become a person now." (R) Then he stood up. (S) He blew in her nostrils then. (T) He did the same to the woman. (U) He said, "You're to become a woman now," he said.

After that they stood. (W) He was a person. (X) Our ancestors they were, that they made. (Y) God made them. (Z) Then we multiplied. (AA) The woman and man had children.

Thus our ancestors looked at god. (AC) Then he said, "Some day now I'm going to make a white." (AD) He made him. (AE) Out of white clay he made him.

The princes said to him, "Tsla, what's that going to be now?"

"He's going to be a white," he said. (AH) He made him.

He also was like a person. (AI) Man, woman. (AK) "Some day they will call my creation 'White man'; he is very white. (AL) Now they'll multiply everywhere.

Fish, he created. (AV) "Become a fish," he said. (AX) "You be a boquechico," he said. (AY) Another, "You become a catfish." (AZ) She went then. (BA) Away she went. (BB) Then another he made. (BC) A lisa. (BD) Then another again he made. (BE) A shad. (BF) Then another again he made. (BG) A piranha. (BH) Then he made the sapamama. (BI) Then he made a different kind of shad. (BJ) Then he made another, the gamitán. (BK) Then he made the paco. (BL) He created it. (BM) Then he created another, the snake-fish. (BN) Then he created another, the sungaro. (BO) Then again, he created the giant sungaro. (BP) The saltón he created too. (BQ) Then again, he created the puma sungaro. (BR) Then he created the toro. (BS) He said, "You're to become the toro." (BT) Another he created, the toroshoki. (BU) Then another he created, the cahuara. (BV) Then, the acharo. (BW) He created another one. (BX) "You are to become the mota." (BY) "You are to become the garbage shrimp."*

(BZ) It is finished.

III

Flood


* Names of plants, animals, etc., for which English equivalents have not been found, are given, if possible, in the regional Spanish as the Indians pronounce it. If no translation has been found, the Piro word is given.
(BK) Giyampotu (293) gima (124) r.una (3.286) tsru (205) ga (151). (BL) Gi (223) gima (124) mturu (245) gitloglo.xkni (409.62.91.96). (BM) Gi (223) gima (124) #.jam.je.jot.lu.na (7.415.30.30.39.3.7) r.utlogla (3.409.62). (BN) Giyampotu (293) gima (124) nanu.ka (125.94) #.tsapo. wna. ga.ta (3.410. 21. 151.39) gonu (151). (BO) Gi (223) gima (124) mtur.ge (7245. 151) gempa.nu.ni (122.131.96). (BP) Wane (203) gima.ka.tka. la (124.94.104.84) gonu (151) giyok.i.k. waka (411.40.44.106).

(BQ) Kochmaloto (378) gikluk.lowe.ta.chro (412.28.39.70) gatko.ta.tka (15.39.104) nso (397) mma (414) t.oyejowlo (4.423) yna (416).

(BR) Wane (203) pixka (319) gima (124) r.ixa.m.ta.tka (3.239.32.39.104). (BS) Kegekna (424) nwa (326) ptaji.te (425.93) r.ix.gima.ta.na.ta.na (7.239.124.31.39.97.7). (BT) Giko (299) gima (124) #.ye.na (7.276.97.7). (BU) Fanchi (426) gim.ni (124.96) nikata.tka (429.104) t.era.ge (205.151). (BV) #.Nika.wna.gima.m.ta.na.tka (3.430.21.124.32.39.97.104) yin.ni (202.96). (BW) Pimri.ne (431.80) gira.m.kia (124.101) #.yn.ni.tka.na (7.876.98.104.7) pimri.n.ni (431.80.96). (BX) Pimri.ne (431.80) gira.m.ni (124.96) kanawa (154) ya.pni (276.100.96). (BY) Yotlo (432) gitaroka (273) gima (124) gista.kanawa.ta.tka.na (433.154.81.39.104).


Flood

(A) By the very ancestors themselves, in ancient times, she had a worm for a child.  (B) She went to get firewood.  (C) She left her son with her mother.  (D) They say she slept.  (E) She used to bathe her grandchildren with hot water.  (F) He went all to pieces.  (G) He was not really a person.  (H) He died.  (I) Then the Koohmaloto had a child by a boa.  (J) He was a very, very white person.  (K) "Mama, I'm going
for firewood. (L) Right here I'm going to get wood," said the daughter. (M) "Be careful now, you'll go and sleep; be careful."

(N) "All right," she said. (O) But she went to sleep. (P) She was swinging the child in a hammock. (Q) Then she went sound asleep. (R) Her fire was right beside them. (S) She slept. (T) Then she woke up. (U) She saw her grandson. (V) Right here on her breast he was coiled. (W) He had changed form. (X) His grandmother was startled. (Y) He was actually a boa! (Z) She pushed him. (AA) She pushed him then. (AB) Into the fire went the boa's child. (AC) The fire burned him. (AD) That's why they were inundated.

(AE) His mother came then. (AF) "Mother, where's my son?" (AG) She cried then. (AH) "Mother, where is my son?"

(AL) "This is it," she said. (AM) "It was not a human being by whom you had a child. (AN) This is a boa's child. (AO) Wasn't it a human being that you saw?"

(AP) The child cried all the time. (AQ) After a while his aunts came. (AR) They took him down into a deep pool in the river. (AS) He cried there in the whirlpool.

(AT) After three days he gave the seed of a very large huito tree to his mother. (AU) From down in the water came the child. (AV) Plent this," he said.

(AW) She planted it. (AX) It had sprouted. (AY) "Strike it so that it will get big beforehand. (AZ) Keep striking it over and over. (BA) "Strike it. (BB) Now build a platform in it," he said to our ancestors. (BC) They built the platform in the big huito tree. (BD) It was not a little one. (BE) They made a big platform. (BF) There they put manioc. (BG) Then, they put bananas there, sweet potatoes, and squash. (BH) Then they put a house on it. (BI) Then they put a fire on it. (BJ) They put everything on it.

(BK) Quickly the great water came. (BL) There was not a little thunder. (BM) Never has such thunder been heard. (BN) Quickly every place was filled with water. (BO) It was not a small flood in some places. (BP) It was as though water had been poured out.

(BQ) The Kochmaloto who was to blame for it went up in the huito tree with her sister-in-law.

(BR) This is the way it was. (BS) Groups of people were distracted. (BT) There was no place to go. (BU) The great water destroyed the houses. (BV) It destroyed the people. (BW) This is what some did -- they went up on the roofs of the houses. (BX) Some went into their
canoes. (BY) Immense crabs cut up the canoes.

(BZ) The big huito was not low. (CA) They struck it all the time. (CB) The water again was not far away. (CC) They struck it again. (CD) The water was again not far away. (CE) They struck it again. (CF) Then they were hungry. (CG) The water had begun to recede. (CH) The huito was bearing fruit. (CI) A piece of fruit fell. (CJ) She threw it into the water. (CK) The fruit disappeared. (CL) Soon the fruit came to the surface. (CM) It was very muddy. (CN) "The water has receded now," she said. (CO) "The water has receded everywhere," they said.

(CP) The water had receded. (CQ) The big huito tree was not low. (CR) They kept hitting it. (CS) Then it was not high. (CT) It was not high then. (CU) They climbed down then. (CV) The whole jungle was full of mud with scum. (CW) There were no people. (CX) The Kochmalotos went down then.

(CY) They didn't have durable bodies. (CZ) A little straining mat killed one. (DA) A bijao stalk killed another. (DB) They did not have durable bodies. (DC) They just went off, then.

(DD) "We'll hunt to see if there are others left." (DE) We'll go over there." (DF) But there were no people. (DG) They just went off into the woods. (DH) There was an anyuje. (DI) The anyuje was making masato. (DJ) The anyuje was a person, a woman. (DK) They passed her then. (DL) Scha saw them again. (DM) He was felling a pcheohi tree. (DN) There the Kochmaloto was eating.

(DO) The blind one grabbed the Kochmaloto. (DP) He screamed. (DQ) "Schai! Here's the Kochmaloto." (DR) "I've caught her," he said.

(DS) They heard him. (DT) They ran. (DU) The blind one had grabbed the branch of the pcheohi tree.

(DV) "Where are they?" said Scha.

(DW) "Right here she is." (DX) But they had run away. (DY) They suspected. (DZ) The foot of the pcheohi tree he had cracked. (EA) It went, "Tutlalala." (EB) They suspected, "That's just what I'd like to do to you." (EC) They went then.

IV

The One-Handed Demon

(A) Paliga.ta.chine (452.39.70) gim.ni (124.96) #.kash.ka.naw.a.te.ta (3.450.154.81.39). (B) Gitok.ga (400.151) gima (124) #.ya.n.na (7.276.97.7). (C) Wane (203) gima (124) r.ix.je.ta (3.239.30.39).
The One-Handed Demon

(A) The demon grabbed the canoes of those going upstream.
(B) They went down into the water. (C) That's the way he always did.
(D) There were many that the demon pulled down. (E) So one man was angry. (F) "I'm going to cut him," he said. (G) So he was cut.

(H) The one who cut him was in a big canoe. (I) They were paddling along. (J) The canoe was going fast. (K) Then from out of the water came the hand. (L) It grabbed the side of the canoe midway. (M) Right there he cut it -- the man who did the cutting. (N) His hand fell on the cover of the canoe. (O) They pulled hard. (P) They passed the place of danger, his deep pool. (Q) Then they saw his hand. (R) All of them saw his hand -- (S) the hand of a white.
(T) It was extremely white, the demon's hand was!

(U) He had cut off his hand. (V) Down into the water went the demon. (W) At once leaves of thatch came to the surface. (X) What a size the thatch was! (Y) Big thatch floated. (Z) The water became extremely muddy! (AA) Then he went downstream with people. (AB) It is said that they knew none remained. (AC) They stayed in the woods. (AD) Then in the evening where they had just been it was shining.
(AE) Just then a storm rose. (AF) It was like a great rain all over the water, but the demon was going downstream. (AG) Maybe One-handed had gone downstream. (AH) He went screaming. (AI) "He-e-e-e-e," he said as he went along. (AJ) The water was very white. (AK) Like cotton, the water was. (AL) The demon screamed as he went along.
(AM) With the water, the demon went downstream.

(AN) Then everything was fine. (AO) He was gone. (AP) No one pulled them down. (AQ) Now there's never anyone who pulls them down. (AR) Now it's good.

(AS) It is finished now.

V

Tala Swallowed by Fish

(A) Maknawlo (470) t.yanuma.ta (4,471.39). (B) "Ga.ewa (5.276.49), muchikajine (282.80), mala (463)," "#.chin.gima.ta (3.214.124.39) Tala (268). (C) "Popukalu (472) gogne (252)."

(D) Gewi (302) mala (463) gima (124) "ya.tka.na (7.276.104.7).
(E) Gitokga (400.151) "ya.tka (3.276.104) Tala (268). (F) Wakawa (357) gima (124) nikloka.m.t.1u (473.32.39.3). (G) Wane (203) gima
(124) r.awa (3.208) sапle.m.tа (451.32.39). (H) "T.nikloka.m.ta.na.tka.no (4.473.32.39.97.104.1)," #.chin.gima.ta (3.214.124.39) Tsla (268). (I) Gitok.lа (400.151) #.saple.wa.m.t.ya (3.451.25.32.39.92). (J) "T.nikloka.m.t.no (4.473.32.39.1) wakawa (357)." (K) R.омka.gima.ta.tka.lu.nа (7.309.124.39.104.3.7). (L) Wane (203) gima (124) r.ushpaka.m.t.ya.tka (3.254.32.39.92.104). (M) T Applik.gima.ta.tka.li (4.474.124.39.104.3).


(T) "Gа.yа.tnа (5.276.45.102). (U) Gi (223) kіgle.ru (287.3) gewі (302). (V) W.упnа.nu (5.376.45) xаko (310)," #.chіn.gima.ta (3.214.124.39).


(AB) Seyоkа.tка (316.104)

V

Tsla Swallowed by Fish

(A) The maknawlo bird sang. (B) "Let's go down river, prince," said Tsla. (C) "This is a place of death."

(D) They came down river here. (E) Tsla went under the water. (F) A giant sяngаrо swallowed him. (G) There he was yelling. (H) "She gulped me right down," said Tsla. (I) Under the water he was yelling. (J) "The sungаrо swallowed me."

(K) They followed him. (L) There he came out. (M) She vomited him then. (N) There they established another village. (O) There they worked. (P) They made a house. (Q) There they stayed.

(R) Then the bird sang again. (S) "Maknawloo, maknawloo," it said.

(T) "Let's go again. (U) It's not good here. (V) We'll die, surely," he said.
(W) So they went again. (X) There they were going to stay again. (Y) It is from there that they came. (Z) They went way down river. (AA) There they finally stayed.

(AB) It is finished now.

VI

Giant Hawks

(A) Wane (203) gima (124) #.ya.na (7,276.7). (B) R.usurna. gima.t.na (7,467,124,39.7) gi.skita (3,477,151) r.apok.na (7,213.7). (C) #.pali.gima.ta.tka.na (7,452,124,39.104.7) Maryano (461) Gapga (479). (D) Wane (203) gima (124) r.awa (5,208) pakcha (478) ganikaji (392) gapga (479) Maryano (461). (E) Tsr (205) gita.waka (480.105) r.awa (5,208) pna (481) gi.pna (3,481) pakcha (478) pna (481). (F) Wane (203) gima (124) r.aw.na (7,208.7) gepi (482), #.ganimuro (5,201), wale (280). (G) Giya.gim.ni (221,124,96) #.paliga.t.in.na (7,452,39.40.96.7) yine (202) wane (203) gima (124) r.ushpaka.m.t.ya (5,254,32.39.92) pakcha (478). (H) #.Koschek.gim.ta.pan.ro (3,483,124,39.42.97.4) maklo (484) j.ni (245,96). (I) To.jiwu (4,485) #.koscheka.p.ya.n.ro (5,485,42.92.97.4) pakcha (478). (J) Gi.jixi (5,159) gima (124) gi.sewata (3,486) #.koscheka.p.ya.n.ro (3,485,42.92.97.4). (K) Teno (246) gima (124) r.i.zi.je.ta (3,442,30.39). (M) Mturu (245) gima.ni (124,96) #.koschek.je.ta (3,483,30.39), tsru (205) ko.xa (107). (N) Maku (484) ji (243) gima.ni (124,96) #.koscheka.p.ya.n.ro (5,485,42) pakcha (478).


(AC) Seyoka.tka.ni (316,104.96).
VI

Giant Hawks

(A) They went there.  (B) They went downstream, and they arrived at the mouth of the stream.  (C) Then they went up the stream, Maryano.  (D) There was a hawk living, half way up the Maryano.  (E) In a big cliff was the hole, his hole, the hawk's hole.  (F) There the two lived, his wife and he.  (G) So when people went up the stream, the hawk would come out.  (H) He would grab a girl.  (I) By the head the hawk would grab her.  (J) With his claws he would grab her.  (K) Up in his hole he would eat her with his mate.  (L) That's the way he always did.  (M) He would grab a child or an adult.  (N) A young man the hawk would grab.

(O) Those who were after salt, those who were getting salt — their children the hawk would grab.  (P) So one man wanted to cut him.  (Q) He sharpened his machete.  (R) With it he cut off his feet.  (S) His feet landed in the canoe.  (T) Then he went up.  (U) He flew away.  (V) He went into his hole.  (W) There he died.

(X) That's the way her mate died.  (Y) The female was not a killer.  (Z) After that she disappeared.  (AA) His mate didn't stay there.  (AB) Where on earth did she go?

(AC) It is finished.

VII

The Glutton

(A) Muchi.kawa (367,108) gima (124) wa (263) Tagwero (493) sato (226) gima (124) #.ganunro (5,201) r.anika (5,494).

The Glutton

(A) In the old days, Tahvero took a wife. (B) They were going to smoke meat. (C) They arrived at his tambo. (D) The next day he went hunting. (E) He got a great quantity of meat. (F) He arrived. (G) He made the fire. (H) When it was ready, he roasted it. (I) He roasted the meat. (J) It was ready. (K) He ate up every bit of it. (L) Afterwards he was desperately hungry. (M) Then he killed his wife. (N) He ate her up. (O) He finished every bit.

(P) Then, when it was evening, he went down stream. (Q) He cried all along the way. (R) Then he arrived where his father-in-law was. (S) There he stayed two days. (T) He asked for another girl again. (U) She was of the family of the one he had eaten, her little sister.

(V) Then he went up river again. (W) He came again to his tambo. (X) The next day he went hunting. (Y) Again he got a great quantity of meat. (Z) He made the fire there again. (AA) When he was finished, he was desperately hungry. (AB) He ate up every bit of it. (AC) When he was finished, he was upset. (AD) "Here (the side) is soft," he said. (AE) "Now I'm going to kill her."

(AF) He killed his wife. (AG) He finished her. (AH) Every bit he finished. (AI) When he was through, he went down stream. (AJ) He cried all along the way. (AK) He arrived where his father-in-law was. (AL) He deceived him. (AM) "A tiger ate your daughter," he said.

(AN) Then he asked for another again. (AO) The smallest one he asked for then. (AP) After that, he stayed there five days. (AQ) When he was through, he went up stream again. (AR) He arrived again at his tambo. (AS) The next day he went hunting again. (AT) He said, when he went hunting, he said to his wife, "Don't go over there where that tree is. (AU) There's a big wasp. (AV) Don't you go there at all," he said. (AW) "The wasp'll kill you for sure," he said.

(AX) Then the girl went there. (AY) She saw the edge of her sister's skirt. (AZ) She cried for her sister. (BA) Then after
that, "He himself, the deceiver, ate my sister." (BB) Therefore she climbed up high. (BC) There she waited for her husband.

(BD) Right here he arrived (right below). (BE) He brought a great quantity of meat. (BF) He did the same thing again. (BG) He ate again. (BH) Then he hunted for his wife. (BI) He said, "Where are you? (BJ) Come now," he said. (BK) "Come and eat."

(BL) She was staying up high. (BM) She saw him roasting meat. (BN) He finished every bit of the meat. (BO) He did the same thing again. (BP) "Come now," he said.

(BQ) She didn't come. (BR) She suspected: (BS) "I'd like to eat you," she said.

(BT) Then, "Wouldn't I myself be delicious?" he said. (BU) He cut himself. (BV) He roasted himself. (BW) He ate. (BX) He finished it. (BY) He stood up. (BZ) "I'm all right," he said. (CA) "I can still walk well. (CB) Now I'll cut off my leg."

(CC) He roasted it. (CD) He finished eating it up. (CE) He got up again. (CF) He couldn't stand. (CG) Then his wife came down. (CH) She hurried. (CI) She reached the ground. (CJ) "Now I'm going to kill you," she said to him. (CK) "You yourself ate my sisters," she said. (CL) "Now I'm going to kill you."

(CM) Right then she killed the big eater. (CN) Then she left. (CO) She went down stream. (CP) Where her father was she arrived. (CQ) She said, "Papa, he himself ate my sisters, my poor sisters."

(CR) Then her father went up stream. (CS) He went and looked at the big eater. (CT) There he gathered firewood. (CU) He burned him. (CV) He heaped the firewood up. (CW) He set it afire.

(CX) He went to his house. (CY) To his house he went. (CZ) Five days he stayed. (DA) Then he went up stream again. (DB) There he arrived where the big eater died. (DC) Then he saw the bamboo. (DD) Out of his sepulchre had sprouted a bamboo.

(DE) It is finished.
Items | Possessive Prefixes with Noun Classes | Subject Prefixes with Verb Classes
--- | --- | ---
| III | II | I | II | I
1 | no- | n- | n- | n- | n-
2 | pu- | p- | p- | p- | p-
3 | gi- | #- | r- | #- | r-
4 | to- | t- | t- | t- | t-
5 | wu- | w- | w- | w- | w- w- go-
6 | gi- | g- | g- | g- | g-
7 | gi-...na | #...-na | r...-na | #...-na | r...-na

Object Suffixes | Predicatizing Suffixes | Translations
--- | --- | ---
1 | -no | -no | First person singular
2 | -yi | -yi | Second person singular
3 | -lu | -lu (oo-ni, 96) | Third person masculine singular
4 | -lo | -lo (oo-ni, 96) | Third person feminine singular
5 | -wu | -wu | First person plural
6 | -gi | -gi | Second person plural
7 | -na | -na (nna oo nina, 96 +7) | Third person plural

Items 11-15, prefixes occurring with verbs, nouns and some adjectives.

11 pa- | 'one, another'.
12 gi- | indicates that the subject co-operates with the object in the action.
13 m- oo ma | pritive.
14 go- | extends or prolongs the action of the verb.
15 ka- | possessing; comprising a class involving the attribute, object or action expressed in the stem.

Items 20-49, verbal suffixes. These occur generally in the order listed.

20 -ka | semifactive. With a certain class of verbs,
-ka immediately follows the stem. If the action is not semelfactive, and -ka, therefore, does not occur, -ta Verbal (39) is obligatory.

21 -Vwna intransitive verbal or verbalizing suffix, (Suffixes 25-52 are always followed by -ta Verbal (39), or by -kaka Causative or Reciprocal (120), or by a nominalizing suffix.)

25 -Vwa verbal suffix occurring frequently between noun stem and -ta Verbal (39).

26 -sa indicates that the action is profuse, that a speaker is loquacious.

27 -jixna indicates that the subject of the verb performs the action by proxy.

28 -lewa vowel >e+-wa — suggests that the actor is characterized by the action or state of the verb.

29 -le occurs in the second of successive verbs, to which the preceding verb functions more or less as an auxiliary.

30 -je ‘always’ — may indicate that the action always occurs, or that the effects are lasting.

31 -Vna corresponds to the progressive of English.

32 -m- indicates that the action of the verb is superficial.

38 -Vga hortatory.

39 -Vta verbal or verbalizing suffix.

40 -Vowel >i (stem final vowel, or vowel of Nos. 20,38,39 >i). Indicates condition (‘if’ or ‘when’) fulfilled. Also, a polite form, often used stylistically. In some cases the vowel change appears to be a locative, perhaps a contraction of -ya (Locative, 92).

41 [no meaning given; typographical error in text?]

42 -Vpa the subject goes or comes to perform the action. (Frequently occurs with loss of non-contiguous preceding vowel.)

43 -ka passive.

44 -ko future passive.
anticipatory and imperative -- 'going to (do)', '(do)'.

[no meaning given; typographical error in text?]

reflexive.

Stem-final vowel > e + -wa invitational.

Items 60-74, nominalizing and nominal suffixes.

nominalizing and infinitive.

nominal, usually occurring with the privitive or with another nominal suffix.

Vowel > e indicates that the noun is possessed or is in some close syntactic relationship.

nominalizes and also indicates that the substantive to which it is affixed is possessor.

nominalizer with verb stems. Refers to the subject of the verb.

nominalizer with verb stems. Refers to the object of the verb.

[Items 70-75 are composed of morphemes listed above, in combinations with specialized meanings.]

subject of verb ('the one who ....').

subject of the verb as a specialist in the action of the verb [kginkaklewakleru < k-....-kluru+ ginkaka-, 'tell', + -lewa, Characterizer (28), 'messenger'].

the one from whom the subject of the verb receives the passive action of the verb (numatjeru, 'the one by whom I am known').

recipient of the action of the subject (numatanru, 'the one whom I know').

action or state of the verb as the occupation or state of the subject (nyinri 'my going' < n- first person subject (1) + ya 'go' + Vowel > i, Locative (40) + -nri).

Plurals of items 71 and 72 are formed by adding -ne (80). The plural of Item 70 is formed by dropping -ri.
and adding -ne (80) to the final syllable -chi; that of No. 73, by dropping -ru and adding -ne. The plural of Item 74 is formed by adding -na (7).)

Items 80-84, substantival suffixes.

80 -Vne pluralizer, applied to people and animals.
81 -Vte ownership, applied to the object owned.
82 -Vne possession of instrument.
83 -Vli ~ le endearment.
84 -la calls attention to the identity.

Items 90-98, suffixes and particles occurring with various major word classes.

90 -Vehi absolute, implying a degree of syntactic independence. With a verb, a sort of participle.
91 -Vko emphatic.
92 -ya with verbs and -Vya with other major word classes. Locative, 'right there'. Serves also to show syntactic relationships such as are translated by the prepositions 'by', 'from', 'for', 'to', 'at', and makes the object of a verb indirect rather than direct. With a verb, -ya occurs in the order following -pa (42).
93 -Vta~ -Vtay ~ lengthening of the final vowel of any word. Exclamatory. Conforming to the general intonation pattern in exclamations and calling, this syllable, though always word-final, receives the stress, is lengthened considerably and is raised in pitch.
94 -Vka affirmative. Sometimes used interchangeably with -ko Emphatic (91).
95 -ge interrogative.
96 -ni assertive. Translated, it furnishes a predicate, though not functionally a predicate.
97 -Vna intensifier of action or state.
98 -Vna particular item or occasion; hence it can be used to
signify past action. It has not been possible so far always to distinguish between Items 97 and 98.

Items 100-107, particles which occur both as free and as bound morphemes. They are more often free when associated with nouns, and bound when associated with verbs in which case they follow suffixes Nos. 40-48, and precede Nos. 1-7.

100 pa \(\infty\) -Vpa  
The action of the verb may be future or past but is not taking place at present. May also indicate purpose -- 'for', 'in order to'.

101 maka \(\infty\) -Vmka  

optative.

102 tnaka \(\infty\) -Vtnaka  

indicates a repeated occurrence of an action or an item.

103 kta \(\infty\) -Vkta  

generalizes the statement, as adding the idea of 'wherever', 'whenever', 'whatever', 'whoever', etc.

104 tka \(\infty\) -Vtka  

'already', 'then', 'now'.

105 wa \(\infty\) -Vwa  

'yet'.

106 waka \(\infty\) -Vwaka  

place, period of time, manner.

107 koxa  

'also'.

108 kawa \(\infty\) -Vkawa  

period of time.

Items 120-131, particles which occur both as bound and as free forms. Generally, they are free when associated with nouns and bound when associated with verbs in which case they follow the stem and precede -ta Verbal (39).

120 kaka  

collective with substantives, or reciprocal. Reciprocal with verbs in which the object is not expressed. Causative with verb plus object. With verbs it serves as a limited alternant to -ta Verbal (39). Also used as 'each' with various major word classes.

121 sha \(\infty\) -Vsha  

'just', 'only'. Also, with a noun, refers to an exclusive group.

122 gapka  

first, next in succession.

123 getko  

'maybe'.

72
124 gima quotative.

125 nanu ∞-Vnanu distributive.

126 potu intensifier of result (cf. Item 97).

127 poko manner — 'how'.

128 yegi 'where'.

129 gogne expanse of time or space.

130 ga continuative.

131 mnu ∞-Vmnu indicates that a number of individuals are acting as a unit.

Items 150-160, nouns occurring in the same position as Items 120-131 above. Most, but not all, of these nouns belong to a Class III of nouns (see Items 1-7) which require a possessive prefix in certain syntactical situations.

150 jnako ear.

151 gonu ∞-ga water.

152 jri nose.

153 pna hole.

154 kanawa canoe.

155 sagi round form, as of large fruit.

156 mane body.

157 goji face.

158 myo hand.

159 jixi foot.

160 tpali leg, foot of tree.

Items 200-531, stems and words.

200 mgonoklu jaguar.

201 gnunro ganunro wife.
202 yine(ru) person (plural, yine).
203 wane there, then, thus.
204 mushicha cause to conceive.
205 tsru otsuru- big, great person, old person, ancestor.
206 gnuru o ganuru husband.
207 pnu far.
208 gwa o gawa be, stay.
209 yokanata send.
210 gimajiro mother-in-law.
211 Yomohikigigojre name of tigress, mother-in-law.
212 kayi late afternoon and early evening (about 4:00 p.m. until dark).
213 gapoka arrive.
214 china say.
215 xa- now, today.
216 pejnu each, number of individuals.
217 jepa louse.
218 jepga pick and bite a louse.
219 geneka give.
220 ksamome charcoal.
221 giyaga- then, therefore.
222 nika eat.
223 gi negative and interrogative particle.
224 gimkata be able.
225 yayiru kind of bug.
226 satu one, another.
227 gepuru younger brother.
228 gita  I, me, my.
229 pixa  you, you, your (sing.).
230 wale  he, him, his; it, it, its.
231 wala  she, her, her; it, it, its.
232 wixa  we, us, our.
233 gixa  you, you, your (pl.).
234 wanna  they, them, their.
235 galixa  finish, be ready, believe, obey.
236 gixo  much, many.
237 gapsheka  bite.
238 gajjjjj  choking sound.
239 gixa  be, do, act.
240 giyla-  kill, hit.
241 gipteka  jump.
242 pso  size, quantity, entirety.
243 ji  seed, small member -- diminutive.
244 komlaka  pull off, pull out.
245 mturu  small, baby, child.
246 teno  up, high.
247 gitaka  put, plant.
248 gapijru  achiote.
249 plu  branch.
250 chikaka  hang, be suspended.
251 mole  relative, countryman.
252 gogi oo gogne oo-gogne  day, sphere.
253 pje (pja in some dialects)  only.
254 gishpaka  go out, be born.
255 chiyaga- cry.
256 totopiyo sound of baby's cry.
257 gepokoxamkoje four.
258 gwapa bring, get.
259 gepoma- ask, inquire.
260 gajiro grandmother.
261 jiro grandmother, Vocative or familiar reference.
262 ginaka where.
263 wa the, that, because, and. Pause word.
264 ginro mother.
265 gamga get lost, disappear, delay.
266 gowa So that's it!
267 gimata know.
268 Tala name of hero-trickster-creator-god.
269 mapa three.
270 kamru- work.
271 ptowru all.
272 giyako- create.
273 gitsroka immense (cf. Item 205).
274 ginkaka tell.
275 tuka over there.
276 ya go.
277 ksatu sand, beach of gravel or sand.
278 chichi firewood, fire.
279 pawa fire.
280 gimatu  pot.
281 jimloka  boil.
282 muchikaji(ne)  'Princes' in the free translation. The lesser, but supernatural, brothers of Tsla. The term might be composed of two words, muchi 'before' and kajine 'whites'. This is especially likely since the i of muchi is optionally omitted, an inter-word feature, not generally an inter-morpheme feature.
283 yenew- play.
284 kawchinanu  oath -- 'by', 'by means of the supernatural power of' (derivation not determined).
285 patu  father (Familiar reference and vocative. Obsolete in this sense. Now used of distant relative.).
286 gina  come.
287 kigle  good.
288 geta  see.
289 gijruka  fall.
290 gaji  heart.
291 gimlika  come to the surface, float.
292 gishatkapa  catch, save.
293 giyampotu  fast.
294 motkoko  pigeon.
295 klu  what.
296 toma  call.
297 gama  tire.
298 gowuka  far.
299 giko  no, not, none, no one.
300 seyV  but.
301 gishinika  think, have in mind, remember, love.
302 gewi here.
303 gitsolgiwa- laugh.
304 jmeru willing.
305 gijga hunt for.
306 wgene son or daughter.
307 tekali Come here!
308 gasuka flee, run.
309 gomkagi- follow.
310 xako warning -- 'be sure', 'be careful', 'watch out'.
311 giklopi descendant.
312 penute in front of.
313 tye this.
314 -mshi pregnancy.
315 kaspuka allow to escape, release.
316 seyoka It is finished.
317 kagli red clay.
318 misa table (from Spanish, mesa).
319 pixka like.
320 gikluga lie, lie down.
321 ga used to point out an item. Often reduplicated and often accompanied with designatory gesture of thrusting out the lips toward an object.
322 jeji male, man.
323 suxo female, woman.
324 goyakalu god (generic word; cf. Item 438).
325 yongaji white clay.
326 wirakocha white person (from Quechua).
327 gitsrukate chief, great one, ancestor.
328 nwa be [may be -ni (41) plus wa (263)].
329 twu that.
330 chiji country, land, world.
331 gejpoka blow; blow to drive away demons, with either tobacco smoke or breath.
332 tuyotuno- stand up, rise.
333 tumwa stand up, especially from sitting position.
334 klata white.
335 shinikanu soul, emotions, mind, memory, intelligence, love, thoughtfulness.
336 gignantaka guard, put away safely.
337 sana planted field (chaera).
338 gagemuna tree, wood.
339 kayika fell (a tree), fall down (as of a tree).
340 paranta plantain, banana (adaptation of word in general use among Peruvian jungle tribes).
341 jimeka manioc.
342 pochwaksuru sugar cane [from pochwa 'sweet' plus ksu 'cylindrical and long form' plus -ru Nominal (65)],
343 shima fish (generic word in general use in the Peruvian jungles).
344 kasureru thatch; palm for making thatch [from ka- Possessing (15) + suo leaf + -ru Nominal (65)].
345 yotneka touch.
[Items 346-364 are kinds of fish. The correct translations into English have not been found for most of them; translations into the regional Spanish by the Piro are given.]
346 kapiripa boquechico.
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398 gonru of a large variety.

399 taji uncertain; taji means 'its heart' (fem.); toji means 'its seed' (fem.). There is probably an additional meaning to taji. The transcription was verified.

400 gitoko inside of, the inside of.

401 giyakata come from, be a native of.

402 gipcheka sprout.

403 koohipi- strike.

404 kowa- build a platform, floor, shelf, rack (barbacoa).

405 kwa platform, floor, shelf, rack.

406 jipalu sweet potato.

407 tsolya squash.

408 panicho pji house [See 426- Ed.].

409 gitloglu thunder.

410 tspo- fill.

411 giyoka pour out.

412 gikluka be to blame, be guilty.

413 gatskota climb up.

414 muna tree trunk.

415 jema hear; hence also obey, believe.

416 yma with.

417 gimanga change form.

418 gimyeka startle, be startled, be frightened.

419 geruta push.

420 galga burn (intransitive).

421 chinanu for, because.

422 gonnewa- inundate.
423 yejewlo  woman's sister-in-law or female cross-cousin.
424 kegeka  desperate, distracted.
425 ptaji  probably a group. May be incorrectly transcribed.
426 panchi ∞ pji  house [see 408-Ed.].
427 shrichi  roof.
428 nachi  be hungry.
429 nikata  finish, end.
450 nikawna  be finished, be ended.
431 pimri  other.
432 yotlo  crab.
433 gistaka  cut (gistaj- before y in some dialects).
434 magalewa-  recede, abate.
435 kapcho  dirty.
436 male  there is/are none.
437 gosha  jungle, weeds, wild growth, forest.
438 goyaka  durable (cf. Item 324).
439 tseygoji  small mat used as strainer, especially in making the plantain drink.
440 sapna  bijao (plant with large leaves used for wrapping and covering).
441 powa  trunk.
442 gixeta  be left over.
443 pejri  anyuje, a large edible rodent.
444 koyowuka  make masato.
445 giknoga  pass.
446 Scha  a grotesque jungle demon.
447 pchechi  tree which furnishes lacquer for pottery.
gipruta (to) fell.
maygaletu Blind One [from ma- Primitive (13) + ygale, 'eye', + -tu Nominal (61)].
kashicha kashi-grab, catch.
saple- cry out, scream, yell.
paliga- go upstream.
kose- pull, draw.
kmashi evil spirit, demon.
gayoka become angry.
ganikga- paddle [from ganika, 'take', 'carry' (494), + -ga, 'water'].
teyaka fast; Hurry!
spu lip.
tlo upper surface.
yokwiko danger, injurious magic.
Maryano name of river -- Marion.
jpa mud, pasty substance.
mala downstream.
gimjina probably 'accompany'.
yopyoka approach or rise (used of storm).
gina rain.
gisurna go downstream.
ge-e-e-e-e cry of the fleeing demon.
wapgu cotton.
maknawlo small white bird with rather shrill cry, the cry of the bird.
yanumata talk, sing (of bird).
popukalu place of death.
473 nikloka  swallow.
474 gaplika  vomit.
475 poko   village, settlement.
476 koshihi  bird (generic name).
477 skitga  mouth of a river.
478 pakoha  hawk.
479 gapga  river, stream.
480 gitawaka  cliff.
481 pna  hole.
482 gepi  two.
483 koscheka  snatch.
484 maklu-  youth.
485 jiwu  head.
486 sewata  fingernail, toenail, claws.
487 tuwu  salt.
488 galuka  greet, want, love.
489 sawli  machete (from Spanish, sable).
490 pogewma-  sharpen,
491 galna  fly.
492 jigloka  enter.
493 Tagworo  name of glutton.
494 genika  take, carry.
495 golota  smoke (meat or fish).
496 gimajoru  lean-to, or other temporary shelter.
497 waleprika  the following day.
498 giyolika  "beat the bush" in hunting.
499 nikoshi food, meat.
500 yochjo- make a fire.
501 jima roast.
502 kayinre game.
503 gimatjiru father-in-law, father's sister's husband, mother's brother.
504 ganji- ask, request.
505 popohi soft.
506 yokwi- deceive, lie to.
507 gali finished, ready.
508 pamyo five [from pa-, 'one' (11), + myo, 'hand' (158)].
509 pamole ten [from pa-, 'one' (11), + mole, 'relative' (251)].
510 gawla there.
511 sanu wasp.
512 shyole edge of skirt.
513 gayroka lie, deceive.
514 kagwaka wait.
515 gimepe again, repeat.
516 poniko rich, delicious.
517 shirita hurry.
518 giru father.
519 papa father (vocative and familiar reference).
520 kwamonuru poor person, cute [from ka- Possessing (15) + wamonu-, 'sad', 'poor', + -ru Nominal (65)].
521 yochpika burn.
522 mole- heap up.
523 wata bamboo.
524 yomle  grave.
525 yopoka  split, crack.
526 tutlalala sound of cracking wood.
527 giwlata  cook.
528 gilmoka  throw, throw out.
529 soli  foam, scum.
530 nyi  these.
531 Mamyotu  name of demon [from ma- Primitive (13) + myo, 'hand' (158), + -tu Nominal (61)].

Note. The following omissions and discrepancies were discovered during preparation of Miss Matteson's article: Lines AB and AC in the translation of Tale VII were lacking, and Items 41 and 46 were omitted in the Glossary. The editors have taken the liberty of providing translations for the missing lines and of changing Item 46, apparently a typographical error in manuscript, to Item 45 in Tale II, line (P) and to Item 47 in Tale VII, line (AB). Owing to Miss Matteson's absence, we have been unable to verify our changes or to make further corrections. Additional corrections will be provided, if necessary, in a later issue of the Papers.