Chapter 2

Kuikuro

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1 Introduction

Anha ituna tütenhüpe itaõ, ‘The woman who went to the village of the dead’, is a narrative lasting roughly twenty minutes. It was registered by Bruna Franchetto and Carlos Fausto on the 23rd of November, 2004, in both audio and video formats, in Ipatse, the main Kuikuro village (Southern Amazonia, State of Mato Grosso, Brazil). Bruna Franchetto began her linguistic and anthropological research on the Upper Xingu Carib languages, particularly on the Kuikuro dialect, in 1977. Carlos Fausto began his anthropological research among the Kuikuro in 1998.

The storyteller was Ájahi, a woman who was around 65 years old at that time, a renown ritual specialist and expert singer of the female rituals of Jamugikumalu and Tolo.

Basic annotation of the recording – orthographic transcription and translation - was done by Jamalui, a Kuikuro researcher, using ELAN, with the assistance of Carlos Fausto. Asusu Kuikuro helped with the penultimate revision, carried out in June 2016. The annotated text has been revised more than once by Franchetto, who added the interlinear analysis.
The transcription line is orthographic. Kuikuro (alphabetic) writing was developed by indigenous teachers, in collaboration with Bruna Franchetto, in the 1990s. The correspondences between “letters” or groups of letters (digraphs and trigraphs) and symbols from the International Phonetic Alphabet (IPA), when different, are as follows: <ü> /ɨ/, <j> /ʝ/, <g> /ʀ̆/ (uvular flap), <ng> /ŋ/, <nh> /ɲ/, <nkg> /ŋɡ/; N represents a subspecified fluctuating nasal.

2 Kuikuro: people and language

Kuikuro is the name by which one of the dialects of the Upper Xingu Carib Language, in the Xinguan Southern Branch of the Carib family, is known (Meira & Franchetto 2005; Meira 2006). It is spoken by approximately 600 people, distributed in six villages in the region known as “Upper Xingu”, in the headwaters of the Xingu river, Southern Amazonia, Brazil. They inhabit the southeastern region of the Xingu Indigenous Park, between the Culuene and the Buriti rivers, where they have lived since at least the second half of the 16th century. Archaeological, linguistic, and ethnological research all point to the upper Rio Buriti
region as the homeland of the Kuikuros’ ancestors. This region was occupied by Carib groups who had travelled from the west of the Rio Culuene, possibly in the 17th century. The denomination “Kuikuro” derives from the toponym for the place where, at the beginning of the 19th century, the first Kuikuro village (Kuhi ikugu, ‘Needle Fish Creek’) was erected as the residence of a recognized autonomous member of the Upper Xingu system. This toponym has been frozen as a permanent ethnonym since the first written ethnographic record by Karl von den Steinen at the end of the 19th century (von den Steinen 1894).

Upper Xingu Carib dialects are distinguished mainly by different prosodic structures (Silva & Franchetto 2011). The speakers of these varieties are part of the Upper Xingu Carib sub-system, which in turn is tied to the multilingual and multiethnic regional system known as the Upper Xingu. This comprises the drainage basin of the headwaters of the Xingu River, itself one of the largest southern tributaries of the Amazon. Thanks to the collaborative work of archaeologists, linguists, and anthropologists (Franchetto & Heckenberger 2001; Fausto, Franchetto & Heckenberger 2008; Franchetto 2011), we are beginning to understand the historical origins of this regional system. We can now confidently claim that this system was formed over the last four hundred years, incorporating people from different origins in a continuous and dynamic process. Speakers of languages belonging to the three major linguistic groupings in South America (Arawak, Carib,
and Tupi) and one linguistic isolate (Trumai) created a unique social system that remains functional today.

Kuikuro should be considered a stable, albeit vulnerable, language/variety. Its stability derives from the protection of the Kuikuro territory over the last fifty years, the gradual and late start of formal schooling in the last twenty years, and a linguistic and cultural heritage that is highly valued, both internally and externally, since the Kuikuro are part of the Upper Xingu region, which has been constructed as a Brazilian national icon of “Indianness”. Its vulnerability is due to a variety of factors including conflict between the indigenous language and the dominant language (Portuguese), schooling, the growing presence of written media and television, the increasing mobility of individuals and families between villages and towns, and prolonged stays in town. Another extremely relevant and ambiguous factor related to the preservation or weakening of the indigenous language is contact with missionaries, which has become increasingly intense. In contrast, initiatives that seek to strengthen the indigenous language have been put into effect by researchers (linguists and anthropologists) in participative documentation projects that including the production of videos via the training of indigenous filmmakers, publications and the supervision of indigenous researchers. This process needs to continue in order to effectively safeguard the indigenous language.

The morphosyntactic characteristics of Kuikuro can be summed up in the following generalizations:

- It is a highly agglutinative, head final, and ergative language.
- Any head constitutes a prosodic unit with its internal argument.
- A unique set of prefixal person markers indexes internal (absolutive) argument on verbs, nominals, and postpositions. Kuikuro, similar to many other Amerindian languages, makes a morphological distinction between first person plural inclusive and first person plural exclusive. The abbreviations ‘1.2’ and ‘1.3’ were chosen as glosses for first person plural inclusive and first person plural exclusive, respectively. The prefixed morpheme \textit{ku-} (\textit{kuk-} with nominal and verbal stems beginning with a vowel) is the phonological exponent of the abstract person features \{ego&tu\} or \{actor&participant\}. The prefixed morpheme \textit{ti-} (\textit{tis-} with vowel-initial stems) is the phonological exponent of the abstract person features \{ego&alter\} or \{actor&non-participant\}. 
There are no auxiliaries and there is no explicit agreement between verbs and their arguments.

Argument nominals are bare, underdetermined for number and definiteness.

The aspectual inflection of the Kuikuro verb includes three main suffixes: punctual (\textit{pnct}, an event or action seen as instantaneous, without inherent temporal duration), durative (\textit{dur}) and perfect (\textit{prf}). Tense is outside the verbal word.

The ubiquity of the clitic \textit{ha} is noteworthy, a grammatical morpheme whose function and meaning are still under investigation. We have not yet defined a specific meta-linguistic gloss for it. It certainly marks an important component of the syntactic packaging of information, acting at the interface with discourse. In fast speech, \textit{ha} cliticizes to the following word, while in slow speech it cliticizes to the preceding word. Kalin (2014) offers an interesting formal explanation of the same particle in Hixkaryana, a Northern Carib language.

The grammatical morpheme, possible cliticizable, \textit{leha}, interpreted as a completive aspect, also occurs in most Kuikuro sentences. It “closes” main as well as secondary predications and is possibly responsible for the finiteness of the verbal word. Like the clitic \textit{ha}, it can occur more than once in the same utterance. It is interesting to see the complementary positioning of \textit{ha} and \textit{leha} in lines 4 and 5, giving a semantically differentiating nuance whose subtlety we are still unable to grasp completely.

For more information on Kuikuro grammar, see, among other publications: Franchetto (1986; 2010; 2015); dos Santos (2007); Franchetto & Santos (2009; 2010); Lima, Franchetto & Santos (2013).

3 The narrative

\textit{Anha ituna tütenhüpe itaō} ‘The woman who went to the village of the dead’, offers a distinctively feminine version of the pan-xinguan and better-known narrative ‘\textit{Agahütanga}, the trip of a living man to the village of the dead’. In the more – let us call it – “masculine” version, \textit{Agahütanga} cries for a dead friend, who descends from the celestial world of the dead to take him on a journey of knowledge. During the journey, \textit{Agahütanga} witnesses the fatal obstacles that can dissolve the dead into the nothingness of smoke. He manages to reach the celestial village, whose owner is a two-headed vulture, devourer of the dead, which is also where
the stars that mark the seasonal calendar reside. *Agahütanga* returns to earth but was killed by a jealous and greedy enemy (and sorcerer).

Kuikuro and Kalapalo masculine versions of this narrative were published in Carneiro (1977) and Basso (1985: 91–140), respectively. Another Kuikuro version was recorded in 2003 by Carlos Fausto, and deposited (transcribed and translated), alongside the present version by Ájahi, in the Kuikuro digital archives hosted by the DoBeS (Documentation of Endangered Languages, Max Pank Institute of Psycholinguistics and VolkswagenStiftung) Program and by the ProDoclin (Program for the Documentation of Indigenous Languages, Museu do Índio, FUNAI, Rio de Janeiro). Two short Kamayurá (masculine) versions, both in Portuguese, were published in Villas Boas & Villas Boas (1970: 122–130) and Agostinho (1974: 200–201).

In Ájahi’s version, a woman is taken, by her dead mother-in-law and by her longing (a dangerous and virtually fatal feeling) for her dead husband, through the path of the dead (*anha*) to their celestial village. “Dead” is a possible and viable translation for the word *anha*. *Akunga* or *akuã* designates an animic principle that animates living beings, a shadow of a thing or person, or a double. The *akunga* of a dead person is *akungape*, an ex-*akunga*, the word receiving the suffix “-pe” that marks the nominal past tense or, better, the nominal terminative aspect. “The *akunga* remains inside the body of the deceased until the grave begins to be filled in; but then, feeling the weight of fresh earth being heaped upon it, it slips out of the body and abandons the grave. At about this point, the soul ceases to be called *akunga* and is referred to as añá [*anha*], the name it will bear from here on” (Carneiro 1977: 3).

Ájahi describes the astonishing village of the dead, pointing to the three essential elements of the structure of a true Xinguan village (lines 145-148). Beside the *hugogo*, the *kuakutu* (an Arawakan word) known, in Portuguese, as “men’s house”, is a small traditional house built in the middle of the plaza and is the place where only men gather daily for pleasure, shamanistic sessions, political discussions, body painting, sharing food, and ritual concentration. *Tajühe* is the third defining element of village architecture: the prototypical house of a big chief, much larger than the common houses, decorated internally and externally, including two “ears” (large triangular mats at the ends of the horizontal rod supporting the ceiling, twisted with moriche palm leaves (*Mauritia flexuosa*) fibers. Every house is a body, with a butt, belly, back, and earrings.

From the village of *anha*, the living visitor has to be upside down in order to see the world of the living. Hiding behind her mother-in-law, the woman sees her dead-husband’s-soul and his dead-brother’s-soul returning from a fishing
trip. She sees him with another woman. In lines 81 and 171, Ájahi introduces this personnage: Itsangitsegu, the wife of the dead husband in the afterworld, the celestial village of the dead. Itsangitsegu is an itseke (a hyper-being or supernatural being), not a dead person. She is the itseke that gets the old dead who are weak, takes care of them, puts them in seclusion, and feeds them until they are raised up again. She is an itseke with only one breast and one buttock, but she is very generous and all women are jealous of her. Itsangitsegu is the mother of the twins Sun and Moon, the ancestors who created the human species. A character of a long and founding mythical saga, Itsangitsegu was killed by her mother-in-law Jaguar, and, after her death, was honored by Sun and Moon in the first egitsù, known as “Kwaryp”, the great Xinguan intertribal ritual that marks the end of the mourning period after the deaths of chiefs and outstanding ritual specialists and singers.

In the afterworld, other words are used, referring to an inside-out world. The woman returns from this exceptional journey to the world of the living, but her fate on this side will be determined by the consequences of having dared to trans-
pose an impassable frontier. It is impossible not to note the similarities between this narrative and the Greek myth of Orpheus and Eurydice: Orpheus crosses through the door to the world of the dead because of his devastating desire to have Eurydice, his dead wife, back. Hades, the god of the underworld, grants him the possibility of bringing her back to the world of the living, but if he turns to see his beloved, who is following him out of the underworld, he will lose her forever. Orpheus disobeys, and Eurydice is transformed into a statue of salt.

These are the most relevant linguistic and structural characteristics of the narrative. The text recurrently makes use of the suffix –pe, glossed as ntm (“nominal tense marker”), as in kakisükope (k-aki-sü-ko-pe, 1.2-word-poss-pl-ntm), which can be loosely translated as ‘our former words’ or ‘those which were our words’, referring to the words of the living that the dead seek out and transform, in their language of the dead, into other words. In lines 128-141, Ájahi insists on the contrast/complementarity between the language of the dead and the language of the living. The suffix -pe here means that the dead are trying to recover their language (that they used when they were alive), but in this effort they only find synonyms in the language of the dead. –pe could also be analysed as a “nominal terminative aspect” and is attested for common nouns and proper names, as well as in possessed and absolute noun phrases, conveying the death/destruction/end of the referent(s), a change of form/identity of the referent(s), or a loss of functionality of the referent(s) (Franchetto & Santos 2009; Franchetto & Thomas 2016).

Another relevant aspect is the use of specific forms and expressions during verbal interaction between affinal relatives, particularly between mother-in-law and daughter-in-law. In these interactions, the use of the second person plural instead of the second person singular is obligatory, as in, for example, emuguko (e-mugu-ko, 2-son-pl), ‘your son’ (the woman speaking to her mother-in-law about her own husband, the son of the mother-in-law). The Kuikuro kinship term for one’s parents-in-law is hüsoho, a nominalization (-soho) of the verbal stem hū, meaning ‘to feel shy/respect’. So, hüsoho means, literally, ‘made to feel shy/respect’.

Concerning the noteworthy traits of the narrative structure (see also Basso 1985; Franchetto 2003) we draw attention to the following:

- More than half of the text is a direct citation of dialogue between the characters, with a predominance of verbal forms inflected by performative modes (imperative, hortative, imminent future), interjections, as well as epistemic markers (including evidentials) that modulate the attitudes and communicative intentions of the interacting speakers. In Kuikuro there are several verba dicendi, such as the roots ki (say), itagi (talk), aki (language/word). Particularly interesting is the very frequent use of just the
aspectual morphemes tagü (durative) and nügü (punctual) immediately at the end of the directly reported speech.

- The storyteller regularly marks the progressive development of the narrative by logophoric connectives (lepe, ülepe) and by movement verbs (for instance, te, ‘to go’). This is how the textual units that we may equate to paragraphs are marked, grouping phrases/enunciations, the minimal textual units represented by the lines in the transcription.

- We have sought to keep most of the repetitions, which constitute the parallelistic characteristics of the narrative style, configuring its rhythm and, at times, changes of perspective before events that we would otherwise suppose to be understood as a single unit.

The narrative presented here is an example, in female voice, of the Kuikuro art of telling. Its apprehension is synergistically verbal and visual: the scenes succeed one another by movement through space-time, characters become animated one before another in their voice-bodies. Listeners are captured as if in a dream.

4 Anha ituna tütenhüpe itaō
‘The woman who went to the village of the dead’
‘A mulher que foi para a aldeia dos mortos’

(1) tüma akinha ititüi
    tü-mä akinha ititü-i
Q-DUB story name-COP

‘Which is the name of the story?’ (question by Bruna Franchetto)
‘Como é o nome da estória?’ (pergunta de Bruna Franchetto)

(2) anha ituna tütenhüpe itaō
    anha itu-na tü-te-nhü-pe itaō
dead place-ALL PTCP-GO.PTCO-NANMLZ-NTM woman
‘The woman who went to the village of the dead, the woman’
‘A mulher que foi para a aldeia dos mortos, a mulher’

1Recordings of this story are available from https://zenodo.org/record/997443
B. Franchetto, C. Fausto, Ájahi Kuikuro & Jamalui Kuikuro Mehinaku

(3) anha ituna etelü
    anha itu-na e-te-lü
dead place-ALL 3-go-PNCT
’She went to the village of the dead’
’Ela foi para a aldeia dos mortos’

(4) inhope apünguha
    i-nho-pe apünguN=ha
3-husband-NTM die.PNCT=HA
’Her husband had died’
’O esposo dela tinha falecido’

(5) inhope apüngu leha
    i-nho-pe apünguN leha
3-husband-NTM die.PNCT COMPL
’Her husband died’
’O esposo dela faleceu’

(6) lepe inhaka leha itsagü
    üle-pe i-ngaka² leha i-tsagü
LOG-NTM 3-instead.of COMPL 3.be-DUR
‘Then, she stayed in his place (she went into morning for him)’
’Depois, ela foi ficando no lugar dele (foi ficando de luto por ele)’

(7) hombei leha hombei leha itsagü
    hombe-i leha hombe-i leha i-tsagü
widow-COP COMPL widow-COP COMPL 3.be-DUR
’A widow, she was widowed’
’Enviuvou, ficou viúva’

(8) ülepei leha itsagü leha hombe tamitsi
    üle-pe-i leha i-tsagü leha hombe tamitsi
LOG-NTM-COP COMPL 3.be-CONT COMPL widow longtime
‘After this, she remained widowed for a long time’
’Depois disso, ela ficou viúva por muito tempo’

²The velar nasal palatalizes after the high front vowel, at the morphemic boundary (see Franchetto 1995).
(9) ülepe leha aiha

üle-pe leha aiha³
LOG-NTM COMPL done
‘After this, done’
‘Então, acabou’ (o luto)

(10) engü isangatelü leha

engü is-anga-te-lü leha
then 3-jenipa-VBLZ-PNCT COMPL
‘Then she was painted with genipapo’
‘Então, ela foi pintada com genipapo’

(11) isangatelü leha ihombundão⁴ heke isangatelü leha

is-anga-te-lü leha i-hombundaõ heke is-anga-te-lü leha
3-jenipa-VBLZ-PNCT COMPL 3-widow.COL ERG 3-jenipa-VBLZ-PNCT COMPL
‘The brothers of her dead husband painted her’
‘Os irmãos do falecido esposo pintaram-na’

(12) lepene leha itsagü

lepene leha i-tsgü
then COMPL 3-be-CONT
‘Then, she remained’
‘Depois, ela ficou’

(13) anhû tûlimo heke ijimo⁵ ijimo ijimo

anhû tû-limo heke i-limo i-limo i-limo
son REFL-children ERG 3-children 3-children 3-children
“My dears!” (she said) to her children, children of this size, and this size, and this size
“Meus queridos!” (disse) para os seus filhos, filhos desse tamanho, desse tamanho e desse tamanho’

³The meaning of the particle aiha is here roughly translated as ‘done’. aiha has a clear discursive function when it is used to close a block or scene of a narrative.
⁴This word could be the result of: hombe(N)+(C)aõ (widow+collective). The brothers-in-law of a woman are her potential sexual partners and potential spouses. Here, they are referred to as a group of associated “widowers” and they are responsible for important duties and functions towards the widow.
⁵At morphemic boundaries, the consonant /l/ palatalizes to [ɟ] after the high front vowel /i/.
(14) **anhü apa tuhipe kunhigake ouünko tuhipe**

*anhü apa* tuhi-pe ku-ng-ingi-gake⁶ o-uüN-ko tuhi-pe

son father garden-NTM 1.2-OBJ-ver-IMP.CTF 2-father-PL garden-NTM

“My dears! Go to see the father’s old garden, your father’s old garden!”

“Meus queridos! Vamos ver a roça que era do pai, a roça que era do pai de vocês!”

(15) **ouünko tuhipe kunhigake ika kigeke**

o-uüN-ko tuhi-pe ku-ng⁷-ingi-gake ika kigeke

2-father-PL garden-NTM 1.2-OBJ-see-IMP.CTF wood let’s go

“Let’s go see your father’s old garden, let’s go to cut wood!”

“Vamos lá ver a roça que era do pai de vocês, vamos catar lenha!”

(16) **ehe ijimo telü leha**

ehe i-limo te-lü leha

ITJ 3-children go-PNCT COMPL

“Yes!” her children went away

“Sim!”, seus filhos foram’

(17) **etelüko leha etelüko leha**

e-te-lü-ko leha e-te-lü-ko leha

3-go-PNCT-PL COMPL 3-go-PNCT-PL COMPL

‘They went away, they went away’

‘Eles foram, eles foram’

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⁶The inflectional morphemes of the imperative mood are sensitive to the directional egocentered kind of movement involved: centrifugal imperative (*imp. ctf*, go to …), centripetal imperative (*imp. ctp*, come to …), and imperative (*imp*, no movement).

⁷The object marker *ng*, prefixed to the verbal stem, is the spelled-out trace of the object (patient). Observe that the agent appears in absolutive case. See Franchetto (2010) and Franchetto & Santos (2010) for an analysis of this type of construction, which these authors called “deregativized”, due to a special kind of downgraded transitivity. This construction characterizes relative or focus sentences, where the relativized or the focused argument is the object, as well as some sentences with the verb inflected for imminent future, imperative mood, or hortative mood.
(18) **eh tigati leha kuigi andati leha**

*eh tigati leha kuigi anda- ti leha*

‘Yes, right to the garden’
‘Sim, direto para a roça’

(19) **inhünkgo leha itsuhipüati leha tünho tuhipüati**

*i-nhüN- ko leha i-tuhĩ³-püa⁹ -ti leha tū-nho*

‘They reached the place of the father’s old garden’
‘Chegaram no lugar que tinha sido a roça dele’

(20) **jatsitsũ jatsitsũ**

*jatsitsũ jatsitsũ*

‘Poor man, poor man!’ (the widow said)’
‘Coitado, coitado!’, (a viúva disse)’

(21) **ige inhambalüila tinika ulimo uün etsujenügü uãke nügü iheke**

*ige inhamba-lũ-i-la tinika u-limo uūN etsuje-nügü uãke*

‘My children’s father died without eating this (the manioc from his garden),” she said’
‘O pai dos meus filhos morreu sem se alimentar disto (da roça dele)”, ela disse’

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8 The consonant /t/ palatalizes to [ts] after the high front vowel /i/ at morphemic boundaries (see Franchetto 1995)

9 The suffix -püa is used to characterize a place where something was previously located (a village, a garden).
“My children’s father could have eaten this”
“O pai dos meus filhos poderia ter se alimentado disto”

“It was him,” (talking) about her dead husband
“Ele, faz tempo”, (falando) do seu falecido esposo’

‘There she was crying, crying’
‘Ficou lá chorando, chorando’

‘The garden of her dead husband was making her deeply sorrowful’
‘A roça do falecido esposo fazia com que ela sentisse muita pena’

‘Then she went away, “Stay here!” (she said to her own children)’
‘Depois ela foi, “Fiquem aqui!”, (ela falou para seus filhos)’

‘She left her children there’
‘Ela deixou seus filhos lá’

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See Franchetto (2010) for a description and analysis of the coexisting functions and meanings of the postposition *heke*, as a case (ergative) marker of the external argument of a “transitive verb”, and as a perspective locative.
(28) ilaha utetai
   ila=ha   u-te-tai
   there=HA 1-go-FUT.IM
   “I am going that way”
   “Eu vou para lá”

(29) ilaha nhingadzetai ige nhigüintsai
   ila=ha   ng-inggaNte-tai ige ng-igüiN-tsai
   there=HA OBJ-look-FUT.IM PROX OBJ-surround-FUT.IM
   “I’ll have a look and take a walk (around the garden)"
   “Vou dar uma olhada nisso e vou dar uma volta nisso (na roça)”

(30) lepe leha etelü leha igüinjüi leha
   üle-pe leha e-te-lü leha iguiN-jü-i leha
   LOG-NTM COMPL 3-go-PNCT COMPL surround-PNCT-COP COMPL
   ‘Then she went away and took a walk around (the garden)’
   ‘Depois ela foi-se e deu uma volta (na roça)’

(31) üle hata ah nügü iheke ukugesube ukugesube
   üle hata ah nügü i-heke ukuge=sube ukuge=sube
   LOG when ITJ PNCT 3-ERG people=EP people=EP
   ‘Meanwhile, “Ah!” she said, “Is it people? Is it people?”’
   ‘Enquanto isso, “Ah!”, ela disse, “Será que é gente? Será que é gente?”’

(32) tübeki ekisei nügü iheke
   tü=beki ekise-i nügü i-heke
   Q=EP 3.DIST-COP PNCT 3-ERG
   “Who can that person be?” she said’
   “Quem será aquela pessoa?”, ela disse’

(33) lepe leha isinügü leha etuhupüngenügü
   üle-pe leha is-i-nügü leha et-uhupüng-e-nügü
   LOG-NTM COMPL 3-come-PNCT COMPL 3DTR-disguise-PNCT
   ‘Then she came back and disguised herself’
   ‘Depois ela voltou e disfarçou’

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11 sube and, in the following line, beki are clitic particles expressing a feeling of surprise, fear and dramatic curiosity.
(34) *ijopenümü leha ihüsoho einhügü leha*

*i-lope-nümi leha i-hüsoho e-i-nhügü leha*

3-come.toward-PNCT.COMPL COMPL 3-mother-in-law come-PNCT COMPL

‘Her mother-in-law came toward her’

‘A sogra vinha em sua direção’

(35) *ijopenümü leha kagahuku akata leha*

*i-lope-nümi leha kagahuku akata leha*

3-come.toward-PNCT.COMPL COMPL fence along.inside COMPL

‘Toward her along on the inside of the fence’

‘Na direção dela acompanhando a cerca (da roça) por dentro’

(36) *aka nügü iheke uã-ki eitsako nügü iheke*

*aka nügü i-heke uã-ki e-i-tsa-ko nügü i-heke*

ITJ PNCT 3-ERG Q-INS 2-be-DUR-PL PNCT 3-ERG

“Wow!” she (the mother-in-law) said to her: “What are you doing here?”

she said to her

“Nossa!”, ela disse: “O que vocês estão fazendo aqui?”, ela disse

(37) *eh nügü iheke inde muke utetagü emuguko tuhipe ingiale*

*eh nügü i-heke inde muke u-te-tagü e-mugu-ko tuhi-pe ingi-ale*

ITJ PNCT 3-ERG here EP 1-go-DUR 2-son-PL garden-NTM see-while

“Yeah!” she (the woman) said to her, “I’m walking here looking at your son’s old garden”

“Sim!” ela disse “estou indo por aqui olhando a roça que foi do teu filho”

(38) *uinilale nügü iheke uinilale utetagü inde*

*u-inilu-ale nügü i-heke u-inilu-ale u-te-tagü inde*

1-cry-while PNCT 3-ERG 1-cry-while 1-go-DUR here

“Crying,” she said to her, “I’m going here crying”

“Chorando”, ela lhe disse, “estou indo por aqui chorando”

(39) *ehē nügü iheke einilundako kahegei*

*ehē nügü i-heke e-iniluN-ta-ko=kaha ege-i*

ITJ PNCT 3-ERG 2-cry-DUR-PL=EP DIST-COP

“Yes,” she (the mother-in-law) said, “you are really crying”

“Sim”, ela (sogra) disse, “você está chorando mesmo”
elimo ünkoi ailene inatagu\textsuperscript{12}  
\textit{e-limo üün-ko-i ailene inata-gü}  
2-children father-PL-COP feast nose-POS

“Your children’s father used to be the first of the feast”
“O pai dos seus filhos era sempre o primeiro da festa”

kogetsi epetsakilü kogetsi epetsakilü  
\textit{kogetsi epetsaki-ľü kogetsi epetsaki-ľü}  
tomorrow adorn-PNCT tomorrow adorn-PNCT

“One day he adorned himself and the other day he adorned himself
(also)"
“Um dia se enfeita, outro dia se enfeita (também)”

ila-ngo gitse elimo ünkoi  
\textit{ila-ngo gitse e-limo üün-ko-i}  
there-NMLZ EP 2-children father-PL-COP

“Your children’s father was so”
“O pai dos seus filhos era assim”

tingakugui gitse etengatohokoi inhaka nügü iheke  
\textit{tingakugu-i gitse e-te-nga-toho-ko-i i-ngaka nügü i-heke}  
weeping-COP EP 2-go-HAB-INSNMLZ-PL-COP 3-instead.of PNCT 3-ERG

“You will always be weeping for him,” she (the mother-in-law) said’
“Você ficará sempre lamentando por ele”, ela (a sogra) disse’

ehë nügü iheke  
\textit{ehë nügü i-heke}  
AFF PNCT 3-ERG

“Yes,” she (the woman) said’
“Sim”, ela (a mulher) disse’

lepe inho ügühütuki leha isakihata leha iheke  
\textit{üle-pe i-nho ügühütu-ki leha is-aki-ha-ta leha}  
LOG-NTM 3-husband way.being-INS COMPL 3-word-VBLZ-DUR COMPL
\textit{i-heke}  
3-ERG

‘Then she was telling her about her husband’s way of being’
‘Depois ela ficou lhe contando sobre o jeito de ser do seu esposo’

\textsuperscript{12}To be the first one is expressed as ‘to be the nose (of something)’: here, the nose of the feast.
kigekeha
kigeke=ha
1.2.go.IMP=HA
“Let’s go!”
“Vamos!”

aminga akatsange uenhumingo eitigini einhani nügü iheke aminga
aminga akatsange u-e-nhumingo e-itigi-ni e-inha-ni nügü i-heke
other.day INT 1-come-FUT 2-FIN-PL 2-DAT-PL PNCT 3-ERG
aminga other.day
“The day after tomorrow I’ll come to you, to get you,” she (the
mother-in-law) said to her, “the day after tomorrow”
“Depois de amanhã eu voltarei para vocês, para buscar vocês”, ela (sogra)
disse para ela, “depois de amanhã”

kekeha egetüeha
keke=ha egetüe=ha
1.2.go=HA go.IMP.PL=HA
“Let’s go,” (the woman said). “You can go!” (the mother-in-law replied)
“Vamos!”, (disse a mulher) “Podem ir”, (respondeu a sogra)

etelü hōhō ihūsoho telū leha anha telū leha
3-go-PNCT EMPH 3-mother.in.law go-PNCT COMPL dead go-PNCT COMPL
‘She went away, her mother-in-law went away, the dead one went away
(but would be back soon)’
‘Ela foi embora, a sogra foi embora, a morta foi embora (mas iria voltar
logo)’

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13 As explained by the Kuikuro speakers, when someone says “etelü hōhō” (she/he went away EMPHATIC), they are speaking about another person who went away with the intention of returning soon, the same day or the following day; when someone says “etelü leha” (she/he went away COMPLETIVE), they are speaking about someone who went away not knowing if they would come back.
(50) anha hekisei ihoginhi leha isipe ihüsohope

'anha=ha ekise-i i-hogi-nhi leha isi-pe
dead=HA 3.DIST-COP 3-find-ANMLZ COMPL mother-NTM
i-hüsoho-pe
3-mother.in.law-NTM

'It was the dead one that found her, the one who had been the mother (of her husband), her deceased mother-in-law’

'Era a morta aquela que a encontrou, a que tinha sido a mãe (do seu esposo), sua finada sogra’

(51) lepe leha umm igiataka tünkgüli ihanügü iheke

üle-pe leha umm igia=taka i-tünkgü-lü iha-nügü i-heke
LOG-NTM COMPL ITJ so=ep refl-sleep-PNCT tell-PNCT 3-ERG

'Then, (the woman remembered): “Umm, that was how she promised to sleep”'

'Depois (a mulher lembrou): “Umm, foi assim que ela prometeu dormir”'

(52) lepe leha anhü ika kigeke

üle-pe leha anhü ika kigeke
LOG-NTM COMPL son wood 1.2.go.IMP

‘Then, (she said): “My dears! Let’s go collect wood!”

‘Depois, (ela disse): “Queridos! Vamos buscar lenha!”

(53) etelü leha

e-te-lü leha
3-go-PNCT COMPL

‘She went away’

‘Ela foi embora’

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14 The storyteller showed the fingers of her hand counting the number three; to ‘sleep three’ means a three day period of time.

15 In a narrative, the expression of movement with the verb ‘go’ (root te) often means the movement of the narrative itself, from one scene to the following one.
Then came the day she had promised to return’
‘Chegou o dia em que ela tinha prometido voltar’

“Stay here!” She used to leave her children, she often leaves them’
“Fiquem aqui!” Ela costumava deixar seus filhos, ela costumava deixá-los’

“Play here!”
“Brinquem por aqui!”

‘After this’
‘Depois disso’

‘She went away when she (the mother-in-law) was coming back again’
‘Foi, quando ela (a sogra) estava vindo novamente’
(59) inhalü leha ingügjüi leha hüle iheke

inhalü¹⁶ leha ingügi-jü-i leha hüle i-heke
NEG COMPL give.lap-PNCT-COP COMPL CNTR 3-ERG

‘However, she (the mother-in-law) did not circle around anymore’
‘Ela (a sogra), porém, não deu mais voltas’

(60) uhunügü leha iheke

uhu-nügü leha i-heke
know-PNCT COMPL 3-ERG

‘She (the woman) already knew’
‘Ela (a mulher) já sabia’

(61) lepe leha isinügü

üle-pe leha is-i-nügü
then COMPL 3-be-PNCT

‘Then, she (the mother-in-law) arrived’
‘Então, ela (a sogra) chegou’

(62) ande taka uetsagü akihalükoinha

ande taka u-e-tsagü akiha-lü-ko-inha
here EP 1-arrive-PROG 2.tell-PNCT-PL-DAT

“Here I come to warn you” (the mother-in-law said)’
“Aquí chego para avisá-los” (disse a sogra)’

(63) aminga akatsange elimo uünko telüingo haguna aminga

aminga akatsange e-limo uüN-ko te-lü-ingo hagu-na
other.day INT 2-children father-PL go-PNCT-FUT bayou-ALL
aminga
other.day

“The day after tomorrow your children’s father will go on a fishing trip”’
“Depois de amanhã o pai de seus filhos irá para a pescaria”’

¹⁶Kuikuro has two free grammatical forms to mark negation having scope on verbal or nominal phrases: inhalü is a kind of weak negation, and it always occurs with the non-verbal copula -i suffixed to the negated verb or nominal. ahütü is for stronger negations and it always occurs with the privative -la suffixed to the negated verb or nominal.
When this happens, I’ll come to warn you’’
“Quando isso acontecer, eu virei avisá-la’’

“To pick you up, so you’ll see their arrival (from the fishing trip)”
“Para buscar você, de modo que veja a chegada deles (da pescaria)”

‘She (the mother-in-law) was also telling about that, about their way of being, about how they go on fishing trips’
‘Ela (a sogra) também ficou contando sobre aquilo, sobre o jeito deles, sobre como eles vão para a pescaria’

“Let’s go!” she said, they went away’
“Vamos!”, ela disse e foram embora’

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17 Esepe kae (after this one): the mother-in-law counts three fingers and indicates the fourth finger, the one after the third finger. The system of Kuikuro numerals is base 5, with counting beginning with the thumb and progressing to the little finger, thus completing a unit of 5. From 6 to 9 the numbers from 1 to 4 are repeated with the addition of the expression “made to cross to the other side”. The number 10 closes another unit of 5. The same logic operates for the numbers from 11 to 15 (on the foot) and from 16 to 20 (crossing to the other side [the other foot]).
(69) tetingugi leha atahaingalüko

*They separated, each walking to a different side at the same time’
‘Separaram-se, cada uma indo para um lado ao mesmo tempo’

(70) lepe leha igia isünkgüpügü atai

‘After sleeping this way’ (3)18
‘Depois de ter dormido assim’ (3)

(71) ika kigeke ailehüle üle tohoingo hüle

‘Let’s go to collect wood!’ It will be then that it happened’
‘Vamos buscar lenha!’ Será naquele momento que acontecerá’

(72) ijopenümi gehale isinügü

‘Once more she (the mother-in-law) came toward her’
‘Novamente ela (a sogra) veio em sua direção’

(73) andetaka uetsagü akihalükoinha

‘Eu vim lhe avisar’

(74) ehe elimo uünko akatsange leha haguna ihaki nügü iheke

‘All right, your children’s father (is) really far away on the fishing trip,”
’she said to her’
‘Certo, o pai dos seus filhos (está) mesmo longe na pescaria”, disse para ela’

18 Ájahi indicates with the hand the number 3, meaning that three days elapsed.
(75)  *igia akatsange isüngülüko inhatüi inhatüi*

  “They will sleep five (days), five (during the fishing trip)”
  “Eles vão dormir cinco (dias), cinco (na pescaria)”

(76)  *esepe kae akatsange uenhümingo eitigini*

  “One after this, I’ll really come back to pick you up”
  “Um depois deste, eu voltarei para lhe buscar”

(77)  *ingigokomi hõhõ ehekeni*

  “For you to see them”
  “Para você vê-los”

(78)  *igiahha tingakügüi etelüko hinhe*

  “So you do not go around weeping for him”
  “Para você não mais andar pranteando por ele”

(79)  *elimo uünko hüngüngü igelü hinhe ehekeni*

  “For you to no longer carry such nostalgia for your children’s father”
  “Para você não carregar mais a saudade do pai dos seus filhos”

(80)  *epetsakinge inatagü sogitse tingakügüi gitse etengatohokoi gitse elimo uünko nügü iheke*

  “He is the first to adorn himself; don’t go around weeping for your children’s father,” she said to her
“Ele é o primeiro a se enfeitar; não ande sempre por aí pranteando o pai dos seus filhos”, ela lhe disse

(81) *tatoho* *ingakatalü* sogitse *elimo* *uünkoi* *gitse* *esei* *tingakugui* eigengalüko *heke*

*t-atoho* *ingakata-lü* sogitse *e-limo* *üüN-ko-i* *gitse*

REFL-other.wife love-PNCT em 2-children father-PL-COP em

*ese-i* *tingakügü-i* *e-ige-nga-lü-ko* *heke*

3.PROX-COP weeping-COP 2-take-HAB-PNCT-PL ERG

“He makes love with his other wife, your children’s father is like this, while you are weeping”

“He namora com a sua outra esposa (do outro mundo), assim é o pai dos seus filhos, enquanto você fica chorando”

(82) *tahekasasai* *gele* *tatoho* itinhündelü *heke*

*tahekasasa-i* *gele* *t-atoho* itinhünde-lü *heke*

lying-COP still REFLECTIVE other.wife lie.hammock-PNCT ERG

“He is always lying down in the hammock with his other wife”

“Ele está sempre deitado na rede com a sua outra esposa”

(83) *ilango* *gitse* *elimo* *uünkoi* tühünitati *ehekeni*

*ila-ngo* *gitse* *e-limo* *üüN-ko-i* tü-hüni-tati *e-heke-ni*

there-NMLZ EP 2-children father-PL-COP REFLECTIVE feel.lack-? 2-ERG-PL

“There, your children’s father is like this, the one that you are missing”

“Lá, o pai dos seus filhos é assim, aquele de quem você sente falta”

(84) *eijatongoko* itinhündelü *heke* *gitse* *elimo* *uünkoi* *itsagü* nügü *iheke*

*eijatongo-ko* itinhünde-lü *heke* *gitse* *e-limo* *üüN-ko* *i-tsagü* nügü

2nd.wife-PL lie-PNCT ERG EP 2-children father-PL be-DUR PNCT

*i-heke*

3-ERG

“Young children’s father always lies down in the hammock with his second wife,” she said to her’

“O pai dos seus filhos fica sempre deitado na rede com a sua segunda esposa”, ela disse’
This made his wife think
‘Isso fez a esposa dele pensar’

After this, they went away, she went away
‘Depois, elas foram, ela foi’

Then, her (mother-in-law’s) children went on the fishing trip
‘Então, os filhos dela (da sogra) foram para a pescaria’

‘Will she sleep so many nights?’
‘Será que ela irá dormir estas tantas noites?’

But exactly on this day she (the mother-in-law) arrived to get her
‘Mas exatamente neste dia ela (a sogra) veio buscá-la’

Let’s go,” she said to her
‘“Vamos!”, ela lhe disse’

The widowed woman asks herself how many days will pass until her mother-in-law comes back to get her.
(91) **ande akatsege elimo uünko etimbelüingo nügü iheke**
    **ande akatsege e-limo uünN-ko etimbe-lü-ingo nügü i-heke**
    now INT 2-children father-PL come-PNCT-FUT PNCT 3-ERG
    “Today your children’s father will come,” she said to her
    “Hoje o pai dos seus filhos vai chegar”, disse a ela

(92) **lepe leha etelü leha**
    üle-pe leha e-te-lü leha
    LOG-NTM COMPL 3-go-PNCT COMPL
    ‘Then she went away’
    ‘Depois disso ela foi’

(93) **inde atsange eitsüe nügü iheke tülimo heke leha**
    inde atsange e-i-tsüe nügü i-heke tü-limo heke leha
    here INT 2-be-IMP.PL say 3-ERG REFL- children ERG COMPL
    “Stay here!” she (the woman) said to her own children
    “Fiquem aqui!”, ela (a mulher) disse para os seus filhos

(94) **ilá kohõtsige utehesundagü ige nügü iheke**
    ilá kohõtsige u-tehesuN-tagü ige nügü i-heke
    there walking.little 1-walk-PROG PROX say 3-ERG
    “I’m going there walking a little,” she said to them
    “Eu vou para lá, passear um pouco”, ela disse para eles

(95) **lepe leha etelüko leha**
    üle-pe leha e-te-lü-ko leha
    LOG-NTM COMPL 3-go-PNCT-PL COMPL
    ‘Then, they went away’
    ‘Depois disso, eles foram’

(96) **hakitsetse leha atamini ngika ngondilü ihekeni osiha ina eitsüe**
    haki-tsetse leha ata-mini ngika ngondi-lü i-heke-ni osi=ha ina
    far-DIM COMPL when-PL them leave-PNCT 3-ERG-PL well=HA here
    e-i-tsüe
    2-be-IMP.PL
    ‘When they were not so far from the village, they left them (the children):
    “Stay here!”’
B. Franchetto, C. Fausto, Ájahi Kuikuro & Jamalui Kuikuro Mehinaku

‘Quando estavam pouco longe da aldeia, os (filhos) deixaram: “Fiquem aqui!”’

(97) tũatsagati leha tũi-lũ i-heke
   tũ-atũsagati leha tũi-lũ i-heke
   REFL-in.front COMPL put-PNCT 3-ERG
   ‘She (the mother-in-law) put her in front of herself’
   ‘Ela (a sogra) a colocou em sua frente’

(98) itũkanhenũgũ letũiha i-heke itũkanhenũgũ itũkanhenũgũ
   itũka-nhe-nũgũ üle=tũ=ha i-heke itũka-nhe-nũgũ
   3.move.up-TR-PNCT LOG=UNCR=HA 3-ERG 3.move.up-TR-PNCT
   itũka-nhe-nũgũ
   3.move.up-TR-PNCT
   ‘Then, she moved her up, she moved her up, she moved her up’
   ‘Ela a fez subir, fez subir, fez subir’

(99) inegetũha ihh h kahu ija tũ-na tsitũ ha inhũŋkgo leha
   inege=tũ=ha ihh h kahu ija tũ-na tsitũ üle=tsũgũ=ha
   this.side=UNCR=HA ID sky armpit-AL almost LOG=UNCR=HA
   i-nhũN-ko leha
   3-be-PNCT-PL COMPL
   ‘On this side, ihh, they reached almost to the limit of the sky (with the earth) and (there) they stayed’
   ‘Deste lado, ihh, chegaram quase no limite do céu (com a terra) e (lá) ficaram’

(100) itũkainjuku leha osi ha etũmũkei-tũe ah etũmũkei-tũe
   itũkaiN-jũ-ko leha osi=ha et-imũkuẽ-tũe ah
   3-move.up-PNCT-PL COMPL well=HA 2.DTR-turn.face-IMP.PL ITJ
   et-imũkuẽ-tũe
   2.DTR-turn.face-IMP.PL
   ‘They moved up: “Well, turn your face (down), ah, turn your face (down)!”
   ‘Elas subiram; “Vire o rosto (para baixo), vire o rosto (para baixo)!”

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20 tũ(ha) and tsũgũ(ha) are clitics, epistemic/evidentials (EM), whose meaning is approximately:
   ‘I, the speaker, cannot assume the truth of this information; people say it happened’.
(101) tetimükeĩtũ eh humbungaka leha
   t-et-imükeĩ=tũ   eh humbungaka leha
   PTCP=DTR-turn.face.PTCP=UNCR ITJ upside.down COMPL
   ‘With the face turned down, upside down’
   ‘Com o rosto virado (para baixo), de cabeça para baixo’

(102) engũ a-tühügü leha ngongo-ho a-tühügü leha
then be-PRF COMPL earth-LOC be-PRF COMPL
   ‘Then, the earth appeared (upside down)’
   ‘Então, a terra apareceu (de cabeça para baixo)’

(103) ama üntepügü leha kahũ alüpengine ige ige uguponga ha
way down-PRF COMPL SKY PROX above-all=HA
   ‘The way down from the sky to above here’
   ‘O caminho que desce do céu até em cima daqui’

(104) ige ha ku-ngongo-gu ugupo-nga leha
   PROX=HA 1.2⁺⁻earth-POSS above-ALL COMPL
   ‘Here above our earth’
   ‘Aqui em cima da nossa terra’

(105) lepe leha etelũko
then COMPL 3-go-PNCT-PL
   ‘Then, they went away’
   ‘Depois disso, elas foram’

(106) anha engũbeha tanginhũgü ẽgipũgati leha inhũgü
dead EP main.path-POSS at.top.head COMPL be-PNCT
   ‘They stayed right at the beginning of the main path of the dead’
   ‘Ficaram bem no começo do caminho principal dos mortos’
üle ama gae geletügüha inginügü iheke
üle ama gae geletügü=ha ingin-nügü i-heke
log path on.edge ?=ha 3.bring-punct 3-erg
'She (the mother-in-law) brought her right to the edge of the path’
'Ela (a sogra) a trouxe bem na beira do caminho’

itsapügü itahiale leha itsapügü ingitüingiha anha heke
i-tapü-gü itahi-ale leha i-tapü-gü ingi-tüingi=ha anha heke
3-foot-poss erase-sim compl 3-foot-poss see-avd=ha dead erg
'Erasing her footprints, for the dead not to see her footprints’
‘Apagando as pegadas dela, para o morto não ver as pegadas dela’

ihüsoho e-nhügü leha isingi
i-hüsoho e-nhügü leha is-ingi
3-mother.in.law come-punct compl 3-after
'The mother-in-law was coming after her’
‘A sogra vinha atrás dela’

inhalüütüha tütüte isingi inginümi iheke
inhalü=tü=ha tütüte is-ingi ingin-nümi i-heke
neg=uncr=ha hidden 3-after bring-punct.cop 3-erg
'She (the mother-in-law) didn’t bring her (daughter-in-law) hidden after her’
‘Ela (a sogra) não trouxe (a nora) escondida atrás dela’

teh titamingügi ekubetüha anha akapügüha
teh titamingügi ekube=tü=ha anha akapügü=ha
itj drawn good-uncr=ha dead proper=ha
‘Wow! (The path) was really beautiful, drawn properly for the dead’
‘Poxa! Era bem bonito (o caminho) desenhado especialmente para os mortos’

amaha simagüko tanginhü
ama=ha is-ima-gü-ko tanginhü
path=ha 3-path-poss-pl main.path
'The path, their path (of the dead), the main path’
‘O caminho, o caminhos deles (dos mortos), o caminho principal’
(13)  *tange itamingügüi leha teh*
  *tange itamingü-gü-i leha teh*
  pot  drawing-poss-cop compl itj
  ‘It looked like the drawing on the small pots, beautiful!’
  ‘Parecia com a pintura da panelinha de barro, bem bonita!’

(14)  *ama tepügü*
  *ama te-pügü*
  path go-prf
  ‘The way of going (to the village of the dead)’
  ‘O caminho da ida (para a aldeia dos mortos)’

(15)  *anha akapügütsügü*
  *anha akapügü=tsügü*
  dead proper=uncr
  ‘Done especially for the dead’
  ‘Feito especialmente para os mortos’

(16)  *ingiale ekugu igia tsügü tihü heke gele ingiale isita gele*
  *ingi-ale ekugu igia=tsügü tihü heke gele ingi-ale is-ita gele*
  see-sim really like-this=uncr living erg still see-sim 3-be-cont still
  ‘The living one was coming like this, looking, looking’
  ‘A viva estava vindo assim olhando, olhando’

(17)  *anha imagü*
  *anha ima-gü*
  dead path-poss
  ‘The path of the dead’
  ‘O caminho dos mortos’

(18)  *lepe leha etelüko leha*
  *üle-pe leha e-te-lü-ko leha*
  log-ntm compl 3-go-pnct-pl compl
  ‘Then, they went’
  ‘Depois elas foram’

22 Only one who is dead can pass on the path of the dead, but in this case the woman was alive.
At the back of the houses, there they stayed
‘Atrás das casas, lá ficaram’

They entered (into the house) directly, over the platform
‘Entraram (na casa) direto, por cima do jirau’

Just in the middle of the pieces of dried cassava paste
‘No meio dos pedaços de massa seca de mandioca’

There was a lot of cassava flour stored there
‘Tinha muito polvilho armazenado’

There was a lot of the food of the dead, food of the dead
‘Tinha muita comida dos mortos, comida dos mortos’

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23 The cassava paste is placed on an ogo – a platform built at the back of the house – to dry in the sun.

24 The word timbuku refers to a particular form of the pieces of the dried cassava paste.

25 The word kuiginhu refers to the cassava flour, the end product of women’s long and heavy labor necessary to process the cassava (Manihot esculenta), which begins in the gardens with the digging up of the roots and goes through successive phases of withdrawal of the hydrocyanic acid (poisonous to humans), until the cassava paste is left to dry in the sun.
(124) üle hata letü ihüssoho agapagatsita leha

üle hata üle=tü i-hüsso agapagatsi-ta leha
LOG while LOG=UNCR 3-mother.in.law sweep-DUR COMPL

‘Meanwhile her mother-in-law was sweeping’
‘Enquanto isso, a sogra dela varria’

(125) engüha egei uhupungetagü leha iheke uhutüingiha uhutüingi

engü=ha ege-i uhu-pu-nge-tagü26 leha i-heke uhu-tüingi=ha
CON=HA DIST-COP know-NEG-TR-DUR COMPL 3-ERG know-AVD=HA
uhu-tüingi
know-AVD

‘(The mother-in-law) was hiding (her daughter-in-law) so nobody knew, so nobody knew’
‘(A sogra) estava escondendo (a nora) para ninguém saber, para ninguém saber’

(126) üle hata tsügü gehale

üle hata tsügü gehale
LOG while UNCR again
‘Meanwhile, again’
‘Enquanto isso, novamente’

(127) túhagu27 ingete anha kitagü üngahingo28 kitagü

túhagu iN-kete anha ki-tagü üngahi-ngo ki-tagü
strainer bring-IMP dead say-DUR circle.houses-NMLZ say-DUR

‘“Bring túhagu (a sieve)” the dead one was saying, the one of the other house was saying’
‘“Traga túhagu (peneira)!” dizia o morto, dizia o da outra casa’

(128) itsatüeha itsatüeha kakisükope uhitsa leha kupeheni

i-ta-tüe=ha i-ta-tüe=ha k-aki-sü-ko-pe
3-hear-IMP.PL=HA 3-hear-IMP.PL=HA INCL-WORD-POSS-PL-NTM
“Listen! Listen! They are trying to speak our former language” (the mother-in-law was saying)
“Ouça! Ouça! Eles estão tentando falar a nossa língua (quando vivos)” (a sogra dizia)

They were trying to speak our language (that was their language when alive)’ (comment by Ájahi)
‘Eles estavam tentando falar a nossa língua (que era a língua deles quando vivos)’ (comentário de Ájahi)

‘It did not take too long, (she heard): “Bring my igihitolo (a clay griddle for cooking cassava bread)”’
‘Não demorou muito, (ela ouviu): “Traga meu igihitolo (tacho)!”’

‘Listen to this!’ (Ájahi says to the researcher)
‘Ouça isto!’ (Ájahi diz para o pesquisador)

29 Igiholoto is the word for alato (the griddle pan for cooking cassava bread), in the language of the dead.
(133)  \textit{alato heke akatsege tagü iheke}  \\
\textit{alato}  heke akatsege tagü i-heke  \\
griddle  ERG  INT  DUR 3-ERG  \\
‘She said (referring to) \textit{alato} (the griddle for cooking cassava bread in the language of living)’  \\
‘Ela falou referindo-se a \textit{alato}’ (tacho na língua dos vivos)  \\

(134)  \textit{ekü hüle egei angagi heke tühagu ingete ta iheke}  \\
\textit{ekü}  hüle ege-i  \textit{angagi}  heke tühagu iN-kete  \textit{ta iheke}  \\
CON  CNTR  PROX-COP  strainer  ERG  tühagu  bring-IMP.CTP  \\
‘But before it was the sieve she was talking about, (when she said) “Bring tühagu!”’  \\
‘Mas antes era da peneira que ela estava falando, (quando disse) “Traga tühagu!”’  \\

(135)  \textit{angagi heke tetunetohongoi heke}  \\
\textit{angagi}  heke t-et-une-toho-ngo-i  \textit{heke}  \\
strainer  ERG  REFL-DTR-sift-INSNMLZ-NMLZ-COP  ERG  \\
‘(Referring) to the sieve, that she used to sift (cassava paste) for herself’  \\
‘(Referindo-se) à peneira, aquilo que serve para ela peneirar para ela mesma’  \\

(136)  \textit{ikine ikitsomi tsügü hüle egei iheke tük}  \\
\textit{ikine}  iki-tsomi  \textit{tsügü}  hüle ege-i  i-heke  \\
cassava.bread  make.cassava.bread-PURP  UNCR  CNTR  DIST-COP 3-ERG  tük  \\
IDEO  \\
‘But for her to cook cassava bread, \textit{tük}’  \\
‘Mas para para ela fazer beiju, \textit{tük}’  \\

(137)  \textit{uigiholotogu ingete tatohoi iheke}  \\
\textit{u-igiholoto-gu}  iN-kete  ta-toho-i  i-heke  \\
1-griddle-POS  bring-IMP.CNTP  say-INS.NMLZ-COP 3-ERG  \\
‘“Bring my igiholoto (griddle),” was what she meant to say’  \\
‘“Traga meu igiholoto (tacho)!”, era para ela dizer’
(138) itsatüeha nügü iheke

*i-ta-tüe=ha nügü i-heke*
3-hear-IMP.PL=HA say.PNCT 3-ERG

“Listen!” she said
“Ouça!”, ela disse

(139) egea akatsange leha kakisükope leha

egea akatsange leha k-aki-sü-ko-pe leha
like.this INT COMPL 1.2-word-POSS-PL-NTM COMPL

“This is what our language is like here” (the mother-in-law said)
“É assim que é a nossa língua aqui” (a sogra disse)

(140) kakisükope elükugigatühügü leha

k-aki-sü-ko-pe elükugi-ga-tühügü leha
1.2-word-POSS-NTM reverse-DUR-PRF COMPL

“Our former language was reversed”
“A nossa língua foi sendo invertida”

(141) uhijüi leha kupehe ngiko itanügü kupehe

uhijü-i leha kupehe ngiko ita-nügü kupehe
search-COP COMPL 1.2.ERG thing call-PNCT 1.2.ERG

“We try to call things”
“Nós tentamos chamar as coisas”

(142) ta tsügü iheke

ta tsügü i-heke
DUR UNCR 3-ERG

‘She was saying to her’
‘Dizia para ela’

(143) tumukugu hitsü akihatagü iheke

tu-muku-gu hi-tsü aki-ha-tagü i-heke
REFL-SON-POSS wife-POSS word-VBLZ-DUR 3-ERG

‘She was telling her son’s wife’
‘Ela contava para a esposa do seu filho’
Shortly after, she spied on her husband (and said): “Wow! Beautiful!”

‘Pouco depois disso, ela espiou o esposo (e disse): “Nossa! Que bonito!”’

The plaza of the village of the dead was really reddish, beautiful!

‘A praça da aldeia dos mortos era bem avermelhada, muito bonita!’

The houses were one next to the other.

‘As casas eram coladas umas às outras’

The kwakutu (men’s house) was almost as the tajühe (chief’s house) with big ears.

‘O kwakutu (casa dos homens) era quase do tamanho da tajühe (casa do chefe) de orelhas grandes’

30 The village plaza is qualified as reddish (tahisügi, root hisu ‘red’) because this is the typical color of most of the non-flood areas of central Brazil; the villages are always erected in these higher places.

31 Hugogo is the village plaza, surrounded by the circle of houses.
“The living one, it was she who could see, she was not really dead’
‘A viva, era ela quem podia ver, não estava mesmo morta’

‘Shortly after, the sun came up’
‘Não demorou muito e o sol logo nasceu’

‘Hü hü hü, those, her husband and brothers-in-law, came’
‘Hü hü hü, aqueles, seu esposo e os cunhados, chegaram’

‘Don’t move, don’t move!’” (the mother-in-law says to her daughter-in-law hidden among the cassava balls)
“Não se mexa, não se mexa!” (a sogra fala para a nora escondida entre as bolas de massa de mandioca)

32 The fishermen shout as they approach the village.
33 The collective of “husband” refers to the group composed by the husband and his brothers. These are a woman’s potential sexual partners and spouses. The suffix -mo is a cognate of a common plural/collective suffix in other Carib languages.
(154) elimo uünko ingilüpile atsange ketïkâtsô
e-limo uüN-ko ingi-lü-pile atsange ket-ïkái-tsô
2-children father-PL see-PNCT-CONC INT PROH-get.up-PROH
“Even if you see the father of your children, don’t get up!”
“Mesmo se você ver o pai dos seus filhos, não se levante!”

(155) ketïkâtsô atsange
ke-tïkái-tsô atsange
PROH-get.up-PROH INT
“Don’t really get up!”
“Não se levante mesmo!”

(156) kakungakitiüngi atsange elimo uünko enhügü kakungakitiüngi
k-akunga-ki-tüngi atsange e-limo uüN-ko e-nhügü
1.2-soul-VBLZ-AVD INT 2-children father-PL come-PNCT
k-akunga-ki-tüngi
1.2-soul-VBLZ-AVD
“Do not be alarmed by the arrival of the father of your children, do not be alarmed!”
“Não se assuste com a chegada do pai dos seus filhos, não se assuste!”

(157) ülepe leha
üle-pe leha
LOG-NTM COMPL
‘After this’
‘Depois disso’

(158) ēnünkgo leha ihinhanoko ēnügü pokü
ē-nüN-ko leha i-hinhano-ko ē-nügü pokü
3.enter-PNCT-PL COMPL 3-older.brother-PL enter-PNCT IDEO
‘They entered (the house), their older brother entered, pokü’
‘Eles entraram, o irmão mais velho deles entrou, pokü’

34 Ideophone for the act of unloading weight from the back or from the head to the floor.
(159) asankgu leha inhegikini itsangagüko
asankgu leha inhegiki-ni i-kanga-gü-ko
basket COMPL each.one-PL 3-fish-POSS-PL
‘Each had a basket (full of) fish’
‘Cada um tinha um cesto de peixe’

(160) inhakagükt³⁵ hegei ütepügüko totsonkgiatanokoki
inhakagü-ki=ha ege-i ü-te-pügü-ko t-ot-konkgi-toho-ko-ki
soap-INS=HA DIST-COP 3-go-PRF-PL REFL-DTR-INSNMLZ-PL-INS
‘They had already gone to look for inhakagü to wash themselves’
‘Já tinham ido buscar inhakagü para se lavar’

(161) igia tuhugu tsügü nhakagü kamisatühügü
igia tuhugu=tsügü inhakagü kami-sa-tühügü
like.this amount=UNCR soap tie-DUR-PRF
‘That’s how they had tied the bundle of inhakagü roots’
‘Era assim que eles tinham amarrado o feixe de raizes de inhakagü’

(162) isasankguguko ugupo itsangagüko ugupo³⁶
is-asankgu-gu-ko ugupo i-kanga-gü-ko ugupo
3-basket-POSS-PL on 3-fish-POSS-PL on
‘On their baskets, on their fishes’
‘Em cima do cesto deles, em cima dos peixes deles’

(163) ai tüha ẽnungko
ai=tü=ha ẽ-nüm-ko
then=UNCR=HA enter-PNCT-PL
‘Then, they entered’
‘Então, eles entraram’

(164) ihinhanoko hotuguï tüëdinhüi
i-hinhano-ko hotugu-i tü-ë-ti-nhü-i
3-older.brother-PL first-COP PTCP-enter-PTCP-NANMLZ-COP
‘It was the older brother who entered first’
‘Foi o irmão mais velho que entrou primeiro’

³⁵Root of an unidentified plant that when rubbed with water produces foam; it was used before industrialized soap became available.
³⁶Ájahi remembered an old custom and showed to the listeners how old people used to manage and carry the traditional “soap.”
(165)  üle pe ihi-šü üle pe is-ingi-ngo-pe
LOG-NTM 3-younger.brother-POSS LOG-NTM 3-behind-NMLZ-NTM
üle pe aküpügû-ko=tsügû hüle ekise-i
LOG-NTM 3.youngest-PL=UNCR CNTR 3.DIST-COP
ihi-šü-ko-i
3-younger.brother-POSS-PL-COP
‘Then the younger brother, then the one who comes after him, then the
last one, that one, their younger brother’
‘Depois o irmão mais novo, depois o que vem atrás dele, depois o último,
aquele, o irmão mais novo deles’

(166)  ekiseiha ekisei ngiso-i
ekise-i=ha ekise-i ngiso-i
3.DIST-COP=HA 3.DIST-COP spouse-COP
‘That one was the husband of that (woman)’
‘Aquele era o esposo daquela (mulher)’

(167)  uënünkgo leha
ü-ënünk-ko leha
3-enter-PNCT-PL COMPL
‘They entered’
‘Eles entraram’

(168)  tünho ingilütü iheke ikühagatilü ikühagatilü
tü-nho ingi-lü=tü i-heke ikühagati-lü
REFL-husband see-PNCT=UNCR 3-ERG 3.get.up.little-PNCT
ikühagati-lü
3.get.up.little-PNCT
‘She saw her husband (and) got up a little, she got up a little’
‘Ela viu o esposo e se levantou um pouco, se levantou um pouco’

(169)  täuguila letüha titaginhu imbúa geleha ihüsoho heke aperügû
štäuguila üle=tü=ha t-itaginhu imbúa gele=ha
speaking.high LOG-UNCR-HA REFL-converse in.middle still=HA
ihi-šüsoho heke aperügû
3-mother-in-law ERG tell.shut.up-PNCT
‘While (her mother-in-law) was speaking loudly (with her son), still in
the middle of the conversation, her mother-in-law told her to shut up’
'Enquanto (a sogra) falava alto (com o filho), ainda no meio da conversa, a sogra mandou ela se calar'

(170) üle lopenümi ületahüle ihitsü etikainjü itsikuoinjüinha
üle lope-nümi ületa=hüle i-hi-tsü et-ikaiN-jü
LOG stand.direction-PNCT.COP LOG=CNTR 3-wife-POSS 3.DTR-get.up-PNCT
i-tikuoi-jü-inha
3-hug-PNCT-DAT
'Going to meet him (the dead), the wife (of the dead) got up to hug him'

'Indo ao seu (do morto) encontro, a esposa (do morto) se levantou para abraçá-lo' 37

(171) ikuilisale leha ipigagü kae
i-kuili-sale leha i-piga-gü kae
3-kiss-SIM COMPL 3-cheek-POSS on
'She kissed him on the cheeks'

'Beijou-o nas bochechas'

(172) akehenügü ületüha iheke mbokü
akehe-nügü üle=tü=ha i-heke mbokü 38
take.house.corner-PNCT LOG=UNCR=HA 3-ERG IDEO
'She took him to the corner of the house (and) lay on top of him'

'Ela o levou para o canto da casa (e) deitou-se em cima dele'

(173) itsikaïholü itsikaïholü
i-tikai-ho-lü i-tikai-ho-lü
3-get.up-CF-PNCT 3-get.up-CF-PNCT
'She (the living wife) almost got up, she almost got up'

'Ela (a esposa viva) quase se levantou, quase se levantou'

(174) itsinhulukijü tsügüha Itsangitsegu heke
i-kinhulu-ki-jü tsügü=ha Itsangitsegu heke
3-jealousy-VBLZ-PNCT UNCR=HA itsangitsegu ERG
'She got jealous of Itsangitsegu'

'Ela ficou com ciúmes de Itsangitsegu'

37 Æjahi refers here to Itangitsegu, the wife of the dead in the village of the dead.
38 Ideophone that expresses the act of lying on someone (the sexual act).
(175) Itsangitsegu hekisei ihitsüi Itsangitsegu atūhügü
Itsangitsegu=ha  ekise-i  i-hi-tsü-i  Itsangitsegu a-tūhügü
itsangitsegu=HA 3.DIST-COP 3-wife-POSS-COP itsangitsegu STAY-PRF
“That one was Itsangitsegu, Itsangitsegu had become his wife’
‘Aquela era Itsangitsegu, Itsangitsegu tinha se tornado a esposa dele’

(176) ülehinhe hüle egei
üle-hinhe  hüle  ege-i
LOG-NPURP  CNTR  DIST-COP
‘It was because of her (that the living wife had been jealous)’
‘Era por causa dela (que a esposa viva tinha ficado com ciúme)’

(177) ke-tikaï-tsó atsange ke-tikaï-tsó
ke-tikaï-tsó  atsange  ke-tikaï-tsó
PROH-get.up-PROH  INT  PROH-get.up-PROH
‘Do not get up, do not get up!’ (the mother-in-law said)
‘Não se levante, não se levante!’ (disse a sogra)

(178) hum hum uãbeki kukanünkgo
hum  hum  uã-beki  kuk-a-nüN-ko
IDEO  IDEOGRAPHIC  Q-EP  1.2-be-PNCT-PL
“Hum hum, what’s happening to us?” (the dead said)
“Hum hum, o que está acontecendo conosco?” (os mortos disseram)

(179) hum hum tihūhokolo giketilübe nügü leha ihekeni
hum  hum  tihūhokolo  gike-ti-lü=be  nügü  leha  i-heke-ni
IDEO  IDEOGRAPHIC  living  smell-VBLZ-PNCT=EP  SAY  COMPL 3-ERG-PL
“Hum, I can smell a living person,” they said’
“Hum, estou sentindo cheiro de pessoa viva” eles disseram’

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39 At this moment, Ájahi, the storyteller, represents the dead character spitting on the ground, thus expressing nausea induced by the smell of the living. It is another example of inverted perspective, since the smell of the dead (rotten flesh) causes disgust in the living. In the next lines she repeats the gesture.
The dead smell the living, who give off the scent of annatto (*Bixa orellana*). A red pigment extracted from the seeds of this plant is used not only on ritual occasions, but almost daily, to paint the body and artifacts. In the language of the dead, however, annatto is called *ahijunu*, while in the language of the living it is called *umüngi*. Annatto is life.
When men return from a collective fishing trip, during the performance of a ritual, they take much of what they have caught to the central plaza of the village, in front of or inside the men’s house, to be divided and distributed to all houses and to the men gathered in the center.
etelüko leha
e-te-lü-ko leha
3-go-PNCT-PL COMPL
‘They went’
‘Eles foram’

totsonkgilükoinha leha tüenkgügëkope tijüinha tsügüha egei ütelüko
t-o-konkgi-lü-ko-inha leha tü-enkgü-gü-ko-pe
REFL-DTR-wash-PNCT-PL-DAT COMPL REFL-bad.smell-POSS-PL-NTM
tijü-inha tsügü=ha ege-i ü-te-lü-ko
take.off-DAT UNCR=HA DIST-COP 3-go-PNCT-PL
‘They went to wash themselves, to get rid of their bad smell (of fish)’
‘Foram para se lavar, para tirar o seu cheiro podre de peixe’

atütüila kukugeko ai
atütü-i-la kukuge-ko ai
good-COP-PRIV 1.2-PL IDEO
‘Unfortunately, we’re not well!” (the mother-in-law said)
“Hélas, nós não (estamos) bem!” (a sogra disse)

Tisuge⁴²
Tisuge
1.3
“We”
“Nós”

igia agagenaha ketsüjenügü
igia agage=naha k-etsüje-nügü
like.this AS=EP 1.2-DIE-PNCT
‘When we die’
‘Quando morremos’

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⁴²The dead mother-in-law alternates between use of first-person plural inclusive free pronoun kukugeko (in the preceding line) and the first-person plural exclusive free pronoun tisuge. This is an example of the shift of perspective from inclusive to exclusive pronouns (or vice-versa): with kukuge(ko) the addressee is included because her body will rot inevitably when she becomes anha; with tisuge, the speaker excludes the addressee, opposing the dead to the living.
(195) ülepe inhalüma jahetüha kukenkgügü etijüi
üle-pe inhalü-ma jahe=tü=ha kuk-enkgü-gü
LOG-NTM NEG-DUB quickly=UNCR=HA 1.2-smell-POSSE
et-ijü-i
DTR-remove-PNCT-COP
‘Our bad smell does not come out soon’
‘Nosso mal cheiro não sai logo’

(196) itsatüe papa hōhō ugikegü
i-ta43-tüe papa hōho u-gike-gü
3-smell-IMP.PL ITJ EMPH 1-smell-POSSE
‘“So, smell me!”’
‘“Então, cheire-me!”’

(197) igia tūhigusi inatati
igia tū-hi-gü-isi inata-ati
like.this REFL-grandson.POSS-mother noose-ILL
‘Like this, (she extended her hand) to the nose of the grandchildren’s mother (her daughter-in-law)’
‘Desse jeito, (levou a mão) ao nariz da mãe dos netos (sua nora)’

(198) igia ige tūlū iheke
igia ige tūi-lū i-heke
like.this PROX do-PNCT 3-ERG
‘Like this, she did it’
‘Desse jeito ela fez’

(199) tūhüseki isikegü
tūhüseki i-gike-gü44
fetid 3-smell-POSSE
‘Quite stinky, her smell’
‘Bastante fétido, o cheiro dela’

43The verbal root ta means all kind of perceptions through the senses, except for vision.
44After the high front vowel, at morphemic boundaries, the consonant /g/ is realized as [s] (Franchetto 1995).
They went away, “Let’s go! Let’s go!”
’Elas foram, “Vamos! Vamos!’

Meanwhile she was making cassava flat bread for her own children
’Enquanto isso, ela estava fazendo beiju para os seus filhos’

’she was putting the fish, one by one, and (she was putting beiju) on top of the beverage of one, on top of the beverage of another, (for) each one of her own children’
’Ela colocou os peixes dentro do beiju, um por um, (e colocou beiju) sobre a bebida deste, sobre a bebida daquele, (para) cada um dos seus filhos’

Then, however, they went
’Depois disso, contudo, elas foram’

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45 Ugu refers to a specific food, the cassava flat bread, called “beiju” in Brazilian Portuguese.
46 Iku refers to a beverage made with thin, dried cassava flatbread mixed with water.
47 The root huti means ‘take one out of a set’. 
(205) *tülimo kangagü hutita letü iheke*

\[ \text{tülimo} \quad \text{kanga-gü} \quad \text{huti-ta} \quad \text{leha=tü} \quad \text{iheke} \]

REFL-children fish-poss take-DUR COMPL=UNCR 3-erg

‘She was taking the fish of her own children, one by one’
‘Ela foi tirando os peixes dos seus filhos, um por um’

(206) *ese kangagü ese kangagü ese kangagü*

\[ \text{ese} \quad \text{kanga-gü} \quad \text{ese} \quad \text{kanga-gü} \quad \text{ese} \quad \text{kanga-gü} \]

3.prox fish-poss 3.prox fish-poss 3.prox fish-poss

‘The fish of this one, the fish of this one, the fish of this one’
‘O peixe desse, o peixe desse, o peixe desse’

(207) *inkgatingalü letüha iheke egena*

\[ \text{inkgati-ng-ä-lü} \quad \text{üle=tü=ha} \quad \text{iheke} \quad \text{egena} \]

3.share-HAB-PNCT LOG=UNCR=HA 3-erg there.all

‘In this way, she used to share (food) there (in the middle of the village)’
‘Ela sempre compartilhava (alimentos) para lá (no meio da aldeia)’

(208) *tühigüsi kangagüingoha egei*

\[ \text{tühigü-isi} \quad \text{kanga-gü-ingo=ha} \quad \text{ege-i} \]

REFL-grandson-mother fish-poss-fut=HA DIST-COP

‘That will be the fish of the mother of her (the mother-in-law’s) own grandchildren’
‘Aquilo será o peixe da mãe dos seus (da sogra) netos’

(209) *nhigelüingoha nhingütelüingoha ina*

\[ \text{i-ng-ige-lü-ingo=ha} \quad \text{i-ng-INGÜTE-lü-ingo=ha} \quad \text{ina} \]

3-OBJ-take-PNCT-FUT=HA 3-OBJ-go.down-PNCT-FUT=HA here.all

‘That she (daughter-in-law) will take, that she will bring down here’
‘Que ela (nora) levará, que ela trará aqui em baixo’

(210) *kigekeha nügü iheke*

\[ \text{kigeke=ha} \quad \text{nügü} \quad \text{iheke} \]

let.go=HA say 3-erg

‘“Let’s go!” she (the mother-in-law) said’
‘“Vamos!”, ela (a sogra) disse’
(211) opü atsange elimo otomoko einhümingo opü
opü atsange e-limo oto-mo-ko ei-nhümingo opü
ITJ INT 2-children master-COLL-PL be-PNCT.FUT ITJ
“Pay attention! The parents of your children will stay like this”
“Preste atenção! Os pais dos seus filhos vão ficar assim”

(212) lepe leha etelüko leha
üle-pe leha e-te-lü-ko leha
LOG-NTM COMPL 3-GO-PNCT-PL COMPL
'Then, they went away'
'Então, elas foram'

(213) etelüko letü
e-te-lü-ko leha=tü
3-GO-PNCT-PL COMPL=UNC
'They went away'
'Elas foram'

(214) tüimapüani itsapügü itahiale leha
tü-ima-püa-ni i-tapü-gü itahi-ale leha
REFL-PATH-NTM-PL 3-FOOT-POSS delete-SIM COMPL
'Along their former way (of coming), erasing their footprints'
'Por aquele que fora o seu caminho [de vinda], apagando as suas pegadas'

(215) tanginhü égipügati

(216) aibeha ina ama humbugakainjü
aibe=ha ina ama humbugakaiN-jü
CON=HA here path be.head.down-PNCT
'Here, the path turns upside down'
'Aqui o caminho fica de cabeça para baixo'

48'On top of the head of the main path’ means: ‘Just at the end of the main path’.
(217) osiha inaha eitsüe
osi=ha ina=ha e-i-tsüe
all.right=HA her=HA 2-be-IMP.PL
“All right, stay here!” (the mother-in-law said to her daughter-in-law)
“Certo, fique aqui!” (a sogra disse para a nora)

(218) tütüki letüha inginügü iheke inatsüha ina leha kungongoguhonga
tütüki üle=tü=ha ingi-nügü i-heke ina=tsü=ha ina
slowly log=UNCR=HA 3.bring-PNCT 3-ERG here=UNCR=HA here
leha ku-ngongo-gu-ho-nga
1.2-earth-POSS-LOC-ALL
‘Very slowly, she was bringing her here on our land’
‘Bem devagar, ela a trazia aqui na nossa terra’

(219) aiha
aiha
done
‘Done’
‘Feito’

(220) egetüeha egetüeha
ege-tüe=ha egetüe=ha
can.go-IMP.PL=HA can.go-IMP.PL=HA
“You can go, you can go!” (the mother-in-law said to her daughter-in-law)
“You pode ir, pode ir!” (a sogra disse para a nora)

(221) kegetimükeító atsange kegetimükeító atsange
keg-et-imükeí-tó atsange keg-et-imükeí-tó atsange
PROH-DTR-turn.face-PROH INT PROH-DTR-turn.face-PROH INT
“Do not turn your face back, do not turn your face back!”
“Não vire o rosto para trás, não vire o rosto para trás!”

(222) eitsamini geleha
e-i-tsa-mini gele=ha
2-be-DUR-PURP.PL still=HA
“For you to stay alive”
“Para você permanecer viva”
“Poor thing! Because she is the only one who could come and get me, only she” (the woman, the daughter-in-law, was saying to herself)

“Coitada! Porque só ela é quem poderia vir me buscar, só ela” (a mulher, a nora) falava para si mesma

“Sorry! I will turn my face back”

“Desculpe! Eu vou virar meu rosto para trás”

‘When she (daughter-in-law) turned her face back, uãhhhh, the mother-in-law waved her open hand’

‘Quando ela (a nora) olhou para trás, uãhhhh, a sogra acenou (para ela) com a mão aberta’

“Don’t turn your face back! I really meant it” (the mother-in-law said)

“Não vire seu rosto para trás! Eu eastava falando a verdade mesmo” (a sogra disse)’

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49 Etinhapehikilü means ‘with the open hand’; with this gesture, the mother-in-law communicates to her daughter-in-law that she (the daughter-in-law) will die in five days time, after not many days, soon.
isünkğülü aküngiduingo ale hegei

3.sleep-PNCT quantity-NMLZ-FUT ?=HA DIST-COP

‘This will be the number (of days) she was going to sleep’
‘Este é o número (de dias) que ela iria dormir’

ülepeha ahütüha elimo uünko etsote elimo uünko itajotelüingola ehekeni

LOG-NTM=HA NEG=HA 2-children father-PL come-when 2-children
father-PL swear-PNCT-FUT-PRIV 2-ERG-PL

‘Later, when the father of your children comes, you can not swear at him’ (the mother-in-law said)
‘Depois, quando o pai dos seus filhos vier, não poderá xingá-lo” (a sogra disse)

itaginkgügikümingola nügü hohö i-heke

speech-hard-?-PNCT.FUT-PRIV PNCT EMPH 3-ERG

‘Without you talking harshly,” she (the mother-in-law) said to her’
‘Sem falar duro”, (a sogra) disse a ela’

üngele akatsange ekise tengal ühe hokuge ühokuge ühokuge ühokuge itigi=ha

3.LOG INT 3.DIST GO-HAB-PNCT ERG pauraque pauraque
hokuge ühokuge ühokuge ühokuge itigi=ha
pauraque 3.FIN=HA

‘It is he who always goes seeking (and saying): hokugeü, hokugeü, hokugeü’
‘É ele mesmo que sempre anda buscando (dizendo): “hokugeü,hokugeü, hokugeü”

Ájuhi, the story-teller, showed her open hand to mean the number five: the daughter-in-law, the living one, will die in a few days: her destiny is sealed.

Anha (the dead) may return to the living, announcing himself, behind the houses, as a common pauraque bird (Nyctidromus albicollis). It has a brownish and greyish plumage, and its singing sounds like a piercing scream, and is repeated in regular intervals for hours after dusk. hokugeü, his name in Kuikuro, is an onomatopoeic noun; this is an ominous sign.
(231) aitüha isinügü kohotsi
ai=tü=ha is-i-nügü kohotsi
então=UNCR=HA 3-come-PNCT late.afternoon
‘So, she (the living daughter-in-law) came (to the village) in the late afternoon’
‘Então, ela (a viva) chegou (na aldeia) no final da tarde’

(232) ingitühügüko atai leha kohotsi ko ko hokugeũ
ingi-tühügü-ko atai leha kohotsi ko ko hokugeũ
3.bring-PRF-PL when COMPL late.afternoon ko ko pauraque
‘When it had already been brought, in the late afternoon, pauraque (sang) “ko ko”’
‘Quando ela já tinha sido trazida, no final da tarde, bacurau (cantou) “ko ko”’

(233) eteke tingibataha uheke ehitsü anügü
e-te-ke t-ingiN=hata=ha u-heke e-hi-tsü a-nügü
2-go-IMP PTCP-see.PTCP=HA 1-ERG 2-esposa-POSSE be-PNCT
‘“Go away! I’ve already seen how your wife is” (the living woman said)
Vá embora! Eu já vi como é a sua esposa’

(234) heinongombe ihugu ehitsü heinongombe nhangatügü ehitsü
heinongombe i-hu-gu e-hi-tsü heinongombe inh-angatü-gü
with.half 3-ass-POSSE 2-wife-POSSE with.half 3-breast-POSSE
2-wife-POSSE
‘Your wife (has) half an ass (one buttock), your wife has half (one) breast”
“A sua esposa (tem) meia (uma) nádega, sua esposa (tem) meia (uma) teta”
2 Kuikuro

(235) \textit{mbüu itsuhünkginügü} leha etelü leha
\textit{mbüu itsu-hüN-ki-nügü leha e-te-lü leha}
\textsc{ideo sound-emit-vblz-pnct compl 3-go-pnct compl}
‘\textit{mbüu}, he stopped making the sound (of a pauraque) and went away’
‘\textit{mbüu}, ele parou de emitir som (como bacurau) e foi embora’

(236) \textit{lepetü tüti ilüinha leha}
\textit{üle-pe-tü tüti i-lü-inha leha}
\textsc{log-ntm-uncr refl.mother fight-pnct-dat compl}
‘Shortly after, he (the dead husband) (arrived) to fight with his own mother’
‘Logo depois, ele (o morto) (chegou) para brigar com a sua própria mãe’

(237) \textit{ehigüsi ingitühügü itsagü nika uãke}
\textit{e-hi-gü-isi ingi-tühügü i-tsagü nika uâke e-heke}
\textsc{2-grandson-poss-mother bring-prf 3.be-dur ep time.ago 2-erg ege-i}
\textsc{dist-cop}
‘“Did you really bring the mother of your grandchildren?” (the dead man said)’
‘“Você trouxe mesmo a mãe dos seus netos?” (o morto disse)’

(238) \textit{uhupüngekela}
\textit{uhu-püngekela hüle ege-i uâke tis-i-tsagü}
\textsc{know-? adv dist-cop time.ago 1.3-be-dur}
‘“We had realized this (the coming of the living woman)”’
‘“Nós tínhamos percebido isso (a vinda da mulher viva)”’

\textsuperscript{52}Mbüu is an ideophone, whose meaning is a sudden and abrupt interruption of some event or action. The verbal stem \textit{itsu-hüN-ki-} is formed by the roots \textit{itsu} (sound vocalized by non-humans and some musical instruments), and \textit{hüN} ‘emit’, and by the verbalizer \textit{ki} ‘take off, stop’.

\textsuperscript{53}Uâke, in this line and in the following ones, is an adverb with temporal and epistemic values: it determines the interpretation of the event/action as having occurred before the speech time (past tense), and has an epistemic value of strong authority.

\textsuperscript{54}We could not segment what follows the root \textit{uhu}. 

77
tütomima uãke ehigüsi itigi etepügü tütomi

tüß-tomi=ma uãke e-hi-gü-isi itigi e-te-pügü tüss-tomi
Q-PURP=DUB time.ago 2-grandson-POSS-mother 3.FIN 2-go-PRF Q-PURP

“Why did you go to get the mother of your grandchildren? Why?”
“Por que você foi buscar a mãe de seus netos? Por quê?”

ehinhão ingitahüngü ekuniküle uãke eheke nügü iheke

e-hi-nhão ingi-ta-hüngü eku=niküle uãke e-heke nügü i-heke
2-grandson-COLL see-DUR-NEG real-EP time.ago 2-ERG PNCT 3-ERG

“Do not you look after your grandchildren?” he said
“Você não pensa nos seus netos?”, ele disse

ehinhão ingkukitai atainipa hõhõ ehigüsi heke

e-hi-nhão ingkuki-tai atai=nipa hõhõ e-hi-gü-isi
2-grandson-COLL raise-FUT.IM ?=EP EMPH 2-grandson-POSS-MOTHER
heke
ERG

“Let the mother of your grandchildren raise them!”
“Deixe a mãe dos seus netos criá-los!”

utelüingo akatsige itigi nügü leha iheke

u-te-lüingo akatsige itigi nügü leha i-heke
1-go-PNCT-FUT INT 3.FIN PNCT COMPL 3-ERG

“I will really go to look for her,” he said to her
“Eu mesmo irei buscá-la” ele disse a ela

tüti ilü leha iheke

tüti i-lü leha i-heke
REFL.mother fight-PNCT COMPL 3-ERG

‘He fought with his own mother’
‘Ele brigou com a sua própria mãe’

ülepe leha isiko enhügü gehale

üle-pe leha isi-ko e-nhügü gehale
LOG-NTM COMPL 3.mother-PL come-PNCT again

‘After this, their mother (deceased) came again (to the village of the
daughter-in-law)’
‘Depois disso, a mãe deles voltou de novo (à aldeia da nora)’
(245)  ülepe ihatigi ngikahonga
    üle-pe  iha-tigi ngikaho-nga
    LOG-NTM tell-FIN back.house-ALL
    ‘To tell her behind the house’
    ‘Para contar (a ela) atrás da casa’

(246)  ukita heke ande akatsange uetsagü nügü iheke ande akatsange uetsagü nügü iheke
    u-ki-ta  heke ande akatsange u-e-tsgü  nügü i-heke ande akatsange uetsagü nügü iheke
    1-say-DUR ERG here INT 1-come-DUR PNCT 3-ERG here
    “I’m saying that I really came here” she said to her (the daughter-in-law) “I came here” she said to her’
    “Estou dizendo que eu vim mesmo aqui”, ela disse para ela (para a nora),
    “eu vim mesmo aqui”, ela disse para ela’

(247)  tütomima elimo uünko itaginkgugita ehekeni
    tü-tomi=ma e-limo uüN-ko itaginkgugi-ta e-heke-ni
    Q-PURP=DUB 2-children father-PL speak.hard-DUR 2-ERG-PL
    “Why were you speaking harshly to the father of your children?”
    “Por que você falou duro para o pai dos seus filhos?”

(248)  uita takege ihekeni leha uitagü eigepügüko hinhe
    u-i-ta  takege i-heke-ni leha u-i-tagü  e-ige-pügü-ko=hinhe
    1-fight-DUR EP 3-ERG-PL COMPL 2-fight-DUR 2-take-PRF-PL=NPURP
    “‘They are fighting (with me), fighting (with me), because I took you (to the village of dead)’”
    “‘Eles estão brigando comigo, brigando, por que eu levei você (para a aldeia dos mortos)’”

(249)  isakisüpeko ihataleha egea leha ihata leha iheke
    is-aki-sü-pe-ko  iha-ta=leha egea leha iha-ta leha
    3-word-POSS-NTM-PL tell-DUR=COMPL like.this COMPL tell-DUR COMPL
    i-heke
    3-ERG
    ‘She was reporting their words, she was telling in this way’
    ‘Ela estava relatando as palavras deles, contando assim’
(250) ukipügüa leha ihata leha iheke
u-ki-pügü-a leha iha-ta leha i-heke
2-say-PRF-like.this COMPL tell-DUR COMPL 3-ERG
‘The way I said it, she was telling (to the daughter-in-law)’
‘Do jeito que eu falei, ela estava contando (para a nora)’

(251) tumukugu aquisüpe ihata leha iheke
tu-muku-gu aki-sü-pe iha-ta leha i-heke
REFL-son-poss word-poss-ntm tell-DUR COMPL 3-ERG
‘She was reporting the words of her son’
‘Ela estava relatando as palavras do filho’

(252) ami atsange isitote ketitaginkgugito
ami atsange is-i-tote ket-itaginkgugi-tó
other.day INT 3-come-when PROH-speak.hard-PROH
‘The next time he comes, do not talk harshly with him!’
‘Da próxima vez que ele vier, não fale duro com ele!’

(253) ami ami akatsange eitigini leha isinümingo tükotui tükotui
ami ami akatsange e-itigi-ni leha is-i-nümi-ingo
tü-kotu-i tü-kotu-i
REFL-angry-cop REFL-angry-cop
‘Next time, next time, he will come get you angry, angry’
‘Na próxima vez, na próxima vez, ele virá buscar você com raiva, com raiva’

(254) ehe lepei igei igei isünkülü hata isünkülü hata
ehe üle-pe-i ige-i ige-i is-ünkülü-hata is-ünkülü-lü
AFF log-ntm-cop prox-cop prox-cop 3-sleep-pnct when 3-sleep-pnct
hata
hata
‘Yes, then, she (the living woman) slept like this, she slept like this’
‘Sim, então, ela (a viva) dormiu assim, dormiu assim’

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55 Igei (‘it is this’): Ájahi is showing her open hand to mean five days (or nights).
(255) teti
t-e-ti
PTCP-come-PTCP
‘(The dead husband) came’
‘(O esposo morto) veio’

(256) kū kū hokugeũ etekebeha tüki nigei enhalü igei tüki nigei enhalü
kū kū hokugeũ e-te=ke=be=ha tü-ki nile-ige-i
e-nha-lū igei tü-ki nige-i e-nha-lū
arrive-HAB-PNCT PROX-COP Q-INS EP-PROX-COP arrive-HAB-PNCT
do you always come?” (the living woman said)’
‘O bacurau kū kū (cantou). "Vá embora! Por que você sempre vem? Por
que você sempre vem?” (a esposa viva disse)’

(257) tüki
tü-ki
Q-INS
“Why?”
“Por quê?”

(258) ehitsūtsapa itinhändeta heinongo nhangatāgu
e-hi-tsū=tsapa itinhūN-te-ta heino-ngo i-ngangatā-gū
2-wife-POSS=E lay.down-VBLZ-DUR half-NMLZ 3-breast-POSS
“Go to bed with your wife who only has one tit!”
“Vá lá deitar com a sua esposa que só tem uma teta!”

(259) heinongo ihugu
heino-ngo i-hu-gu
half-NMLZ 3-buttock-POSS
“(And) just one buttock”
“(E) só uma nádega”
(260) tüendi tsürürū gitsitoho56 atati uéti leha
tü-eN-ti tsürürū gitsi-toho atati ué-ti leha
PTCP-enter-PTCP IDEO urinate-INSNR ILL wait-FIN COMPL
‘He (the dead) entered: tsürürū! the place where people urinate, to wait’
‘Ele (o morto) entrou tsürürū! no lugar onde se urina, para esperar’

(261) lepe leha itsagü leha
üle-pe leha i-tsagü leha
LOG-NTM COMPL 3-ERG COMPL
‘Then, he stayed (there)’
‘Aí, ele ficou (lá)’

(262) koko bela leha kahugutilü leha koko tsitsi leha
koko=bela leha k-ahuguti-lü leha koko tsitsi leha
night=EP COMPL 1.2-get.dark-PNCT COMPL night DIM COMPL
‘Already at dusk, in the early evening’
‘Já de noite, anoiteceu, no começo da noite’

(263) tütitikaisitü gitsitoho atati tügitsilüinha
tü-tikaiN-si=tü gitsi-toho atati tü-gitsi-lü-inha
PTCP-get.up-PTCP=UNCR urinate-INSNMLZ ILL REFL-urinate-PNCT-DAT
‘Having got up, to go to the place to urinate ’
‘Tendo ela se levantado, para ir ao local de urinar’

(264) isitsilü hata tük titsimbe eke atati leha inhügü
i-gitsi-lü hata tük t-itsi=mbe eke atati leha
3-urinate-PNCT when IDEO PTCP-bite.PTCP=EP snake ILL COMPL
i-nhügü
be-PNCT
‘While she was urinating, tük! he had turned into a snake and he bit her’
‘Enquanto ela estava urinando, tük! transformado em cobra ele a mordeu’

56 Gitsi-toho, ‘made for urinating’: in the old days, there were bits of bamboo inside the house, into which people urinated. The dead husband has already turned into a snake and hides in the old urinal.
(265)  eke tük ige kaenga itsilü iheke
    eke tük ige kae-nga itsi-lü i-heke
snake IDEO PROX LOC-ALL 3.bite-PNCT 3-ERG

‘As a snake, he bit her here’ (Ájahi shows the place)
‘Como cobra, ele a mordeu aqui’ (Ájahi mostra o local)

(266)  hum pok pok pok57 aletüha etelü leha
    hum pok pok pok ale=tü=ha e-te-lü leha
IDEO IDEO IDEO SIM=UNCR=HA 3-go-PNCT COMPL

“Hum,” pok pok pok, she screamed and convulsed
“Hum”, pok pok pok, ela gritou e ficou se debatendo’

(267)  pok pok pok pok tük isolütitagü leha tütükibeletü apüngü leha apüngü
    pok pok pok pok tük is-otüti-tagü leha tütüki=bele=tü
IDEO IDEO IDEO IDEO IDEO 3-convulse-DUR COMPL slowly=EP=UNCR
apüngü leha apüngü
3.die.PNCT COMPL 3.die.PNCT

‘She was convulsing, and she died, she died slowly’
‘Ficou tendo convulsões, aos poucos foi morrendo’

(268)  itigi hegei inhotelü itigi
    i-tigi=ha ege-i i-nho te-lü itigi
3-FIN=HA DIST-COP 3-husband go-PNCT 3.FIN

‘The husband went to get her’
‘O esposo foi buscá-la’

(269)  aiha58
    aiha
done

‘Ready’
‘Pronto’

57 The ideophones transcribed as hum and as pok (repeated, iterative) is the cry of the woman and her spasms, respectively.
58 The last four lines contain the formulas that every good storyteller must use to close her narrative: áiha (‘ready/done’); upügüha egei (‘that was the last/the end’); uitsojígü, an untranslatable word that the storytellers say use to frighten away sleep, since the listener would be in a state of sleep/dreaming, from which he must awaken.
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(270)  
ai akatsange
ai akatsange
ready INT
‘Truly ready’
‘Pronto mesmo’

(271)  
upügü hegei
upügü=ha ege-i
last=HA DIST-COP
‘That was the end’
‘Aquilo foi o final’

(272)  
uitsojigü nika kitse
uitsojigü nika ki-tse
uitsojigü EP say-IMP
‘Say: uitsojigü!’
‘Diga: uitsojigü!’

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Non-standard abbreviations

1.2 1st person plural inclusive IMP.CTP.PL plural centripetal
1.3 1st person plural exclusive IMP.CTF imperative centrifugal
3.DIST 3rd person distal IMP.CTF.pl plural centrifugal
3.PROX 3rd person proximal IMP.CTP.PL imperative
AFF affirmative
ANMLZ agent nominalizer INE inessive
AVD avoidance INEL inelative
CF counterfactual INSNMLZ instrumental
CNTR contrastive nominalizer
CON connective ITJ interjection
CONC concessive INT intensifier
CR certainty LOG logophoric
DIM diminutive 3.LOG 3rd person
DTR detransitivizer logophoric
DUB dubitative NANMLZ non-agent
EMPH emphatic
EP epistemic NNPUR negative purposive
FIN finality NTM nominal tense
FUT.IM imminent future marker
HA ha particle O object
HAB habitual ONTP onomatopoeia
HORT hortative PNCT punctual
HORT.PL plural hortative PRIV privative
ILL illative SIM simultaneous
IMP.PL imperative plural UNCR uncertainty
IMP.CTP centripetal imperative VBZL verbalizer
IDEO ideophone

References

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