

There was a great deal of meat. When there was much meat-- when the meat was plentiful, there were no toucans. Toucans did not call. (i.e. because there was much meat, there were also many hunters, and the toucans were finished off, so they stopped calling, Ipa says, in explanation.) Toucans flocked/flew (?? gakaentapa).

A certain man (who? Ipa did not know) went to hunt. "I shall hunt, and then get married," he said. "I will shoot a lot, and then I'm going to get married." There was no squawking of macaws. They were all gone. Parrots, too, were few. "I'm going to shoot a lot and then get married." He was an old man, and his children too were old (i.e. grown up). "I, being the brother, will get married and then he/she should get married. You should get married. You two, husband and wife, will be killed." He brought back a lot of meat from the hunt, saying "I'm going to get married." He brought spider monkeys, feathered creatures, parrots, toucans, wild turkeys, all kinds of things he brought back from the hunt. "I'm going to get married. I'm going to shoot a great deal. Shooting a lot of meat, when I shoot a lot, my uncle is going to have plenty to eat (lie in hammock eating)," he said. He says "I, as the brother, will marry, and then on the other hand my younger sister you should marry. Even if (or, perhaps, "if") you marry, I will kill you," he said. He became very angry. When he went out to the forest to hunt and returned, he (who?) was lying in the hammock with a woman, saying "I'm going to marry her." "I told you that you should marry after I do!" he said. "You brainless creature! You'll die for this!" And coming toward him he grabbed a spear.

At this point (here) the father turned around and grabbed him, and the mother rushed up and said "You're the one that's brainless, and you talking that way!"

"I thought, 'After I marry, he should marry.' He did very wrong, so why shouldn't he die? (or, you did very wrong . . . etc. which person referred to??? Ipa doesn't know.) Breaking a spear as he grabbed it off the vine where it hung, "you flee, and then he'll cry!" she/he said. Just as he/they two were fleeing, right at the door, he speared right through the thigh. "There he goes for good! Ha ha!" And he left for good. Kayawae left. He shot lots of meat. When he was getting ready to get married, breaking a spear he said "After I marry, you should marry. That no good old man getting married! (Imagine!)" He almost speared him. Kayawae went away for good. (Pause)

Thus, going away for good, he did not come back anymore (to visit or to kill). And so, "the one who had said he would marry, I was thinking about. Who nearly speared me, but I didn't die? He, now is going to die!"

He drank ayak waska (forest herb which produces illusions). Because he was like a demon, he said "I'll drink ayak waska," and he drank it. "Now when I drink this he'll die! My brother--as if I had told him, 'Get married!' I said nothing of the kind. Now he'll die!" and he became very angry and drank ayak waska. When he drank ayak waska I broke my spear. Because he drank I am going to die. "Who says you will die?" "Right there you say him." "Because Kayawae drink you will die." "I, breaking my spear, and

saying 'let him go, let him go' the one I did (it to) drinks. That is the one who drinks and causes me to die (or, because he drinks, I will die)." Thus saying, as he lay in the hammock, he died. He, going to die, drinks ayak waska (or, even though he was the one to die, he drinks ayak waska to cause another's death!), the others said. Saying this, when many people came upriver with spears, the parent and child, Wani, were at home.

As they lay there they chopped Wani right here in the chest, whack! with a stone axe they chopped his chest. They chopped Wani's chest right through. And he lay right there, just as though he were still alive. Then (they killed) ~~the~~ the father, "Baruga! (There!) Baruga! Baruga!" The one who was going to marry the father of demons (Comma after marry? He was going to marry, i.e. the father of demons, etc.??) saying "There! There! Take that!" they speared and he fell. Later, reviving a little and lying there groaning he said "I'm going to spear you all in the same way!" and when he said this they speared him again, "Take that! and that!" and he fell. Then, after a long time, he revived again. Getting up he ~~sharpened~~ ^{sharpened} all the spears (or, sharpened well the spear?), "I'm going to spear all of you in the same way," but then "Take that, and that!" saying, they finally killed him. He fell unconscious.

They ate the meat, the meat that his son had shot, breaking the pot and spilling it all over the place they ate the monkeys, turkeys, toucans which splashed all over. They ate lots of meat. ~~Whizz~~ ~~thax~~ ~~axax~~ They sat there eating, and then went outside to get all of the stuff (e.g. feathers, monkey tails, etc.) which he had, and while they were doing this they looked inside and he had already revived again. "I'm going to spear all of you likewise!" he said and they speared him twice. "There! I've killed him!" saying, they disappeared. They left for good. They were right there in the house. They looked around. He was pulling all of the spears out, regaining consciousness again, ~~thinking~~ ~~xxz~~ They thought, "What can we do to kill him?" Wani, his son, they dug a hole and buried. After they had dug, the father was still lying there alive. "What can we do to kill him?" He was conscious again, and they, being witchdoctors, were going to die. (or, "He, regaining consciousness, said 'They, because they're such witchdoctors, are going to die' "???) Now with a hammock rope if we choke him he'll probably die. So, stringing up a hammock rope, while he was still looking around and talking, right there they lassoed him, strung him to a pole, and shook him. Thus swinging from the pole he died at last. When he died they buried him in the same place, a short distance away from where they had buried his son. They were like demons. They buried him.

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