

Dos Juegos Miskitos

Miskitu Pulanka Wal

Por Gerardo Zeledón Kain

Usus Mairin La Zopilotita

Naha pulanka na dans sim pu-
hisa Atlantik kus tasbaia piskara.

Naha pulankara dakni kum
lâwanka aiwani sa, bara dakni
wala ba dans puli sa. Dans papul-

ra nani ba ai wina ul kwala siksa
pabtang dimi sa, baku sim ai lalra
kwala siksa pis wilkan sa.

Raun kum ra bui sa bara tila
wina wal taki lila kat dimi bui sa.

Usus mairin

*Usus mairin, usus mairin,
tnamwa lâki, tnamwa lâki,
Usus mairin, usus mairin,
Bipkam biara drubi piram.*

*Usus mairin, usus mairin,
tnamwa lâki, tnamwa lâki,
Usus mairin, usus mairin,
Kaku baku, kaku baku.*

*Usus mairin, usus mairin,
tnamwa lâki, tnamwa lâki,
Usus mairin, usus mairin,
Minam kumi, minam kumi.*

La Zopilotita

*Zopilota, zopilota
Mueve el ala, mueve el ala,
Zopilota, zopilota
Arranca y come la tripa de tu
vaca.*

*Zopilota, zopilota,
Mueve el ala, mueve el ala,
Zopilota, zopilota,
Como el pelícano, como el pelí-
cano.*

*Zopilota, zopilota
Mueve el ala, mueve el ala,
Zopilota, zopilota
Con una pata, con una pata.*

Wal ba wina kum ai bilara kwala
pis kum brisa, bip biara baku.
Wala ba trai munisa bila wina ai
napa wal dakbi sakaia. Sakuna
walka bui sip swin dakbras nara,
wal aiklabi aiklabi muni las kat
dakbi sa. Aiklabanka kum dauki-
sa, dans puli, sim usus nani bip
biara drubi pih aiklabi baku.

Wala nani raunra ai nakrar ba-
man kaiki banghwise dans puli,
sakuna pua kum bâra sa, alsut
dimi puli banghwise, kwalka ba
bila wina sakaia dukiara. Sut pali
dans puli usus baku aiklabisa, lâ-
wanka aiwani danb takbia kat.

Papulra nani wina kum win
taki sa, kan wala nani bui kwalka
ba sip mihta dakbras munuia
piuora.

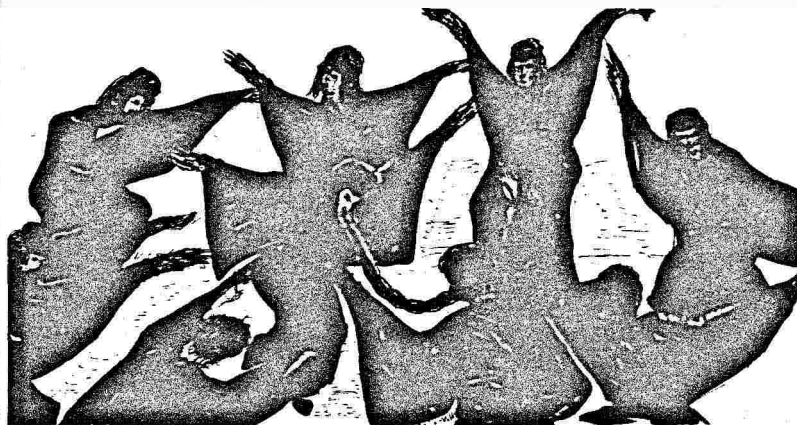
Este juego también se baila en
la región de la Costa Atlántica.

En este juego un grupo canta
la canción y otro grupo baila. Los
bailarines se visten todo de negro
y tienen una cinta negra en la ca-
beza.

Se ponen en un círculo con dos
bailarines en el centro. Uno de
estos tiene un trapo en la boca,
como una tripa de vaca; el otro
trata de sacarle el trapo de la
boca con sus dientes. Pero si el
otro no puede quitarle el trapo,
los dos pelean y pelean hasta que
al final lo quita. Hacen una pelea
en el baile como hacen los zopilo-
tes cuando comen una tripa de
vaca.

Los demás en el círculo se que-
dan vigilando y bailando. pero en
un momento todos entran en el
baile para quitarle el trapo de la
boca. Todos bailan, peleando
como zopilotes, hasta que termi-
na la música.

Uno de los jugadores sale ga-
nando cuando los otros no le pue-
den arrancar el trapo.



WANI

Simian

Simian ba miskitu waitna kum kan, Wangki mâia ra iwi kan Sawa tawanka ra. Tawan uplika sut ba witinra ainghwa kulki kan ai daukanka dukiara, papulra kan bamna. Waitna prahni kan, klahkla kum apu kan, tâwa siksa insin kan, uba batana apia, uba biawan sim apia.

Witin ba taski pali tauki kan. Naha waitnika lilia bri watla nani ra impakaia laik kan; dans puli kan, bara ai wina ra diara satsat dauki kan. Upla sut ba ai natka, ai daukanka wal kaiki kikaia laik kan bara piu bani lilia taki banghwi kan.

Sakuna upla bila Simian apu taim lilia bri watlara, upla nani ba makabi wali kan Simian ba anira sa. Bara upla nani latwan kaiki kan, bara witin pruan taim, dans watlara aiwani aisi kan Simian

baku, witin natka kan baku puli banghwi kan ai wina aiska nikbi kan.

Naha lawanka na Wangki wini takan sa, sakuna nanara naha tasbaia aiska ra aiwani sa. Danska ba naku sa: pulaia uplika nani ba lain wal ra bui banghwi sa, bara kumi bani ai mawan kat bui sa. Lain taura uplika ba aiwani ta krika sa; lawanka binka wal, bara sim bila aisi ba wal ai wina nani nikbi sa. Wala nani ai mawan ra bri ba sim, wal sim pulanka daukisa. Sakuna pua kum sa, sut pali aiwanisa bara dans sim puli sa, lawanka danh takbia ba kat.

Simian era un hombre miskito, que vivía río Coco abajo, en la comunidad de Sawa. Toda la gente de la comunidad lo apreciaba por lo que hacía, porque era muy juguetón.

Era un hombre bajo, manco, con el pelo negro lacio, no muy gordo ni muy flaco. Siempre andaba muy sucio.

A este hombre le gustaba visitar las casas donde hacían fiestas; bailaba y movía todas las partes de su cuerpo. A todo el mundo le gustaba reirse al ver sus movimientos, y siempre gozaban mucho.

Pero, según dicen, cuando Simian no aparecía en una fiesta, la gente preguntaba por él. Todos lo querían mucho, y cuando murió, en las fiestas cantaban como Simian, imitando sus costumbres y moviendo todas las partes del cuerpo.

Esta canción es del río Coco, pero ahora se canta en toda esta región. El baile es así: los que van a jugar se ponen en dos filas, y se ponen frente a frente. El que está adelante comienza a cantar; con la música y las palabras mueve todo el cuerpo. Los demás que tiene en frente hacen lo mismo que él. Pero en un momento todos cantan y bailan, hasta que termina la canción.

Simian

Aula bi Simian
Kaikram ki Simian?
Lilia pulram, Simian
Balan bi, balan bi
Balan bi, Simian
Mihtam buki, Simian
Namkra klipi, Simian
Mihtamwipi, Simian
Srutwi baku, Simian
Tnamta wauhi, Simian

(Sut)

Minam kumi, Simian
Twisam daiki, Simian
Simian, baku Simian
Simian, "darti" Simian
Minam buki, Simian
Mihtam buki, Simian
Lamla nikbi, Simian
Maisam alki, Simian
Pamhpaia nikbi, Simian
Sukling baku, Simian
Kiki baku, Simian
Kiawali baku, Simian
Mahka auna, Simian
Kaiki was, Simian
Kli wal praubia, Simian

Allá viene Simian
Ya lo viste, Simian?
Alegrate, Simian
Ya llegó, ya llegó
Ya llegó, Simian
Levante la mano, Simian
Cerrando los ojos, Simian
Aplaudiendo, Simian
Como saltando, Simian
Moviendo la cadera, Simian

(Todos)

Con un pie, Simian
Sacandolengua, Simian
Simian, así Simian
Simian, sucio Simian
Levante los pies, Simian
Levante las manos, Simian
Mueve la cabeza, Simian
Agarre la cintura, Simian
Moviendo el hombro, Simian
Como sapo, Simian
Como sonriendo, Simian
Como besando, Simian
Ya me voy, Simian
Vete bien, Simian
Hasta luego, Simian



Miskitu-bila pakanka tilara diara taraba sika Muribian Sutska.



Claudia Gordillo

Wahia 24 wina aula

dimi banghwi kan marins baku. Miskitu nani wiria baman lalah dukiara paktaril kumra wihka dimi wark taki kan, apia kaka inglis nani tilara alba baku; ya ya baku dauki kan ba kriul nani inglis aisi ba tilara dimi banghwan.

Baha isti aikuki prawanka ba mita bila wal aisanka "diglosico" maki ba sut pali kat alkras kan; waitna nani baman inglis nani aikuki prawi banghwi kan bara mair wihki tuktan nani ba lika baku apia kan, bara bila kumi aisi banghwi kan, miskitu bila ba.

Naku iwanka ba wiria baman sinsmunan inglis kampanka nani wih diman ninkara. Tat, siksa bara main kampanka nani ba rait pali waitna nani ai tilara barih banghwan. Miskitu wark tatakra nani ba kiampra iwi banghwi kan, ai pamalika nani wina laihura; mair nani ba tawanra takaski banghwi kan, plun mangkan nani ba mainfaiki, bara ai luhpia nani ba miskitu bilara smalki paki kan. Waitna nani ba ai tawanka-

ra aula piuara, kli miskitu bila aisi kan.

Miskitu bila pakanka tilara diara taraba sika Muribian Sutska. Muribian nani ba Kusra wih diman andat mani XIX nanra, bara miskitu bila stadika ba dauki ta kriki banghwan. Naha XIX andat manka lasra muribian nani aihkika ba Kus yahbrikara miskitu bilara smalki banghwi kan. Pas lâwanka nani bara smalkan-ka nani miskitu bilara ba takan 1893 mankara, bara Testamint Raia miskitu bilara ulbi sakanka ba takan 1905 ra. Nah'nan ulbanka na sika miskitu bila ba ulbi lâ bapanka pas baku baman, apia, sakuna baha mita sika miskitura ulbi bara aisi lan daukan na. Yang nani kau nu apu baha piuara miskitu an ba pat wauhtaia ulbi bara aisi lan kan ba, sakuna upla ailal pat nu kan kaia sa.

Atlantik Kus ba andat mani nani XIX lasra Nicaraguara kli brisi prakan ba mita kasak pât yaban; lalah bisniska nani saitkara ba kau inglisra baman dauki kan, gabamint wal aisanka ba ispailra

dauki kan. 1894 manka wina ba lara aisi iwi banghwi, bara sim miskitu bilara prias dimi bangh- kara sim kli yawan numba kasak ba apu sa, sakuna sip kaia sa naha andat manka pas nanra miskitu tawanka ap "lalah lainkara banghwi ba" –waitna nani ai tawanka wina taki laihura wark taki ba– bila yumhpa aisi banghwi kan; sakuna mair nani, tuktan nani wihki almuk nani ba lika ban miskitu bila baman aisi banghwi kan.

Bara piua banira Kus aiska ritska nani ba danh dauki banghwi kan ba mita kampani nani ba plis wala kau rits nani bara aidru- bi kan. Bara wark nani inglis bila aisanka wal dauki ba uya apu kan mita, ispail bila ba piua banira kau baltaki kan, baha mita naiwa piuara Kus yahbrika miskitka nani ba ai bila wihki ispail wal aisi banghwi, sakuna inglis bila lika apia.

Sakuna, bila walara sins mu- nanka ba mita miskitu bila bara uya sins yaban takras. Miskitu nani aihkika ba ai taia nani wihki

ai panika nani aikuki miskitu biskul watla nani sut baispail bilara baman smalkaia kan. Naha sait-wisa, bamna ya ispail bila aisaia sip ba aisisa bisnis wihki gabamint wal aisankara.

**Bila wal aisi
uplikara smalkanka**

Bila walra smalkanka ba satka ailal sa, sim bila wal aisasara baku. Kau latan ba, kau pali America Latinara ba, "ispail bilara smalkanka ba", apia kaka tawa tawa bila walara smalki ba. Tawa tawa bila walara smalkanka warkka bara, pas mani nanira tuktanra smalkanka ba yapti bilara smalkisa; ispail bila ba bila wala baku smalkisa. Ninkara yapti bila ba ta mangkisa ispail bila wal, tawa tawa ispail bilara baman smalkuia kat. Piuu kum kumra indian iwanka dukiara skul kum yabisa smalkanka saitra baku.

Baha satka bila walra smalkanka ba mita sika plis kumra iwanka ba kupia kumi apia yaban taki na. Indian bila ba smalkisa "utlara" bila aisanka baku; tuktan sirpi nanira baman yus munisa, skul dimbia dukiara, sakuna smalkanka tihu nani ba lika ispailra smalkisa, bila "yamnikira" ra. Tuktan nani skul dimi bara trai kaikras bila pali wal smalki sinska ba pakaia, bara sim bilaba pakaia, baku nara bila tihura aisaia sa kaka blistusa ispailra aisaia sa. Ninkara, skul tuktika ba wark "pain" kun saki iwanka raya tila bara dimuia sa kaka, ai lukanka nani aihkika ba ispailra daukaia sa, kan ai bila pali ba bila tihu uya briras ba mita. Bila walara sa kaka, tuktan ba ispail iwankara baman "pawi" ba mita, yapti bila tihuka ba witin mapara mayara takaskisa.

Naku, smalkanka lâka ba mita indian skul dadimra ra kli makabi walisa lukanka satka wal ba-brisi prakanka tanka ba sika ai bila

wihki ai iwanka aiska ba lustiwanka, apia kaka indian baku ban kaia ba wihki lalah lainkara saitra laki swinka ba -wisi kuntri iwanka mita bapi bri da, dis kau tanka ba laki kaiki brihki muni bara wina kat. Skul dadimra nani ailal naha lâka bapanka bara dimi banghwan kabia; tadi skul dimi banghwi kabia wark pain kum briaia dukiara, ai krautka wina saitra takaia kabia sim. Sakuna sirang wan ikras kaia sa skul dadimra wala nani ba lika ai krautka wina saitra takaia apia dukiara, skulka ba sim briras, bara silp lalah lainka maiara ba tilara dimi banghwi kabia ba.

Bila walara sa kaka, bila walra smalkanka warkka ta krikanka ba wina smalkanka kau yamnira luaia ba pât kasak bâra sa, tuktan alsutra sim sat smalkanka karnika ba kau briras ba baman apia, sakuna tuktan nanira sim yaka indian baku ai dahra walaia ba, bara sim ai kuntrika bisniska nani wihki pulitik lainkara sim yaka dimaia ba mita. Kau tanka pliki taukaia sa smalkanka kay yamni ba indian nani manis bara bila ailal nani tilara.

Bila walra smalkanka kum samplika yamni ba wiria bâra sa (klir pali apia kaka praki baku).

Kuntri lalahkira nanira, bila walra "wiria" smalki banghwi pliskara, tuktan nani ba bila wal sut pain pali lan taki skul wina takwi bara, smalki banghwisa plis kumra paktaril nani ailal bri bara, bara sim lalahkira uplika nani pulitik mapara pawa karna bri bara, Cataluna, Espanara baku, apia kaka Canadara, Quebec ra. Naha lalahkirka nani sika iwi banghwi ba pliska bila yus muni na, kuntrika bita bara wauhtaya ulbi sakaika watla manis mangki, radiu tesanka nani, bara sim pulitik lainka wal bila ba kau pakbia dukiara aisanka karna nani. Union Sovietikra lika, aikuki baku bila walra smalkanka nani lâka ba babi brisa "ripublik" nanira ruso bila apia aisi banghwi bara. Naku piuara, ripublik nani bila ba gamanitra yus munisa, bara sim gabamintra wih aisanka nanira.

Nah'nan stailka nani ba Latinoamerica iwanka wal wiria prawisa. America Latinara indian nani ba kau wiria pawa brisa, bara ai bila dukiara pulitik wihki lalah lainkara aisaia ba wiria karnika brisa. Sait walara, indian nani iwi banghwi pliska bara dakni wiria sa, apia kaka nisan wala nani lamara iwi banghwisa, ba'pat karna sa kuntri tasbaia



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piska ba tarbaiki indian bila ba baman vaka aisaia.

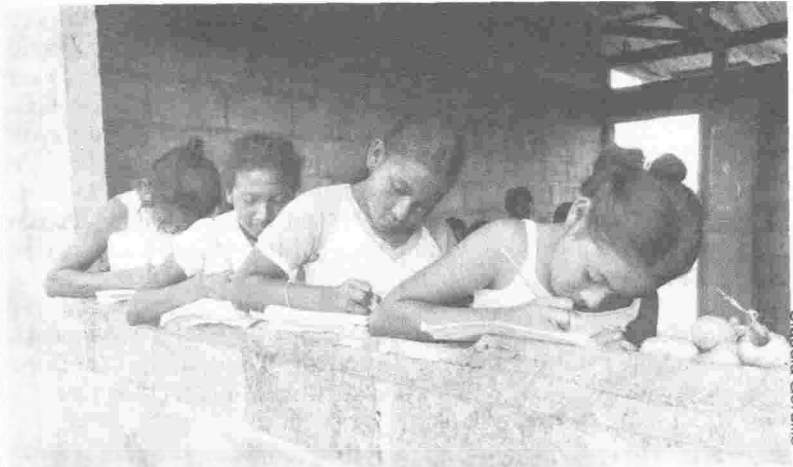
Bila walara sa kaka, wapnika isti mangkanka stailka ba apu sa, bila walra smalkaia ba ilpka briaia sa kaka, stailka mangki yaka ai bila paki briaia, bara ai krautka ba sim buki, bara aikuki kumi baku kuntri bilara taukaia lalah bara pulitik tanira. Naha warkka na sim indianka nani asla taki wapnika mangkaia sa, ai iwanka pali ba *alki briaia* baman lika apia, sakuna *iwanka raia* kum ba pakaia, indian baku, sakuna saitra laki swin baku lika apia. Bara sim naku kaia sa kaka indian apia nani ba mita sim tabaikan kaia sa, witinka nani tilara dimi, ai kuntrikara kraut manis ba, bara sim bila ailal ba tanka barih.

Miskitura bila wal smalkanka ba

Miskitura bila wal smalkanka ba sika miskitu asla takanka nani sut ba mita makaban na. 1973 mankara ba ALPROMISU mita gabamintra makaban bila walra smalkanka ba, bila nani ba tanka bribia dukiara Somoza skul dingkanka laka bapanka ba tilara. Baha piuara smalkanka nani bara miskitu bilara aisaia adar yabras kan; tuktan nani ba ai yapti bila kat aisuia sa kaka pat yabi kan. Baha pat, tuktan nani ailal ba "secundadia" raba ai bila kat aisi banghras kan. Bara nahara, sika miskitu bila ba indian bila nani tilara sampla baku kan: indian nani ba kau praki kaikuia piuara, ai bila ba wihki ai rayaka iwanka ba kau tiwi kan. ALPROMISU ba ai raitka dukiara makabanka ba sip yaban kulkras kan; Somoza gabamintka tilara upla nani makabanka ba walras kan.

Ribulusan win takan ninkara, sandinsita gabamintka aimakan ba warkka nani pas tilara ba wauhtaia Ulbi bara Aisi lan dau-

Indian nani tawanka kum asla takanka ba, kuntri asla takanka ba mita ambuk munras, panaura kau asla daukisa.



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kanka ba wihki Bila nani kat Ulbi bara Aisi lan daukanka warkka ba sakan, ispail, miskitu, sumu bara inglis. Naha warkka mita sika ta krian na indian bila nani yus munanka ba. Sasmalkra nani, bara skul wahmika, indian bara kriul nani ailal brinka kan tawan nani sutra bila kat wautaia ulbi bara aisi lan daukaia. Sait walara, ispail aisi uplika nani ba lika brinka kan ispail bilara baman smalkaia. Indian nani wihki kriul nani ba baha warkkara wal ai rayaka aiska kakaira takai kan sa kaka, Somoza uplika nani lika baku apia kan, ispail nani aihkika ba lika baha warkkara kaiki kan kuntri aiska ba kau asla takanka baku, Somoza gabamintka brinka apia kan ba. Lukanka sat wal bara kan baha warkka tilara, pana pana mapara aisanka lika apia, kuna ta mangkanka baku. Indian nani ba kaiki kan ispail nani aisanka ba bila wala brisi dingkanka, bara gabamint alki bri ba iwanka ba kau brisi dingkuia baku, sakuna ispail nani ba lika indian ai raitka makabanka bara kaiki kan kuntri wina dakwi takauia baku, kuntri aiskara asla takanka ba mapara baku.

Naha mapara aisanka nani ba "Cruzada" aiska tilara kan. Indian lukanka nani ba "contra"

nani, Steadman Fagoth baku mita yus muni banghwi kan, bara ispail aisasara nani bahara kaiki ai dahra wali banghwi kan, indian makabanka nani ba dakwi takanka baku. Sakuna Fagoth makabanka nani ba indian nahki iwanka ba dukiara apia kan: militar lainka bara kau itwi dimi kan, bara "Cruzada" ba danh munuia piuara alki silak mangki banghwan Seguridad mapara buan ba dukiara. Bara naku sika miskitu bila ba "idioma" baku sakaia bara bila kat smalkaia dukiara makabanka bara kaiki banghwan, ispail nani mita, Fagoth dakwi takanka ba, bara las kat "contra" aikuki.

Sim Cruzada piuara, Consejo de Estado mita bila walra smalkanka ba dukiara la kum bapan. La 571ba, trisukati yua 3, 1980 ra sakan bara wisa, "yapti bila kat smalkaia ba tawan kum mapara kasak sa, bara wark kasak sa kuntri aiskara brisi dingki pakaia". Naha laka bapan ba Fagoth lukanka mapara sat wala sa, sait kumra, bara sait walara ispail nani "asla takanka" ba. Indian nani tawanka kum asla takanka ba, kuntri asla takanka ba mita ambuk munras, panaura kau asla daukisa. "Asla takanka" kumra tawan apra taibi brisa kaka asla

WANI



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takanka apia, taiban laka; sakuna dakwi takanka kumra indian raitka ba kau tara wala nani raitka ba wal wisi aisisa kaka sim taibanka lâka.

Sakuna kuntrira indian nani asla takanka, bara bila aisanka ailal ba dukiara lâ kum bapanka ba isti param kulkras. Sim lâkara numba wal bara aisi baku, Ministerio de Educaci3n ba bila walra smalkanka ba yaka ta krikaia kan "smasmalkra bara diara nani brih banghwi ba wal" 1981 manka wina. Sakuna kau 1984 manka ta wina, Bila Walra Smalkanka ba namikara stadika dauki banghwi kan, bara tawan kum kumra blikan wih smalki kaiki kan.

Alki takaskanka na "contra" nani war bukanka ba mita wark sut ba alki takaski bri ba mita, bara sim smasmalkra nani wihki diara wala nani uya apu ba mita. Sakuna sip wiras sa Bila walra smalkanka barata baikras ba, tawan aiskara, bamna sim smalkanka piskara baman. Ta baiki banghras kan ba mita bila walra smalkanka -tanka pliki kaikanka ba, nahki smalkaia ba, miskitu bilara wauhtaia nani ulbaia ba, smasmalkra nanira lan daukan-ka, bara ban ban sut ba kupia alahban.

Baku nara, miskitu nani Bila walra smalki banghwaia warkka bri kata ba ai taura wark wal brih banghwi kan: bila walra smalkanka ba lâka yamni pliki bapaia, miskitu rayaka wihki nahki iwanka bara ambuk munras, bara sim baku "Educacion" wihki gabamint wina tabaikanka plikaia. Piuu kum kumra ispail aisi uplika nani ilpka briaia ba, bila walra aisaia smalkanka ba bahki baku, apia kaka ispailra smalkanka baku taki kan. Tanka baku, 1984 ra warkka bapan ba wal pliki kan, "skul tuktika banira ai yapti bila kat smalki tabaikaia ai manka pasra", bara sim "gabamint bila ispail ba yaka wira lan taki ai sinska pakaia" Nahara aisisa miskitu smalkanka pas ba dukiara baman, sakuna kau pâwanka ba lika ispail bilara swisa. Sakuna piua banira lukanka bâra kan miskitu bila ba pakaia "iwanka satka kum" bila baku: "naha smalkanka nara sait kumra turbi taukisa ispail bila lan takanka ba, bara sait walara, indian nani bila pâwanka ba upla dia tanka briba sutra yus munbia dukiara, lukanka tihu bara teknikra sim". (Ulbanka na "Lindolfo Cunningham Patterson" wina, yauhruksati, 1984).

Miskitu bilara smalkanka

warkka bata kriki smalkan "pre-escolar" wihki "primer grado" ba Sumubilara, kakamukkati, 1984 ra, bara ninkara Bilwi lâmara Lamlaya wihki Kokal tawankara, sim manka Likatira. Pamali ailal ba brinka apia kan: witinka nani aisi banghwi kan ai luhpia nani ba miskitu bila lan takaia wisi skulra waras, witinka nani ba ispail bila lan taki wark sakaaia dukiara wisa. Naha sat lukanka ba balta-kan, sait kumra mistik lukanka ba wina, kan witin nani luki kan smalkanka aiska ba miskitura dingkaisa wisi, sakuna sim piua-ra, baha sat lukanka ba pat ai plamaia bapan sa Nicaragua iwanka aiskara, rait pali kaikbia sa kaka.

Bara bila walra smasmalkrika nani ba mita yaptika bara aisika nanira win, ispail bila lan takaia ba kau isi sa miskitu bila ba pas lan takbia ninkara; pain aisabia sa kaka, pamalika nani ba smalkanka walara lubia makabanlka ba smasmalkrika nani mita ispail lukanka ba wal unkahban. Bila walra smasmalkra nanira sip naha dukiara kahbras, kan naha minit piuaa miskitu pamalika kum ai luhpia kaina dukiara luki ba dis ispail lan takbia ba baman. Bila walra smalkanka prugramka kum ba, tuktan nani ba pâwi takka ispail luhpia nani ispail aisasa-

ra baku wark saki takaia sip apia sa kaka, blistusa baha sat prugramka ba pain laki kaikaia sa.

Naha takanka nani wina – smasmalkra nani ap Bila smalkanka mapara bui ba, bara pamali ap nani ispail bila ba alki brih banghwi ba baku ban sa kaka– miskitu bilara smalkanka prugramka ba purataiak baman kabia ispail bilara luaia dukiara, dia sat bila walra smasmalkrika nani ba lukanka pain bri kabia sim.

Bara stadi muni tnata prakanka tanka ba manis sa. Pas taura, kuntri dimokratik kum Nicaragua sandinista na baku, pulitik tanira pat naha dukiara ai laka bapan sa, upla nani ba ai raitka dukiara aisi banghbia asla taki, bara gabamint wal. MISATAN bal takanka, indian asla takanka baku ba, bara bila walra smalkanka ba ai raitka baku bapi bri da mita ban yaban wapisa naha warkka dukiara, upla nanira pulitik laka kau smalkaia, bara sim warkka kau yaka buaia ai tanka sutra.

Sakuna, rait dukiara aisanka ba mita makabanka sutra au wiras. Nicaragua uplika ispail nani aihkika ba kaikisa miskitu bilara smalknaka ba pulitik mapara dakwi takanka baku. Bara naha sat kainkanka ba wal bila walra smalkanka bara param pali kaikras kabia sim, yaka pan ai dahra wali banghbia warkka bara kupia kumi kaiki banghras ba, apia kaka diara nani nitka ba, upla bara pulitik lainka ba yaka taura kaikbia.

Bamna sim bila walra smalkanka pulitikka ba sip wapnika mangkbia apia pat wala pali bara tawi kaikras si, baha pa: Nicaragua aiskara miskitu bila wihki iwanka ba dia duakisa? Dia mata miskitu bila tihuka ba bara teknik bila ba pakaia, kan sinskira nani bara teknik uplika nani ba ai warkkara yus munras kai na?

Kuntri aiskara naha patka na sip wapnika mangkras. Ometepe mamangkrika kumra, bara Managuara teknik uplika kumra miskitu bila lan takbia wisi makabaia ba aihka sa. Miskitu trabilka ba kus patka sa, bara baku nara kusra wapnika mangkaia sa.

Sakuna, Region ra wapnika kum mangkaia plikaia ba, blistusa Region –ka ba silp ai gabamintka bri ba wiria bri kaia sa, baku wal sip kaia bila ailal nani bāra ba nahki nabki wapnika mangkaia. Sait kumra, pulitik patka nani ba wapnika mangkan kabia dis ya ya nani ai patka bri ba iwi aisi wapnika mangki banghbia kat. Bahki pali kabia gabamint tilara ispail aisasara kum Managua na wina indian bila nani Kusra ba, bara miskitu tuktika nanira nahki skul dingkaia ba dukiara la daukaia, iwanka aiska ba kaikras pali si. Sait walara, indian nani bila pakanka patka nani ba sipa wapnika mangkaia dis gabamint tilara kasak aisi, la tanira, ulbanka lainkara, radiuk, telebisanku, bara Kus aiska iwankara yaka wark taki. Smalkanka ba kasak kabia, sakuna baha nani mita baman pakana sip apia kabia. Bila kum ba rait pali pawisa yua bani yus muni piuara, skul rumkara baman

apia; bila raya nani skulra saki ba pawisa tawanra yaban yu bani aisi banghwi sa piuara.

Bamna, bahki lukan kabia Bila walra Smalkanka ba silp gabamintka Kusra bribia ba kat wapnika mangkbia lukbia sa kaka. Pas taura Kus ispailka nani ba bankra kasak mapara bubia, baha ninkara indian nani ba nahki kabia ba sirangka dukiara, wintka nani silp ai karnika bapi kabia ba dukiara. Bamna sim pamali nani baha smalkanka mapara banghwi ba, silp ai gabamintka adar yabi ba mita sap kabia apia; kaikaia kabia bila walra smalkanka laka ba, bara Kusra miskitu taukanka raia ba, ai bila karnika bri bara kaikras kainara. Bara indian bila kum pawanka ba pat tara kum bara wihka pali wapnika mangkisa.

Miskitu bara ispail bilara smalkanka warkka na las mani matsip nara pat kasak brin sa, bara sipa “autonomia” (silp gabamint briaia) dukiara aisanka na tilara ban brukwi kaia. Sakuna sip pura luwi wiras kabia “autonomia” ba mita yaka sip ba Nicaraguara bila walra smalkanka pali ba takaia, bara baha wal, kuntri aiskara indian ailal bara bila manis yaka bal takaia.



Claudia Gordillo

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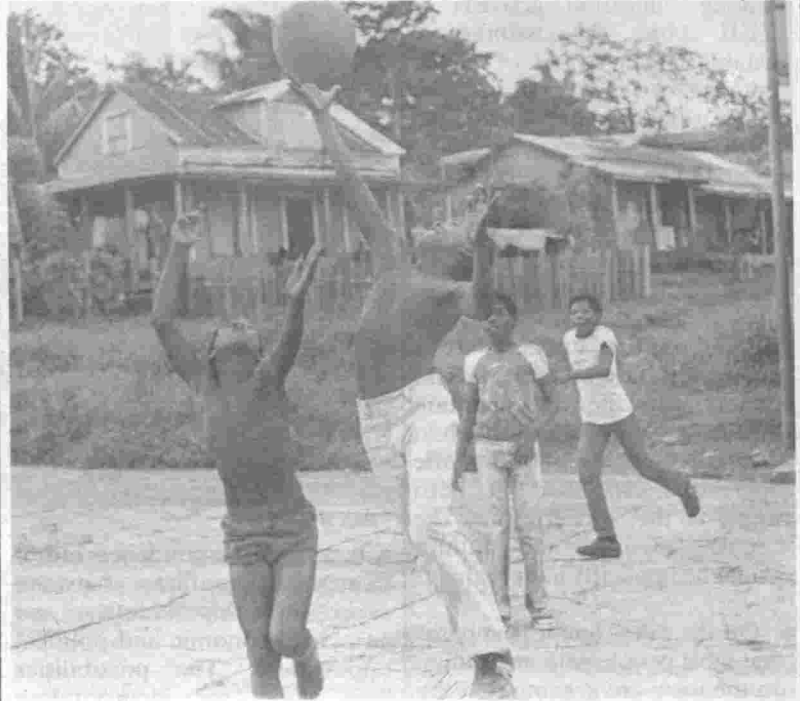
all schools with an English-speaking student body. In each successive year it is to extend to an additional grade: in 1987 to second grade, in 1988 to third grade, in 1989 to fourth grade. In second grade Spanish as a second language is to be added to the curriculum, but teaching and textbooks for all classes—social studies, math, etc.—will be in English through fourth grade.

The planners intend to make the program bicultural as well as bilingual, "which would not simply mean translation of the Spanish textbooks into English—we are convinced that we need our own textbooks," says Ray Hooker, who has participated from the beginning in the development of the project. The idea is to teach with examples from Creole culture and experience. According to Ronald Brooks, research and discussion with parents will be carried out in the communities and neighborhoods in order to determine what vocabulary, ways of life, and economic conditions to present in the textbooks.

Teachers and technical workers are being trained in workshops sponsored variously by the Regional Government, the central MED, and the Autonomous National University of Nicaragua (UNAN). Many of the educational materials for the program will be printed in the zone using equipment supplied by the West German government.

How do parents and teachers feel about bilingual education? The teachers are "ecstatic" about it, according to Ray Hooker. Creole parents see language as important in the opportunities available to their children in the future. Although generally only

One of the main motivations for promoting bilingual education in English and Spanish was the high drop-out rate and low academic level of students.



Creole is spoken in Creole homes, "the parents want their children to learn Spanish also, they see that it's an advantage," observes Ray. As for English in the schools, "there you have the parents wanting and insisting on standard English; if you tried to conduct classes in Creole you'd have a political uproar on your hands."

Standard vs. Creole English

This attitude of the parents reflects an awareness that knowing standard English opens opportunities. It has meant having access to a world beyond the boundaries of the Coast or even the nation.

In Ray Hooker's mind, English language skills are a valuable unexploited resource whose development would benefit not only Costeños but the whole country:

In the area of the world where we live, knowledge of English is an advantage for us in many situations. The country needs lots of speakers of English, lots of writers of English. For example, with translation most translators are people from abroad; there's a definite lack of people who handle the language. Our diplomats need to know English, the people who conduct our foreign trade must know English well. Also, the most modern technical books are first published in English before being published in any other language. So to know English is definitely an advantage.

Hooker visualizes having a very good program for the training of people to really utilize English in different spheres. "Practically all the teachers of English of the country could probably be best trained in South Zelaya. Many of the diplomats could be immersed in the area for

a certain amount of time, a year, six months, and they would learn to handle the language." There has been some informal talk among education activists in ZEH about the possibility of establishing a school of higher education in English, for translation, teacher training, etc.

Nonetheless the subject is not without differences of opinion. Some people involved in the discussion argue that to teach standard English would be to impose an alien language and culture on the students, as is happening now with Spanish. Others go further and maintain that it would be a surrender to cultural domination by historic oppressors. Included in both views is the concern that the Creole language and culture would be implicitly undervalued

On the other hand, it appears that most people with an opinion on the issue are arguing that the two languages variations are not so different, that it is relatively easy for a Creole-speaker to learn standard English, and that the advantages of knowing standard English are too great to pass up. Ray Hooker, for example, sees no contradiction in knowing both forms of English:

Forme the important thing is going to be that you're going to train people not to be ashamed but to be proud that they are speakers of Creole, that they are Creole. Creole is definitely not going to disappear, people are going to have both Creole and standard English and they'll know that they must learn standard English as a means to future achievements in the wider world in which they must become involved.

As long as the conditions exist in which Creoles can become proficient in standard English without undervaluing their ethnic identity as Creoles, there

"It's beautiful to speak Creole, but it's intelligent to know standard English."



Ray Hooker

will be a correspondence rather than a conflict between expressing this identity and enjoying economic and political opportunity. The possibilities look good for incorporating standard English in a gentle way: written educational materials will be in standard English while mostly Creole will be spoken in the classroom.

Autonomy

Ronald Brooks, head of the regional MED, doesn't see that regional autonomy would change the plans for bilingual education very much. "We already had quite a lot of autonomy, Managua hasn't interfered," he claims. "But yes, the bilingual education program fits well with the autonomy project. It had to be done anyway; now it will be aided by the autonomy process. We just got a little bit of a jump on autonomy."

Ray Hooker, on the other hand, perceives more resistance from the national level, which would be countered by greater regional autonomy:

We didn't get much support from the national level; bilingual education is something which we've basically had to insist upon, basically had to insist upon. They don't understand the situation, and because they don't understand it, I imagine they have certain phantoms in their mind, telling them that this is a separatist project and so forth. The mere fact that we're working on this autonomy now will, I think, diminish their resistance to this project. In fact, this should become one of the most important projects of an autonomous government.

In conclusion, the bilingual-bicultural education program of ZEH, particularly in the context of regional autonomy, emphasizes the worth of the Creole language and culture while also recognizing the practicality of teaching standard English.

As Ray Hooker puts it, "It's beautiful to speak Creole, but it's intelligent to know standard English, in terms of survival in the rest of the country and outside of the country."

Juan José Lacayo