

Thank you for reading and engaging with our work. We have been translating a 1613 text written in Spanish and Timucua, a Native language once spoken in northern Florida.

The hope is to create a primary source reader accessible to undergraduate students, community members, and, of course, scholars. I have included a draft of our methods section and some of our translations (not all because they are over-50 pages). We welcome any and all suggestions. We are especially curious to see” (1) Do the translations make sense to you? Are you confused by our translations in English? What can we do to make them as clear as possible? (2) Do you feel like you have enough background information to make sense of these translations? There is a LOT we can say about them, but are trying to keep it simple and accessible. (3) Do you want more information in the footnotes (a historian can dream!) or other information to better ground each source?

Thank you so much! Alejandra & Aaron

## Translations & Methods

### 1. Methods

How is it possible to translate a Timucua text, given that the language is no longer spoken and that the resources that come from the Spanish colonial period do not include a dictionary? The answer involves a lot of collaboration, much trial and error, and careful comparison of the text of the 1613 *Confessionario* with other published works in the Timucua language.<sup>1</sup>

Starting in 2009, one of the editors (Broadwell) began to enter the text of published Timucua works into a database which can be searched. In 2013, he and the other editor of this volume (Dubcovsky) met and began to collaborate on issues related to Timucua language and history. A few years later, Broadwell initiated a student volunteer project at the University of Florida to help transcribe **all** of the Timucua texts. This started with a few hundred words, but now includes 148,000 words. This database enabled more systemic investigation into the language, and beginning in 2016 Dubcovsky and Broadwell published a series of papers exploring different Timucua texts, including the oldest letter written by a Native person in what is now the United States. Starting in 2021, most members of our team (Dubcovsky, Broadwell, Henning, Bossy) worked

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<sup>1</sup> For a complete list of these Timucua works, see <https://www.webonary.org/timucua/overview/introduction/>. All of the Timucua books are available online.

together to write a basic introduction and set of lessons in the Timucua language.<sup>2</sup> And in 2024, Broadwell published the first complete grammar of the language.<sup>3</sup>

In this decades-long process, our team developed a good working understanding of the Timucua language, and we translated different documents and parts of documents written in Timucua. At first, we selected parts that we thought were particularly interesting and enlightening for those interested in Timucua language and culture. But starting in 2020, we began reaching out to contemporary Native Nations, in particular to the Seminole Tribe of Florida, the Seminole Nation of Oklahoma, and Muscogee Nation, and we shared our work. As a result of these conversations with different nations and ancestrally connected peoples, we began a new project to translate a particularly fascinating and sensitive part of the 1613 *Confessionario* called “Ceremonias, agüeros, y supersticiones que aún usan algunos” or *Ceremonies, omens, and superstitions that are still used by some*. As explained in the introduction, the decision to translate this section was rooted in our community-engaged conversations and work. The linguistic richness of this section and its potential interest to historians, linguists, anthropologists and students were another motivating factor. We met weekly to discuss each question, comparing the Spanish and Timucua, and producing new translations for both languages.

Because the members of this team come from different backgrounds (linguistics, anthropology, history, and education), we sometimes had different perspectives on the most appropriate translation. These differences and our careful efforts to account for that diversity, we believe, greatly enhanced our translations. Our translations were thus communally made and reflect that group effort, and are intended to make sure that community members and students would be able to read and appreciate the text.

A particular issue that arose for us is whether we wanted to translate the Timucua lines as literally as possible or whether we wanted a translation that reads smoothly in English. Consider the following question (number 4 in our text) for which we provide a word-for-word translation:<sup>4</sup>

Ano,	iqilaba-ma	bueta-leqe,	taca chaleca,	areco-ta	na-
Person	sick-the	for-focus	fire new	make-and	with-

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<sup>2</sup> This resource on the Timucua language can be found at <https://hebuano.com/>.

<sup>3</sup> Broadwell, George Aaron. 2024. *The Timucua language: A text-based reference grammar*. Lincoln, NE: University of Nebraska Press.

<sup>4</sup> This method of breaking words into parts and giving the meaning of each part is called interlinear glossing. See more discussion and examples of this method at <https://hebuano.com/translation-methods/>.

balu-haue-le      man-ta      boho-bi-ch-o?  
recover-will-final    think-and    believe-past-you:subj-question

The literal meaning of this is something like "Did you believe, thinking 'Make a new fire for the sick person and with it, he or she will recover?'". In Timucua, questions about beliefs almost always involve a verb 'think' and then a direct quotation of someone's thoughts. Many in our group found these literal translations confusing and unnecessarily complicated. We decided instead to use translations that sound closer to natural English sentences. The translation that we finally published is:

Did you believe that making a new fire will cure the sick person?

Thus, the final translations we present are intended to be faithful to the original Timucua, but with an understanding that we want these translations to be readable for a contemporary audience.

## 2. Understanding Timucua

Timucua is not an easy language to read and translate. As the example above shows, a verb like *areco-ta* 'make-and' comes after its object *taca chaleca* 'new fire'. Verbs also show many prefixes and suffixes, and thus the word *boho-bi-ch-o* 'did you believe' is a verb *boho* 'believe' with three suffixes, containing the tense (-bi, past tense), subject (-chi, 'you' second person), and sentence type (-o, question marker). Linguists call languages with many prefixes and suffixes highly inflectional languages.

This property of having highly inflected verbs which follow their objects are common to many other Native languages of the Southeastern United States. In particular, Timucua shares these properties with other nearby languages such as Muskogee (Creek), Mikasuki, and Choctaw. To understand and translate Timucua, we need to understand how its word order and its inflection contribute to the meaning of the sentence. Because most of the words used in the *Confessionario* text are also used in other Timucua materials, one of our most basic methods for understanding involves comparing all the contexts of use for particular Timucua words. We can be most confident about all the meanings of a word when we have many examples of it used in different contexts.

Our translation works by considering each meaningful part of the Timucua words. As a tool to help with this, we again divide each word into its parts and write the meaning underneath. Then taking the meaning of each part, we try to find an English translation that reflects the meaning of the Timucua.

Consider the following example (question number 9 in our translation):

Tola    ucuchua        na-caqui-bi-naqe-chu,  
laurel door            locative-tie-you:pl:subj-remote

na-quoso-bi-ch-o?  
Locative-do-past-you:subj-question

The first two words are simple nouns. *Tola* refers to the laurel tree and *ucuchua* means 'door'. But the third word, *nacaquibinaqechu*, is complex. The *na-* prefix often translates as 'at, in, to' and refers to the location where some action takes place, and the verb *caqui* means 'tie'. Combined with each other and the word *ucuchua*, this part of the sentence means 'tie to the door'. The verb root *caqui* is followed by 1.) the past tense suffix *-bi*, 2.) the subject agreement marker *-naqe* meaning 'you (pl.); y'all', and 3.) the remote suffix *-chu* telling us that this happened long ago. Combining all the information from the first three words, we get 'y'all used to tie laurel to the door'.

The last word is also made up of several parts. The *na-* prefix again refers to a location where the action takes place. The verb *quoso* means 'do', *-bi* is the past tense, and *-ch-* is the subject agreement for 'you (sg.)'. Finally the suffix *-o* is added to a question. Combining all of the information, we arrive at 'did you do it (at that place)' or 'have you done it (at that place)'.

The meaning of the last word, combined with that of the three previous words, gives us our completed translation -- 'Long ago y'all used to tie a laurel to the door, have you done this?'

We were able to translate this sentence without too much difficulty because all of the words (and parts of words) are frequent in Timucua and we know the meanings with a fairly high degree of confidence.

On the other hand, some words in this text are quite rare. In linguistics, a word that only appears once in the records of a particular language is called a *hapax legomenon*. These words are the hardest to translate, and the Confessionario text has many *hapax legomena*.

When we encounter words (or groups of words) that are rare, we sometimes do not know the best translation. Consider question 14 in the text:

Cuyu, ubuata, qibenco, iuquiso taniqua, cuyu arota ubua hauele, manta quosobicho?

Did you think, “If I *place* the first fish caught *near* [the net], many fish will come and be caught.”?

In this question, the underlined word *iuquiso* appears only in this question. It is a *hapax legomenon* and thus we cannot be certain of its meaning. Based on the surrounding context and the Spanish translation, we think that 'place near' is probably the most likely translation. But because we want the reader of this text to understand where we are confident about the translation and where we are making our best guesses, we have added footnotes to the text to point out unusual and difficult words.

There are also a number of words that are not rare in Timucua, but which express something special to Timucua culture. One example is the verb *ipo*, which refers to a kind of healing practice or ceremony. We do not know exactly what happened when an *ipo* ceremony took place. Another example is the word *yaba*, which refers to a person who performed specific kinds of religious and medicinal practices. Rather than choosing a misleading English translation or simply copying the (often pejorative) Spanish, we have used the Timucua terms instead.

Furthermore, we have used the Timucua word (shown in **bold**) for these special items in Timucua culture. A list of such words referring to elements of the culture can be found in the **Glossary** for this book.

In some cases, our uncertainty is even deeper, and there are a series of words or entire phrases that we cannot properly translate. That is often because the Timucua words are rare or there is some serious discrepancy between the Timucua and the Spanish.

For example, consider question [131], shown below.

Has dicho que te den todos alguna cosa, y sino a todo nos han de matar, y con este miedo te dieron algunas cosas?

Have you said that everyone should give you something or everyone would be killed, and with this fear they gave you some things?

Nihita fatanimate nipatile hanimano ano ynemi ninihibohaele motanayeno, hachibueno nohomo eromanda nasibicho.

Did you say “..., and all the people will die”, thinking “I want them to give me things.”<sup>5</sup>

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<sup>5</sup> We are not able to translate *Nihita fatanimate nipatile*. Given the context and the Spanish translation, it seems to be part of an idiomatic threat.

In this question, we do not have a translation for *Nihita fatanimate nipatile*. The phrase contains the word *nihi* 'die', but we do not understand how it is connected with the words after it. We suspect that a Timucua expression of threat is involved, but we are not sure. In cases like this, we use ellipses (...) to show the part that we cannot translate. We also add a footnote that explains the source of the difficulty.

### 3. Normalization of the Spanish and the Timucua

Those who look at the original 1613 printed text will certainly notice that the Spanish spelling is archaic and not in line with modern conventions. For example, the Spanish at f123r reads

**Ceremonias, agueros, y supersticiones que aun vsan algunos.**

One may note that older Spanish used the character <f> as a variant of <s>, and it used <v> as a variant of <u>. Both of these present difficulties for a modern reader. To make the Spanish easier to read, we have *normalized* the spelling of this line to the following:<sup>6</sup>

**Ceremonias, agüeros, y supersticiones que aún usan algunos**

The spelling of the Timucua text is also sometimes not what we would expect, compared to other printed materials in the language. To make it easier for an interested reader to look words up in our Timucua dictionary, we have also slightly adjusted some word spacing and some unusual spellings.<sup>7</sup> In a few cases, it is clear to us that there were some misprints in the *Confessionario*, such as confusion between the letters <f> and <v>.

For example, in the printed text of question [3] we see

**Hachipileco, cacaleheco, chulufi eyolehecote nahebuafoa,  
caquenihauē qeftela, mota vna yaruru catemate, caquenihauē qe  
intela manta, bohobicho?**

We have normalized this line by correcting the confusion of <f> and <v> and using <u> instead of <v> when a vowel is intended. Our final, normalized version of this line is shown below.

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<sup>6</sup> Readers who would like to see the original exactly as it was printed may find it at <https://archive.org/details/confessionarioen00pare>.

<sup>7</sup> A Timucua dictionary, currently in the process of being constructed, may be found at <https://www.webonary.org/timucua/>

**Hachipileco, cacaleheco, chulufi eyolehecote nahebuasota,  
caquenihaue qestela, mota una yaruru catemate, caquenihaue, qe  
intela manta, bohobicho?**

#### 4. Comparisons to other languages

Timucua is a language isolate, so it is not closely related to other Native languages of the Southeastern United States. However its grammar and vocabulary often show similarities to Muskogean languages such as Muscogee (Creek), Mikasuki, and Choctaw. When we find words and phrases that show such similarities, we note them in the footnotes to the book.

We think that such similarities probably point to prolonged contact between speakers of Timucua and speakers of other Native languages of the region, particularly Muscogee and Mikasuki. This contact may have involved trade and intermarriage which led to shared words between these languages. This work is not just about comparing words, it is about better understanding the societies, connections, and histories of the speakers of the language. And as linguist Christopher Ehret explains, it also establishes “that some sort of societal continuity connects the histories of the speakers of each language right back in time to the people who spoke the ancestral language.”<sup>8</sup> This comparative work offers us insight into the complex histories, interactions, and networks of Native people in the early South.

Some of the words that are shared include the following:

	Timucua	Muscogee (Creek)
Laurel or bay tree	tola	tolv
arm	sacala	svkpv
dog	efa	efv
Yellow or green	nali	lane
Palmetto berry	siapu	seyapho
Eat, consume	ipo	pap-etv

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<sup>8</sup> Christopher Ehret, *History And the Testimony of Language*, (Berkeley: University of California Press,) 27.

We have also added footnotes in the text to point out other similarities between these Native languages of Florida.

There were also many other Native languages in Florida (such as Calusa, Tequesta, Ais, and Tocobaga) but we do not have good records of these languages and so we do not know how similar they were to Timucua.

### *Conclusion*

Although Timucua is no longer spoken, texts in this language give us important information about Native beliefs and practices in an early period of Florida history. These beliefs and practices are still relevant to modern Native people with cultural and historical connections to this region. We hope our translation serves a wide audience of those seeking better understanding of the long Native history of Florida.



**“When the Sky Speaks & the Body Trembles” :  
*Timucua Spiritual Practices in Colonial Florida***

Selections from **Confessionario en lengua Castellana, y Timuquana con o  
consejos para animar al penitente...1613**. Folios 123-152.

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**Folio number of Pareja 1613**

Line 1 Printed Spanish

Line 2 Translation of the Spanish

Line 3 Printed Timucua

Line 4 Translation of the Timucua

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**123**

[1]

Ceremonias, agüeros, y supersticiones que aun usan algunos

Ceremonies, omens, and superstitions that are still used by some

Anopira hachicare isinomate hiti nacumelenomate<sup>9</sup> quene cantela.

These are Indian ceremonies and customary practices with **hiti**

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[2]

Estando uno endemoniado, has creído lo que dice?

Being possessed, have you believed what [the Devil] says?

Isucu<sup>10</sup> echa hebuatema<sup>11</sup> nocomilemanda bohobi cho?

Did you believe that what the possessed **isucu** (doctor) says is true?<sup>12</sup>

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123r.-v

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<sup>9</sup> Hiti: in Timucua it refers to the supernatural. It is used to translate into Timucua Spanish concepts such as evil, Devil, and sin. But it is not clear that in the Timucua, hiti has those connotations. It certainly refers to something beyond the human realm. See the essay on “*Hapu, Signs, & Hiti*” for more information.

<sup>10</sup> Isucu is sometimes spelled with an “i” and sometimes with a “y.”

<sup>11</sup> The Timucua describes being possessed as a “word entering.”

<sup>12</sup> This question appears again in folio 206.

[3]

La granja canta ó otra ave, y el cuerpo me parece que me tiembla, señal es que viene gente, que hay algo de nuevo, has lo así creído?

When the rook or another bird sings, and it seems to me that my body trembles, have you believed that it is a sign that people are coming or that there will be something new?

Hachipileco, cacaleheco, chulufi eyolehecote nahebuasota, caquenihaue qestela, mota una yaruru catemate, caquenihaue, qe intela manta, bohobicho?<sup>13</sup>

Did you believe when they said, “if something makes an animal, crow, or other bird sing, it will happen,” and when the body trembles, that it is a sign, and it will be so?”

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[4]

Has creído que haciendo candela nueva aparte sanará el enfermo

Have you believed that making a new and separate fire will heal the ill person?

Ano, iqilabama buetaleqe, tacachaleca, arecotana, baluhauele manta bohobicho?

Did you believe that making a new fire will cure the sick person?

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[5]

Estando tú enfermo, has hecho hacer candela aparte para que te guisen de comer porque si no te morirás, has lo así creído?

When you were sick, did you have them make a separate fire so that they could cook for you something to eat, because if [they did] not [do this], you would otherwise die? Did you believe this to be so?

Chiqilabotaqe, tacachaleca, nalsinole haue hono intico tacamaecheqe ninihihauela manda, mosobicho, yanacu, ano eyo cobueta, motaqe bohobicho?

When you were sick, did you ask them to make a new fire and say, “If the forbidden food enters the fire, I will die”? And when another person said it, did you believe it?<sup>14</sup>

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<sup>13</sup> The Timucua translation does not mention people arriving. The Timucua is asking about two related beliefs. The first is: it is a bad sign if crows and birds make noises. The second is: it is a sign if a person's body trembles. It is unclear to us the connection between these two beliefs (the singing birds and the trembling body) or how these clauses are linked in the sentence.

<sup>14</sup> The Timucua points to certain foods or food items that cannot be consumed or touched when you have been near death. Similar practices of abstaining from certain foods or food items, especially in times of mourning, can be found all over the Southeast. Presentation and Conversation with community members hosted by TPHO, Hollywood, Florida. September 5, 2023.

[6]

Cuando alguna mujer está parida, no has llegado á la lumbré que está, teniendolo por pecado?

When some woman has given birth, have you not come near the fire, considering it to be a sin?

Vilu tacaco inti, uquata, ibiretacoco<sup>15</sup>, inti vquata quosobicho?

Did you take it as forbidden to take the men's fire, and did you [also] take it as forbidden when you were menstruating?<sup>16</sup>

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123v-124r

[7]

Has consentido te cure algun herbolario rezándote con palabras del Demonio?

Have you agreed for some herbalist to cure you by praying over you with the Devil's words?

Isucuma chorobonima, hiti hebuata ituhuta choroboqe nate manibicho?

Two translations:

When the **isucu** (doctor) cured you, did you allow them to cure you by speaking **hiti** words and praying?

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124v

[8]

Para este efecto, has ofrecido á la puerta de casa el maíz al Demonio como soliades?

For this effect, have you offered the Devil maize at the doorway of the house, as you used to?

Tapolama ucuchua easota<sup>17</sup>, hitima, tacatosibinaqechu naquosobicho?

Long ago, you all used to place the maize at the door, making an offering to the **hiti**; have you done this?

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<sup>15</sup> Ibire is the Timucua word for menstruating, not childbirth.

<sup>16</sup> This sentence is hard to understand. There are two key grammatical issues that are unclear. The first is vilu taca. Taca is fire, but vilu, which we assume means "man" is not a word that appears with that spelling in any other setting. Moreover, it is unclear who the question is directed to. Is it addressing a woman who approached a fire made by/for men while menstruating? Or is it addressing a man who saw a menstruating woman approach the fire?

<sup>17</sup> Hibua is singular; e(y)a plural. The sentence starts asking in the plural "you all" and then ends by asking in the singular.

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[9]

La ceremonia del laurel que se hacía al Demonio, has la hecho?

Have you performed the laurel ceremony that used to be done to the Devil?

Tola<sup>18</sup> ucuchua nacaquibinaqechu, naquosobicho?

Long ago you all used to tie a laurel to the door, have you done this?<sup>19</sup>



Leaves of a swamp bay. Photo taken in South Florida. Wikipedia.

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[10]

Cuando cojes bellotas u otras frutas, tuvistelo por pecado el comer tu de lo primero, que se cortó?

When you gather acorns or other fruits, have you considered it a sin to eat the first cut?

Ahano, calama qibemate, hachibueno eyo, calama, qibemate, ynti<sup>20</sup>, vquabicho?

Did you [consider] taking the first fruit of the oak and the first fruit of other things as forbidden?

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<sup>18</sup> Tola (meaning *laurel*) is a medicinal word that is shared with other Muskogean languages: *Tolv* in Muskogee-Seminole (Creek) or *Toole* in Mikasuki (probably refers to swamp bay). The use of this similar term across language families suggests its shared importance and use in ceremonial as well as medicinal practices.

<sup>19</sup> There is no mention of the Devil in the Timucua.

<sup>20</sup> Inti is translated as “forbidden” or “taboo.” When we break down the word, we see ini “to be” and teg suffix -ti, which is a negative marker. So literally, inti is: “what should not be.”

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[11]

En la roza ó sabana del maíz, dando rayo en ella no lo has comido, ó aconsejado que otro no lo coma teniendolo por pecado?

When lightning struck the clearing or the maize field, did you consider it a sin to eat [this maize] or advised others not to eat it either?

Pilema<sup>21</sup>, numa, hebuama, nabotoqe tapolamano, inti, vquabicho? yanacu ano eyo inti vquasota, mosobicho?

When the voice of the sky strikes in the field, did you take that maize to be forbidden? And then, did you speak to another person, causing them to consider it as forbidden?<sup>22</sup>

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[12]

Has tenido por pecado, el comer el primer maíz de la roza nueva?

Have you considered it a sin to eat the first maize of the new clearing?

Auara eletapolama, ecano, qibemano inti, vquata mosobicho?

Have you considered it forbidden to take the first reaping of the corn of a newly cleared field?<sup>23</sup>

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124r-v

[13]

El primer pescado que entra en la pesquera nueva, has dicho no lo echen en agua caliente, que no se cogerá más?

Have you said: “do not place in hot water the first fish that enters in the new fish weir, otherwise no more would be caught”?

Ychali ele iribosobinaco, cuyuma, vbuata, qibenco; melasonolehabetile, cuyuma, naqua vbuahauetile, naquosatiquani maca mobicho?

Did you say, “Y’all must not heat the first fish taken from a new fishweir which I set up, [otherwise] it will not catch fish.”

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<sup>21</sup> Seems to discuss a specific field struck by lightning. Perhaps referring to a central granary.

<sup>22</sup> Milico is the most common Timucua word for lightning. Hence we decided to translate this section more literally: “Pilema, numa, hebuama” is then “the voice of the sky,” rather than simply lightening.

<sup>23</sup> In the Spanish text eating the first fruits is forbidden; in the Timucua version, what’s forbidden is the action of “taking.”

124v

[14]

El primer pescado que entra en la pesquera nueva, has lo puesto junto de ella, diciendo que habrá copia de pescado en otra marea?

Have you put the first fish that entered the new fish weir near it, saying: “there will be lots of fish in another tide.”

Cuyu, ubuata, qibenco, iuquiso<sup>24</sup> taniqua, cuyu arota ubua hauele, manta quosobicho?

Did you think, “If I place the first fish caught near [the net], many fish will come and be caught.”?<sup>25</sup>

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[15]

Poniendo la pesquera nueva, has deseado que la recen los rezadores, creyendo que entrará mucho más pescado?

While setting up the new fishweir, have you desired for it to be prayed over by those who pray, believing that a lot more fish would then enter it?

Ichali ele, yribosota hiti hebuanomani, ytuhusinoleqe, vbahauale, manibicho yanacu, ytuhubicho?

Having set up a new fishweir, did you think “I should pray the **hiti** words, and [fish] will be caught,” and then did you pray [for this]?

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[16]

Para la tierra adentro,<sup>26</sup> en lugar de Ichali se dirá puye o jusere que es la nasa?

In the *tierra adentro*, for the fishweir, instead of *ichali*, it is said puye or jusere.<sup>27</sup>

Puye caquibinaco<sup>28</sup> hiti hebuanoma niytuhusinoleqe hubuahauale manibicho yanacu hoqua ytuhubicho?

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<sup>24</sup> Iuquiso is a causative verb that only appears here. We think it means “put close to/put near.”

<sup>25</sup> The Timucua has no mention of a fishweir, perhaps implying that this practice applies to all forms of fishing.

<sup>26</sup> *Tierra adentro* literally means “land inside,” or land that was away from the coast, but it was also used by the Spanish to refer to territory beyond their immediate control.

<sup>27</sup> This sentence provides evidence of linguistic diversity in the Timucua language. These religious texts were thus made with the help of Timucua speakers who (1) spoke both dialects and/or (2) had connections with people who spoke a different dialect.

<sup>28</sup> Caqui is usually associated with the verb “to capture/hold.” But here, in the Timucua spoken in the *tierra adentro*, perhaps caqui was more closely related to the verb “to tie.”

Tying the fishweir, did you think “I should pray the **hiti** words, and [fish] will be caught,”  
and then did you pray [for this]?

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[17]

124v-125r

Cuando canta el buho ó lechuza, has lo tenido por agüero ó creído ser pronostico del mal?

Have you regarded it as an omen or considered it as a bad sign when the owl or barn owl sings?

Atofaco, hytiquirico horroroco asacamaco chulufi [125r] eyoco hebuataqe yabisa catala<sup>29</sup>  
manta bohobicho?

Do you believe it is a bad sign [when] an owl, a horned owl, [other type of] owl, [yet another] owl, or another bird sings?<sup>30</sup>

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125r

[18]

Encontrando alguna culebra en el camino campo, o en casa, has creído ser agüero y presagio del mal?

Having found a snake along the path, field, or at home, have you believed it to be an omen or considered it an evil sign?

P| Yyolaco pahaco puenotaheco ayaco ali hotaqe nacaquinoleheco maha ynininco  
nahyqe enenoleheco mosima yabisacatala manda bohobicho?

Did you believe, "When a snake comes into the house or travels (habitually) on a path and this is so or you see this happen, this is a bad sign"?<sup>31</sup>

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[19]

Temblandote las cejas, has dicho o creído [que es] señal es de alegría o de otra mala cosa, que ha de suceder?

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<sup>29</sup> Yabisa catela/catala is usually translated as: “bad sign/prognosticate/omen,” but the words yabisa catela by themselves are not all that well understood.

<sup>30</sup> The Timucua version has a lot more owls/birds mentioned than the Spanish one.

<sup>31</sup> “There are certain clans that avoid wearing snake patterns and attires. Snakes thus remain important animals one must be wary of.” THPO consultation, April 30, 2024.

When your eyebrow twitches, have you said or believed it is a sign of joy or of another bad thing that will happen?

Milisuruma yarurucatema orabono yatetela manda bohota masibota mosobicho?  
Did you believe and tell others: “the trembling eyebrow brings happiness.”

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[20]

Los ojos me tiemblan, señal es de lloro, has lo creído?

Do you believe that when my eyes tremble, it is a sign of crying?

Mucuma yaru yarumotele ubueno niyatetela manda bohota mosobicho  
Did you believe and say: “The eyes are trembling, [so] crying finds me.”

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[21]

Cuando rechina la lumbre, has dicho señal es de guerra?

When the bonfire crackles, have you said it’s a sign of war?

Tacama inereqe<sup>32</sup>nastele yabisa catetela mota bohobicho?  
[When] each kind of the fire speaks, did you believe and say: “it is a bad sign?”

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125r-v

[22]

La boca me tiembla señal es que me ha de venir algun mal, o qué dicen de mí alguna cosa, o qué habrá comida.

[When] my mouth trembles, it is a sign that some wrong will befall me, [or] that they say some things about me, or that there will be food?

Nipita yarurucatele hebuano yatetaheco [125v] honoheno yatetaheco ubueno niyateta heco mota bohobicho.

Did you believe and say: “[when] the mouth trembles, words may come, food may come, or pain will come to me”?<sup>33</sup>

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125v

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<sup>32</sup> Inereqe seems to suggest there are different kinds of fire.

<sup>33</sup> Yate seems to mean “find” in other contexts. In this context, it seems to mean “bring” or “occur.”



[23]

Regoldando, has dicho señal es que me quiero morir, o de que ha de haber mucha comida, has lo dicho, o creído que será así?

Burping, have you said it is a sign that I want to die or that there should be a lot of food, have you said or believe it to be so.

Chaquitameqeti nimonimano ninihiabeqe yniheco henihemosico nihiqe henolehaue yntaheco manda bohebicho?

Did you think and believe "If I belch, I will die" or "I will die from eating too much" or "It will be [too much] food"?

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[24]

Has tenido los sueños por verdad creyendolos?

Have you regarded dreams as truthful, [and thus] you believed them?

Hyquinoco nocomina queni haueqe intela manta bohobicho?

Some dreams will be true, did you believe this is so?