

**Quinto Grado**

**Pueblo Nativo de las Islas de la Bahía**  
**Colección Cipotes de Nuestros Pueblos, No.**

# "Our music and our memory"

In the years 1932 to 1948 the indigenous and the black community of Honduras didn't have the freedom to practice our culture and our language. And from then on our language and our music have been prohibited by the church, school and by the authorities.

Our games were forbidden.  
Our songs were forbidden.  
Our dances were forbidden.  
Our ceremonies and rituals were forbidden.

In those days in the community of San Juan Tela the garifúna brothers suffered many massacres. Also in Punta Gorda Roatan, Bay Island. After so many deaths they refused to even speak the language.

The chortis lost their language, some of their ancestors came from Guatemala in the 30's of the past century.

The Tawahkas and the Miskitos were persecuted and their houses raided. They were obligated to build big boats for the commanders so they could travel on the river taking their food and anything else they wanted; Our elders or witch doctors called sukia weren't allowed to perform any healing rituals on those that were ill. No one dared to go near them or they didn't live to talk about it.

In the case of the Lencas in the year of 1932 the elders still spoke the Lenca language. But the ancestors were oppressed and terrorized into not speaking the language and this way losing their language and in the 50's part of their cultural practices and their language. Many Lencas from la Paz, Lempira, Ocotepeque, Intibuca had to emigrate to el Salvador to be able to survive.



Because of the many prohibitions, the Bay Islanders have lost the majority of our culture for example; the music.

However, we have managed to keep our language and some of our traditions like the May pole, Plait pole and the Grease pole. Games used for our festivals. The may pole is used only in the month of may and it's with a tall pole that has a series of ribbons of different colors that is tied to the top of the pole. The players can be from 8 to 10 children (5 girls and 5 boys) dancing around the pole making designs with the ribbons.

The plait pole is also played by making designs with ribbons, example: the cob-web, braids and at the end of the game you dance around in a circle until the ribbons are wrap around the end of the pole. And the Grease pole is the funniest of the three because you have to cover the hole pole from top to bottom in lard and at the top an envelope with money is placed. The amount of people that can play this game are from 10 to almost 30 people.

The types of music that's very popular on the Bay Islands are: Hymns, country music reggae, socca, calipso, r&b (Rhythm & Blues), hip hop, rap (Rhythm & Poetry). The country music is mostly played in bars, barbecues, birthdays and sometimes games. And sometimes they're played by a band.

The reggae and socca have two types of rhythm, fast and slow and these two joined with the calypso, R&B, hip hop and rap are use in parties, for games, carnivals and birthdays.

The music that most people listen to sings and use are hymns. They're used for celebrations (birthdays mother's day and father's day, harvest), funerals, wakes, weddings and baptism.

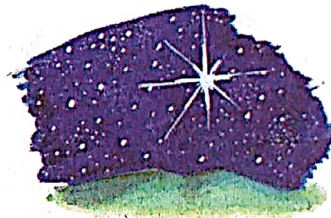
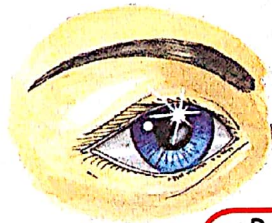


# Your eyes are like the stars

This is how we compare when we speak

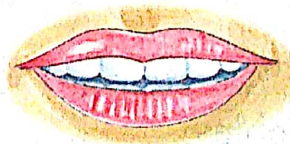


When comparing we make new comparisons between different things. In these comparisons we give the characteristics of one thing to the thing which you are comparing, searching for likeness or similarities for example we compare the eyes with the stars the "truth" with "pearls" etc. In the following example we compare:



Brightness  
Luminous

Meaning that with these comparisons we're comparing the brightness or luminosity of the star, to the brightness of someone's eye.



Hardness  
Brightness

In this comparison we are comparing the hardness and the whiteness of pearls to those of a person's teeth.

In our language we use the words "like as" to make comparisons between similar and different things.

## Let's see a few comparisons

In the following examples we'll be seeing the various ways to make a comparison.

we compare beauty to: { the dawn  
the sun  
the moon  
the king's robes

Example:

You're beautiful as the dawn, a coveted brown, like the king's robes.

Comparing kindness, sweetness, love: { honey, stars  
sunset, the joining of  
the sea and the sky,  
flowing river.

Example:

your smile is sweet like honey  
your lovely like the morning stars.  
your love is like a flowing river.

Comparing the moral characteristics or feeling, the intelligence, cunning

with: { Garden  
Fox  
Darkness

Example:

Intelligence is like a well kept garden, sly as a fox,  
ignorance is like darkness.

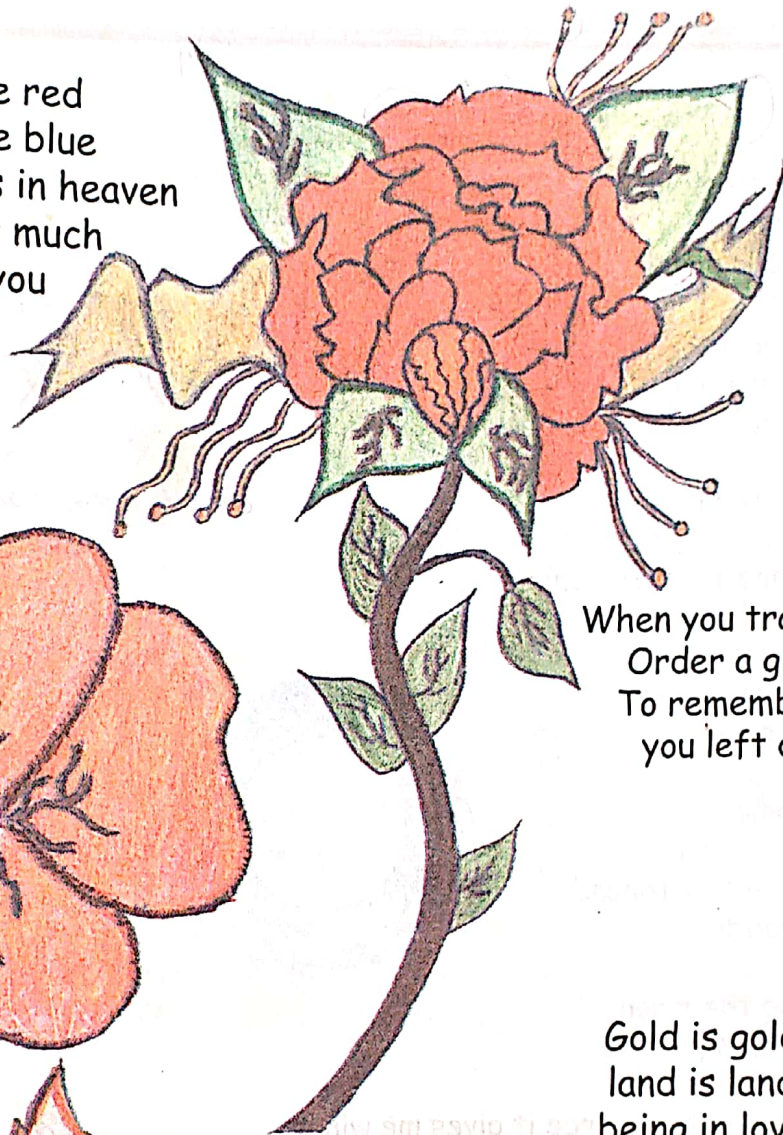
Comparing the body part with: { stars  
flowers  
perfumes  
birds

Examples

your hair is like fine gold.  
your hair is black as a crow.

# Poetry

Roses are red  
violets are blue  
only the angels in heaven  
knows how much  
I love you

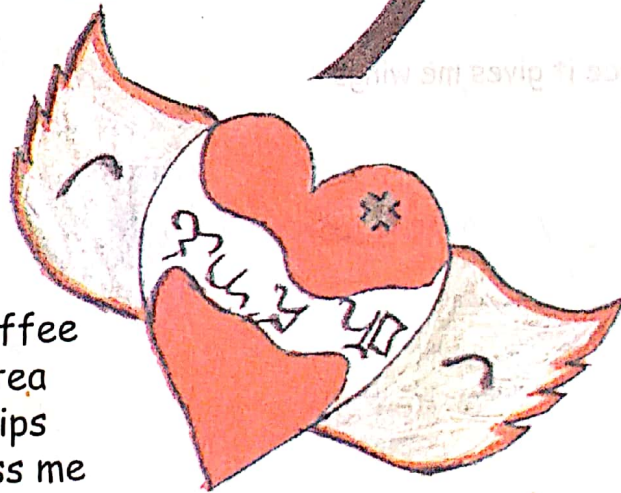


When you travel on a plane  
Order a glass of tan,  
To remember the man  
you left on Roatan.



Gold is gold  
land is land  
being in love  
is like falling  
in quick sand

sugar your coffee  
sugar your tea  
sugar your lips  
before you kiss me



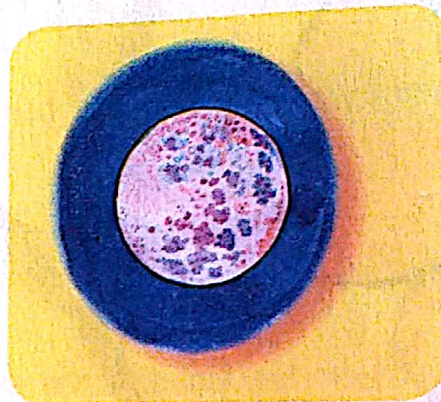
# The granny of the Onions

The onion is crystallize  
closed and poor  
crystal of your days  
and my nights  
hunger and onions  
crystallized and black ice  
round and big

In the cradle of hunger  
was my child.  
with the blood from the onion  
he was nursed  
but your blood  
crystallized with sugar  
hunger and onion.

A brown woman  
result in the moon  
spelling thread by thread  
over the cradle  
smile child  
for I'll bring the moon  
when the time's precise

Your laughter sets me free it gives me wings  
fades away my loneliness  
tears down my prison  
a mouth that flies  
heart that on your lips  
twinkles.

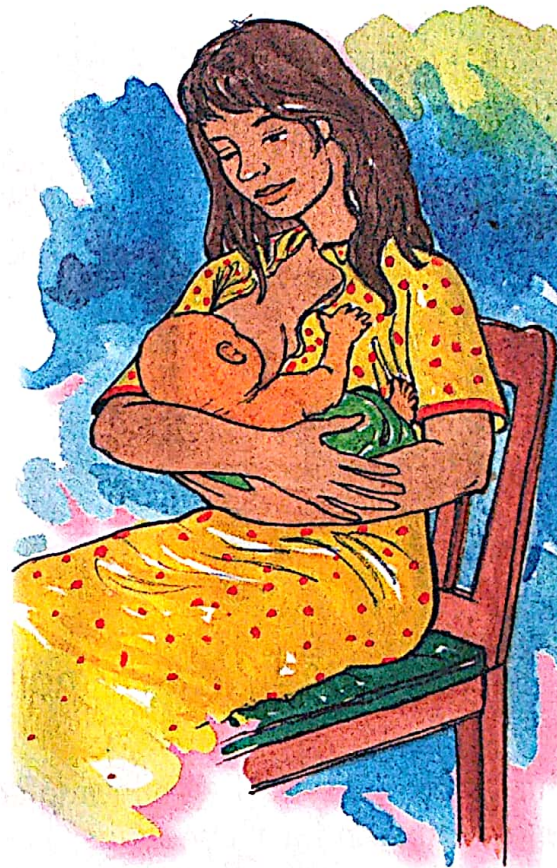


I woke up from being a child:  
never wake up  
sadness takes the mouth  
laugh always  
always in the cradle  
defending laughter  
feather by feather

At the eight month you smile  
with five little blossoms  
with five tiny ferocities  
with five teeth  
like five adolescents  
jasmines

a border of kisses  
will be tomorrow  
when in his teeth  
you feel a weapon  
you feel a fire  
running through your lower teeth  
searching for the center

Fly child on the double  
moon of your chest  
He, sad from the onion  
you satisfied  
do not collapse  
not knowing what's going on or what happens.





# "Our existence is happy and sad"

Our existence is happy and sad  
because sometimes our hearts laugh,  
and other times it explodes like a great  
river  
or like the sea itself  
sometimes it is stable  
other times large waves arises, the surf  
is strong.

Our existence is happy and sad  
because sometimes our heart laughs  
and other times it convulses  
like the rain itself  
sometimes the rain is soft  
other times it is accompanied by hail,  
storm, lightning and thunder



## Analysis

In this poem we find the following comparisons the heart is compared with the existence and with feelings.

The heart is compared with the water: the river, the rain and the sea.

Like in the verses: "Because sometimes our hearts laugh and other times it explodes like a great river or the sea itself.

The heart is compared with a flowing river or with a rough sea because of its turbulent waters in the verses:

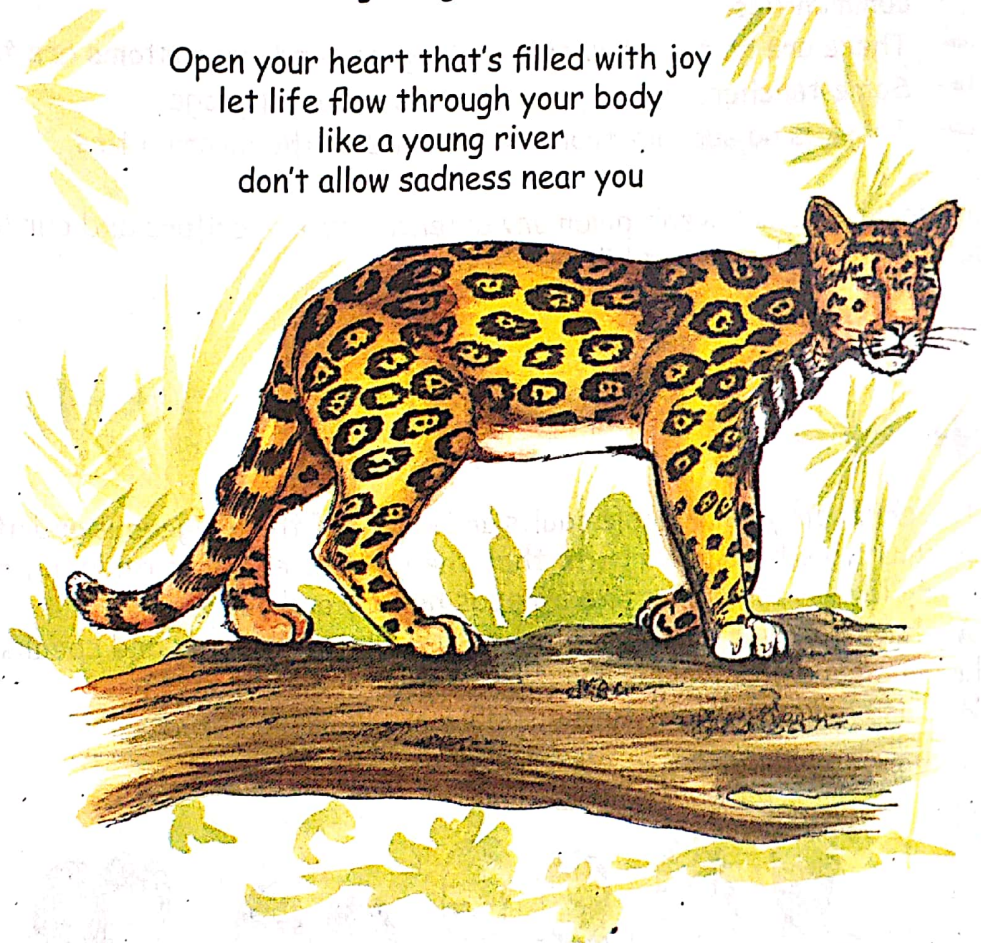
" Because sometimes our hearts laughs and other times it convulses like the rain itself.

# The young Jaguar

by: Natalio Hernandez (Poet)

Smile now while there's still time  
your body is agile like a jaguar's  
eyes like those of an eagle  
that reaches to distant places  
They are not afraid because  
They don't know that fear is like a flower that's  
beginning to bud

Open your heart that's filled with joy  
let life flow through your body  
like a young river  
don't allow sadness near you



The writer Natalio Hernandez compare the body to that of a young jaguar to indicate strenght and velocity.  
He also compares the eyes of a human to that of the eagle's sight indicating the sharpness of a glance or look that's capable to see at great distance.  
Finally he compares the body to that of a flowing river

The granny of the Onions at the eight month you smile with five little blossoms

# The Linguistic rights of the communities

## The right to and Intercultural Bilingual education

We the indigenous and afrohondurans must resolve our problems through the laws that value our linguistic and cultural rights.

Problem:

- ▶ The teachers are not capable to do the job.
- ▶ The teachers are not native speakers
- ▶ The lack of self value of our language.
- ▶ Poor administration in the educational area by the leaders of the communities.
- ▶ There are no school where our language and our customs are taught.
- ▶ Some teachers don't speak or write in our language.
- ▶ There is no support from the parents or the communities.

our organizations haven't given any attention to our culture and our language.  
Lack of intercultural and bilingual support.

## Our Rights

The children, young people adults and elders of the indigenous and afrohonduran communities have the rights that the government garantees, an education on every level, responding to our needs history and our values.

We have the right to have teachers that love, supports and speaks to us in our language and that values our culture.

We also have the right to read and write in our language.



Sources: Covenant 169, Art. 26-34  
Legislative Decree. No. 93-97

# Our Mother Earth

For us the indigenous and afro Hondurans, the earth is like our mother, it nurses us, feeds and protects us. Her trees give us fruits and shade from the sun.

We the Chorti believe that the earth and the sky have a heart. From the earth comes the corn and us Mayas were made from corn meal.

To us the Garifunas the earth is like a fertile woman that gives us her fruits. In the seasons when our crops are scarce of fruits we offer tributes, we go to the mountains and place the offering in her womb: the fruits that are given to us returns to her.

For us the Islanders we feel that the earth is our way of life, it's also a way of keeping families together. It reminds us of our ancestors and it's a legacy for our future generations.

We the Lencas venerate the earth because every living being that inhabits it has an owner. To be able to sample her fruits or the meat of her animals we must ask her permission.

Whenever we plant corn, beans and pumpkins we bless the seeds. In the reaping of our crops we make composites that are altars with food and drinks.

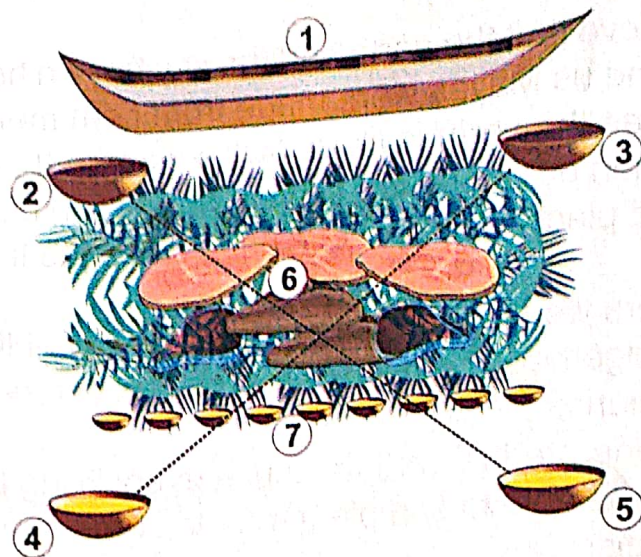
The Miskitus also believe that the earth is like our mother that's why when her fruits begin to sprout we sing her praises in our songs.

During the sowing and reaping of our crops the Tawahkas celebrate the generosity of the earth, preparing the food and drinks which we share between us.



# Pech Altar to thank Mother Earth for future Crops

Every January for nine days we the Pech build an altar to thank mother earth for future crops.



1. A dory full of maize liquor so all the people can drink.
2. and 3. Dippers filled with chocolate, represents the cardinal points.
4. and 5. Dippers filled with yucca liquor, represents the other two cardinal points.
6. The food is placed on leaves with deer's meat and no type of recipients is used so that the earth can eat freely.
7. There are also nine tiny dippers with yucca or maize liquor.
  - The liquor is not drunk; each dipper represents the nine skies that can be counted from the earth to the firmament.
  - The first sky is of the tiger.
  - The second sky is of the dog.
  - The third sky is of the mother of all the birds.
  - The fourth sky is of the mother of all the animals.
  - The fifth sky is of the mother of all the fishes.
  - The sixth sky is of the mother of all production.
  - The seventh sky is of the mother of the beans
  - The eight sky is where the river is found that the soul of the dead have to cross over with the help of the hummingbird.
  - The ninth sky is where Patatishta's kingdom is found, the superior God, the spirit called Plave, helps the souls of the dead reach the Superior sky, the Patatishta's home.

## “The Goblin’s Dream and the Protectors of the Animals”



One rainy night the goblin was feeling very sleepy and he fell asleep in a cave. When he was sleeping soundly he dreamt that he was speaking with other characters that said to him.

-We’re also keepers of the animals just like you are and we come from different places.

The goblin asked them their names and where did they come from.

They kindly answered him and introduced themselves one by one.

-The first one said: my name is Itacayo, I come from the Chorti community and I’m the defender of the animals of the woods.

-The second one said: my name is Sisimite, I come from the Lenca, Garífuna and Miskitu community and I take care of the animals of the jungle.

-My name is Jamayom; I come from the Tolpán community. I protect the mountain animals and along with me is Toman Chick defender of the deers.

After they’d all been introduced, they heard a voice that said, I am Ukule, I live in the mountains of the Pech community and I protect all the animals there.

The goblin woke up excited and decided to seek them out. While he was walking by the seashore he met a very lovely girl that from the waist down her body was in the form of a fish.

What’s your name? said the goblin; -My name’s Mermaid, I’m the queen of the fishes and I’m known by the islanders. Answered the girl

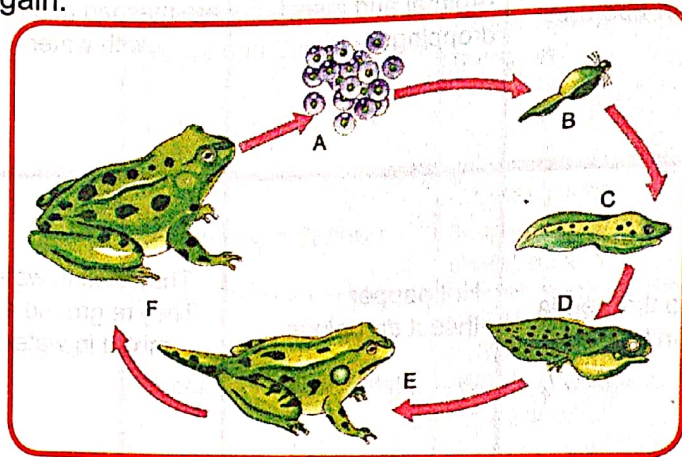
And that’s how the Goblin met the protectors of the animals that live in the hills and the sea.



# “Learning to Interpret Diagrams”

A diagram is a drawing that is used to explain something. This graphical representation indicates a relationship between two or more stages, quantities etc. The arrows are used to signal in which direction the graphic should be read.

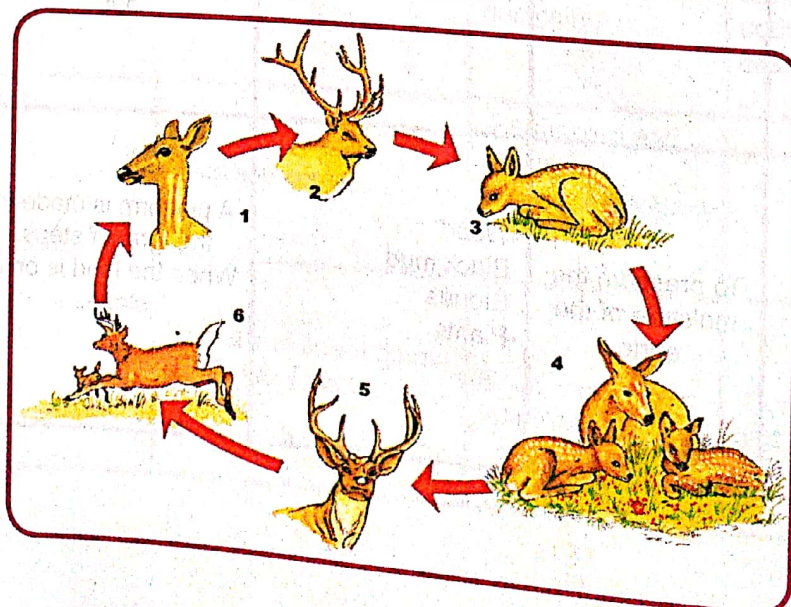
For example let's observe the diagram of the cycle of the toad. We must keep clear that a cycle is a period of time (days, months, years or centuries) and at the end of that time everything starts again.



Looking at the diagram it's understood that the little eggs are laid by the adult toad, every egg transform into a tadpole and every tadpole evolves into an adult.

Let's make another diagram with the information on the changes of the horns and the reproductive cycle of the white tail deer.

- 1) Between December and January, the deers shed their horns
- 2) In February, the new horns begin to grow
- 3) Between March and April; the fawns are born
- 4) Between May and June, the fawns go out with their mothers
- 5) Between July and August the deers show off their horns.
- 6) In September the does are separated from the male.



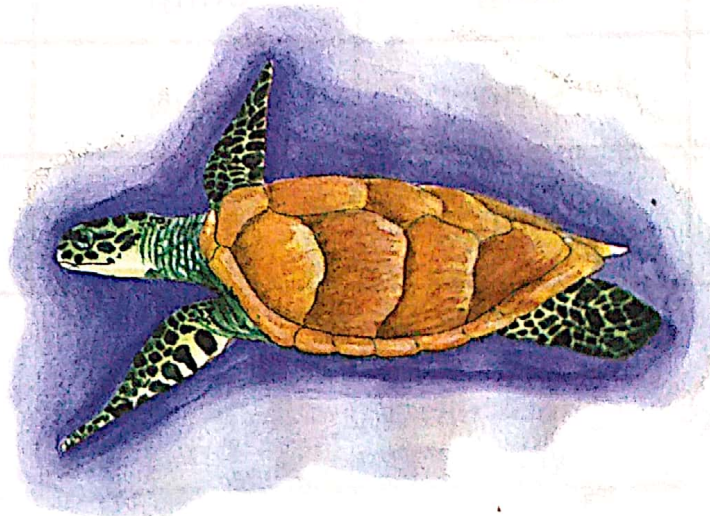
# "The Life Cycles of the Manatee and the Sea Turtle"

## The Manatee



The mating season of the manatee begins in January and February, at the eighth month, around the month of October their offsprings begin to hatch. The manatee breastfeeds their young during eight months, after those eighth months, the mating period starts again. Every year the manatees give birth, in other words the reproduction is annual. The growth of the manatee is of two years. After two years they are ready to reproduce.

## The Turtle



In the island of Roatan there are three types of turtles, two of these lives in the sea and the other in fresh water. The ones that live in salt water are much bigger than the ones from the fresh water.

The sea turtles mate for three months.

During the mating season they don't eat; then after the incubation period of the eggs begin: white, yellow and cream. The turtles get together in March and May to lay their eggs on the beach.



# Our way of life and our development

## The Bagasu and the mutual help

The Garífuna community has a way in resolving their economical problems through loans in small amounts. They have an organization called the Bagasu. The Bagasu works with the participation of 10 to 15 people between men and women. The members set a certain fee per person; weekly contributions are made at the beginning of the organization: and the fee that is recollected is distributed in the order of the needs of each and every member. That is done until the round of distribution of the loans among the members is finished. The system of fee contribution continues for an indefinite time.



## Mutual Help

The mutual help is done among men, women and adolescents. From the beginning the indigenous and black community has been practicing this form of helping each other for years to finish our agricultural works and construction of our houses. For example if a farmer is about to pick his crop of rice he invites a certain number of people to help with the picking, with the system of the mutual help. The owner of the rice field makes preparation ahead of time with food and beverage to share with his guests for the duration of the days that they will be working. Once the job is finished the person that invited the people takes equal responsibility to return the favour to each and every one of the people that helped him.

# Is Our Society Racist?

Ma, when I go to school why do they call me dumb ugly Spaniard. I hear them calling my classmates starve out spaniard, land thief, bushy, yellow belly spaniard, pale Spaniard.

Child, it's because they look down on us for living in a rural area. Also because we're indigenous and have different cultures and we are people with low economical resources. All those words that are used is their way of discriminating us.

Ma, there are some black children in the school and they're called: negros, shadow, night, cow horn, smells like fish, dry hair and coconut trash hair.

Well child the teacher says so, because it is written in some texts, but the miskitu, pech, tolpan and tawahkas doesn't like to be treated that way, because they think it's insulting.

But Ma the teacher says that the miskitu are called sambos, the pech payas, the tolpan Xicaque and the tawahkas sumos.

Spaniard, land thief, bushy, pale, yellow belly.



Racial Discrimination

Negro, shadow, night, cow horn, smells like fish, dry and coconut trash hair



Geographic Discrimination

Starve out spaniard, sticky paw



Economical Discrimination

**Even though we're discriminated, we feel proud of our culture and our native tongue. Racism and discrimination are prohibited by the Constitution in article N° 60 and in the Convenio 169 art. 3, art. 4 N° 3.**

# What's a Newspaper?

It's a daily publication that goes out from morning to night with the purpose to inform. It is very important to read the newspaper because it not only informs us of the events occurring in the country but of the one that are happening around the world. The principal function of a newspaper is to inform, orient, delight and announce.

The newspaper informs: why it publicizes everything that goes on.

The newspaper orients: by means of articles that are interesting and updated.

The newspaper delights: because it's entertaining to people that love to read.

The newspaper announces: about different types of articles such as food and clothes.

The content of a newspaper is distributed in the following manner: On the first page the most important news are written. The informative articles or news are always written in bold letters that are employed in the rest of the content of the newspaper.

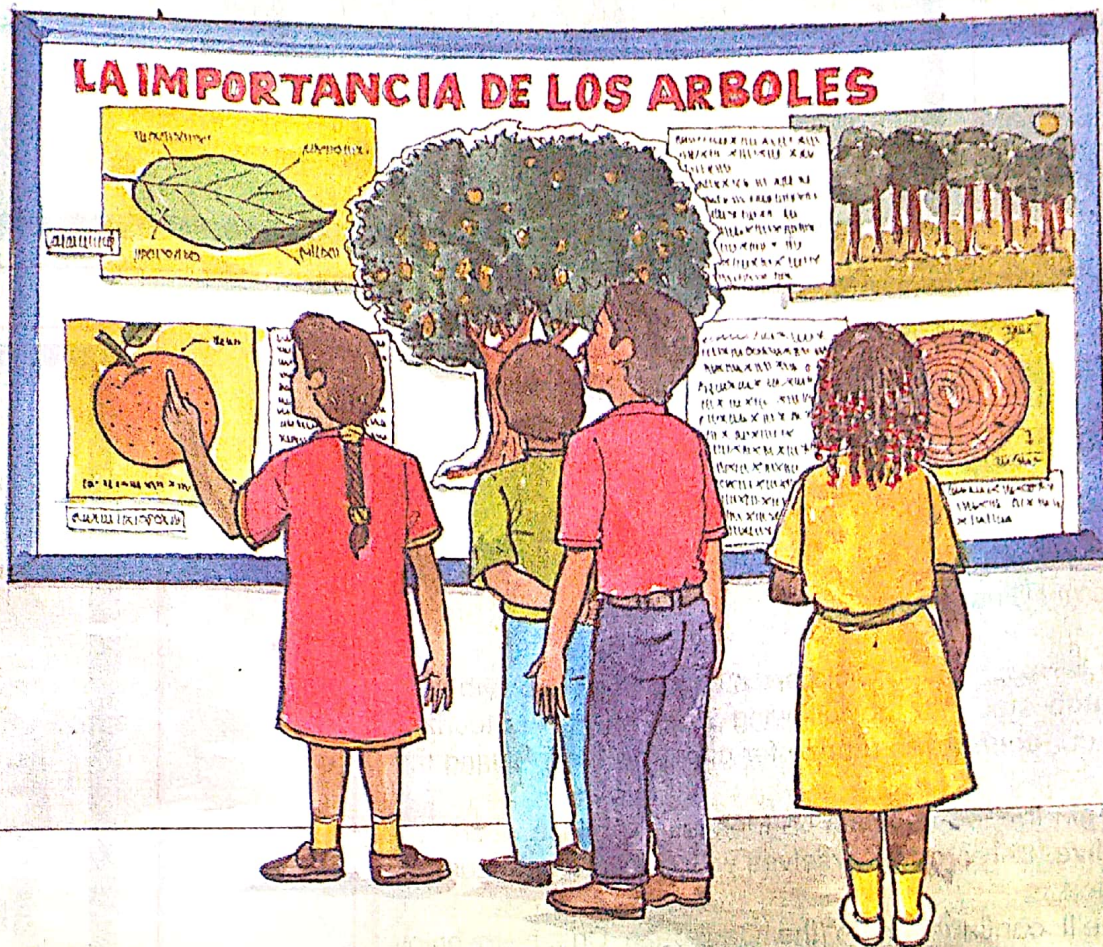
In the editorial the special articles and collaborations are published. On the other pages national and international sport section, socials, cultural, announcements, adds, classifies, politics, commercial information and comics appear.

## New Vocabulary

Newspaper  
Sections  
Nationals  
Internationals  
Editorial  
Classified  
Exemplars

Printing  
Photo  
Foot Note  
Comics

# "Our School Paper"



The mural newspaper is a means by which knowledge, ideas and opinions are communicated, in other words it's an opportunity in which to have a written dialogue.

Steps to follow when making a mural newspaper:

Name of the newspaper: the heading is made and placed at the top of the newspaper permanently.

The period: the information must be changed every two weeks or every month.

The subject: present topics related to health, environment and the rights of children or a place.

Types of sections: for example, news, opinions, adds and jokes, eventual collaborations, fixed sections and free sections can be included.

The boys and girls can write for the paper in groups or individually.

On the occasion when it's needed every group must research books, newspapers and magazines for the necessary information.

To better the clarity and efficiency of what's written it's important that the boys and girls get accustom to reading or looking over what they've written and auto correct it before passing it on a clean page.

Once revised the information is written in big and clear letters then pasted on the mural.