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The Folklore of the French-Speaking Negro of Evangeline Parish.

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The Folklore of the French-Speaking Negro of Evangeline Parish

A Thesis

Submitted to the Graduate Faculty of the
Louisiana State University and
Agricultural and Mechanical College
in partial fulfillment of the
requirements for the degree of
Master of Arts

in

The Department of Ancient and Modern Foreign Languages

by

James Alexander Hamlett
B.A., Fisk University, 1947
August, 1954
MANUSCRIPT THESES

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ACKNOWLEDGMENT

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The purpose of this thesis is to present a study of the folk-lore of the French-speaking Negro of Evangeline Parish, Louisiana, and to preserve transcribed texts of the French speech of these people. While tales, songs, and superstitions are included as constituting the most important aspects of their oral traditions, the study is based primarily on the tales, since they offer the best examples of the current every day speech of this linguistic group.

The problem of this thesis, then, is both linguistic and folkloric in nature. It involves the collecting and transcribing of the material, editing, and translation of the transcribed texts, and a folkloric classification of the tales.

We have felt the importance of recording now a language which gives every indication of being in the process of disappearing little by little as English encroaches on the speech of these communities.

The folktales recorded here show something of the interests, life, and type of mind characteristic of this people. As we have shown in the classification of the tales, all are general folktales, not indigenous to this particular group. But in taking over this oral tradition, they have changed it to reflect their own temperament and way of life.

In folk music, the French-speaking Negro has produced nothing to compare with the productions of his English-speaking cousins with their "spirituals." Rather he borrowed the songs of the French-speaking whites, altered them, and in many cases has used them as a framework on which he improvises.
INTRODUCTION

The purpose of this thesis is to present a study of the folklore of the French-speaking Negro of Evangeline Parish, Louisiana, and to preserve transcribed texts of these people. While tales, songs, and superstitions are included as constituting the most important aspects of their oral traditions, the study is based primarily on the tales, since they offer the best examples of the current everyday speech of this linguistic group.

The problem of this thesis, then, is both linguistic and folkloric in nature. It involves the collecting and transcribing of the material, editing and translation of the transcribed texts, and a folkloric classification of the tales.

The author, using at times a wire recorder, and at other times, a tape recorder, and in the case where electricity was not available, the phonetic script, collected the material in the years 1952 to 1954. Informants were interviewed in Ville Platte, Mamou, Tate Cove, Chataigner, Basile, and Pointe Bleu. The author endeavored to limit his interviews to four distinct age levels. In the first group are the older inhabitants, persons who in most cases had little or no education, and who have retained to a higher degree the folklore of their ancestors. In the second group are
young adults at about the fifth or sixth grade education level. In the third group are small children who use the English language in school and Negro-French when at home and at play. They know the stories that their parents have handed down to them. The fourth group are young adults in high school or college. They feel that the local French speech is the language of the ignorant, and they refrain from speaking it as much as possible. The writer has observed, in a number of cases, that when spoken to in the local French speech by their parents, they would answer in English. It was with the last group that the writer had the most difficulty in obtaining information.

Materials for this study were obtained from the following informants:

Beulah Burleigh of Pointe Bleu, cook, age 29, fourth grade education. Tale 16 (Recording 15)

Izola Burleigh of Pointe Bleu, housewife, age 31, third grade education. Tales 15, 17, and 20 (Recordings 16, 19, none for 15)

Turling Deville of Ville Platte, student, age 20. Tale 10 (Recording 10)

Sylvan Frank of Basile, college student, age 25. Tales 1 and 8 (Recordings 1 and 8); song 1 (Recording 73)

Alfred Fusilier of Tate Cove, farmer, age 23. Tale 2 (Recording 2)

Alcide Gallow of Chataigner, farmer, no formal
education, age 54. Tale 22 (No recording)

Roger Gallow of Chataigner, fifth grade pupil, age 15.

Tales 3, 7, and 24. (Recordings 3, 7, and 22)

Murphy Guillory of Mamou, college student, age 20.

Tales 4, 5, 6, 12. (Recordings 4, 5, 6, and 12)

Wilfred Guillory of Mamou, college student, age 22.

Superstitions (Recordings 48-72)

J.C. Guillory of Mamou, third grade pupil, age 10.

Songs 3 and 4 (Recordings 75-76) and the two short verse jingles on page 106.

Mary L. Jack of Basile, no education, housewife, age 66. Superstitions (Recordings 23-47)

Ethel L. Wilson of Ville Platte, sixth grade pupil, age 13. Tales 9, 11, 13, 14, and 19. (Recordings 9, 11, 13, 14, and 18)

Ives Wilson of Ville Platte, laborer, third grade education. Tales 18 and 23 (Recordings 17 and 21) and songs 2 and 5 (Recordings 74 and 77)

Terry L. Wilson of Ville Platte, fifth grade pupil, age 12. Tale 21 (Recording 20)

The phonetic alphabet used in the transcription is a modified form of that used in the Atlas Linguistique de la France of Gilliéron and Edmont.¹

The symbols are listed below with examples from French (unless otherwise indicated), representing the general type of the sound:

(i) "pipe"
(i) "English "fit"
(e) "étè"
(e) "belle"
(ê) English "hat"
(a) representing the various types from medial timbre to a velar variety
(o) "mot"
(ô) "port"
(u) "coup"
(û) English "book"
(û) "lû"
(û) open variety, German "müssen"
(œ) "feu"
(â) "heure"
(a) "le"
(p) "pipe"
(û) "belle"
(t) "tel"
(d) "dent"
(k) "comme"
(g) "gant"
In the interest of giving a faithful reproduction of the speech of this linguistic group, the material has been
transcribed word for word, including obvious "errors" on the part of the informant. The editing of the texts has been limited to separating the linguistic forms into words, punctuating the phrases for intelligible reading, and indicating omissions and errors in parentheses.

In the translation, an attempt has been made to give as close a word for word rendition as possible while still staying within the confines of intelligible English.

The tales have been classified according to the Aarne and Thompson system.²

In Chapter I, some essential facts about Evangeline parish and its inhabitants are given to serve as a background for the study.

Chapter II is devoted to a study of the tales collected. Each tale is given as transcribed from the recording, edited, and translated into English. Notes on the tales and their classification are appended to this chapter.

Chapter III is devoted to a transcription of the songs and superstitions, which are also edited and translated.

Conclusions drawn from the study are presented in Chapter IV.

²A. Aarne and S. Thompson, The Types of the Folktale: A Classification and Bibliography (FF Communications, 74. Helsinki. 1938)
CHAPTER I

THE PLACE AND THE PEOPLE

Evangeline parish was named for the ill-fated heroine of Longfellow's poem of the same name. It was formerly a part of the old Attakapas region and the old Opelousas county. In 1762, Louisiana was ceded, theoretically, to Spain. In 1800, Spain ceded Louisiana to France. The United States in turn bought all of the Louisiana territory in 1803. The territory of Orleans was created by Congress in 1804. Under this arrangement, the Opelousas country became the county of Opelousas. Louisiana was divided into parishes in 1807, and the county of Opelousas was named St. Landry. From its northwestern part, the State Legislature created Evangeline parish, June 22, 1906.

Evangeline parish is bounded on the south by St. Landry and Acadia parishes; on the east by St. Landry parish; on the north by Avoyelles and Rapides parishes and on the west by Allen parish.

In the northernmost part of the parish, one finds hills and many trees. The soil is sandy and does not lend itself to farming. The chief product is lumber. Most of the inhabitants

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^4Act 53 of 1908 of the Louisiana State Legislature, Louisiana Documents, I, 1908, p. 121.
are of Anglo-Saxon origin, with a very small Negro population.

To the south are found the descendants of the French, French Acadians, and Negro slaves. This region is chiefly agricultural. The chief crops are corn, cotton, sugarcane, oats, and rice.

Evangeline parish has a fairly large Negro population. When Anthony Crozat was granted the exclusive trade rights in 1712 by Louis XIV, he was given the privilege of sending one ship annually to Africa to obtain slaves. There were only twenty-eight French families in the Louisiana territory at this time. In 1713, there were twenty Negro slaves in the colony. A census taken in 1810 set Louisiana's slave population at forty thousand. Thus, in the one hundred year period, slavery, as an institution, had become a way of life. This was due to the important position that Louisiana held in the field of agriculture. "...Louisiana was at all times the chief sugar-producing state, for it possessed length of growing season coupled with rich alluvial soil." Just how many slaves there were in the Opelousas county one cannot tell as there seems to have been no records kept until after

---


the American occupation. However, it is a known fact that there were slaves there. There was not a concentration of them on most of the plantations as there was in other parts of the Territory of Orleans. Where there was a concentration of slaves on one plantation, as the plantation of Julien Poydras of Pointe Coupee Parish (there were at his death 1200 of them), the slave never came into close contact with his masters. The smaller the plantation, the greater was the contact between master and slave, and the slave stood a better chance to learn the language more exactly. Perhaps, it is for this reason that the French speech of the Negroes of this section of Louisiana is closer to that of the whites, and somewhat different from the creole French, that of their brothers where the concentration of slaves was greater.

The early white settlers of the Opelousas county came from France, Spain, Ireland and Canada, with the group from Canada predominating. The Acadians, after their expulsion

7Records in the St. Landry parish court house reveal the sale of a slave to Louis Fontenot by Jean Baptiste Guillory on June 10, 1781. The entry of November 21, 1805 reveals that upon the death of Jean Baptiste Guillory, only one slave, Babet, was counted among the assets of the deceased. The records further reveal that up to the civil war, the sale and ownership of slaves were small.

8Rousseve, op. cit., p. 30

from Acadia by the English, on Friday, September 5, 1755, wandered along the coasts of the Atlantic and the Mississippi. However, the great majority who came to what is now Louisiana, did not reach the Louisiana Territory until ten years later. According to Gayarre, about 650 Acadians had arrived in New Orleans, between January and May of 1765, and from that town had been sent to form settlements in Attakapas and Opelousas.

The descendants of the settlers other than those of French and Acadian origin were absorbed by the culture of the French. For the most part, they lost the traits, customs, and dialect of their ancestors. By necessity the Negro likewise was forced to learn the language of his master, and in the case of lower Louisiana, this language was French.

After the Civil war, many Negroes stayed on as servants for their former masters. According to two of the old inhabitants of Evangeline parish, the descendants of many of the slaves work and live for the descendants of the slave-holders in a manner almost the same as in ante-bellum days.


12 Personal interview with Mr. Alsain Jack, age 75 and Mrs. Almed Teseneau, age 104, of Ville Platte.
The Negro of Evangeline parish today forms an important part of the population, although many are as simple and ignorant as their slave ancestors. They are a sincere and honest people, deeply religious, and most of them still converse in the language of their ancestors, French. Many of them have studied at the best universities in the nation and hold important jobs in other parts of the United States. The college bred Negro who remains in the parish is engaged in farming or in public school teaching. The domestic or agricultural employee barely earns enough to keep his family going. Most of the farmers work for shares. If the crop fails, the share-cropper is in debt to the owner of the farm; for the owner advances him money to buy the bare necessities when the crop is begun. This may account for the fact that many of them move with their families over the parish looking for work with construction gangs and lumber mills. In the event of a good crop, he can be seen in town on Saturday, spending his money loosely in the department stores and cafes. Saving for a rainy day is virtually unheard of among the majority of these people.

The family is generally large. "The more children, the more cotton pickers."\(^{13}\) It is not a rare sight to

\(^{13}\)From a personal interview with Mr. Joe Guillory of Mamou.
encounter in small homes a man and his wife and more than twelve children. The oldest male member is considered the head of the family, whether it be a grandfather, father or a son. In almost all cases the family is closely knit. A son usually lives with, or very near, his parents after he has married. During the rush season in autumn, the women of the family join their men-folk in the field.

The diet of the average French-speaking Negro is restricted mainly to couscous, clabber, syrup, and eggs for breakfast; rice, meat, and dried beans for dinner; whatever is left over from the dinner meal is used for supper along with sweets and coffee.

Church, funerals, marriages, dances, and baseball games afford most of the social life.

Very few of the French-speaking Negroes attend the Catholic Church. There are generally two to three Protestant churches to each community. They are mostly of the Baptist denomination. The ministers take alternate Sundays to hold their services. Funerals, which are always held at the church, by custom, are very well attended. Men and women sit apart in church.

Contrary to the general belief, the author has observed that most Negro inhabitants of Evangeline parish are Protestants and most of them belong to the Baptist faith. Catholics are found among the fairer-skinned group. It is generally believed that the reason for this is the late establishment of a Catholic church for Negroes.
Weddings are usually big events. As there are no invitations sent, everyone who is free in the community generally attends. The women bake cakes, and the men bring wine. Most marriages are held in the church. In the rural areas, they are held in the home of the bride. After the wedding ceremony, there is always music. Everyone joins in wishing the newly weds a long life together, and then the frolic begins.

At dances, it is the custom for the older people to attend with the younger ones. As the younger people dance, the older ones sit around the dance hall chatting and at the same time watching the younger ones. When the older people give a dance, the young people generally do not attend. Music is furnished by men, each with a certain reputation for playing the guitar, fiddle, accordion, or for beating the washboard. Songs of their ancestors are sung at these dances in French dialect. The participants derive as much pleasure from these dances as the younger ones who dance by the music of modern Jazz bands, sometimes of national reputation.

Baseball is played in the same manner as it is played throughout the United States. The writer noted that the women are again separated from the men. He inquired as to why this was done. No one knew. They just follow a tradition started somewhere in the past.
CHAPTER II
THE TALES

In this chapter the text is given first, followed by the translation.

In the transcribed text, the forms are separated into words following traditional French orthography. In the cases where a word has been shortened, as, l for il 'he', te for ete 'was', pe for ape or apre indicating the progressive tense, dàl bwa for French dans le bois, the short form l, te, pe, etc. are written as separate words. As in French orthography, elision is indicated by the apostrophe (s'ê, French 'c'est'), and liaison consonants are attached to the preceding word (is ô, French 'ils ont').

To make the text more readily intelligible and to facilitate reading, major sense groups are indicated by commas. Semi-colons, periods and question marks are used as in traditional orthography. Obvious errors and slips on the part of the informants are transcribed as they appear on the recording, but the corrected form follows in parentheses or are explained in the footnotes.

In order to render the meaning of the text clear, we have attempted as literal a translation as possible,
while staying within the confines of acceptable English. At most, the repetitions, *he said* and *and so*, have occasionally been omitted in the translation. Additions to make the text clear, but not in the original text, are enclosed in parentheses.
The Lion and the Bear

The lion and the bear are talking one day, and the lion says to the bear, "I am the man who has more power than God and man."

The bear said, "No, you don't have more power than God and man."
Then the lion said, "I want you to show me someone who has more power than I."

Then they began to walk, and they saw a boy who was coming along in the road. So the lion asked him (the bear), "What is that? Is that what is called a man?"

The bear said, "No, that is a boy. He will be a man."

So they walked further, and they saw an old man who was walking toward them with a stick.

The lion said, "Is that a man?"

He (the bear) said, "No, he has been a man, but he isn't a man anymore."

So they walked on a little further, until they met a man who was coming along the road with a shot-gun. The bear said, "That's a man," he said, "I am going to turn back here", he said, "you can go meet him and make his acquaintance."

So the bear turned back and the lion continued.

When the lion got near the man, the man shot him in the face, and when he turned around, he shot him in the back. Then the lion went and hid in the woods.

The next morning, the bear went to see how he had made out. The lion was suffering. He was almost dead.

The bear asked him, "What happened?"

The lion said, "When I got near the man, he threw lightning in my face, and when I turned my back, he threw thunder on my back."

2. buki e lapé

En fwa buki e lapé et ape pyoše di kôtè èsèm. e buki ave fe di
bôr. sa s fô, lapô pyôse ânéryar de buki. il a rete e gaddeân alâ a la mezê. i di, buki, l a kkekën ti mâ pel pu batize ë bebe. sa s fô, il a te. e kâ il a veni bôk, buki mân kâmë bebe s'apel. i di, jûs kômâse. sa s fô, il a kômâse pyôse ëkôr. ë lendë aprë, il a rete. i di, kkekë d'ot ti mâ pel pu batizeân ot bebe. il a ete, e kâ il a veni bôk, buki mân kâmë sila s'apel. moêde fini. sa s fe, il a kamâse pyôse ëkôr. i s'a ëddi jûska ë but. kâ il a rive ë but, il a gaddeân alâ a la mezê. i di, ës mâ pel ëkôr. sa s fô, il a ete. kâ il a veni bôk, buki dmân, kâmë sila s'apel? i di, tu gôn. sa s fô, lapô a kite, e buki a ete war a sâ bôr. il n'ave pu kâ il a rive se ë. sa s fô, il s'a deside aple ë mitin. il a aple lapô, 'hrode faks. il a sotti. i dmân, ki t'a mëje m' bôr? lapô di, pa lô. sa s fe, i s'a deside fêr ë gro fe ëtt-su de ës. e sila ti si la gres, s'e lô t'a mëje l bôr. sa s fe, lapô a mëde a buki pu get eskize. buki di nô, res ëtûr, ë va wa ki t'a mëje l bôr. sa s fe, lapô a reste ëtûr. ës a fe ë gro fe. il ë tu byë dormir. lapô a pa dormi. la gres a kômâse sottir ëndê lapô. lapô s'a lve. il a ete s kuëse patë ara buki. e kâ ës s'a tu reveye bôk, lapô ete gôn. sa s fe, ë jur buki t ape marës ëndê l bwa. il a jwë lapô. i di, o we, më la ë t'ë. j va t'arëje. s'ë twa t'ë mëje m' bôr, e kâ la gres a kômâse sottir dë twa, ti t'a sove, kâ ete tu apre dormir. astë, ëjôddë, j va t'arëje. lapô kômâs kriye, si vu plë, buki, frap mwë pa. ë kônë evu il a ë ta t fiy.15 sa s fe, buki lêm di myel. il l'a pa frape. i di, môt mwë evu il e. sa fê, 15 A slip of the tongue for (di myel).
Once upon a time, Bouki and Lapin were hoeing cotton together. Bouki had made some butter. Lapin hoed behind Bouki. He stopped and looked toward the house.

He said, "Bouki, someone is calling me to christen a baby."

So he left. When he came back, Bouki asked him the name of the baby.

"Just begun," said Lapin.

So he began to hoe again. Shortly afterwards, he stopped
again and said, "Someone is calling me to christen another baby."

He left, and when he came back, Bouki asked what that one
was called.

"Half gone," (said Lapin). He started hoeing again. He
reached the end (of the row). When he reached the end, he
looked toward the house.

"They are calling me again," he said.

So he left. When he came back, Bouki asked what that one
was called.

"All gone," he said.

So Lapin left and Bouki went to look after his butter.
There was none left when he got home. So he decided to call a
meeting. He called Lapin, Brother Fox.

He went out. He asked, "Who ate my butter?"

Lapin said that it was not he. So Bouki decided to build
a large fire under them, (saying), "and whoever sweats grease, it
is he who ate the butter."

Lapin asked Bouki to be excused.

"No, stay around here, we shall see who ate the butter,"
said Bouki.

Lapin stayed around there. They built a large fire. They
all slept soundly. Lapin did not sleep. The grease began to
come out of Lapin. Lapin got up. He went to lie down on the
ground next to Bouki.

When they all woke up (again), Lapin was gone.

One day, Bouki was walking through the woods. He met Lapin.
He said, "Oh, now I have you, I'll fix you. It was you who ate
my butter, and when the grease started to come out of you, you
fled when all of us were asleep. Now, to-day, I'll fix you good."

Lapin begins to cry. "Please, Bouki, don't beat me. I know where there are many girls." 16

Now Bouki likes honey. He did not beat him. He said, "Show me where it is."

So Lapin took Bouki and led him to the honey bees, and he said, "Bouki, stick your head in here and eat all the honey you want. I will stay and watch."

Bouki started to eat. He ate and ate. The honey bees stung him on the head, and his head began to swell. His head swelled so large that he could not pull it out anymore. He cried out, "Oh, Lapin, please go for a doctor!"

Lapin went a distance and returned. He said, "The doctor sends word that he cannot come. He says, that I have to get a whip, and I have to whip you, and you have to pull."

Lapin whipped and whipped. Bouki pulled and pulled until he freed himself. So when Bouki freed himself, Lapin ran away.

A week afterwards, Bouki came upon Lapin when Lapin was very sick. He picked Lapin up in his arms. He said, "Oh yes, now I have you. I'll fix you."

They were near a pond and a clump of cherokee briars. Bouki said, "I shall throw you into the briars, and you will be all scratched up."

16 A slip of the tongue for (some honey).
Lapin began to cry, "Oh, Bouki, please don't throw me in the briars. Throw me in the water!"

Bouki acted as if he were going to throw him into the water, and he flung him into the briars. Lapin now said, "Ha! Ha! This is where I was born."

So I paid my nickel and left.

3. lapë e el yuu ëm

En fwa in a ë yuu nôm ki plâte ë ta dekkarôt, e se karôt ëtë buku bô, en köne sa. sa fe, n ave kekën ki le màje tu. bô i di, st ène z va m plâte zë. me èz va l gete. sa fe, il ave de bô karôt. lapë a diside d'ale e vole d'ôt karôt. il a pase ènu le baryër. sa fe, l yuu ëm so truve d'ët èndëi kwô de sö klo. il a trape lapë. i di, ë wi, sa s'ë l kënay ki t ape màje tu ën karôt. i di, s köne ki j va fër avek lû astô. lapë di, wi, mëyë, tû m'â trape. s'ë mô ki t ape le màje. i di, jet mô n'spôrt ayu ti vû. jet mô n'spôrt ayu tû vû. fe sa tû vû avek mô. jet mô dë l'o. jet mô n'spôrt ayu ti vû, jet mô n'spôrt ayu ti vû, me jet mô pa èndëi la grë pleri. i di, sa s'ë pa bô la, di tu. z vû pa tû m jet la, di tu. s'ë pa bô. sa fe, al yuu ëm di, vel en köne ki z va fër avek twar astô. sa fe, il a môtë desë sa mezë. il a trape lapë, il l'a ëte èndëi la grë pleri. ê il l'a ëte dëë, n ave ë ta des erûs. sa fe, lapë a këmëse a ri. i di, wi, wi, s'ë la mô z ëtë gën ene, dë la pleri. s'ë la u j vule twa ti m jet. sa s'ë tu.

(Recording 3)
Lapin and the Old Man

Once, there was an old man who planted lots of carrots, and his carrots were very good. I know that. But there was someone who ate them all up. Well, the old man said, "This year I am going to plant some, but I am going to guard them."

So he had some good carrots. Lapin decided to go steal some more carrots. He slipped in under the fence.

The old man happened to be in the corner of his field. He caught Lapin. He said, "So, that's the rogue who has been eating all my carrots. I know what I am going to do with him now."

Lapin said, "Yes sir, you've caught me. It is I who have been eating them. Throw me wherever you want to. Throw me wherever you want to. Do with me whatever you want to. Do with me whatever you wish. Throw me into the water. Throw me wherever you want to, throw me wherever you want to, but don't throw me into the prairie. He said, "It's not good at all there. I don't want you to throw me there at all. That's not good.

So the old man said, "Well, I know what I am going to do with you now."

So he climbed upon his house. He caught Lapin and threw him into the prairie. When he threw him in it, there were lots of briars. Lapin began to laugh.

He said, "Yes, yes, it is where I was born, here in the prairie. It is where I wanted you to throw me. That's all."
4. **buki e lapë**

lapë a ete évite pur èn dàk. i kònsè pa kòmè pu ale. lapë a y te se buki. l a mòdè a buki pu l avek lù a la dàs. sa s'ete ò sàmdì o swa. fe buki di, kòmè ò va le, i di? i di, jak, ò na pa ryë pu nus òt mòte, i di. me, di, ò te di kwa ò va fë, a mòte èn a l'òt, ò mòte ñmè, la sa sa va nu dòne èn ide. èn de nus òt ora pa bëswè d màkè. sa fë, buki di, o ke. lapë di, mò gë èn bënh sel, ti va met la sel demù mò, j va t'amne mòte ñmè. kë ë va rive ë mòte ñme, ti va m desle, mò j va t'asle twa, la twa ti va m'ëmìne l'òt mòte ñmè, ò va rive ëra le fiy, j va t desle, ò va s lave, pi ò va màkè. sa fë, kòm de fet, sa ete sàmdì. sàmdì aprè midi, lapë a ete se buki avek sa sel. buki a sele lapë. il ò kòmàse, il ò ete, il ò ete. kë iz ò (arive) mòte ñmè, buki a rete, il a desàdù. lapë a pri la sel, il a mi sù buki. il ave èn joli pèr de s eprò ò Lê sa pòs. il a pri sez eprò, il a mi sù se pye. buki kònse pa. sa fë, kë sa rive ora ò la mezì d le fiy, buki di, s'e të pu ti m desel, jak, p mò ale prën ë bë. sa fë, lapë di, nò, nò, s'e pa kòm sa, mò vye. ò va le jùska la pòt. il l'a pike a ku d z eprò. sa fë, sa y te, o le buki dàsè. le fiy a vù lapë vni. sa s'e lapë. gar sù ki il e mòte tsù. gro sàval nwa. il ape swe, sa s'e buki, s'e buki. le fiy a kòmàse a ri. in ò ri, in ò ri. kë (il a rive) ëra d le fiy, il a prese buki avek sez eprò, il a mate. le fiy a kòmàse a ri, in ò ri. sa fë, l a desàdù, il l'a ëmàre. le fiy l'ò vite lapë ò Lê la mezì. lapë a y te. lapë lez a mòdè pu œzìt a l'ëmìne buki ò gòble d'o. sa fë, il ò ete. buki et ape swe. sa fë, la dàs a kòmàse. lapë a dàsè avek œsìt, lapë a dàsè, il a dàsè. a düz è dû swa, lapë a di, wel, s'e
Lapin was invited to a dance. He did not know how he was going to get there. Lapin went to Bouki's house. He asked Bouki to go with him to the dance. That was (to be) on a Saturday night. So Bouki said, "How are we going to get there?" he said. "Jack, we don't have anything to ride on," he said.

"But," he said, "I'll tell you what we are going to do: ride on each other half way and that will give us an idea. One of us will not have to walk."

Bouki said, "O.K."

Lapin said, "I have a good saddle. You will put the saddle on me, and I will carry you half way. When we get half way, you will unsaddle me, I'll saddle you, then you will carry me the other half of the way, we'll get to the girls' house, I'll unsaddle you, we'll wash, then we'll walk."

So as it happened, it was Saturday. Saturday afternoon, Lapin went to Bouki's house with his saddle. Bouki put the saddle on Lapin. So they began (their journey). They
travelled and travelled. When they got half way, Bouki stopped; he got off. Lapin took the saddle and put it on Bouki's back. He had a fine pair of spurs in his pocket. He took his spurs and put them on his feet. Bouki did not know about this.

So when they got near the house of the girls, Bouki said, "It's time for you to unsaddle me, Jack, so I can go take a bath."

So Lapin said, "Oh no, it's not that way, buddy. We'll go up to the door."

He stuck his spurs in Bouki. So they went on. How this made Bouki dance about!

The girls saw Lapin coming and said, "That's Lapin. Look what he is riding on. A big black horse and he's sweating terribly. That's Bouki! That's Bouki!"

The girls began to laugh. They laughed and laughed. When Lapin arrived at the girl's house, he stuck Bouki with his spurs, and Bouki reared up. The girls began to laugh. They laughed and laughed. Lapin got down and tied Bouki up. The girls invited Lapin into the house. Lapin went in. Lapin asked them to take a glass of water to Bouki. So they went. Bouki was sweating. The dance began. Lapin danced with them. He danced and danced. At mid-night, Lapin said, "Well, it is time for me to go."

The girls put the light on the porch. Lapin got down from the porch. He climbed upon Bouki. They left.

Bouki said, "When you take the saddle off me, you'll remember this, buddy."
Before taking the saddle off Bouki, Lapin jumped down and fled. Bouki hasn't seen Lapin to this day.

5. Buki e Lapë

Before taking the saddle off Bouki, Lapin jumped down and fled. Bouki hasn't seen Lapin to this day.
Bouki invited Lapin to come and live in the same neighborhood in which he lived. Lapin came to live in the same neighborhood where Bouki lived. But where Bouki lived, there were many people who lived there. They planted large gardens. They had all sorts of vegetables in their gardens, all types that one wanted to eat.

Lapin decided to plant a garden, but he did not do anything. He worked for a short time, but he didn't do anything. He was smart. He was very smart. When everyone was asleep, he got up early in the morning. He went into their gardens, and he took all the vegetables he wanted.

The people got together. They had a meeting. They wanted to catch the person who was taking all of our (their) vegetables. Lapin was at the meeting also. He said, "I don't know who it is who could be taking all the vegetables like that. We ought to catch him."
They got together and went and got some coal-tar, and they made a man out of coal-tar. They put him in the garden. Lapin went there early in the morning, the next morning, to go and get some vegetables. He entered the garden. He watched, but the man did not speak. He said, "What are you doing here?"

The man did not speak. He said, "I bet if I come to you and hit you, you will answer me."

The man did not say anything. He neared the man. He hit him. The man did not say anything. His hand remained stuck.

He said, "Let me loose, let me loose. I've got another hand, yes. I'll hit you with my fist. Let me go."

He hit him with his fist. His other hand remained stuck.

He said, "Let me loose. I have a foot."

He kicked the man. His foot remained stuck.

"Let me loose. Let me loose. I have another foot."

He kicked him with his other foot. His foot remained stuck. Then he said, "Let me loose. I have a stomach."

He hit the man in his stomach. His stomach remained stuck. Then he was unable to do anything.

The next morning, the people got up. They went to look in the garden. They saw that Lapin was stuck to the Coal-Tar-Man. So they made a fire near a large bayou. Then they asked Lapin where he wanted to go, in the fire or in the water. Lapin said, "I'll go in the water. Throw me into the water. Throw me into the water."

The people took him and threw him into the fire. But when,
they threw him into the fire, when the Coal-Tar-Man began to melt, Lapin left and ran away.

6. **buki e lapë**

buki e lapë, sa vule ale lue d la tør pu ezot plëte di mayi e de patat dus. sa fe, in 5 ete wa 1'sm pu ezot lwe la tør. e l'ëm les a lwe la tør. sa fe, buki e lapë së mi ësâm, i së aste de ëfo e de ëérë pu ezot rabure la tør. kôm de fet, in 5 rabure la tør, e pi in 5 plëte le patat dus e di mayi. sa fe, le patat dus, i së pe profite buku byë, e 1 mayi ësi. sa fe, in 5 travaye. in 5 travaye juška s'a ete tu. sa fe, lapë di, ën a pu ëryë pu fër, buki. la rekél va fër, el tu sël, astë. juš ën a pu fër, së marše juška le patat fe, e 1 mayi. kôm de fet, el mayi e le patat a fe byë. buki di, sa së byë. ën a fe 5 bargin. i di, el mayi, më j va prän lez epi e twa tu e prän la këm mayi. sa fe, in 5 fe 1 bargin. lëdi matë, in 5 vnû avek de ëarë, in 5 ëgaje di mën pur fuye le patat, më el mën prän tu le vëf, e lez 5 mi ësâm, e lez 5 mi di le bari. sa fe, il 5 fuye le patat e lez 5 mën se lapë, e 1 5 pri tu le vëf, e l'ëm mën se buki. sa fe, il 5 ete pu ezot kase 1 mayi. il 5 kase 1 mayi e 1's mën tu 1 mayi se lapë, e le këm mayi a ete pur buki. sa fe, kë s'ë vnû pur kwiir le patat, buki di, lapë, me patat a më vœ pa kwir byë. ga kôm se tën a twa kwi. sa kwi mël, me tën a më vœ pa fe sa di tu. lapë di, ët kõne pa kõmë' pu le kwi. i di, fo ti mi le grës dedë e d l'o. sa va kwir byë. i di, oke, lapë, z va fër sa. sa fe, sa y te, sa y te. më le patat vule pa kwir
Bouki and Lapin

Bouki and Lapin wanted to rent some land in order to plant some corn and some sweet potatoes. So they went to see a man in order to rent the land, and the man rented the land to them. So Bouki and Lapin got together and bought themselves
some horses and some plows so that they could till the soil.
As was expected, they plowed the land and then planted sweet
potatoes and corn. The sweet potatoes are growing quite well,
and the corn also. So they worked. They worked until everything
was over.

Lapin said, "We don't have anything else to do, Bouki.
The crop will succeed, by itself now. The only thing we
have to do is to walk until the sweet potatoes are ready, and
the corn (also)."

As expected, the corn and sweet potatoes did well. Bouki
said, "That's good. We made a bargain." He said, "As for the
corn, I'll take the ears and you the corn stalks."

So they made the bargain. On Monday morning, they came
with plows and hired some people to dig the sweet potatoes,
but the people took all the vines and put them together and
put them in the barrels. So they dug the sweet potatoes and
took them to Lapin's house, and they took all the vines and
took them to Bouki's house. Then they went to cut the corn.
They cut the corn and carried all the corn to Lapin's house,
and the corn stalks were for Bouki.

When the time came to cook the potatoes, Bouki said,
"Lapin, my potatoes do not want to cook right. Look how
yours cook. They cook soft; mine do not cook like that at all."

Lapin said, "Oh, you don't know how to cook them. You
have to put some lard and some water in them, then they will
cook well."

Bouki said, "O.K., Lapin, I'll do that."
So that was done. But the potatoes did not cook right. He went back again. He said, "Lapin, my potatoes still won't cook."

Lapin said, "Oh Bouki, you don't know how to do that. You have to put a barrel of lard in them, and you have to put in a lot of water."

He said, "O.K., Lapin."

Bouki left. He did this. He put all of his lard in it, and water too. That did not do. They boiled and boiled. Lapin hid. Bouki said finally, "You know something, Lapin," he said, "Lapin put me in the hole (played a trick on me). My potatoes won't cook. I can't eat them at all."

He went to Lapin's house. He said, "Lapin, you cheated me out of my potatoes and my corn. I can eat nothing, and I can sell nothing." He said, "That's right, we are going to have a big meeting in my store, come and see me." He said, "You and I, we'll make another bargain for next year."

Lapin said, "O.K."

As expected, Lapin went to the meeting. But there was only Lapin and Bouki. Bouki went behind his counter, and he took a big whip. Then he said, "Lapin, you will never do that to me again."

Lapin said, "What?"

"You cheated me out of my crop."

He took his whip and began to beat Lapin.

Lapin said, "Let me go, let me go, Bouki, and I'll never do that to you again. Next year, we'll plant another crop, and I shall give it all to you."

He said, "No, no. I don't want that. It's right now, and
I'm going to whip you."

Bouki whipped and whipped him. Lapin called, "Oh people, people, come see what Bouki is doing to me."

Bouki said, "When I get through with you, there will be many bonbons to sell."

That's all.

7. buki e lapè
En fwa buki e lapè in ô patsi. lapè dsi a buki, anô baše pu di maje. sila ki truv di moyôr maje, s'e lwi ki gey; a bô, buki a pri l bwa. il a kômase a râmase de vyey sôrò, e lapè a ete a ôn tsit butik. il a kriye, kô il a rive, i dsi, vrum vrum, la pôrt a uvè. lapè a râtre, il a vole tu ses afè. la, kô il a patsi pu sotsi, il a fe, tsi òwëk. la pôrt a frôme. e la, il a jwé buki la ba. buki ave le sôrò. i di, ô, i di, twa t'a pa ryè. ga sa mô s'e. il a vide se bô bô pattè. buki môn, au t'a pri sa? i dsi, la ba, la tsit butik la ba, la. a bô, i di, kômô t'a fe? i dsi, kô z'e rive, i'di, z'e kriye, vrum vrum; la pôrt a uvè. i dsi, kô z'e vulè sotsi, z'e kriye, tsi òwëk; al a frôme. la, buki dsi, m a le la. buki va. kô il a rive, il a kriye, vrum vrum; la pôrt a uvè. e kô il a i kriye, tsi òwëk, al a frôme. sa fe, kô il e vne pu sotsi, il av òbliye k'i folè kriye, tsi òwëk. la pôrt frôme tuju. la, l'ôm de la butik e vne. il l'a uvè. il lô môn, ki tů fe isi? me, i di, pa ryè. i di, a, i di, aret, z'e ô ti sut pu t dône. il a ete, i s'a atrape ôn balûn, e il e vne. il l'a byè bûse ddô. la, il l'a laše, e apre, kô buki a sotti, il a ete kote lapè. i vule yôk bat ek lapè. sa s'e tu.
Bouki and Lapin

Once Bouki and Lapin went (walking). Lapin said to Bouki, "Let's go look for something to eat. The one who finds the best thing to eat is the one who wins."

Well, Bouki took to the woods. He began to gather some old carrions, and Lapin went to a small shop. He cried out, when he arrived, he said, "vrum, vrum." The door opened. Lapin entered and stole everything. Then, when he was ready to leave, he said, "tsi õwêk." The door closed. Then he joined Bouki over there. Bouki had some carrions. He said, "Oh," he said, "you don't have anything. Look what I have." He emptied his candy on the ground.

Bouki asked, "Where did you get that?"
Lapin said, "Over there, in the little store over there."
So Bouki said, "How did you do it?"
Lapin said, "When I arrived there, I cried, "vrum, vrum"; the door opened. When I decided to leave, I cried out, "tsi õwêk"; and it closed."

Then Bouki said, "Well, I'm going there."
Bouki goes. When he arrived, he cried out, "vrum, vrum." The door opened. When he had cried out, "tsi õwêk," it closed.

So when he got ready to leave, he had forgotten that it was necessary to say "tsi õwêk." The door kept on closing.

The owner of the store came. He opened it. He asked him, "What are you doing here?"
"But," he said, "nothing." Then the man said, "Ah," he said, "Stop, I have a little suit to give you."

The man went and got a switch, and came (back). He beat Bouki. Then he let him go. And afterwards, when Bouki left, he went to Lapin. He wanted only to fight with Lapin.

That's all.

8. Ê

En fwa y ave ën ëm ki s'aple jë. e jë feze l'amò a ën fiy, ki te buku pòv. së vodoë, ki te nôme pyé, vule k'i mariy sa fiy a lë, me jë te ëmure aek ën ët fiy. sa fe, kë jë s'a deside d marye la fiy la, pyé s'a faëe, e pi l l'àtrape, e pi l l'ëmare. e il l'a mi dë sak. i di, si tû mariy pa sa fiy, j va le t ète dë la livyër. sa fë, jë di, j va pa la marye. sa fë, il a pri a marše. e il a rive kote d'ë kafe, il a deside d'arete, pur bwar ën tas de kafe. e il a kite jë ëmare dë l sak, d eyôr d la batis. sa fe, y a ën ëm k'e vnu ora dë sak. il vule kône kwa s'e k'ete dë l sak. il a sukwe l sak, e jë a repr, i di s'e meng k'e dë l sak, jë. kwa fë tèe dë l sak? i di, ëm dë l sak, paske j wà pa marye la fiy a pyé, i di. pyé è buku rië, më, i di, së'm pa sa fiy. sa fe, l'ëm di sa, i di, jë ë grân bèn de bèt isit la. i di, tû pë prân le bèt e tu sa jë, i di, e ëmar më dë l sak, i di. më j va la marye, i di. j vë l'arjë kë mëm. sa fë, jë l'ë ëmare li, tu byë dë l sak. sa fë, kë l'ëm a sëti dë l kafe, il a marše ë kote d la livyër. kë il a vnu pur ëte dë la livyër, l'ëm di, j va la marye, i di, j va la marye. më
Once there was a man named Jean. Jean made love to a girl, who was very poor. His neighbor, whose name was Pierre, wanted him to marry his daughter, but Jean was in love with another girl. So when Jean decided to marry that girl, Pierre got angry and caught him and tied him up and put him in a sack. He said, "If you don't marry my daughter, I'll go throw you in the river."

Jean said, "I will not marry her."

So he began to walk, and he arrived at a café. He decided to stop and drink a cup of coffee. He left Jean tied in the sack outside the building. Then a man came near the sack.
He wanted to know what was in the sack. He shook the sack and Jean answered, he said, "It is I, Jean, in the sack."

The man asked, "Why are you in the sack?"

Jean said, "I am in the sack because I do not want to marry Pierre's daughter. Pierre is very wealthy, but I do not love his daughter."

The man said this, he said, "I have a large herd of cattle here. You can take the cattle and all I have, and tie me in the sack," he said. "I will marry her," he said. "I want the money anyhow."

So Jean tied him tightly in the sack. When the man came out of the cafe, he (picked up the sack and) walked next to the river. When he was about to throw it into the river, the man said, "I'll marry her," he said. "I'll marry her!"

But the man (Pierre) did not answer. He threw him in.

There came a day afterwards, when he (Pierre) saw Jean who had a herd of cattle. He said, "Jean, what are you doing here?" He said, "I thought I had thrown you into the river."

Jean said, "Yes buddy," he said. "You threw me in, but look what I found." He said, "I am rich now."

Pierre said, "No kidding?" he said. "You found all these cattle in the river?"

Jean said, "Yes."

He said, "Look, Jean, will you do me a favor?"

Jean said, "What is it?"
Pierre said, "I want you to throw me in, and all my sons," he said. "I want to get myself a pasture full of cattle."

So Jean caught him and his three sons.

When he got near the river, he said to Jean, he said, "Throw my sons in. I want to see how they are doing (will do)."

So he threw in one of the sons. The water sounded, "blum, blum, blum."

Pierre said, "What is he saying, Jean?"

Jean said, "He says, the deeper you go the more you find."

Pierre said, "Throw the other in."

One by one, Jean threw like that, until he threw him (Pierre) himself in.

He got rid of all his (Pierre's) sons and the man (Pierre) also. And he went and married the girl of his heart.

9. **fu e smat**

Es ju i n ave fu e smat. fu dži a smat, anš wa le fiy ojodd? smat dži, a nš, tsì lèm tro vole, t'e trc fu. i dži, a nš, j vara pa. sa pră 1 bwa. sa va. sa riv la ba. le fiy dži, aside uzôt a la tab, uzôt va mâje. i sô asi. apre sa, il 3 mâje, il 5 mâje. kâ l o gôñ, fu dži, ò wè, astă ŏn a pu gôñ. fu pas a la tab, i nāmas ŏn lavet, e i mi nš sa pôš. sa riv deyè. smat dži, ò wè, astă t'a fe to bô, t'a pa vole aryè. s'e sa twa ti krwa, ga ma lavet isi. ake, i dži, va lâmne la lavet la, fu. mš ò pa gôñ lâmne aryè. si t'v yè aek mš, m a le la râmne. smat dži, oke, ò va le. s'a rive la ba, sa dži, fu ave pri ŏn lavet, ŏn e vnuv vuz e l
One day, there was a foolish man and a smart man. The
foolish man said to the smart one, "Let's go see the girls today?"

The smart one said, "Oh no, you love to steal too much. You are too crazy."

He said, "Ah no, I won't steal."

They take to the woods. They go. They arrive there.

The girls say, "Sit down at the table. You're going to eat."

They sit down. Afterwards, they ate and ate.

When (all the food) was gone, the foolish one said, "Oh well, now we have to leave."

The foolish one passes by the table and picks up a dish-cloth and puts it in his pocket.

They go outside. The smart one said, "Well, now, you've acted nice. You did not steal anything."

"That's what you think. Look here at my dish-cloth."

"O.K." He said, "Go take that dish-cloth back, foolish one."

"I won't go take anything back. If you go with me, I will take it back."

The smart one said, "O.K. we'll go."

They arrived there. They said, "The foolish one had taken a dish-cloth. We came to bring it back to you."

(The girls said), "You could have thrown that in the woods somewhere."

O.K. They go outside. The foolish one passes by the table. He picks up a spoon and a fork and puts them in his pocket.

The smart one said, "You see, foolish one, you haven't
acted crazy today. You had taken a dish-cloth, and you went and took it back."

(The foolish one said), "That's what you think. Look at my fork and spoon."

"Go take that back, foolish one," (said the smart one).
(The foolish one said), "I am not going to take anything back. Come with me."

They go there. They arrive. They say, "We came to bring your spoon and fork back."

O.K. They went outside. The smart one said, "You see, you have not acted foolish today. You took a fork and a spoon, and you brought them back, even the dish-cloth."

The foolish one passes by the gate of the yard. He tears the gate off and put it on his head. They arrive over there, in the woods.

The smart one said, "You see, foolish one, you had taken a fork, a spoon, and the dish-cloth, and you went and took them back."

The foolish one said, "That's what you think. Look here at my gate."

"Go take it back, foolish one."
(The foolish one says), "I'm not going to take back anything."

After that, they heard the robbers. They said, "Listen to the robbers. What are we going to do?"

They climbed a tree. The robbers came and sat down right under the tree where the smart one was, and the foolish one (too).

O.K. After that, they were counting their money.
(The robbers said), "This is for you. This is for me."
This is for you. This is for me."

The foolish one said, "Where is my share?"

(The smart one said), "Be quiet, fool. They will kill us."

(The robbers continued), This is for you. This is for me."

(The foolish one said), "Darn it, I want my share."

(The smart one said), "Shut up, fool. They will kill us. You don't have any share in that."

(The robbers continued), "This is for you. This is for me."

"Darn it." The foolish one falls to the ground with his gate. The robbers began to flee. And after that, the foolish one picked up all the money. It was his.

10. jë l sët e së frër

Sa fwa le frër a jë l sët ete gën wa sa fiy. e il a ëmne jë l sët aek lëwi pu wa sa fiy. e jë l sët ete buku gùrmë, i mëje ë ta, e i fene së frër hôt. sa fe, i dži, kë ë va s'asir a la tab, l swa, kà s va tušë të pye, i fo t'aret de mëje. sa fe, jë l sët e së frër, i së asi a la tab avek la fiy e le parë d la fiy. e il ave de ëyë e de ëa ñ ba la tab, e il ë kùmëse a bat, e l ëyë a marše o pye a jë l sët. kà jë l sët ave pri sa prëmyër buše, i krwayne s'e së frër ki l'ave tušë. sa fe, il a rete de mëje. e il se fë, fë, sa fe, el swa, i së kušë. kà i krwayne tu kekën t ape mëje, jë

17 slip of the tongue for (dormir)
Once the brother of Jean le Sot (Foolish John) was going to see his sweetheart. He took Jean le Sot with him to see his sweetheart. Jean le Sot was very greedy, he ate very much, and he always made his brother ashamed.
So he said, "When we sit at the table this evening, when I touch your foot, you must stop eating."

So Jean le Sot and his brother sat down at the table with the girl and the parents of the girl. And there were dogs and cats under the table. They began to fight. The dog stepped on Jean le Sot's foot. When Jean le Sot had taken his first mouth-full, he thought that it was his brother who had touched him. So he stopped eating, and he was very hungry.

So that night they went to bed. When he thought that everyone was sleeping, Jean le Sot gets up.

He said to his brother, "Come with me to the food-safe." He said, "I am hungry. I thought it was you who had touched my foot."

So they got up in the dark and went to the food-safe. He saw a jug of preserves. He put his hand in the jug to get some preserves in the jug, and his hand remained stuck. He could not pull his hand out anymore. They went outside, he and his brother. They saw what resembled a stump. So in order to break the jug of preserves to get his hand out of the jug, he gave a blow of the jug on the head of the old lady, who was pissing outside. She was squatting down and pissing. He hit her with the preserve jug, and he killed the old lady. So when they saw they had killed the old lady, they began to run away.

Jean le Sot passed through the gate of the yard. He went with the gate. Then they saw some Confederate soldiers who were under the tree. They had stolen some money. They were
coming. So they went up into the tree. Jean le Sot still had the gate.

And the soldiers were under the tree counting the money.

All the preserves that Jean le Sot had eaten began to make him sick at the stomach. He began to pass them. As he passed them, they fell to the ground, and the soldiers began to taste (them).

"Oh," they said, "What good preserves that are falling from heaven."

They ate all of Jean le Sot's preserves. Jean le Sot had become tired, and he dropped the door. When he dropped the door, the soldiers were afraid and fled.

And Jean le Sot and his brother took all the money.
il ete dedé l'pak, i dzi, wel, astè mi l'o a buyir. e fil le kuto. al a pri a file le kuto, kith k stik stik stik stik. oke, i dzi, mₚ sù gōn a la vil wa si s pō pa m truwe sān ot tsi kōne. a dzi, oke. tāto, i dzi, d' j kōne ki z va fēr, ma kōmase a jwe, sa va dāse. i kōmase a jwe. tsi sifle polayên a dōne, kith k stik stik stik stik stik. tsi sifle polayên a dōne, kith k stik stik stik stik. oke, a dzi, d', mₚ mē garsō, twa ti ju sa byē. si s te laš pu tua jwe sa pu mₚ, tsi gōn afū? i dzi, a nō, mₚ z wo pa pu gōn, mₚ z wo fē ma vi isi. al l'a laše. il a vu la haš a kote la pōrt. il a kōmase a ju. tsi sifle polayên a dōne, kith k stik stik stik stik stik. tsi sifle polayên a dōne, kith k stik stik stik stik. el t ape dāse tu pa tu a sa tet. tāto, il atrap la haš, i kōf e kwē d la tet. i bes a s sove. il ariv la ba. sa ma a dzi, ko fēr il ave reste lotē. i dzi kom sa ke, el vye jab l'ave trape, il l'ave mi o pak pu l'ewe. oke, al a te dā la mezō kēse pattē. sa tet t ape sēfe. l'o t ape buyi o ho l stor. l vye jab vye. i dzi, ul tsi kōne? ul tsi kōne gra? tsō kōne, i t ape ju pu mₚ. i t ape jwe dā l'pak. la s'e māde pu jwe pu mₚ, si māe si l arc pa gōn. l a dzi, nō, il ave pu fē sa vi isi. z l'ē laše, il a kōmase a jwe, tsi sifle polayên y a dōne. tāto, mₚ z'ē pri a dāse o ma tet. tāto, il a trape la haš, i m'a kōfe o kwē la tet, e s'ā pri a s sove se lē. a, me s'e sa t'a fē? mₚ ma fēr bušir twa. mₚ ma met twa o fē. l'o aпре buyi, la il l'a ēwe. sa s'e tu.

(Recording 11)
The Little Whistle

One day there was a little boy. His mother said then, "Go to the store." She had given him a whistle. He began to sing:

"Little whistle that Polien gave me. ka shi ka shi ka shank.
Little whistle that Polien gave me. ka shi ka shi ka shank."

He arrived at the old house. The devil was hiding in the attic.

He said, "Listen."
The boy began:

"Little whistle that Polien gave me. ka shi ka shi ka shank.
Little whistle that Polien gave me. ka shi ka shi ka shank."

Soon the old devil jumped down. He said, "If you play that for me, I will dance about on my head for you."

He said, "O.K."

He began to whistle:

"Little whistle that Polien gave me. ka shi ka shi ka shank.
Little whistle that Polien gave me. ka shi ka shi ka shank."

The devil was dancing about on his head. Then, he knocked the little boy to the ground. He put him in his sack. He came to his home."

He said to his wife, "I caught a little pig. I want you to put him in the pen to fatten it up, so that we can have a good "boucherie." with him."

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18A hog killing which takes on the aspects of a social activity; neighbors and friends participate, and the meat is divided among them.
She said, "O.K."

She put him there. He did not know what to do. He was in the pen.

He said, "Well now, put the water to boiling and sharpen the knives."

She began to sharpen the knives: "A shi ka shi ka shi ka shank..."

The devil said, "I am going to town to see if I can find another little pig."

She said, "O.K."

Soon the little boy said, "I know what I'm going to do. I am going to begin to play, and she is going to dance."

He began to play:

"Little whistle that Polien gave me, a shi ka shi ka shi ka shank."

The old lady said, "Ah, my little boy, you play that well. If I let you out to play that for me, you're not going to leave, are you?"

The little boy said, "No, I don't want to leave. I want to make a living here."

She let him out. He saw the ax next to the door. He began to play:

"Little whistle that Polien gave me, a shi ka shi ka shi ka shank."

The old lady was dancing everywhere on her head. Then he gets the ax. He hits her on the side of her head and begins to run.
He arrives where his mother is. She asked him why he had stayed away so long.

He said like this that the old devil had caught him and put him in a pen to kill him.

O.K. She was in the house lying on the floor. Her head was bleeding. The water was boiling on the stove. The old devil arrives. He says, "Where is the little pig? Where is the little fat pig?"

(His wife said), "You know, he was playing for me. He was playing in the pen. Then I asked him to play for me, and also I asked him if he would not leave. He said, no, he had to make his living here. I let him out, and he began to play: 'Little whistle that Polien gave him.' Soon, I began to dance on my head, and soon he got the ax and hit me on the corner of my head and began to run on home."

(The devil said), "So that's what you did? I'm going to kill you. I am going to boil you. The water is boiling." Then he killed her.

That's all.

12. le tva piti

Sa vyey fâm e sa jôm fiy, sa reste dâ ën tit mezô, ândë 1 bwa. al ave pa d mëri, më ë vyô ëm ki vnede la wa. sa fe, il ape fë l'amû. il l'a fe l'amûr pu dës ë. sa fe, a s'a diside de l marye. kâ a s'a marye, al a demnaje, la ël vyô ëm reste. sa a truve ke sa fiy e l vyô ëm pue pa s'adâne ësmâm. sa fe, a s'a truve ën jôm ëm, pu vni la fë l'amû. sa fe, al a di a sa momâ, a s'ore marye. sa fe, a s'a marye. al a kite sa momâ e l vyô ëm ësâm. më a vnede pa vizite el vyô e la vyey fâm.
sa fe, 3 jà, la vyey fâm s'a diside ale vizite sa fiy. a fe sa bûku byû. sa fe, la vyey fâm s'a rûturne. vyô ôm l'a mûde, kôm ta fiy fe? a di, a fe bûku byû. sa fe, kek z êne apre, al a yû trwa piti. la vyey fâm a ete la swahe kek jûr, e al e rûnû. la vyey fâm a di a l'ôm ke sa fiy a yû trwa piti. i sô bûku joli. sa fe, 3 jà, le piti vulè vnîr jwûn ezût grâmêr. mû ezût mômê vule pa. sa di, mam, lês mû le war ma grâmêr.

sa fe, 3âmâi apre midi, la vyey fâm les a biye tu ë blë, avek ëakë & bône desût ezût tet. la momâ di, aj va le vuz âmne ë but. e usôt va marše l'ôt but. sa fe, sa di, wi, mam. kôm de fet, al a mne sa bogo. al a mi le trwa piti dedê, in ë ete, in ë ete. kô s'a rive a la grân pôrt, zôt mômê les a mi partêr. al a uvêr la pôrt pur ezût la kôtine a marše. kô l e rive a la pôrt dë magasë, ôt di, memêr, memêr, vo piti è si; memêr, memêr, vo piti è si. sa fe, la vyey fâm è vûn a la pôrt. a me ôr piti, me ôr pti ëfë. al a uvê la pôrt, in ë râtre ëndë la mësô. sa di, o memêr, vu gë ën joli mezô. y a di bô bitês dedê. sa fe, l vyô ôm sa truve pa la. më a pôs pre a sëk ër, la vyey fâm di, wel, j va kwir ë supe pur vusôt, me piti. sa di, wi, a di memêr, kwiye nuzôt ë pë d mayi pu nuzôt mëje aven dû le. sa fe, la vyey fâm di, ûi, mez ëfë, wi. sa fe, kô l pë d mayi ëte kwi, a lez a ple a la tab pur ezût mëje. sa di, memêr ëvë nuzôt mëj, mêm nuz ë lav, e nuzôt dûn de kamizôl pu nuzôt met avë ë mëj. paske apre ë mëj, ë va s kuëse. wi, mez ëfë, wi. j pu fe sa. kôm de fe, al a fe sa, e in ë mëje. i di, wel, memê, ëi pare pu kuëse. sa fe, la fâm a ete, al a mi le kortepevë desût lâ pu lez e kuve. la vyey fâm vule fe sa, avë sô mari ariv, paske
The Three Little Children

And old woman and her young daughter lived in a little house in the woods. She did not have a husband. But there was an old man who would come to see her. So he began to make love to the old woman. He made love to her for two years. She decided to marry him. When she married, she moved where the old man lived.
It happened that her daughter and the old man could not get along well together. So the daughter found herself a young man to come court her. She told her mother that she was going to marry. She married. She left her mother and the old man together.

But she would not go and visit the old man and her mother. So one day the old woman decided to go and visit her daughter. The daughter was doing very well, so the old lady returned home. The old man asked her, "How is your daughter doing?"

She said, "She is doing quite well."

A few years afterwards, the daughter had three children. The old lady went to take care of her for sometime and then returned home. She told the old man that her daughter had had three children. They are very pretty.

One day, the children wanted to go and visit their grandmother, but their mother did not want them to.

They said, "Mother, let me go see my grandmother."

So one Saturday afternoon the old woman (their mother) dressed them all in white with each wearing a bonnet on his head. The mother said, "I'll go take you a short distance. And you will walk the rest of the way."

They said, "Yes, mama."

As she had said, she got her buggy. She put the three children in it. They went on and on. When they got to the large gate, their mother put them down. She opened the gate so that they could continue to walk.

When they got to the door of a store (their grandmother's), they said, "Grandmother, grandmother, your children are here!
Grandmother, grandmother, your children are here!"

The old woman came to the door. "Oh, my dear children, my dear grandchildren."

She opened the door, and they entered the house. They said, "Oh, grandmother, you have a beautiful house and such beautiful furniture you have in it."

It so happened that the old man was not at home. But around five o'clock, the old woman said, "Well, I shall cook supper for you, my children."

They said, "Yes, grandmother. Cook us some corn-bread to eat with milk."

The old woman said, "Yes, my children, yes."

When the corn-bread was done, she called the children to the table so that they could eat. They said, "Grandmother, before we eat, mother bathes us and puts our nightgowns on us to put on before we eat, because after eating, we always go to bed."

"Yes, my children, yes, I can do that."

As she said, she did it. They ate and said, "I am ready to go to bed." The old woman went and put the bedspread on the bed to cover them. She wanted to do this before her husband came home, because her husband happened to be a Wolf-Man. As it happened, she put them to bed.

The old man arrived. He said, "Oh, old lady, I smell fresh meat, fresh meat."

"No, you smell my grandchildren who have come to visit me."

"Yes, but we will kill them. At about twelve o'clock when they are sleeping soundly, we will enter the bedroom, and we'll Will
them, 'We will eat fresh meat, fresh meat.'"

The oldest child heard. He awakened the others. He said, "Wake up. Wake up. Let us go outside."

They went outside. They went out through the window. They got three blocks and brought them. They put the three blocks in the bed. Around eleven thirty o'clock that night, they awoke and left.

At twelve o'clock, the old man said, "Old lady, I am ready to go and kill them. I am going to sharpen my knife."

He went into the kitchen. He got his knife. He sharpened it very well. He opened the door very slowly. He said, "Yes," he said, "The three children are asleep. I shall kill them." He got his hatchet. He went and hit on the three (objects in the bed).

(He said), "Well, old lady, I have killed them." He removed the spread from them, and they found three blocks.

The children returned to their home. They said, "Mother, grandfather only wanted to kill us, so we came home."

Their mother said, "I have never had confidence in him. He is no good, no good at all."

13. Jëklay

S jur jëklay t ape gadde pu d l'uvraj. il a ste se fn fâm. e al a di, pwi va a l'ôt mesô. kh et a l'ôt mesô, il a kôyô, i l jab vyô a la pôrte. i di, ki ti vos? i di, s ape gadde pu d l'uvraj. i di, es tu vos môgaje? l jab dzi, wi. apre sa, il a dône a jëklay, i dzi, ès il mës a hañ la. ez vos tasi kup dzi bwa e s vos s sve akorde è ba la tab pu kô s va voni. i di, oke. jëklay te deyôr, t ape seye kupe l bwa. la fly
dzie, à Jeklay, vyë wa. el di, vyë dejëne, msyoe Jeklay. dë, s Poe pa dejënë s matë, a vut pupa m'a döne & move Jëb. i m'a döne ë mës sa haë pu më kupe dzie bwa. trakase pa vu, msyoe Jeklay. a te ëndë la ñâm, a dzie tu se priyër. l vwa(l bwa) kupe tu korde ë ba la tab. kë l i s veni, dzie, t'a fe sa? ë dzie, wi. astë, el jab dzie, az vœ ti prë le ëm mës a ñarrë, e oz vœ ti rabur, e plëtse dzi mayis, e l pyoëse, ki swe elve, ezót pe buyi, pu kë j va rveni. a dzie, la fiy dzie, vyë dejëne, msyoe Jeklay. dë, s Poe pa dejënë s matë, vut pupa m'a döne tro ë move Jëb. i m'a döne ë mës a ñarrë pu më a rabure, plëtse dzi mayi e l pyoëse pu t swe elve sa pe buyi, pu kë i va veni. trakase pa vu msyoe Jeklay. a ete ëndë la ñâm, a dzie tu se priyër. e tu fini këm il ë dzie, lez vini, dzie, t'a fe sa? ë dzie, we. i dzie, astë, ë dzie, az vœ ti prë el bake së fë ë oz vœ ti ëse la rivyër pu kë j va rvenir, o j va t ñwe. il a gën. la fiy dzie, vyë dejëne, msyoe Jeklay. a më, s Poe pa dejënë s matë, pa m'a döne tro ë move Jëb. i m'a döne ë bake së fë pu më ñëvë la rivyër. trakase pa vu, msyoe Jeklay. a te ëndë la ñâm a dzie tu se priyër. la rivyër vnu sek. o ke, ë dzie, t'a fe sa? ë dzie, wi. ë dzie, astë, tu Poe maryë ma fiy. el swa, il s te pu s kûse, e l vye jab t ape file se kuto, ñïne, ñïne, ñïne, ñïne. oke, t'atë. la fiy e Jeklay t ape korde dzie bwa, e 1'ëm mi dë lôg ë ba le kuvër këm si s te ëzót sa. alôr la klë a këmëse, tin, tin, te pa. sa dôr pa ëkôr. ñïne, ñïne, ñïne, ñïne ñï. ë dzie, vuzët dë? tin, tin, te pa. Jeklay t ape akle el ëval deyôr apre ë bobo. ë dzie, vuzët dë? ë
sē pe gēn. tiņ, tiņ, te pa. sa dō pa ākōr. i dzi, wel, sē dū pu dormi. t ape file se kuto, tiņe, tiņe, tiņe, tiņe.
is tē pe mōte dedē l boāge. vūsōt dē? vūsōt dē? astō sē pe dormi. il e y te ādē la šām, i dzi, mō j va le őwe. i
dzi, si s kup kum sa, mō a kupe tro gros, si s kup kōm sa, j va kupe tro piti. es va kupe kōm sa. il a kupe, goō got. u, sē dū. u, sē dū. l a lve la kuvērt. sa s te
pa esōt. il a apē sē ūval a trwa pat. kam yēr, 'besi. kōm yēr, 'besi. tēto besi e vni. il a sote des. il a pi a ale.
tēto, la fiy dzi a ĵēklay, mōte la ēo dzi ūval, ga si ti va pa ē
gro tē blō. i dzi, we. sa s'e pap s'ē vye. al a ēte sē pē, sa s fe ēn de tsi zarb. kā l jab a rive la, il a pa pu
pase. il a turne. il a te șāše sa haš. il a kup tu sa, il a fe ūme, il a pase. oke, a dzi, mēt a la ēo dzi ūfal,
ga si ti va ē gro tē blō. i dzi, we. a dzi, o sa s'e
pap ki s'ē vye. al a ēte sē mirwa. sa fe ēn rivyēr d'o.
a dzi, tēto, l vye jab va rive la. i puve pa pase, in ave
tro d'o. i dzi, ki c va fēr? lū e sē boē l 5 tu bu l'oe.
il a pase. oke. a dzi, mēt a la ēo dzi ūfal, ga si ti wa pa ē gro tē blō. we, sa s'e pap k s'ē vye. al a ēte sēn
epēy, sa fe ēn arb de peē. so la, l jab va rtunē. zōt
1 ē reste ofbal.19 ĵēklay dzi, wel, s krwa mō j va le šāše
d l'oe pu nūsōt bwa. a dzi, oke. ĵēklay a reste, il a
reste. il e jame rvonu. s vye șm ki s'a vne aveh ș bake.

19 A slip of the tongue for (ș ba)
One day Jack Lie was looking for work. He went to a woman's house. She said, "Go to the other house."

When he was at the other house, he knocked on the door, and the devil came to the door. The devil said, "What do you want?"

Jack Lie said, "I am looking for work. Do you want to hire me?"

The devil said, "Yes."

He gave Jack Lie the job. He said, "Here is an am
handle. I want you to cut some wood, and I want it to be stacked under the table by the time I return."

Jack Lie said, "O.K."

Jack Lie was outside and was trying to cut the wood. The devil's daughter said to Jack Lie, "Oh, Jack Lie, come see." She said, "Come and eat breakfast, mister Jack Lie."

(Jack Lie said), "Ah, I can't eat breakfast this morning. Your father gave me a bad job. He gave me a handle without an axe for me to cut some wood."

(The devil's daughter said), "Don't worry, mister Jack Lie." She went to the room and said all her prayers.

He sees the wood all cut and stacked under the table. When he (the devil) came, he said, "Did you do that?"

Jack Lie said, "Yes."

Then the devil said, "I want you to take two plow handles, and I want you to plow the ground and plant some corn and hoe it; so that it will be grown, and it will be boiling by the time I return."

The devil's daughter said, "Come and eat breakfast, mister Jack Lie."

"Ah no, I can't eat breakfast this morning. Your father gave me too difficult a job. He gave me two plow handles for me to break the ground, and plant some corn and hoe it, so that it will have grown, and will be boiling by the time he returns."

(The devil's daughter said), "Don't worry, mister Jack Lie." She went into the room and said all her prayers. And all was finished as he said.
He (the devil) returned and said, "Did you do that?"

Jack Lie said, "Yes."

The devil said, "I want you to take the bucket that has no bottom, and I want you to empty the river by the time I return, or, I will kill you."

The devil left. His daughter said, "Come and eat breakfast, mister Jack Lie."

"No, no. I can't eat breakfast this morning. Your father gave me too difficult a job. He gave me a bucket without a bottom to empty the river by the time he returns."

"Don't worry, mister Jack Lie." She went to the room and said all her prayers. The river became dry.

O.K. (The devil returned). He said, "Did you do that?"

Jack Lie said, "Yes."

The devil said, "Now you can marry my daughter."

That night, they went to go to bed. The old devil was sharpening his knives. They went:

"Shi ka shi ka shi ka shank."

The devil's daughter and Jack Lie were stacking some wood, the man put two logs under the cover of the bed as if they were there (asleep). Then the bell began:

"Tiu, tiu, te pa."

They are not asleep yet. The knives went:

"Shi ka shi ka shi ka shank."

The devil said, "Are you asleep?"

The clock said:

"tiu, tiu, te pa."

Jack Lie was harnessing the horse to the buggy outside.
The devil said, "Are you asleep?"
They are getting away.
The bell said:
"tin, tin, tē pa."
The devil said, "They are not asleep yet. Well, they don't go to sleep easily."
He was sharpening his knives. They went:
"A shi ka shi ka shi ka shank".
They were getting into the buggy.
(The devil said), "Are you asleep? Are you asleep? Now they are sleeping. He went into the room. He said,"I'm going to to kill them."
If I cut this way, I'll cut too great a piece. If I cut this way, I'll cut too small a piece. I'll cut this way."
He cut, "gotch, gotch". "Oh, they are hard. Oh, they are hard."
He raised the blanket. It was not they. The devil called his three-footed horse. "Come here, Bessie. Come here, Bessie."

Soon Bessie came. He jumped on her back. He began to ride.

Finally, the girl said to Jack Lie, "Get on the horse's tail and see if there is some bad weather."
He said, "Yes."
"That's daddy coming", she said.
She threw her bread and that made little trees. When they
arrived there, he could not pass. He returned. He went to get an ax. He cut all that, he cut himself a road, and he passed.

O.K. The girl said to Jack Lie, "Get on the horse's tail and see if there is some bad weather."

Jack Lie said, "Yes."

She said, "That's daddy coming."

She threw her mirror. That made a river of water. She said, "Soon the old devil will get there."

He could not pass. There was too much water. The old devil said, "What am I going to do?"

He and his ox drank all the water. He passed.

The devil's daughter said, "Get on the horse's tail and see if you see bad weather."

(Jack Lie said, "Yes.")

"That's daddy coming."

She threw her pin. It made a peach tree. So then, the devil will turn back. They remained at the dance (under the tree)

Jack Lie said, "Well, I think I'll go get some water for us to drink."

She said, "O.K."

Jack Lie remained. He remained. He never returned.

(There was) an old man who was coming along with a bucket. He was walking slowly. When he got near the girl, she said, "Do you know where Jack Lie lives?"

He said, "Do you see that house with the red roof over there?"

She said, "Yes."
He said, "That's where he lives."

She said, "I am going to give you a bucket of peaches."

She shook the peach tree. The peaches fell to the ground. The man picked them up.

O.K. The girl got into the buggy and began to sing:

"I throw my comb, I throw my mirror, for Jack Lie."

When she arrived there, Jack Lie was hiding under the bed. She knocked. The lady came to the the door.

The girl said, "Is Jack Lie here?"

The lady said, "Yes, Jack Lie is in the bedroom."

She went there. The girl said, "Jack Lie, come out. I want you to walk in front of me. When you get there, I want daddy to kill you. She began to sing all along:

"I throw my comb, I throw my mirror, for Jack Lie."

When they got there, she said, "Daddy, all the good that I did for Jack Lie, so you would not kill him, he acted as if he were going for water. He remained. You can go get him. I want you to kill him."

The devil said, "O.K."

He was sharpening his knives:

"A shi ka shi ka shi ka shi ka shank."

As he was about to cut Jack Lie's neck, he said, "Don't cut it off. Then she cut it.

14. saymân

S'jur saymân a ete a la peš. s te o ho ñ dimânê. l al a la peš tu le dimânê, tu le dimânê. il a trape ñ pwaste, il l'a
Il a trape, il a traite en ât.
Il a trape, il a traite en ât.
Il a trape, il a traite en ât.
Il a trape, il a traite en ât.
Il a trape, il a traite en ât.
Il a trape, il a traite en ât.
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Il a trape, il a traite en ât.
Il a trape, il a traite en ât.
Il a trape, il a traite en ât.
Il a trape, il a traite en ât.
Il a trape, il a traite en ât.
Il a trape, il a traite en ât.
Il a trape, il a traite en ât.
One day, Simon went fishing. It was on a Sunday. He went fishing every Sunday, every Sunday. He caught a fish and threw it back into the water because it was too small. He kept fishing until he caught another one. When he caught it, it was a monster fish. Simon began to flee. The fish said, "Don't run away, Simon. Don't flee from me. Come back and get me."

Simon came back and got the fish.
The fish said, "Carry me to your house, Simon."
Simon carried it to his house.
Now, she said, "I want you to wash your dishes, Simon."
Simon washed his dishes.
The fish said, "I want you to dry them."
Simon dried them.
The fish said, "I want you to put up all your dishes. Sweep."
Simon swept, and he put up all his dishes.
The fish said, "I want you to put some rice on the fire, Simon."
Simon put some rice on the fire.
The fish said, "Simon, I want you to take the ax and kill me."
Simon took the ax and killed it. Now it was dead, but it kept on talking.

"Simon, I want you to put the grease on the fire."
Simon put the grease on the fire.

"Simon, I want you to cut me in pieces and put me in the pot to fry."
Simon put it in the pot to fry.
It said, "Simon, I want you to put some pepper (on me).
Simon put some pepper (on it).
Then it said, "Simon, get a plate. I am cooked."
Simon got himself a plate.
It said, "Simon, get a fork and knife."
Simon got himself a fork and knife.
It said, "Simon, serve yourself some rice."
Simon served himself some rice.
Then it said, "Simon, serve yourself some sauce and a piece of meat."
Simon got himself some sauce and a piece of meat.
Then it said, "Simon, I want you to eat me."
Simon ate it.
Now it said, "Simon, I want you to wash your dishes again and put them up."
Simon washed his dishes again and put them up.
It said, "Simon, I want you to make up your bed."
Simon made up his bed.
Now it said, "Simon, I want you to gather all my bones and throw them away."
Simon gathered all its bones and threw them away.
How it said, "Simon, I want you to get a pillow."
Simon got a pillow.
It said, "Simon, I want you to go to bed."
Simon went to bed.
It said, "Simon, raise a window, so that the fresh air can come in."
Simon raised a window.
Then it said, "Simon, I want you to go to sleep."
Simon began to sleep. When he woke up, he was dead.  

15. le ptsi swazo

En fwa in ave ŋn ŋm t'a ŋwe 3 ratbwa. sa fâm l'a kwi pu li.
e la fâm a pri n ptsi mòrso tê dê ti. la fâm a pri n ñt mòrso,
ska al a mâje tu 1 ratbwa. e al a di, ki mô mari va fê'avek mô?
la fâm a di, ej va ŋwe mô ptsi, al a pri tu le trip e
la tet a sê piti, e le mî dê matla. tu lez ñt piti a te peše.
lôm a vnu pu mâje. e i t ape mâje. apre il a mâje, in ave
n ptsi swazo k a voltije dê la mezô. e le ptsi swazo a di,
mô mumô m'a ŋwe, e mô pupa m'a mâje, e ma pôv ptsit sôr a sûse
mo sosay. e l nôm a di, u lez ñt piti? e la fâm l'a di, sa
gên peše. e l nôm a di, la ptsit cei? la fâm l'a di, wê.
e l ptsi swazo a voltije dê la mezô ñkôr. e l nôm l'a di,
kô l ptsi swazo yô dê la mezô, s'e malëse. la fâm a di,
s'e pa vre. plî ta, l nôm a te šaše le piti. l ti bebe te
pa la. il a mâde lez ñt, ayu e la ptsit fiy? la ptsit a
pa vnu avek nuzôt. kô l'ôm a rturne a sa mezô, il a mâde a
Once upon a time there was a man who killed an opossum. His wife cooked it for him. The wife took a small piece from time to time. She ate another piece until she had eaten all of the opossum.

She said, "What will my husband do with me?" The woman said, "I'll kill my little child."

She took all the intestines and the head of the child and put them in the mattress. All the other children went fishing.

The man came to eat, and he was eating. After he had eaten, a little bird flew into the house.

The little bird said, "My mother killed me, my father ate me, and my poor little sister sucked my bones."

The man said, "Where are the other children?"

The wife said, "They went fishing."

And the man said, "The little one too?"
His wife said to him, "Yes."

The little bird flew into the house again. The man said to her, "When a bird comes into the house, it is bad luck."

The woman said, "It is not true."

Later, the man went to get his children. The little baby was not there. He asked the others, "Where is the little girl?"

(They said), "Baby did not come with us."

When the man returned home, he asked the woman again, "Where is the baby?"

The woman said, "She must have gone to play somewhere."

The man went to bed, and he saw some blood. He asked his wife, "What is that blood?"

The woman said, "I do not know."

The man lay down on one side of the bed. He heard something cry, "Karr". He looked, and he heard it again. He called his wife and asked his wife for a knife. He cut open the mattress. He saw the head and the intestines of the baby.

He said, "I cannot believe that you made me eat my baby."

The man took his wife and carried her to the woods. His wife was screaming. When they got to the woods, he killed his wife. After he had killed his wife, the little bird returned. The bird changed into the little baby.

16. le pu e la pûs

le pu e la pûs, iz ë deside t a marye. sa fe, i s ë marye. la lânme de nôs, le pu di a la pûs, i di, më j va le a la hal, i di, aste d la vyân, twa ti a för ë la buyi. ëke. il ë deside
sa. sa fe, il a partit a la butsik. kā il a rвенü i y ave pū d pūs. i gadde tu pa tu. i di, d pūs, d pūs; me pūs repo de pa sa fe, il a y te war a la buyi k'et apre kžir sū l stov. la pūs e tōbe dā la buyi. sa fe, lwi s'a pri a plōre, e z desole, e z desole. sa fe, talār, i yea ŏn pul k'ā rive. a di, le pu, a di, ko fēr tsi bray? ko fēr tsē desole kōm sa?

ś pō m desole; la pūs s’e tōbe dā la buyi e mō sū desole. la pul di, bē, mō j va tu kase mezāf. sa fe, al a kase sez āf. ę bu t tē apre, y a ę vye arb k'ā rive. l'arb di, la pul, i di, ko fēr tū kas tēz āf? a di, ę pō kase mez āf; la pūs tōmbe dā la buyi, l pu e šagrē, mō ā kas mez āf. e bē, i di, mō j'a pur šte me fōy. sa fe, ę bu t tē apre, s'e ē pti zwaso k ariv. l pti zwaso di, ē vye arb, ko fēr tū jet te fōy? i di, ē pō šte me fōy. i di, la pūs e tōmbe dā la buyi, l pu e šagrē, la pul kas sez āf, e mō j jet me fōy. sa fe, i di, mō j'araš tu me plūm. fe, ē bu t tē apre, y a ē pūi k‘ariv. la pūi di, me ko fēr t apre araše tu te plūm, ti zwaso? i di, ē pō araše me plūm. i di, la pūs a tōbe dā la buyi, l pu e šagrē, la vyey pul kas sez āf, l'arb jet se fōy, e, i di, mō j'araš me plūm. bē, i di, mō, j va tu laše mōn o. sa fe, il a tu laše sōn o. Ė bu t tē apre, lē "spinning wheel" ariv. sa s'e ē rvet, ŏn apel. sa fe, i di ē pūi, ko fēr tū laš tōn o? i di, ē pō laše mōn o. la pūs a tōbe dā la buyi, l pu e šagrē e la pul kas sez āf, l'arb jet se fōy, lē zwaso araš se plūm, e i di, mō ā laš mōn o. bē, i di, mō j va ekir "the end of the story", lē "spinning wheel" ekir "the end of the story." lē dōnye dū storyt.

(Recording 15)
The Louse and the Flea

The louse and the flea decided to marry. So they married. The day after the wedding, the louse said to the flea, "I am going to go to the market to buy some meat. You will make the soup."

O.K. They decided upon this. So the louse left for the store. When he came back, there was no more flea. He looked everywhere.

He cried, "Oh flea, flea." But the flea did not answer.

So he went and looked at the soup that was cooking on the stove. The flea had fallen into the soup. Then he began to weep. He grieved and grieved.

Shortly afterwards, a hen arrived. She said, "Louse, why do you cry? Why are you grieving so?"

"I have something to grieve about. The flea has fallen into the soup, and I am grieving."

The hen said, "Well, then I'll break all my eggs."

So she broke her eggs. Shortly afterwards, an old tree arrived. The tree said, "Hen," he said, "Why do you break your eggs?"

The hen said, "I have good reason for breaking my eggs. The flea has fallen into the soup, and the louse is full of grief. I break my eggs."

The tree said, "I am going to shed my leaves."

Shortly afterwards, it is a little bird that arrives. The little bird said, "Oh, old tree, why do you shed your leaves?"

He said, "I have something to shed my leaves about. The flea has fallen into the soup, the louse is grieving. The hen breaks her eggs, and I shed my leaves."
So he said, "I am pulling all my feathers out."

Shortly afterwards, a well arrives. The well says, "Little bird, why are you pulling your feathers out like that?"

The little bird said, "I have good reason for pulling my feathers out." He said, "The flea has fallen into the soup. The louse is grieving. The old hen breaks her eggs. The tree sheds his leaves." And, he said, "I pull out my feathers."

"So," the well said, "I am going to let all my water out."
So he let his water out.

Shortly afterwards, a spinning wheel arrives. (That's what we call a "rwet"). He said, "Oh, well, why do you let your water out?"

The well said, "I have good reason for letting my water out. The flea has fallen into the soup. The louse is grieving. The hen breaks her eggs. The tree sheds his leaves. The bird pulls out his feathers, and," he says, "I let my water out."

The spinning wheel said, "I am going to write the end of the story."

17. le košš

Sn fwa, y ave 8 yvo 8m k ave sn baryër. il ave du mayi. 8 košš te vnû pu sote la baryër. i dzi, košš, sôt pa la baryër. košš dzi, 8, 8. i pase la baryër. a rjwë sn 8m. i dzi, 8m, košš košš, paske, i dzi, košš vœ pa sôtë la baryër. l'8m a pa vulû. a rjwë 8 syë. i dzi, syë, mûr košš, paske košš vœ pa sôtë la baryër. e 8m vœ pa košš el syë. sa fe, n 8 pa vulû. feui ê mañe 8 bût. in 8 jwë dzi fœ. a dzi, fœ, brûl batô, paske batô vœ pa košš syë, syë vœ pa mûrd košš,
Once there was an old man who had a fence. He had some corn. A pig had come to jump over the fence. He said, "Pig, don't jump over the fence."

The pig said, "Huh, huh." He jumped over the fence.

He met a man. He said, "Man, beat pig because." He said, "Pig doesn't want to jump over the fence."

The man did not want (to do so).

The man met a dog. He said, "Dog, bite pig because pig will not jump over the fence, and the man will not beat dog."
So they did not want to. So they walked a short distance.

They met some fire. He said, "Fire, burn stick because stick will not beat dog. Dog will not bite pig. Pig will not jump over the fence."

So they did not want to.

They walked further. They found some water. He said, "Water, put out fire, because fire will not burn stick. Stick will not beat dog. Dog will not bite pig. Pig will not jump over the fence."

They did not want to.

He met an ox. He said, "Ox, drink water, because water will not put out fire. Fire will not burn stick. Stick will not beat dog. Dog will not bite pig. Pig will not jump over the fence."

They did not want to.

He met a rope. He said, "Rope," he said, "Hang ox, because," he said, "Ox will not drink water. Water will not put out fire. Fire will not burn stick. Stick will not beat dog. Dog will not bite pig."

They did not want to.

He met a mouse. He said, "Mouse, cut rope, because rope will not hang ox. Ox will not drink water. Water will not put out fire. Fire will not burn stick. Stick will not beat dog. Dog will not bite pig."

The mouse said, "Give me some cheese."

He gave him some cheese. The mouse began to eat the cheese. Rope began to hang man. Ox began to drink water. Water began to put out fire. Fire began to burn stick. Stick began to
beat dog. Dog began to bite pig. And the pig began to jump over the fence.

16. la trwi

Sa man a lor mumu pu ale o bal. lor mmə dzi, nə, vsət po pa ale o bal ojoddu, le šfo ši travaye tro dzi. sa dzi, ši va akle la grəs trwi. sa mmə dzi, əke. l š akle la grəs trwi, l ə kəməse. la grəs trwi a marə, al a marə. kə l a rive o pə, a vle pə marə. al a retə. a s'a plate. sa dzi, ge ləp, ge ləp, də. a vle pa ale. aprə sa, a di, va trape ə batə. etə šašə ə batə. sa dzi, batə, kəʃ trwi pu fə trwi marə, pum nuzət ale o bal. batə dzi, s kəʃra pa trwi; trwi mə pa fe aryə. sa va sa šašə dzə fm. sa dzi, fm, brul batə, pu fə batə kəʃe trwi, pu fə trwi marə, pu nsət ale o bal. fm di, nə s brul ra pa batə, batə ns a pa fe aryə. sa va šašə d l'o. sa dzi, l'o, tə fm, pu fə fm brul le batə, pu fə batə kəʃe trwi, pu fə trwi marə, (pu) nsət ale o bal. a dzi, nə s tə ra pa l fm, fm mə pa fe aryə. sa va šašə ə bəf. sa dzi, bəf, bwa do l'o, pu fə do l'o tjən fm, pu fə fm brul le batə, pu fə batə kəʃe trwi, pu nsət ale o bal. bəf dzi, z bwara pa do l'o, do l'o mə pa fe aryə. sa va šašə šn gid. sa dzi, gid, mar bəf, p fər bəf bwa do l'o, pu fər do l'o tjən fm, pu fə fm brul le batə, pu nsət ale o bal. gid dzi, z mara pa l bəf; bəf mə pa fe aryə. sa va šašə šn suri. sa dzi, suri, kup gid, pu fə gid marə l bəf, pu fə bəf bwa do l'o, pu fə do l'o tjən fm, pu fə fm brul le batə, pu fə batə kəʃe trwi, pu
One day there were two girls. They asked their mother to go to a dance. Their mother said, "No, you cannot go to the dance today. The horses worked too hard."

They said, "We will harness the big sow."

Their mother said, "O.K."

They harnessed the big sow. They set out. The big sow walked and walked. When she got to the bridge, she did not want to walk anymore. She stopped. She sat down. They (the girls) said, "Get up, get up, there." She did not want to go.

After that, she said, "Go get a stick." She went and got a stick. They said, "Stick, beat sow, to make sow go, so that we can go to the dance."

Stick said, "I'll not beat sow. Sow hasn't done anything to me."

They go get some fire." They said, "Fire, burn stick, to make stick beat sow, to make sow walk, so that we can go to
Fire said, "No, I'll not burn stick. Stick hasn't done anything to us (me)."

They go and get some water. They said, "Water, put out fire, to make fire burn the stick, to make stick beat sow, to make sow walk, so that we can go to the dance."

It said, "No, I'll not put out the fire. Fire hasn't done anything to me."

They go get an ox. They said, "Ox, drink water, to make water put out fire, to make fire burn stick, to make stick beat sow, so that we can go to the dance."

The ox said, "I'll not drink water. Water has done nothing to me."

They go get a bridle. They said, "Bridle, tie up ox, to make ox drink water, to make water put out fire, to make fire burn stick, to make stick beat sow, (to make sow walk further), so that we can go to the dance."

The bridle said, "I'll not tie up ox. Ox has done nothing to me."

They go get a mouse. They said, mouse, cut bridle, to make bridle tie up ox, to make ox drink water, to make water put out fire, to make fire burn stick, to make stick beat sow, to make sow walk, so that we can go to the dance."

Mouse said, "I'll not cut bridle. Bridle has done nothing to me."

They go get a cat. They said, "Cat, eat mouse."

The cat said, "Yes, indeed, I'll do that."

Mouse said, "Before you eat me, I'll cut bridle."
Bridle said, "Before you cut me, I'll tie up ox."

Ox said, "Before you tie me up, I'll drink water."

Water said, "Before you drink me, I'll put out fire."

Fire said, "Before you put me out, I'll burn stick."

Stick said, "Before you burn me, I'll beat the sow."

Sow said, "Before you beat me, I'll walk."

They (she) walked. They went to the dance.

19. memêr krimas

They (she) walked. They went to the dance.

19. memêr krimas
One day there were five girls. Their mother was making some cakes. They said, "Oh mother, can we take a piece to grandmother?"

She said, "Oh, you don't know where grandmother lives."

They said, "Yes, we know. You turn like this, then you turn like that. You turn to the left, and there you are."

She said, "O.K. Go on." She gave them a piece of cake,
and they went there.

They missed the house. They went to the house of another old woman. Her name was grandmother Krimas. They said, "Grandmother, mother sent us to bring you some cake, and we can stay with you."

She said, "O.K." She said, I'll take one of you to make my coffee; one to clean my house; one of you to wash my clothes, and one to wash dishes, and one to cook."

O.K. They did all that. One went to get some water. Every morning, she saw a small frog in the water. He said, "What do you want? What do you want in my water? I don't know what you are doing there."

"Oh, we are getting water for grandmother Krimas."

"I don't want you to get water there for grandmother Krimas," he said.

"Oh, but grandmother Krimas sent us to get some water. She will come get us."

"I don't want you to come here. If you come, you will see!"

O.K. They cooked, and they cleaned the house. She went to get some more water. He said, "What do you want there?"

"Oh, I came to get some water for grandmother Krimas."

"I don't want you to come and get water here." This water isn't good for you to drink."

"Oh yes, it's good." They were getting it to wash with.

"This is the last time I'll tell you this. Bring grandmother Krimas here. I want to see her."

O.K. They brought her. O.K., after that, they killed
the little frog. Grandmother Krimas said, "Who has killed my little frog?"

A little one said, "Not I, grandmother Krimas. It must have been the other one."

"Who killed my little frog?"

"Not I, grandmother Krimas. It must be the other one."

"Snake in the grass, is it you who killed grandmother Krimas?"

"Not I, I didn't kill grandmother Krimas. It must be the toad."

"Toad in the grass, is it you who killed grandmother Krimas?"

"No, I didn't kill grandmother Krimas. It must be rabbit."

"Rabbit in the grass, is it you who killed grandmother Krimas?"

"No, I didn't, it must be Bouki."

"Bouki in the grass, is it you who killed grandmother Krimas?"

"No, it isn't I."

She went and got some eggs. She threw it in his face. His face turned yellow. She said, "Cat in the grass, is it you who killed grandmother Krimas?"

"Not I, I never killed grandmother Krimas. If you make me angry, I will scratch you."

She said, "I can't do that with grandmother Krimas."

He jumped up. He scratched her all up. She killed him.
le trwas 8n, iz etyś 8n8m. y 8n a 8n ki di, s köše pa parle amerikū, me sū gūn a la butik pu aprën. aswa 8 va le o bal.
il a y te la, il a atādū, "for fifteen cents." il a rvūnū, il a di a le dwa òt, s könse parle amerikū. sa fe, 8 ki di, bū, s va le mū mūm aprën. i va, il atā, "I guess so." e il a rvūnū, il a di a l'òt la sī könse parle amerikū. sa fe, l'òt di, mū sī s va le. la il e rvūnū. i di, mū s könse. i di, j'e ete a la butik, s'e atādū, "us three." sa fe, i di, aswar 8 va le o bal. il 8 ete o bal. e il 8 òwe 8n 8m. fe, l "policeman" vyū. i di, ki s'e k'a òwe l'èmè 8n repē, "us three." pu kwa? lîòt repē, "for fifteen cents." s'e la u la lwa di, 8 va vus èmne a la prisē. fe, l'òt repē, "I guess so."

(Recording 19)

The Three Men

The three men, they were together. One of them said, "I don't know how to speak American, but I'm going to the store to learn. Tonight, we are going to go to the dance."

He went there (store). He heard, "For fifteen cents."

He came back, and he said to the two others, "I know how to speak American."

So one of them said, "Well, I'm going to go learn also."

He goes, and he hears, "I guess so." And he came back and said to the other, that he knew how to speak American.

So the other one said, "I'm going to go too." He came back. He said, "I know how," he said, "I went to the store, and I heard. 'Us three'."

So he said, "To-night, we're going to go to the dance."

They went to the dance. They killed a man. So the Policeman comes. He says, "Who killed the man?"

One of them answers, "Us three."
"Why?"

The other answers, "For fifteen cents."

It's then, that the law says, "We're going to take you to jail."

So the other one answers, "I guess so."
Three Ghosts

One day, there were three men. They were walking up the street. They could not speak creole. They heard someone say, "Look at the three ghosts dressed the same."

One of them said, "Three ghosts dressed the same."
They went further. They heard, "Thirty cents worth of sausage."

They went further. They heard, "Just like it ought to be."

Now, a man was killed near them. The policemen came. They asked, "Why did you kill the man?"

One of them said, "Three ghosts dressed the same."
Another one of them said, "Thirty cents worth of sausage."
Then the other said, "Just like it ought to be."

22. l'ôm e l moary

iy ave èn òm, t'a ete = la ës a moary, dë l tà ke sa ëaje le fizi a pistë avek d la pûd e di plë. kë in ave pû di plë, il a deside so rturne. ë a'òr rturnë, il a vi ë prinyë. il
The Man and the Deer

There was once a man who went to hunt deer in the days when shot-guns were loaded with powder and lead. When he had no more lead, he decided to return home. On his way back, he saw a plum tree. There were a lot of plums on the tree, and he ate many plums, and put the stones in a pile. When he saw a deer coming, he loaded his shot-gun with the plum stones, for he had no more lead. He shot at the deer, but he did not kill it, and the deer escaped.

Several years afterwards, he returned to hunt. Again, he saw a plum tree. He climbed into the tree when he saw the nice plums. Suddenly, the plum tree began running. It was because the stones with which he had shot the deer several years back had grown up in the deer's back. So when he shook the branches of the tree, it frightened the deer, and he ran away with the man.
Once there was a little boy, and his mother gave him the job of looking after the hogs.
She said, "Dear, you look after the hogs," she said, "And we are going to take a walk."

He said, "All right."

He went to play with some other little boys. When he got back, it was late. The hogs were wandering to the edge of the woods. He became frightened. He had to go to the woods to go see after them. He took to the woods. He started to walk. The further he walked, the darker it became. And he was afraid. He became more and more afraid. And it got darker and darker.

He began to call, "choo, choo, choo."

The hogs did not come.

"Choo, choo, choo." The hogs did not come.

The further he walked the further he went into the woods, and the darker it became. So he began to see something black. It was a long long way off in front of him. He kept on approaching it. The closer he got, it seems, the further it went from him. He called the hogs. The hogs did not come.

"Choo, choo, choo," he called. Not a one came.

The closer he got to that black thing that he saw, the more he became frightened.

When he could make out clearly what it was, it was a stump, and the hogs were around it. He called the hogs, but the hogs did not want to come. He decided to come closer. When he got near that big stump, there was another black beast sitting on the stump. He began to call. He called, but the hogs did not come. They stayed around that stump. Then he decided to go closer still. When he got close, it turned out
Once there was a colored man who lived on a white man's place. Well, he had planted a good crop. He had some good corn. One day, he went an his corn. There was a bear that was stealing his corn. So he did not say anything to him. He returned to his house. He took a file and made a dagger. That evening, he went into the corn field. When the bear was stealing his corn, he approached him and said, "Ah ha, you are the man who steals my corn."

Then he began to cut the bear. He killed the bear. He went to his boss' house. He said, "Boss, I've killed a man."
The next morning, they went to see in the corn. They saw, it was a bear. So his boss said, "When you see another man like this one, leave him," he said. "That is called a bear." That's all.
Classification of Tales

(Numbers on the left refer to the number of the tale as found in this collection. Numbers on the right refer to the tale as given by Aarne and Thompson's The Types of the Folktale.)

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<tr>
<th>Tale No.</th>
<th>Type No.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Learning to Fear Men</td>
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<tr>
<td>2</td>
<td>15</td>
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<td>10</td>
<td>1653</td>
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<td>11</td>
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<td>12</td>
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<td>14</td>
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<td>15</td>
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<td>18</td>
<td>2030</td>
<td>The Old Woman and Her Pig</td>
</tr>
<tr>
<td>19</td>
<td>440</td>
<td>Possibly, The Frog King or Iron Henry</td>
</tr>
</tbody>
</table>

Evidently, the informant has forgotten the tale and improvised to a point that the tale is incoherent.
<table>
<thead>
<tr>
<th>Tale No.</th>
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<td>20</td>
<td>1697</td>
<td>We Three; For Money</td>
</tr>
<tr>
<td>21</td>
<td>1697</td>
<td>We Three; For Money</td>
</tr>
</tbody>
</table>

The informant seems to have forgotten tale 21. The questions asked and the replies should have been as follows:

"Who killed this man?" ans. "Three ghosts dressed the same."

"What for?" ans. "Fifteen cents worth of sausage."

"How did you do it?" ans. "Just like it should have been."

22 funny anecdote dealing with exaggeration (unclassified)

23 1960 The Great Animal or Great Object

24 funny anecdote (unclassified)
CHAPTER III

SONGS AND SUPERSTITIONS

The few songs given here are representative of that type of oral tradition which the Negroes of Evangeline Parish have borrowed from the whites. All the songs given here are well known throughout French-speaking Louisiana. In taking them over into their culture, however, the Negroes have stamped them with their own mark. The phrase "le meilleur buveur du pays" (song No. 4) becomes the unintelligible t'e dilye likår df peyi; the expression "m'amie" 'my beloved' (song No. 4) becomes ma mami interpreted as 'my mother'. In "Jolie Blonde" (song No. 2), if the logical meaning suffers, it is because the singer simply uses the original as a point of departure and improvises as he goes along.

In this section we also give representative items of the superstitious beliefs of the French-speaking Negroes.
1. kâ tôn orey te demâ, l a kekän k ape pale t twa.
   When your ear itches, someone is talking about you.

2. kâ tô më d demâ, tû va rsævar l'arjâ.
   When your hand itches, you are going to receive some money.

3. si ti kêt lez etwil, ë mar va vnir desî tôn òy drwat.
   If you count the stars, a sore will come over your right eye.

4. si ti pöyt a ën ëtërmâ tô syén va êt byë vit.
   If you point at a funeral, yours will be soon.

5. si tôn òy goë sot, l a kekän k ape palle t twa.
   If your left eye jumps, someone is talking about you.

6. si t'apôrt ën pat ë de lapë, tû va war dû bën ôr.
   If you carry a rabbit's foot, you will have good luck.

7. si tô vo pa kekën vyë bek se twa, jet di sel ën aryêr de ñô.  
   If you don't want someone to return to your house, throw some salt behind them.

8. si ë lapë pas ë travër dû ëmë, tû va êt ësàë.  
   If a rabbit crosses your path, you will have good luck.

9. si tô bali ë deyôr apre soleý kuëë, tû va war mal ësë.  
   If you sweep (and throw the sweepings) outside after sunset, you will have bad luck.

10. si tô ri de ë vyë ëm, tû va war mal ësë.  
    If you laugh at an old man, you will have bad luck.

11. si tô kas ñ mirwar, tû va wa mal ësë pur sët ë.  
    If you break a mirror, you will have bad luck for seven years.

12. si ë ñar war pas ën avë t twa, tî va war mal ësë.  
13. si tô kup lez ën a ë ti bebe, il va êt ë volôr tut sa vi.  
    If you cut the finger nails of a baby, he will be a robber all his life.
14. si e piti pas par la fenêt, il va pa profite pur et ën ëm.
If a child goes through the window, he will not grow up to be a man.

15. si e piti mëj la pat d'ën pul, i va kurir vit.
If a child eats the foot of a chicken, he will run fast.

16. kë t'ësap ta kiyër, kë t'aple kwir, il a kekën ëk la fëmiy k'a ëm.
When you drop a spoon while cooking, there is someone in your family who is hungry.

17. si l soley apla briye, e sa muy, s'ë sin ko la djab aple bûše sa ëm.
If the sun shines, and it rains, it's a sign that the devil is beating his wife.

18. si 'n përsen te kôf avek ë balé, s'ë sin ko ti va jëme te merye.
If a person hits you with a broom, it is a sign that you will never marry.

19. si ti fè ë gato së vëdredi së, il va pa elve.
If you make a cake on Good Friday, it will never rise.

20. si ti fuy de la tör së vëdredi së, tü va wa dë së.
If you dig in the ground on Good Friday, you will see blood.

21. si t'ësap ta lavet, ti va war la këpësë.
If you drop your dish-cloth, you will have company.

22. le pwèsë mër byë sër vëdredi së.
Fish bite well on Good Friday.

23. sa k tü fè sër jur de l'ë, tü va fër sa tut ëne.
What you do on New Year's Day, you will do it for the whole year.
24. si ti mëj de fèv sur jur de l'è, ti va èt mèsro.
    If you eat beans on New Year's day, you will be lucky.

25. si ti rëmas dèn épél, ti va war di bûn ër.
    If you pick up a pin, you will have good luck.

26. si ti fò di savè l plè d lûn, i va èt mû, e si ti l fò è
deklo d lûn, i va èt dûr.
    If you make soap during the full moon, it will be soft; and
    if you make it during the half moon, it will be hard.

27. si ti krwas ën pèrsèn kûso patè, s'è sin ti va muri avè
    181.
    If you cross over a person who is lying down, it is a sign
    that you will die before him.

28. si ti mëj di pwèso o di lâ, sa va t tûs.
    If you eat fish and drink milk, it will kill you.

29. si keko e ne ave ë vwal ë ho ses yô, i va va dea ëspri.
    If someone is born with a veil over his eyes, he will see
    spirits.

30. ë balè turne ë l'ësôr, amën di traka èndë la mësô.
    A broom turned up-side down brings trouble in the house.

31. si t'atë ën bwèt ape kriye, pur l'arète turn tô suye ën ëvé.
    If you hear an owl hoot, in order to stop him turn your shoe
    up-side down.

32. si ë byô s trûn ë ho la tê, il ape mësëre ën fôs.
    If a dog drugs itself on the ground, he is measuring a grave.

33. si te suye è ë ba l li, ti va pa et kapab de dormi.
    If your shoes are under the bed, you will be unable to sleep.

34. si ti marë ë bëkk, t'è apê jure te parë.
    If you walk backwards, you are cursing your parents.
35. kāmā jāmē fē oun mēzō sū l wādrēdi.

Never begin to build a house on Friday.

36. si t'ajēt 3 balē dē aut, ti va wa mal 3ēē tut l'ēme.

If you buy a broom in August, you will have bad luck all the year.

37. si kekēn balī te pye, ti va ₂t arēte.

If someone sweeps your feet, you will get arrested.

38. si ti balī le pye d'ē bebe, i va māshe d bōn ðā.

If you sweep the feet of a baby, he will walk early.

39. si ti jēt di sēl ṭō d la mēzō, pērsōn ki pē t hūdā.

If you sprinkle salt around the house, no one can houdou you.

40. si 3 garsō va war oun fiy sū l wādrēdi, s'ē sin il ē jālā.

If a boy goes to see a girl on Friday, it is a sign that he is jealous.

41. si ti me tō pye goś pattē, ē 30 l pūsē, kē ti t lōw dedē l li le matē, ti va wa mal 3ēē.

If you put your left foot on the floor in the morning when you get out of the bed, you will have bad luck.

42. si 3n sēriēn rōt dē la mēzō, ti va māri bōn ēr.

If a bat gets in your house, you will die early.

43. si 3 gē ēmt prētd d la mēzō, s'ē sin d la kōpayī.

If a rooster crows near the house, it is a sign of company.

44. si 3n pūl ēmt, e ti la twi pa, ti va wa la mal 3ēē.

If a hen crows, and you don't kill her, you will have bad luck.

45. si t'ekri a tō fiisē sū l wādrēdi, s'ē sin ti va brek 6p.

If you write your fiancé on Friday, it is a sign that you will break-up.
46. si en svet kri ftër de la mëzë, s'ë sin de en mörkalite.
   If an owl hoots around the house, it is a sign of death.
47. si t syë kri ftu d la mëzë le swar, s'ë sin de en mörkalite.
   If a dog howls around the house at night, it is a sign of death.
48. si l plëse krak le swa lez èspri aprè maršë.
   If the floor cracks at night, ghosts are walking.
49. si ti mëj endë en bodyër, ti va maryë en vòv.
   If you eat in a cooking pot, you will marry a widow.
50. si te susi se jwë, ti poz wa des èspri.
   If your eyebrows join, you can see spirits.
1. **eyu ske t'e parti la mō bō vyse mari**

eyu s ke t'e parti la mō bō vyse mari?
eyu s ke t'e parti la mō bō vyse mari?
eyu s ke t'e parti la mō bō vyse mari?
t'e diyor likor dü peyi.\(^{20}\)
patti o kafe.

kwa s'e t'e pattie fē la mō bō vyse mari?
kwa s'e t'e pattie fē la mō bō vyse mari?
kwa s'e t'e pattie fē la mō bō vyse mari?
t'e diyor likor dü peyi.

patti a m sule.

e ka s ke tū t'ē vyē la mō bō vyse mari?
e ka s ke tū t'ē vyē la mō bō vyse mari?
e ka s ke tū t'ē vyē la mō bō vyse mari?
t'e diyor likor dü peyi.

demū u ūn dē juk.

kwa s'e ti vos s te kwi la mō bō vyse mari?
kwa s'e ti vos s te kwi la mō bō vyse mari?
kwa s'e ti vos s te kwi la mō bō vyse mari?
tle diyor likor dü peyi.

ūn bōl de kuē kuē e ūn bōl de kaye.

sa sa va te òwe la mō bō vyse mari.
sa sa va te òwe la mō bō vyse mari.
sa sa va te òwe la mō bō vyse mari.

---

\(^{20}\)This is a misinterpretation on the part of the singer for the original words (meilleur: buveur du pays).
Where are you going my good old husband?
Where are you going my good old husband?
Where are you going my good old husband?
You are the best drinker in the world.
I am going to the cafe.

What are you going to do there my good old husband?
What are you going to do there my good old husband?
What are you going to do there my good old husband?
You are the best drinker in the world.
I am going to get drunk.

And when will you return my good old husband?
And when will you return my good old husband?
And when will you return my good old husband?
You are the best drinker in the world.
Tomorrow or some other day.
What do you want me to cook for you my good old husband?
What do you want me to cook for you my good old husband?
What do you want me to cook for you my good old husband?
You are the best drinker in the land.
A bowl of couscous and a bowl of clabber.

That will kill you my good old husband.
That will kill you my good old husband.
That will kill you my good old husband.
You are the best drinker in the land.
I don't give a damn if I don't come back.
2. *joli blōn*

joli blōn me ti krwaye
ale dā l peyi pu mō l ōme.
osi lētē kōm ti m'a kite
pu t'ōn ale r akek oun ṣot dedō s peyi,
kite tu soul, mō tu soul.
a ma mezō s te malirou.
me tiz efō r e le piti de la mezō
t'ape plōrm, sō pe braye.
kē j'e rive, i di, ër, uzōt e tu soul.
evu ta mumē r al e parti?
il l'a di, al a gōn depū yēr o swa.
a t'a kite la b o kafa.
di, mō piti, mwē j l'a pa vū.
wala l e parti uzōt kōne pa.
oiyay, sa m fe di mal
i m's fe di mal a mō sātimō,
e mō bi gōn, s gōn mō məm.
j va la truve r ë jur a vni.
braye pa, braye pa pu mwē.
mēn a ta mēmē kā a va rvenir.
mēn a ta mēm, kā a va rvenir.
tyē vuzōt jūska e rvyē.
joli pti mōn, t'e pitwōyab.
t'e tu l tē pe m met dā la mizōr
tu partu s pe r ale,
j'atē tō mō d'u il afiśe.
il afiśe desi tu le lāy,
Joli blond, ditte miyan,
me ti kwaye y ave jis twa.
o j'ete a mëmu j'en e truve ën ët,
k'a le ëfë byë bukle,
k'a le ëfë parey kôm twa,
i di, sa s'e, s ën tit brûn,
s ën tit brûn parey kôm twa.
di ba bay r a ta mëmë,
di ba bay r a to mën lapor a twa.

Jolie Blond

Pretty girl, you thought
To go to the country for me to love it.
It's been a long time since you left me,
To leave with another in this land.
You left me alone, all alone.
At home, it was an unhappy situation.
My little children, and the children at home
Were crying, they are crying.
When I arrived, he said, "Dear ones, you are all alone
Where has your mother gone?"
They said to him, "She has been gone since last night.
She left you there at the cafe."
He said, "No children, I didn't see her."
She has left. You don't know.
Ah ya yay, it hurts me
They have made me grieve.

I'm going, I am going myself.

I'll find her one fine day.

Don't cry, don't cry for me.

Ask your mother when she will return.

Stay here until I return.

You dear darlings, you are to be pitied.

You always make life miserable for me.

Everywhere I can go,

I hear your name published everywhere.

It is on every tongue.

Pretty girl, he said, "You are pretty,

But you thought that you were the only one."

I went to Mamou and found another one,

Who has very curly hair,

Whose hair is just like yours.

He said, "What I have is a little brunette.

A little brunette just like you.

Say good-bye to your mother.

Say good-bye to your people because of you."
I passed in front of the door.
I cried bye bye to my lovedone.
But no one answered me.
Ah ya yay my heart is aching.
I got down off my horse,
I walked up to the porch.
I knocked at the door,
But no one answered me.

I pulled open the door,
And I saw the little candâes.
I knew that she was dead.
Ah ya yay my heart is aching.

I got back on my horse.
I took to the wide open field, the dogs were barking.
They were talking in their language.
They knew that she was dead.

I could see the train from the north coming.
It still had snow on it.
I knew that she was dead.
Ah ya yay my heart is aching.

4. sa ma mam\textsuperscript{21}

\begin{verbatim}
si j'ore le sulye ke ma mami m'ave döne,
si j'ore le sulye ke ma mami m'ave döne,
me sulye etsyë rö, mami j'ëme të.

si j'ore mö šapo ke ma mami m'ave döne,
ci j'ore mö šapo ke ma mami m'ave döne,
mö šapo desir ma têt, e me sulye etsyë rö, mami j'ëme të.
\end{verbatim}

\textsuperscript{21} "mamis" misinterpreted as ma mami, suggesting the meaning "mother" to the singer.
The Things My Mother gave Me

If I had the shoes that my mother had given me,
If I had the shoes that my mother had given me,
My shoes were round, Mama, I love you so.

If I had my hat that my mother had given me,
If I had my hat that my mother had given me,
My hat on my head and my shoes were round,
Mama, I love you so.

If I had my tie that my mother had given me,
If I had my tie that my mother had given me,
My tie around my neck, my hat on my head, and
My shoes were round, mama, I love you so.
If I had my coat that my mother had given me,
If I had my coat that my mother had given me,
My coat on my back, my tie around my neck, my hat on my head, and my shoes were round, mama
I love you so.

If I had my belt that my mother had given me,
If I had my belt that my mother had given me,
My belt on my trousers, my coat on my back, my tie around my neck, my hat on my head, and my shoes were round, mama, I love you so.

5. **mardi gra**

o, o, ho nuzôt
ô vu dmen opsolimè,
ô vu dmen è politès,
ô politès opsolimè.
tu partu ël a pase,
i nz ô aple de këmèdor,
i nz ô ple de dez arinor,
i nz ô ple de dez arinor.
ô vu dmen opsolimè,
opsolimè ô politès,
sô vu ple r a vôt bôntè,
sô vu ple r a vôt bôntè.
s'e pa dir ën abitùd,
s'e pa dir ën abitùd,
s'e dmande z ën fwa par ë,
ën fwa par ë k'e pa suvà.
O madam, ho misy o,
o misy o, ho misy o,
Sü vu ple, sü vu ple,
Sü vu ple r a vot bonté,
Le pa sa r avek nuzot.
Se pa sa r avek nuzot.
I l bön dyw va uy ede,

.....................

.....................

E l bön dyw va reste k vu.
Sü vu ple, sü vu ple, sü vu ple r a vot bonté,
Di, madam al e d'akord,
O madam al e ë'akord,
E misy o, o misy o,
Sa res a vu fêr vot ide,
Sü vu ple, sü vu ple,
Sü vu ple r vot bonté.
Di, vu edmân vu edmân,
Vu edmân de tu lez ê.
S'atê byê, źatê byê,
Vu di, vu n a pa.
Garde dê, garde dê
Garde dê de vot baskûr.
Garde dê de vot baskûr.
Garde dê de vot baskûr.
Vu köne, vu köne,
L a tu l tê źn tit pul,
Ki kurir a vot kizin,
Mardi Gras

Oh, oh, oh, we
Ask you absolutely
We ask you politely
Politely, absolutely.

Everywhere we went,
They called us beggars
They called us trash collectors.
They called us trash collectors.

We ask you absolutely
Absolutely and politely
Please, with your goodness.
Please, with your goodness.
It's not to say that it's a habit.
It's not to say that it's a habit.
It's asking once a year,
Once a year is not often.
Oh, Madam, oh, Madam,
Oh Sir, Oh Sir,
If you please, if you please
If you please, with your kindness,
It's not that way with us.
It's not that way with us.

And God will help you

And God will remain with you.

If you please, if you please,

If you please with your kindess.

The lady is willing.

The lady is willing.

Now Sir, now Sir, it's up to you.

If you please, if you please.

If you please with your kindness.

We ask you, we ask you,

we ask you every year.

I hear well, I hear well

You say, you have nothing,

Look in your chicken yard.

Look in your chicken yard.

Look in your chicken yard.

You know, you know

There is always a little chicken

That runs to your kitchen.

And is breaking all your dishes.

Or in your garden, scratching all your little plants.

Today is Mardi Gras.

Today is Mardi Gras.
And it's the day to get rid of,
To get rid of the bad season.

1. ilay karyër

yèr ilay karyër
a'se plête ë moso d baryër
dë l dëryër ë sotù la baryër, yèr

Ely Carrière

Yesterday, Ely Carrière
Stuck a piece of fence in his behind
As he was jumping over the fence, yesterday.

2. Îk le kak

Îk le kak,
le rwa de makak,
a ete pâdû pa le kat pat
pur awar yè vole kat patat.

Jean le Coq

John, the cock,
The king of the monkeys,
Was hung by his four feet
For having stolen four potatoes.
CHAPTER IV

CONCLUSION

The texts that we have presented in this study, and especially the folktales, are a faithful reproduction of the speech of the French-speaking Negro of Evangeline Parish. We have felt the importance of recording now a speech which gives indication of being in the process of disappearing little by little as English encroaches on the speech of these communities.

The folktales recorded here show something of the interests, life, and type of mind characteristic of this people. As we have shown in the classification of the tales, all are general folk types, not indigenous to this particular group. But in taking over this oral tradition, they have changed it to reflect their own temperament and way of life. Local color abounds in these simple, traditional stories: bayous, prairies, woods, names of towns.

We have also given a number of examples of the superstitions beliefs which the French-speaking Negro seems to have retained from his ancestors.

In his songs, the French-speaking Negro has produced nothing to compare with the productions of his English-speaking cousins with their "spirituals." Rather he borrowed the songs of the French-speaking whites, altered them to fit his own liking and understanding, and in many cases he improvised.
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VITA

James Alexander Hamlett was born in Nashville, Davidson County, Tennessee, on June 19, 1925. His early education was received from the public school system of Nashville, Tennessee. He graduated from Pearl Senior High School, June 6, 1943. He received the B.A. degree, majoring in Modern Foreign Languages, from Fisk University, Nashville, Tennessee, June 2, 1947.

He is now a candidate for the degree of Master of Arts at the Louisiana State University.
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Candidate:  James Alexander Hamlett

Major Field:  French

Title of Thesis:  The Folklore of the French-speaking Negroes of Evangeline Parish

Approved:

John J. Guilbeau
Major Professor and Chairman

Richard J. Russell
Dean of the Graduate School

EXAMINING COMMITTEE:

Alfred B. Cameron

Date of Examination:  July 29, 1954