

**Universidad Internacional de las Américas**  
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**Bachelor in English with Concentration in Translation**

***“Analysis of the Effect of Procedure and Methods used to  
Translate several Articles from Tico Times Magazine from  
English into Spanish and from Spanish into English for  
A+ Institution”***

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## Resumen

La intención de este trabajo es ser un referente para que los lectores conozcan los métodos de traducción a través de un análisis de los mismos, para ello fue necesario mencionar algunas características importantes de la traducción y también el propio procedimiento de traducción. Esto significa que era necesario poner esto en práctica para dar una idea clara a los lectores.

Durante este proyecto, la investigadora hizo un análisis profundo luego de la lectura de diferentes artículos sobre diferentes temas como política, deportes y cultura de la Revista Tico Times que le proporcionó la institución A+. Gracias a esto, el investigador realizó una traducción de los artículos dando como resultado textos precisos y naturales capaces de ser analizados.

Para ello, el investigador utilizó diferentes métodos de traducción como omisión, transposición, amplificación, explicitación, modulación, traducción literal y cambios de puntuación. Y usó diferentes herramientas como una tabla de análisis de texto, una tabla de codificación de colores y un glosario para brindar a los lectores una idea precisa sobre cómo se realizó el proceso de traducción.

Como conclusión de este resumen, este proyecto se realizó con fines didácticos, brindando a los lectores una introducción al tema, la metodología, la práctica y el análisis de la traducción utilizando diferentes herramientas que hacen comprensible el trabajo para los lectores con la intención de que sirva de referencia para futuras investigaciones de traducción.

## **Chapter I**

### **Introductory Framework**

Through history, human beings have developed their languages to the point of constantly implementing new dialects and forms of expression. However, the study of these languages is predominant in every language and country in the world because it is important to learn about the roots and history of every language. As a result, human beings can adapt to new changes of their language more easily, and, at the same time, learn about history. This knowledge is important to improve as a society and make people learn about their roots and history, as it was mentioned before thanks to this studies of the language.

Translation is a little-known career in our society; however, it is one of the most important jobs throughout history, since it is not only translating texts from one language to another, but also it deals with transmitting, attached to the author, the culture, history, and emotions, as well as medical, legislative, religious, economic, technological, formal, and informal texts, correctly. Translation is a task of most importance for our society, from which translators and interpreters benefit themselves, as well as those who request their translation. Finally, this exchange on information from one language to another is enriching for society, because thanks to this exchange of information, people have been learn about different cultures and the history of every language. Why, how, where, what, why, and who are questions that have been answered by somebody and translated successfully to learn about the human history. This is important as this exchange of history means evolution for human beings.

## **1.1 Problem Statement**

In this investigation, the researcher will investigate about the different translation methods and techniques learned during the major and from reliable resources online to render the a natural, understandable, and coherent translation of several articles from Spanish into English and from English into Spanish for an institution and for all people who could need this information in the future. During this investigation, the researcher can face some difficulties, for example the cultural, social, political, or even ethical differences from the source language and the target language and vice-versa. However, during this investigation, the researcher will carry out a thorough investigation on about both languages to translate the documents in an accurate, natural, and cohesive way; therefore, the research question is; What is the effect of the procedures and methods used to translate several articles from the Tico Times Magazine from Spanish into English, and from English into Spanish for A+ Institution?

## **1.2 Objectives**

### **1.2.1 General objective**

To investigate the effect of the procedures and methods used to translate several articles from the *Tico Times Magazine* from Spanish into English, and from English into Spanish for A+ Institution.

### **1.2.2 Specific objectives**

- To translate several articles from *Tico Times Magazine* from Spanish into English and from English to Spanish for A+ Institution.

- To apply various translation techniques to the documents in order to achieve natural, cohesive, and accurate texts.
- To evaluate the effect of the translation techniques applied on the documents.
- To create a glossary with the most relevant terminology found in both texts.

## **1.2 Justification of the Study**

This research seeks to analyze the different translation methods and, at the same time, to apply them from English to Spanish and from Spanish to English, resulting in a clear understanding of the translation process and its techniques, while rendering a proper and understandable translation to the reader and the institution that requires it. The A + institution provided the researcher with several articles from the *Tico Times* magazine for their translation from Spanish into English and from English into Spanish; therefore, the researcher must put into practice what she learned and provide the best possible target texts to the institution in order to demonstrate her skills as a translator and interpreter of the second language and get into the labor field in the future.

This research project is convenient since it will demonstrate the researcher's abilities in the field of translation and will put into practice what she learned during her major. Moreover, the researcher must apply all the methods and techniques learned when translating the articles. In addition, this research will serve as a reference for other students who require some guidance regarding the research project. Furthermore, the documents will be correctly translated so the students at A+ institute can practice their skills in the target language, and for all those who may need this document in the future.

This research is relevant because, as it is a research project and not just the translation of a document, the researcher will demonstrate before the University's jury her skills when mastering

the English and Spanish languages, as well as to present them with an in-depth study of the translation techniques and methods learned and apply them as necessary to produce a coherent, understandable, and natural translation. The importance of this document is that as an investigation, there will be a deep search about different methodologies to achieve a coherent translation. This will also help to see the translation from the author's point of view, which will enrich the community of translators who read this investigation. Moreover, with this research, the researcher wants the A + institution to benefit from the translation service provided, as well as, any reader who may use this document as a guide in the future to be able to use the methods used for this type of document, since reliable sources will be used for its realization. Regarding the methodology, an investigation of the appropriate translation methods and procedures will be carried out for a correct and natural translation of the articles provided by the A + institution.

In this investigation, the researcher will do a deep research considering different books, articles, and investigations from specialists in the topic of translation, related to the methods and techniques under study to have a better understanding of the topic. The methods that will be used in the translation of the document may vary depending on the needs of the text and the different translation techniques that may be used, such as: the word-by-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation or sense by sense translation. Depending on the needs of the text, the translator will decide which translation techniques is the most appropriate, and, at the same time, will make an analysis of the methods used to carry out this project giving reliable data to the readers and an explanation about why and how to apply these techniques.

### 1.3 Antecedents

One of the main objectives of this investigation is to analyze the effect of techniques and methods used in the translation process; therefore, this research paper is focused on important works which allowed the researcher to highlight the main point of these investigations, which is the effect of different procedures and techniques. Thanks to the information provided in the article entitled “History of Translation” by Datta G. Sawant, an Assistant professor and Research supervisor for the TACS College, Sengaoon, it can be stated that the history of translation goes back thousands of years before Christ, as the Rosseta stone being the oldest translation work in the second century BC. With a decree written in Memphis, it was found Egyptian hieroglyphic writings in the upper part of it, Demonic writing in the middle part, and ancient Greek in the lower part.

Then, it can be found Livicius's translation of Homer's *Odyssey* called “*Odysiu*” into Latin in 240 B.C. With this, it began an important event because no other literary work had ever been translated before and this made a Greek text accessible to the Romans and advanced literature to Latin. Livicius did excellent work as he always wanted to leave clear messages. The work was to be independent, and Livius strove to maintain the artistic quality of the original. There was no epic tradition in Italy before him; consequently, Livius had to face enormous problems. For example, he used archaic forms to make his language more solemn and intense, so these innovations were important in the history of Latin poetry. Moreover, it is clear from the fragments that Livius wanted to remain faithful to the original and be clear, so he was forced to change untranslatable phrases and ideas.

Furthermore, George Stainer divided the history of translation in four eras. It is stated that Cicero and Horace were part of the first era of translators bringing the “Sense by Sense translation.” Then, he mentioned the history of the bible and how it is the most translated book in history. This is important to mention that thanks to the necessity of sharing the “God’s message” people of many different regions of the world started to translate the old and New Testament, and until these times it is still translated to new languages. The bible has been translated in many different ways and using different methods of translation.

On the other hand, regarding the history of translation in the 20<sup>th</sup> century, it will be considered the work called “A Review of History of Translation Study” by the Romantic and Germanic Philosophy Ali Reza Ghanooni for Yerevan State University, Yerevan, Armenia. In this investigation, Professor Ali did a recompilation of important translation studies of the twentieth century and explained how they are a big part of our society, nowadays. In this investigation and review of the history of translation studies, which the professional did a deep investigation about every important event from the printing press to the beginning of the technological translation, as we know it these days. For this project she took inspiration from Horace and Cicero, two of the pioneers of translations, and thus, on the “Sense by Sense” and “Word by Word” translation, which she thinks are the most relevant during the history of translation and tries to unmask many of the “New Techniques” on translation which were used to manipulate society during certain time. Needless to say, she mentioned, how translation has affected humanity because it was the beginning of many important events in history and society. Then, she wrote about the main events that took place every twenty and thirty years and mentioned the main influences of that vicennial from 1900 till 1990 and beyond. This by mentioning important writers, translators, philosophers, and interpreters, how the some of the

dominant concepts of their time, like translatability or equivalence emerged, and why they were replaced for a “Better” way to translate documents till today.

Moving on, another document that provided inspiration for this investigation is the national work of translation called “La traducción de Shakespeare en Costa Rica: Estudio comparativo de dos traducciones de *El Rey Lear*” By Alvaro Salas Chacón for UCR, San Jose. This is a comparison between two styles of translation from Don Pepe Acuña and Joaquin Gutierrez, and how they perceived the different ways of literature and the application of different methods. They focused on different branches and ideologies of translation. Therefore, Salas was in charge of demonstrating the ideological differences of both translators emphasizing three points. The first was the General Characteristics of Translations, like the use of pronouns used by both translators and their differences, the use of verse and prose, the treatment of stylistic resources, as well as the success of the translators: such as fidelity to the original text, legitimate paraphrase, preservation of the original lyricism. Finally, he focused on the translation problems of both works.

This comparison sought to emphasize the differences of both translators in a theoretical and specific way, highlighting the good, bad, and improvable things of both works, resulting in a clear and understandable comparison of two national translation works of one of the most important writers in history, by showing us two new points of view on translation. Finally, this comparison can be taken as a reference to give us an idea of how broad the field of translation is, and how translators can give it their own unique touch without straying from the original text.

Finally, for the international research, this investigation was inspired by two interesting research investigations. The first one was AN ANALYSIS OF TRANSLATION PROCEDURES

IN THE NOVEL THE ADVENTURES OF TOM SAWYER AND MARK TWAIN by Novia Asriyani for the state Islamic University Syarif Hidayatullah, Jakarta in 2010. This investigation was focused on the main methods and techniques used to translate this novel from the source language to target language and from the target language to source language. For this investigation, the investigator read the novel to study the use of phrases and how it could be developed a successful work on the translation, because this work was written many decades before. Moreover, the investigator decided to work on the translation based on her knowledge on the topic and decided to create a translation based on transposition procedure in the first place. Nevertheless, she faced many problems with the meaning of words and phrases, so the writer dealt with the correct order of parts of the sentences and those words without meaning in the opposite language. It is interesting and enriching to learn how to deal with different problems and use a translation method or technique to solve it, from the point of view of other translator.

In addition, the second investigation is entitled ANALYSIS OF TRANSLATION PROCEDURES IN SUBTITLED OF HACHIKO MOVIE by Achmad Fadly for the State Islamic University Syarif Hidayatullah, Jakarta, 2013. This study was about how the methodology and different techniques used to translate the famous movie *Hachiko* from English texts and dialogs into Indonesian texts subtitles. The method used in this document was the qualitative, as it dealt with trying to find the translation procedures implemented, so the translator could study and describe the translation verbally. Then the writer did a research about definitions of translation, the target language and the source language, and the different and most used methods in the target language and source language.

#### **1.4 Scope**

This investigation aims to analyze the effect of the methods and procedures used in ~~of~~ the translation process. However, this will depend on the necessities of the translator during the process, whether it has a positive influence for the readers of this investigation to learn how to work with similar documents or articles, or even apply these techniques and methods on different kinds of texts depending on their necessities. With this in mind, the focus of this investigation will be taken from this translation. As a further investigation, the researcher will examine many details about these methods and techniques to apply them correctly as it is necessary in this work.

## Chapter II

### Theoretical Framework

This chapter is developed to introduce the reader to concepts related to text analysis, key concepts, and relevant information as a guide for the investigation. This will facilitate the acquisition of the information provided by the researcher, as well as the comprehension of the translation process. Moreover, in this chapter, the investigator will explain the main aspects of the text analysis procedure, the different translation methods, as well different techniques, and translation procedures. The last part of the chapter is going to be focused on the creation of a glossary, which is an important part of the investigation because readers can read and understand concepts, key words, the translation process, and the explanation of how the glossary is created.

#### **2.1 Text Analysis**

For translators, the text analysis process is one of the most important parts of a translation work, as the translator does a general and a close reading of the text. In the first one, the translator gets the main or general idea of the text and main aspects by reading the entire text, but no specific details. After that, is the work of the translator, to do a close reading of the text to get all the important details in order for the text to be translated correctly. It is important to mention that general reading is used to read texts from encyclopedias, textbooks, newspapers, or specific academic texts, as what is needed is just specific subjects and concepts; on the other hand, the close reading is used for books, novels, academic or informative articles, legal documents, or any other challenging text where the translator will take delicate information to transfer it to the second language carefully and without changing the idea of the text. Then, the translator has to

identify the possible difficulties in the text as technical vocabulary, idioms, metaphors, or even unknown words for the translator. Afterwards, the translator can proceed to look for the best translation method to render a natural and accurate work.

Moreover, the next part of the text analysis process is to study the intention and the text. According to Newmark (1988), “The intention of the text represents the source language writer's attitude to the subject matter.” That means that the investigator has to comprehend the main idea of the text shared by the original writer, study the background, the position of the writer on the subject matter, and translate all the original ideas of the writer to the target language. Another aspect to consider is the intention of the translator. Newmark (1988) explained the intention of the translator as follows

The translator's intention is identical with that of the author of the SL text. But he may be translating an advertisement, a notice, or a set of instructions to show his client how such matters are formulated and written in the source language, rather than how to adapt them in order to persuade or instruct a new target language reader-ship. And again, he may be translating a manual of instructions for a less educated readership, so that the explanation in his translation may be much larger than the 'reproduction'. (p.13)

This means that, as it was mentioned before, the intention of the translator is the same as the one of the author of the source language text. The variant is that the intention of the translator will depends on the intention of the text (they are both related), how the translator will address or adapt the explanation, instruction, advertisement, or subject given on the source language text to provide a clear and natural translation to the target language readers.

### **2.1.1 Text Styles**

For this specific approach, it is important to have in mind that it is necessary for the translator to understand what kind of style the source language text has, because this will determine how the text is intended to be perceived by the readers. The work of the translator is to identify the text style, translate the message written by the author of the text, and make it clear and easy to understand for the reader. Therefore, the identification of the text style is very important because it can be found the intention of the writer about the subject. Furthermore, this will help the translator to give a better explanation, description, or emphasis on certain words or phrases in a text. Based on Newmark (1988)(p. 13) There are four specific literary or nonliterary text styles according to Nida's investigation, which will help the translator with the translation process.

The first one is the narrative text style, which is focused on timelines or on specific series of events. This means that in this kind of texts, it can be found a specific order for the circumstances presented in the text by the writer. It is important for the translator to carefully follow the correct order of the sequence of each event to be precise at the moment of reading. Commonly, this kind of texts can be found in poetry, novel books, articles, newspaper, legends, long or short stories, tales and some more kinds of text. Moreover, the second text style mentioned by Nida is descriptive, which is basically static. The use of adjectives, adverbs, linking verbs, and adjectival nouns is the major characteristic of this text style; therefore, it is crucial for the translator to transmit every single detail given by the writer into the target language readers. Using exact translations or clear definitions of every feeling, physical description, color, shape, quantity, time, location or every descriptive quality to cause the same impact transmitted by the writer in the original text and help the readers to create a mental image about what they are reading.

The third text style is discussion, which is basically focused on the expression of ideas,

concepts, ways of thinking about specific topics, logical arguments, verbs of thought and mental activity. These texts usually express points of view from the writer with the intention of having an impact on the reader of the text and generate a discussion. This means that the work of the translator is to carefully read every word and aspect given by the writer and translate it successfully by keeping the main idea and every single important detail, as the intention of this text is to empathize, argue, explain, and discuss about a specific topic. This kind of texts can be found in essays, opinion articles, and speeches (formal and informal). Finally, the last text style mentioned by Nida is dialogue, which is focused on colloquialisms and pathicisms. This is basically communicative text in which, one, two or more people share a conversation. You can find this kind of text on formal or informal conversation texts.

### **2.1.2 Stylistic Scales**

The stylistic scales are an important factor at the moment of translating because this will help the translator to understand the appeal and the intention of the text. Newmark (1988) mentioned these stylistic scales are based on the theories of Martin Jos and Stevens (1962). Moreover, these stylistic scales are divided on Scale of Formality, Scale of Generality or Difficulty, and Scale of Emotional Tone. Therefore, these specific scales are in charge of guiding the translator on a better understanding of the way in which every word, phrase, or sentence is intended to be delivered to the receptor.

#### ***2.1.1.1 Scale of Formality***

Based on the theories of Martin Jos and Stevens (1962), Newmark created a good example about how the scale of formality works, and how this can affect the way in which the same text, instruction, phrase, or even word can be perceived by the receptor of the message depending on

the category of the scale is positioned. This scale is divided in eight different categories, according to Newmarks (1988), officialese, official, formal, neutral, informal, colloquial, slang, and taboo.

The officialese is defined by Fowler (1926) as, “The term, first recorded in 1884, used, mostly pejoratively, to mean 'the language characteristic of officials or of official documents’” (p.544). Moreover, a better explanation is given by Gowers (1965), who defined officialese as “a pejorative term for a style of writing marked by peculiarities supposed to be characteristic of officials.” In other words, this category in the scale is the one which presents the most formal and selective use of words to define a term. Newmark (1988, p. 14) illustrated this category of the scale with the example “The consumption of any nutrients whatsoever is categorically prohibited in this establishment.”

The second category is official, which follows a strictly and politely the words in which are easier for the reader to understand and that the writer used it to present statements, give orders or important instructions. This kind of texts can be found in contracts, formal speeches, and political or judicial documents. The next example is given by Newmark (1988): “The consumption of nutriments is prohibited.” Can be seen how this text can be perceived as a statement. Furthermore, the third category is formal, which is the natural, official, and proper use of the English language in writing and speaking. This one is the most important and most common category in writing and it is commonly used in speeches, articles, books, dictionaries, political speeches, judicial and official documents, and in scholar texts. Newmark (1988 p.14) illustrated this category with the next example “The consumption of nutriments is prohibited.”

The fourth category is Neutral, which is characterized because it does not have any formal or informal intention with the reader, and it is easy to understand because it uses standard words

and clear language. This type is commonly used in scholar text because it allows a better understanding of the different subjects, as well as for foreigner people who wants to learn English. It can be seen in instructions, signs, and publicity to have a better comprehension by the readers. Newmark (1988 p.14) illustrated this category with the next example: "Eating is not allowed here." Moreover, the fifth category is informal, which is the most commonly used by English speakers, as it can be spoken and written in day by day at home with family, hanging out with friends or at work with your peers. Something to have in mind, at the moment, of translating is to be careful with neutral and informal texts because there is a big difference that can make the translation lose the writers' intention. Newmark (1988) illustrated this with following example: "Please don't eat here." As it can be seen, emotions are involved at the moment of asking, so that is a peculiarity of informal texts.

The sixth one is colloquial. This is not commonly seen in texts but can be found in some novels in conversations between characters or in the translation of unofficial texts in which conversations between two or more people are involved, as well as in evidences of conversations in official documents. For this category Newmark (1988 p.14) illustrated the next example. "You can't feed your face here." The seventh category is slang, which is commonly seen as a vulgar kind of vocabulary, but it has been used in the last twenty years mostly by young people. It is a very informal way of speaking and writing, which also is not well seen in texts. However, it is important for a translator to have knowledge about this kind of texts for a better comprehension and give some context at the moment of translating. Newmark(1988 p.14) illustrated it ~~this~~ with the next example: "Lay off the nosh." Finally, there is the Taboo category. This kind of text tends to have "Bad words" or explicit vocabulary, which is actually not well seen in a text, but it

is probable to find it. This can be seen in the following example provided by Newmark (1988 p. 14): “Lay off the fucking nosh.”

### ***2.1.1.2 Scale of Generality or Difficulty***

The Scale of Generality or Difficulty is based on the education or the capability of people to understand the complexity of certain texts. However, as in the previous scale, it has different categories for different levels of comprehension and interpretation of different phrases for the translators. According to Newmark (1988 p.14), this scale is divided in six different levels, which are Simple, Popular, Neutral, Educated, Technical, and Opaquely Technical.

The first category is the Simple, which is very easy to understand for people of all ages, relatively. In these texts, it is applied the correct use of words to clearly express the message provided by the source language writer. Newmark (1988 p.14) illustrated it with the next example “The floor of the sea is covered with rows of big mountains and deep pits.” Moreover, the second category is Popular, which is characterized by the use of informal or colloquial vocabulary, so it tends to be easy to understand by people, but not for everybody. Newmark(1988) illustrated the concept with the next example “The floor of the oceans is covered with great mountain chains and deep trenches” (p.14).

The Neutral category is the next one mentioned in this scale. It is a very easy one to understand because it uses a proper clear and standard English, so everybody can have a clear idea about what a text is about, as it contains standard words. Newmark (1988), well-explained

this, with the following example: “A graveyard of animal and plants remains lied buried in the earth’s crust” (p.14). Furthermore, the fourth category is Educated. This kind of text is used by people who have education and can understand some terms which are difficult for people who do not have studies. However, this does not mean that if someone is not able to understand a specific term they are not well educated, as there are many words, phrases, terminologies, or specifications that are not necessary to learn because of region, culture, or religion. Newmark (1988) illustrated this category with the next example: “The latest step in vertebrate evolution was the tool-making man.”

Finally, the last category in this scale and is the Technical. This one is divided in two different types of scale, the Technical and the Opaquely technical. The technical is basically focused on scholars specialized in a specific subjects, and is common in scholar books for all the different areas of studies, As an example of this, Newmark (1988) mentioned: “Critical path analysis is an operational research technique in management” (p.14). On the other hand, the opaquely technical scale is comprehensible exclusively for a topic expert of a specific area. Newmark (1988) gave an example about this scale with the following quote by Kirk (1984) “Neuraminic acid in the form of its alkali- stable methoxy derivative, was first isolated by Klenk from gangliosides.”

### ***2.1.1.3 Scale of Emotional Tone***

In this scale. the dominant factor is the emotional tone. Newmark exemplified that there are four kinds of emotional tone that can be used by the source language writers: intense, warm, factual and understatement 1988, p.14). The intense emotional tone is characterized by using intensifiers and tend to exaggerate the original expression such in the next examples given by Newmark (1988): hot! Absolutely wonderful! Superb! (p. 14). Moreover, the following is warm,

which is usually perceived as a romantic and it uses certain kind of expressions, for example gentle, soft, heart-warming melodies (p. 14). The factual emotional tone does not need any extra words to express every emotion nor any exaggeration as in the intense emotional tone, but express emotions being factual and specific (p. 14). Finally, the last scale is the understatement, which is characterized by not mentioning more than what is mentioned in the text, and it uses the necessary and exact words. In other words, it is totally direct (p. 15).

### **2.1.3 Text Function**

The text function is very important to understand when translating. It is necessary to know the main objective of the text and how it is intended to be transmitted. Moreover, this is related to the work of the translator, as the translator needs to know the context and background of every detail mentioned in the text written in the source language to transmit all the same ideas to the reader.

#### ***2.1.1.4 Informative***

Informative texts are those which are useful for academic purposes. In this kind of texts, readers can find important features for the comprehension of a specific topic. In addition, it is important to mention that this kind of texts are factual; this means that are intended to share facts, statements, and points of view from specific topics, but with reliable facts to support it. It is very common to find this kind of text in technical support texts, articles, textbooks, scholar books, political or judicial texts or speeches, medical texts, instructions, and newspapers. Furthermore, it is also important to mention that informative text consists of plain communication of facts, opinions, and knowledge in specific areas, as well, and it is usually referential or logical in its language. Its main focus is on a specific topic.

### ***2.1.1.5 Expressive***

This kind of texts are usually used to express ideologies, personal points of view. Newmark (1988) mentioned that the core of this kind of text is the writer's mind. This means that, the point of view of the author about a specific topic will be the most important part of the text. In this kind of text, it is not necessary the author to be factual. However, the text is persuasive, as this kind of texts are intended to convince, inform (with not actual facts) from a point of view about a topic, explain, express emotions, tell stories, express feelings, or giving responses. These texts can be found in journalism texts, novels, expressive articles, poetry, political statements or speeches, plays, reviews, and short or long stories. This kind of texts are easier to understand by people who likes reading because expressive texts involving literature and those about liberal expression, in which writers give all their thoughts about specific topics that many people can be identified with or also generate discussion for thinking differences.

### ***2.1.1.6 Vocative***

The vocative texts are ideal to persuade people, in fact, that is their main objective. They are meant to make the readers to take action about different things. Even though, the idea or objective of the writer of this kind of texts is important, the core of this text is the intention of the text, as the specific point is for readers to react. There is a strong connection between the writer and the reader, but the real main point is the intention of the text and the intention of the writer, as well. This kind of texts are very easy to identify because people can see them on their day a day. Through the last decades, the use of vocative language has been used to persuade people to do things consciously or even unconsciously; how? Well, it is really common to find advertisements on streets about restaurants, shops, discounts, and many other things. Moreover, it can be found in the companies trying to make someone take an action and spend money in their companies. In addition, it can be found kind not only in advertisement, but also in traffic

signs, some instructions, emotional speeches, and persuasive speeches inviting the readers to take an action or react about a specific topic.

#### **2.1.4 Translation Methods**

According to Newmark (1988), the main problem with translation has always been the question of whether to translate literally or not. Since at least the first millennium BC, the argument has been about whether to translate according to the spirit or not. This means that translators, in that time, tried to adapt the original works into new ones. For example, the phrase; “the sense not the form”, and many others were important for translations at that time, as that actually meant that the result was more important than the original product. However, this harmed many works. Newmark (1988) mentioned that the works from Tyndale and Dolet were burned at the stake, and Wycliffe works were banned. In contrast to the previous mentioned, many years later came the theory that language is entirely the product of culture. Newmark mentioned that this point of view culminates in the declarations of extremist writers as Walter Benjamin and Vladimir Nabokov. Their arguments were theoretical: the purpose of the translation, the type of readers and the type of text were not disputed. Meaning that all texts had to be loyal to the original text written by the source language writer.

Nowadays, it is not necessary to take a side to do a good translation work because both ~~parts~~ are necessary to render a text that is loyal to the original and natural and comprehensible to the reader. Consequently, a translator needs to have all this history of translation into account at the moment of choosing a translation method for their work. They have two different methods: Semantic translation and communicative translation. Therefore, the work of the translator is to choose the one which is more accurate according to the text assigned.

#### ***2.1.4.1 Semantic translation***

The Semantic Translation is focused on ~~in~~ the original text. Moreover, it is important to mention that the translator takes as priority the intention of the text, as it is related to the semantic and syntactic structure of the target language. In other words, the semantic translation attempts to accurately convey the exact context of the original (Newmark, 1981, p. 39). A peculiarity of this kind of texts is that the result can be less precise, difficult to understand, and may even be lacking of sense. The responsible of making this kind of translations works is the translator, by carrying out an accurate and correct translation process. As a result, the intention of the author is not affected through the process. According to Fengling (2017), the text should have relevant texts with quotations, autobiography, personal letters, small documents, definitions, and explanations. All this makes the reading process pleasant and understandable as possible for the readers.

#### ***2.1.4.2 Communicative translation***

The communicative translation has been mostly used since at least the first millennium BC, because it is focused on the reader; in other words, on ~~in~~ the target language. This was a problem thousands of years ago, as many writers were not happy with the result of their texts because translators tried to make easier the text for the readers. Consequently, they changed words, concepts, phrases, and avoided difficult paragraphs to give “a better result,” but what they did not know ~~was~~ that they were losing the intention of the writer while doing that. For Newmark, and many other, the master’s communicative translation is better than semantic translation because it is easier to understand, tends to be emotional, and strong in terms of context; and that is the work of the translator, to transmit every single emotion to the reader with detailed if necessary, but respecting the original text.

## **2.2 Translation Procedures**

The translation procedures can be defined as the process of translating sentences, phrases, or words from the source language to the target language efficiently; in other words, specific techniques that work on small pieces of text than a paragraph. The methods mentioned before are divided according to their specific emphasis (Source Language and Target Language). In the case of the source language emphasis, readers and researchers can find word-for-word translation, literal translation, faithful translation, and semantic translation. On the other hand, there is the target language emphasis which includes: adaptation, free translation, idiomatic translation, and communicative translation.

### **2.2.1 Transposition**

Transposition is basically a methodology which wants to look for a natural result at the moment of reading. This means that it tends to be more focused on the target text. It refers to the procedure accustomed to modify the speech but not to fix its sense. Moreover, it involves the modification of a word category, a grammatical structure, and also the use of oblique words. Newmark (1988) showed samples of transposition. Some examples embody the amendment from singular to plural: “furniture” and “muebles;” and the change within the position of the adjective: la casa Blanca to The white house. (p. 55). Newmark (1988) also argued that synchronic linguistics is the real reason for the existence of transpositions. When using this procedure, translators work by intuition and follows a structure as in other methodologies emphasized in the source language (p.88).

### **2.2.2 Modulation**

Another translation procedure is modulation, which refers to a change in perspective or the class of thought used for deciphering a translated text. In English, modulations are used once the literal translation of the phrase is rejected. For instance, if somebody sneezes, will heard “Bless you,” which means “Salud” in Spanish. The expression is totally different and therefore, cannot be translated in Spanish. The modulation of a message may be a basic facet of a decent translation. In other words, modulation is a procedure which a translator interprets a scenario within which the supposed expression relies on the experience, sensibility, and imagination of the original.

### **2.2.3 Omission**

Omission focuses on suppressing parts of the target language text. This means that the main objective is go straightforward, just to the point. It works by reducing the quantity of words that are part of the text. In addition, this procedure has conjointly instructed this system as subtraction. It avoids continuance words or phrases, adjectives, adverbs, or any word that is already within the target text.

### **2.2.4 Amplification**

Amplification consists on adapting a term from the source language to the target language, which is also extended to express certain phrases from one language to another adding few words like articles, nouns, and pronouns to present an specific translation of the terms. Amplifications are mostly seen on translation from English into Spanish, because latter needs more terms to explain the sense the the message. Nevertheless, this is not commonly used in the English language, as it tends to use less terms, as it goes straight to the point.

## 2.2.5 Explicitation

This method is intended to express what implicit ideas are supposed to express. In other words, it will adapt the phrase using those missed parts which are supposed to be understood by native readers, but not for external language readers. Consequently, the task of the translator, as it was mentioned before, is to adapt the text by adding words like adjectives, adverbs, nouns, articles, and pronouns which are implicit or not mentioned directly in the source language text but are necessary for the readers of the target language text in order to comprehend the idea of the text.

### **2.2.6 Literal Translation**

Literal translation aims to preserve the first and original text intact, which means that every word will keep all the syntactical meaning, context, and background as in the source language text. As per Newmark (1981), in communicative as in semantic translation, provided that the equivalent effect is secured, the literal word-for-word translation is not only the best, but also the only valid method of translation (p.39). For other translators, it can be difficult to express every detail with this exact translation method, but it is necessary, in some cases, to transfer this cultural background, ethical context to some source language texts.

### **2.2.7 Punctuation changes.**

This specific method is about the adaptation of punctuation marks from one language to another. This means that the use of the same punctuation mark like a period, comma, question, exclamation marks, and others, will change from one language to another. An example of this can be the use of just one question or exclamation mark at the end of a sentence in English, and how it is necessary the use of both punctuation or exclamation marks at the beginning and at the

end of sentence in Spanish. This is basically because of culture, and, of course, their adaptation during time. It is important to have this on mind at the moment of translating because it can be unacceptable for many readers to see, how the punctuation rules are not followed in a proper way.

### **2.3 Glossaries**

In this section, it will be explained the relevance glossaries have for a translator, how it affects the translation process, and finally, how they are created by the translator. A glossary is a list of words and definitions that is relevant only for a particular manual, book, or document in response of a business or organization need. According to Merriam Webster, a glossary is a collection of textual glosses or of specialized terms with their meanings (Merriam-Webster, 2021). As per Cambridge dictionary, a glossary is an alphabetical list, with meanings, of the words or phrases in a text that are difficult to understand (Cambridge, 2021). However, a glossary may list non-standard, highly technical words and or term-base, and terminology collection that are used exclusively in a specific field of study or business.

Moreover, a glossary can be used to simplify workloads, since it will explain in detail what it means or how it works. This can be as simple as a few lines at the end of a manual as extensive as separate manual just for terms for a specific use case. However, this can be automated by using websites and or part of a program for end users that can manage the terms and translation or possible translations for a term. This can be selected solely based on the contents of the website, program, text, or document, and normally can be found at the end of the document or under help or support sections of a program or website.

For the purpose of the research, it will be created two glossaries, one from English into Spanish and the second, from Spanish into English with specific terms found on those specific

languages either by grammatical terms or categories with verb forms, nouns, etc. This is to better understand the nuances of each language. This it is crucial for the translator to better explain concepts and to make the document a more consistent during the process and ensure a uniform tone during the entire process. This in turn will make it easier to read and understand for the end-users and for external reviewers.

The importance of the glossary is that it will define the way it will be translated and explain untranslatable word and terms including copyrighted material like brand names, unique terminology, and so forth. This will help users and/or readers to understand the document, text, website, or program allowing a better understanding of its contents. This in change will ensure that the translator moving forward the terms implemented correctly and consistently.

The glossary can be created using different tools available for the translator. For example, a website, a few pages at the end of the document or part of the help section on a program; this is important to note to better understand how the glossary will be implemented once the document is fully translated and to better manage the document or documents when they need to be updated or added. It will need to have a count of the total number of terms to better manage it and introduce any term that is untranslatable by providing its definition, pronunciation if possible, and images if necessary for the better understanding of the user. While creating the glossary, it needs to be disclosed if the term can or should be translated, this to help any other translator that may need to use the glossary as reference for a future update or translation into another language. Moreover, the part of speech needs to be added alongside the note to know if this is verb, noun, adjective, pronoun, adverb, preposition, interjection, or conjunction and, if this is needed to be written exactly as used in the term.

## Chapter III

### Methodological Framework

This chapter will be focused on the research methods, the information collection process, different procedures, and the translation tools that will be used in this study to reach the main purpose of this investigation, which is to give a complete study of the translation of the documents for this purpose. Here, readers also can find a brief explanation about the data analysis (which will be detailed and explained in Chapter IV), the data collection instruments, and data process. In other words, this chapter will explain in a well detailed way the structure of the translation process and, actually the path of the investigation. The frameworks and guidelines provided for the study of data collection, analysis, and interpretation help to guide the participants in the process of conducting the research. They can help when formulating their findings and implementing the findings in their studies.

#### **3.1 Research Approach**

In this investigation, readers will also learn about the different research approaches in order to understand the intention of the translator, the author's intention, and of course the intention of the text. This chapter aims to introduce the various elements of a research study and how they will be utilized by the investigator. It also explains the various procedures that will be used in order to carry out the study's objectives. The three common approaches used in

conducting research are quantitative, qualitative, and mixed methods. The researcher will select the approach that is best for the study.

A quantitative research study is focused on gathering and analyzing data collected through surveys, interviews, and poll questions. It aims to determine the relationship among various individuals or groups within a population. The main characteristics of a quantitative research study are that it is performed using structured research instruments, and it can be repeated or implemented given its high reliability. In addition, this research is a kind of investigation of a specific topic, but focused on numerical (quantity) and objective data. This research is not about emotions, but facts, as it looks for specific answers; for example, yes and no questions, numerical answers like 1, 2, 3... on surveys, and factual responses about specific topics.

The next method to be explained is the qualitative research method. This method is characterized by its emphasis on the social constructs of reality and its relationship to the researcher. It is often used by social scientists to investigate problems that are rooted in social constructs. The purpose of the qualitative research is to investigate the meaning of various social phenomena, such as how people feel about their actions and relationships with others. This type of research is carried out by using a variety of methods and techniques to collect and interpret data. The qualitative data are collected through various forms such as focus groups, interviews, and self-reports. This method allows the investigator to gain an in-depth understanding of the texts and their subjects. It answers with stories, facts, emotions, subjectivity, and helps to understand “why,” “how,” “for what,” and it is also characterized by long answers, having interviews, and emotional reactions to the topic.

Mixed methods are often used to analyze data. They can be performed by employing both quantitative and qualitative techniques. It is important to mention that it can be possible the use of both approaches at the same time and is related to philosophical assumptions. However, the mixed methods research is not just about mixing both methods to get information, it is more than that; using both methods the translator will present a better work to the readers being precise and factual,

### **3.2 Research Design**

A research design is a plan or strategy that an investigator uses to collect and analyze data. It serves as the main structure or framework for the study and its findings. It is carried out by analyzing the collected data and applying a grounded theory. This study will explain and evaluate the effects of a certain translation procedure on the translated text. It will also reveal the main ideas of the translated text and provide strategies for improving the translation process. A detailed explanation of the research designed given by (Creswell, 2009) is,

This plan involves several devotions, and they need not to be taken in the order in which they make sense to me and the order of the presentation here, the overall decision involves which design should be used to study a topic, informing this decision should be the world view assumptions the researcher brings to the study procedures of inquiry and specific methods of data collection, analysis, and interpretation. The selection is a research design is also based on the nature of the research problem or issue being addressed, the researcher's personal experiences and the audiences of the study.(p. 3)

This means that the research design should be well planned before the investigation. The translator or investigator should look for good founts and elaborate a "Plan" that usually comes

with an outline about the specific topics that the translator wants to address, and of course she/he has to select these topic in order to achieve all the objectives of the investigation.

### **3.3 Information Sources**

The information sources are those pieces of information gathered from different sources, which are necessary at the moment of working on an investigation project. The goal of the research is to analyze the translation of the source language texts and the sources of information and as a result give an accurate, well prepared, natural, and complete work. This is one of the most important parts of an investigation project, because the sources have to be reliable and coherent for a better result and comprehension of the study at the moment of reading. Now, it is important to mention the that here are three categories of information sources: primary, secondary, and tertiary.

The primary sources of information are that first edition of those works intended to include in the investigation. They tend to be the most reliable and trustful pieces of information of an investigation during the process. Moreover, these kind of sources can be found in history or literature books, newspapers, official articles, research papers, or even other thesis. Literature serves as a foundation for users to obtain information. Primary sources are the first records of original research. They are often the first sources of new information that can be used in a study.

Moreover, the secondary sources of information will include online databases and language forums. In addition, the secondary sources are those that have been modified or reorganized from a primary source, so they can be used by a researcher to gather important information or provide a defined purpose. According to Bonn (1971), the secondary sources of information are divided into three categories. They are Index Type, which includes index, bibliography, indexing periodicals, abstracting periodicals; Survey Type, which includes review, treatise, and

monograph; and finally, Reference Type that includes, encyclopedia, dictionary, handbook, critical tables.

Finally, tertiary sources of information ~~and~~ are those that are derived from secondary and primary sources. The most important feature of the tertiary sources is to provide useful information for investigators (in this case, the translator) through the primary and the secondary sources. Most of these adjustments no longer involve situational awareness. Thanks to this, tertiary sources have become more and more important. Tertiary sources will include online databases and language forums, bibliographies, directories, and new edition books.

### **3.4 Analysis of Categories**

In order to create a qualitative research, the information should be classified, grouped, or categorized. For this investigation, four categories are defined: (1) translation, (2) translation procedures, (3) glossary, and (4) text analysis.

**I. Translation:** Translation are studies related to language and the process of translating the meaning of a text from a native language to a target language giving the same meaning in a natural way.

**II. Translation procedures:** The translation procedures can be defined as the process of translating sentences, phrases, or words from the source language to the target language efficiently; by using of specific techniques that just work on small pieces of text shorter than a paragraph.

**III. Glossary:** A glossary can be defined as the procedure of taking specific words from a text from a NL and give a brief explanation or a specific translation of difficult words to TL.

**IV. Text Analysis:** Text analysis can be defined as the process of taking sentences and analyzing them to classify each of them and give a better comprehension to readers.

### **3.5 Data Collection Instruments**

During this investigation, the researcher had to do a long research about translation's history to have a clear idea about what they wanted to share with the readers of this investigation. In addition, the different translation methods and techniques learned during the major and from reliable resources online to render a natural, understandable, and coherent translation of several articles from Spanish into English and from English into Spanish for A+ institution and for all those who could need this information to work on a translation in the future. As it was mentioned previously, it was also researched the works of important translators that fitted accordingly to the investigation's main idea.

Before the investigation process started, the researcher set in Chapter I, the general and specific objectives of the investigation, as well as the justification of the study, and the antecedents, where it was mentioned previous national and international papers and historical ones works. Chapter II introduced the concepts about text analysis, key concepts, and relevant information as a guide for the investigation. This will facilitate the acquisition of the information provided by the writer and the comprehension of the translation process. There readers will find important concepts related to the translation process giving a clearer idea about it and also an introduction and explanation of the glossaries used in this investigation.

In Chapter III, it was provided more details about the instruments used along this investigation, focused on the research methods, the information collection process, different procedures, and the translation tools that will be used in this study to reach the main purpose of this investigation, which is to give a complete study of the translation of the documents for this purpose and will be deeply explained and putted in practice in chapter V.

In Chapter IV, it can be found the translations used for this investigation, which are articles written by native speakers of the language assigned, and the investigator had to translate from Spanish into English and from English into Spanish. Moreover, in Chapter V it will be found the instruments used in this investigation; that is a color-coding chart where the different translation procedures will be assigned a color, this by selecting different paragraphs from the articles and following a pattern to show how the texts were translated. Furthermore, it will be used a text analysis chart that will work depending on the scales of formality of the texts chosen, and finally, a glossary for the better comprehension of the texts used during this investigation. The glossary will consider different words from the texts, so the researcher can provide an explanation or an accurate translation of such for a better comprehension. Finally, in Chapter VI, the readers will find a formal conclusion of the investigation.

## Chapter IV

### Translated texts

In this chapter can be find the final translation of both translation given to the investigator by the A+ Institution in order to proceed with this investigation providing a well-structured, natural and accurate product in order to proceed with this project.

#### **4.1 Translation from Spanish into English**

### **The Adventures of a Bribri Around the World Looking for the Identity of his People. Interview with Alí García Segura**

Introduction: Owing to the circumstances of the COVID-19 pandemic, Ali García Segura and myself, Marcos Guevara Berger, scheduled a virtual discussion on the afternoon of August 1<sup>st</sup> 2020; He at his house located in Mozotal, Goicoechea, and I at Paso Llano of Barva at the approaches to the volcano. It was a sunny afternoon, and deceptively quiet, as we peered through computer screens rather than over cups of coffee.

The communication was easy, since we've known each other for many years now, decades actually; since he was a teenager in Talamanca and I was just beginning my studies on Bribri culture and had the inestimable good fortune of living with his family for few years. So beyond academic and professional ties, we've been joined by circumstance practically our whole lives.

Today we both work at the University of Costa Rica though in different colleges: he in the Faculty of Letters and I in Social Sciences. We're even located on different campuses, his at the Rodrigo Facio site and mine at the rather pretentiously named 'Ciudad de la Investigación' (City for

Research). None-the-less, this hasn't prevented us, since becoming academicians, from finding the time to develop a close fraternal relationship and even, at times, collaborating professionally on work projects together. Currently, we are both part of the research team for the project of the Advanced Studies Initiative of the University of Costa Rica (UCREA), "Territorial and Inter-ethnic Conflicts in Buenos Aires, Costa Rica. Interdisciplinary Contributions For Its Resolution", which has incorporated some of the initiatives that Alí has developed, both institutionally and independently. This conversation deals with these topics and how Alí's work and adventures, which, though apparently removed from Talamanca, are never-the-less deeply rooted in family, community, and ethnicity, and, in the teachings of the great Awá Don Francisco García, his great-uncle; his paternal uncle Pedro García, also Awá; his father, Silverio Morales, renowned óköm; his mother, Anastasia Segura, siãtãmi; and other prominent people.

"MG: Tell us about yourself: Where do you come from? Where do you work? How long have you been working? What do you do? What are you researching?"

AG: Well, I am from the community of Coroma, Talamanca, from the Sëbliwak clan. I work at the University of Costa Rica, in the Department of Linguistics, with indigenous languages. There I work as a teacher providing Bribri language classes. We work writing articles, especially about the Bribri and researching the language to document it. Sometimes we also work on other languages.

That's my formal role and responsibility, but, as a Bribri, I also work on research that has to do with our culture and our language but approaching this from my ethnic indigenous perspective.

I have authored several writings about the culture, pertaining to the functions of the Awá, some medicines, Bribri knowledge, and the language, so that people can understand a little better our identity as Bribri Indians. So, this is more or less the work that I perform for the university, beginning as a student in 1986, but formally, as a civil servant, since 2004.

**MG: Tell us about your family, which I also have had the joy of knowing. It is a family full of experts in different facets of Bribri wisdom, who have also been the source of your inspiration.**

AG: Yes, the family line or clan, as they say, is called Sëbliwak. It is one of the clans that has been described by using certain categories, which actually are foreign to our language. But let's say, it has a very important role in the structure of all the clan lines. So, we are a line that can attain any status: Awa, ókôm, tsököl, or siâtãmi. My clansfolk can assume any title, and in my family, on my mother's side as well as on my father's side, there have been Awá, ókôm, tsököl, and siâtãmi. I come from a family that, on both sides, occupies very important positions in the Bribri and Bribri-Cabecar structure. That is why my family holds many positions. My father was an ókôm, he studied for as an Awá,; my uncle on my father's side was an Awá. Several cousins that we call brothers are Awá and others that we call duwö, are also Awá. On my mother's and grandmother's side, many were siâtãmi. In fact, on my mother's side, it is said that the last Awá women were sëbliwak, as were and also my uncles, like don Francisco. He told that many of his family were Awá or tsököl. Don Francisco was ókôm, bikákla and Awá. He was a great mentor and taught us a lot. This is the family I come from.

**MG: Alí, you have published several books on indigenous wisdom, stories told by the elders, pharmacopeia, traditional lore, linguistics, and teachings of the Bribri language, among others. What has been your interest in making all this knowledge available to Costa Rican society?**

AG: Thank you for the question, because this allows me to expand a little more on what I have been talking about. We spent years under the guidance of these Elders. One of the things they always said was that people from outside our culture should understand our customs and traditions. Don Francisco himself, at some point, made remarks about the people from outside, pointing out the lack of understanding towards us because they did not "know us".

There is a document about that, which he supposedly addresses to the President of the Republic, because he thought that we should tell things as they are. The idea that the Elders had was that we

should speak to the people as we think, as we are, and with our language; maybe that way, people could understand the importance of our culture, and not try to “hide it”, to put it another way.

People ask me why I write Bribri if it is an oral language. And I stick to the sayings of Don Francisco and Don Pedro, especially Don Francisco. He used to say: “You have to write it, go and learn it like the people outside”. “Write your language, because what you write today is the only thing that will last in the future”. This so the Bribris “can drink coffee speaking their own language”, to preserve it and use it in everything they do.

My work, outside of being a university official, is, in a way, a mandate from my family, an inheritance: to share our essence with other cultures through the Bribri language.

I try to share this, through articles and books, to show the external society that we have a way of seeing the world, of expressing, of co-existing, and living with the things that surround us. Thanks to this “way” of life, we tend to live many years. Somehow this is emphasized in our medicine, for example, the traditional organizational structure.

In our language there is no word for “nature”, “heart”, or “peace”; we have our way of speaking, which has guaranteed our way of being and is valid. It is not the same model from the outside, but it is also valid and it is the identity of a community. So, that is why my work has been about giving a voice to the Elders, who have had that vision. My publications and my materials have been promulgated so people can understand and know a little more about the Bribri world.

**MG: In fact, I was in Talamanca for almost two years, in the 80s, and I remember Don Francisco, who was one of my teachers, and I was able to study the stories with him. I was surprised that he agreed to tell them to me because I was an outsider. He emphasized the importance of not letting this knowledge be lost and spreading it to many people. That was wonderful for me, to meet him. At that time he was quite old, past 90 years old. He was a tremendous sage and I benefited from that illustrious spirit.**

**AG:** Well, he always had that vision. I have a narration where he says that he instructed a nephew, an uncle of mine, named Abel. He taught Abel a lot so that he would be a great Awá, because he was born for that. The problem is that when he was young, that uncle got involved with people from outside in religious matters. It seems that there is never a lack of that intrusiveness in our

land. So, he left the apprenticeship with him. I even have Don Francisco's voice recorded saying that he had taught him a lot, to make him a great Awá. He always had the vision to teach.

He also instructed my older brother, whose name is Arcelio, we call him Bachi. Don Francisco taught him how to read and reconstruct the life of a deceased person, in our culture, that is called tsáwö. It is like the retelling of life through strings, strings of knots, called tsáwö, for someone who passes away, perhaps someone older who has passed away, and by means of which the life of that person is recounted. He also taught him how to fashion stone, that is the stone they use.

He always taught that it was necessary to expand that knowledge or share that knowledge so it could be saved. What he always said was: "Say only what we say, as far as we say it, do not fabricate something else", that was always his criterion, his mandate.

**MG: In recent years you have been researching about travelers and explorers who visited Talamanca in the past. Some of them took objects with them, some of them acquired them in a good way, such as baskets, arrows, or bags. Others simply decided to take them without permission, such as statues and ancient stone artifacts. Tell us about your visit to the Smithsonian Museum in Washington, following the trail of the American geologist William Gabb, who lived in Talamanca in the years 1874-1875. Like other adventurers, he left his collection of artifacts there. What was done there and why? What did you find? What interest does this have for the people of Talamanca today?**

**AG:** This is like a chance to make visible some of the things we as a people have had to go through. Don Francisco and the Elders always talked about the loss of identity, as when people came to our communities and took away the art, which was our identity.

Traditionally the Bribris and Cabécares rarely sell their art, because we believe that art is our identity. So, if you want a chácara, cerbatana, or basket, you can place an order and negotiate the sale or exchange, as we used to do in the past.

If I start to make some baskets for my house and I have two, three, or four leftover, I can sell them, but it is not like I spend all my time selling these things. This is not the right thing to do in our culture. That is why, in traditional terms, the Elders themselves told us that it is like selling yourself, and human beings do not sell themselves.

Going back to the topic of the visit to the Smithsonian Museum. Don Francisco and my parents always told me that the way of counting time in the past was only known through a traditional narration. It was called tsáwö and it was part of the journey to make salt in the south, it was how time was controlled and measured. But we, the younger ones, had never seen the tsáwö, we had only heard the narration.

So I thought, why didn't we have this available to us, like a basket, like a bag? Why didn't we have it ready to hand? And the Elders spoke of it constantly, anyone of them could tell you about the tsáwö: how to make it, and how to prepare it. And I remembered Don Francisco's instructions to do a lot of research on our identity.

He talked about various of our arts, like tsáwö, yátök, siäköl and one of the great things he talked about was Sibökula, the seat of Sibö. He said, “Up there we had many things and in Sulàyöm, but people came and started to take them away and left us with nothing.”

In a way, he regretted, that he had let that go or lost a lot of the things without saving them. And so, he would say to us, “If you could look for it and find it, it would be good to say that those things exist and we have an identity.” Thanks to him, we had that knowledge.

“Now, tsáwö”. I asked myself, “Why have I not seen it?” When I started to come here to the “outside” world, I started to hear some stories, and then one day I found some of the books of the famous Gabb that talked about this. No Costa Ricans had not done a study where they said that the Indians had this way of counting.

And on this I must be very honest, one day in a conference, I think it was in 2006, Don Jose Leon Sanchez spoke of what he called the “quipu” Bribri. He referred to it as "the unwritten book of the Bribri" and showed a picture of the "quipu". Of course, he started saying a lot of things that left me on the moon, but the only thing I retained at that time, was when he said that this “quipu” was in the Smithsonian Museum. Nothing else. But it seems that he didn't know where it was or who had it either. He only said, that it was kept there and he showed a photo, which he even took to Talamanca. There is a text that he wrote, in which he says that it was used to count numbers, to keep business accounts and all that, and I thought it was not true, because we are not businessmen.

I investigated the tsáwö and found out that it was utilized to count the days for travelers who went to make "salt balls" to the South, where Talamanca begins.

This work I am doing on the tsáwö starts there in Baja Talamanca, where supposedly, Sibö and the elders performed the first test of drying salt, which didn't work, and then they traveled south. That's how I reconstructed that story, pretty much.

Since Don José León Sánchez said it was in the Smithsonian, I started to look for it, I asked people, but nobody here would give me an answer. Then I started to look up information on the internet, we are talking about 2006, I began to search, and so on, asking as many people as I knew about the Smithsonian.

One day, I happened to be the thesis tutor of a Canadian girl, from a university there. We agreed that her work should be under my tutelage and she came to visit the country. She was a biology student and had to complete her doctoral thesis. I offered to help her with the commitment that she would also help me in return, as she lived in the U.S. I began to ask her to assist me in contacting people at the Smithsonian who could give me a reference to what I was looking for. But, several years went by.

We're talking about almost seven, eight, nine years, until one day, she tells me that she had a friend who worked at the Smithsonian, at the Museum of Natural History. I wrote to her to see if what I was looking for existed, at least to see if she knew anything about it. And what was an impressive surprise was that she was the person responsible for taking care of the art of the indigenous groups of Central America that the Smithsonian kept.

She was a Mexican, obviously spoke perfect Spanish, and lived in the United States. The girl, very kindly, immediately informed me that the indigenous arts I was looking for were there. When I made contact by mail, we are talking about 2013, I asked her for a photo, as proof of existence, and she sent it to me.

Through her, I inquired to get an invitation and permission to have access and study all the Bribri indigenous art that was kept there. And very kindly, the General Director allowed me to go and spend 11 days in the museum, with access to everything I wanted, to have all the artifacts at hand and to study everything I wanted about the tsáwö.

Initially, that was the main reason, but later I was able to see all the arts in the museum. And there were a lot of them, not only from the Bribri, but from many peoples, such as the Huetares, Borucas, Cabécares, and Nasos; they had everything stored there. None of those items is on exhibition. they have them completely outside the center of what they call “museum mall”.

So that's where I was. That is something I found there. And indeed, it was Gabb who brought the materials, around 1880, among them included: a census of the population of Talamanca at that time, which he asked people to do, but he asked them to count it the way people used to do it in the past, the way they used to count things.

This is why they make it in the form of tsáwö, knotted rope. That is why it is like that, it was not for business or anything like that, and he left a lot of information that I was able to research there. The General Director very kindly assigned the Mexican lady and a Peruvian male colleague, to translate Gabb's notes.

However, Gabb did not give me much information, and in many cases what he wrote did not fit my own understanding. For example, he said that the knots had to do with one being a woman and the other a man, but I could not understand how this could be so. It didn't fit. I did all the work of studying the tsáwö, knot by knot, counting the knots, counting and seeing the types of rope, what kind of material, what was used, and all that.

I found a lot of material and the museum itself facilitated my being taken to another museum, where they also kept a lot of Bribri art and the art of other cultures. This was an extremely important experience for me, to tell the extent what the indigenous people's artifacts had been conserved, and not only the tsáwö.

I found something that could be called the “strings to count life”. There were some, that we used for children, and others for when people die, as I spoke about earlier, that Don Francisco taught my older brother, Arcelio. And there, they had it! Well kept, very nice, and well preserved.

**MG: What is called tsáwö, here promoted “as quipu”, copying the Inca tradition in Peru? What was it used for then?**

**AG:** In the article, I am trying to write, I use the word tsáwö, because it is the correct form. I had the joy of knowing years ago the indigenous people in Peru and Bolivia and their stories. They had

“ quipu”, In the museum, they also had the Bolivian and Peruvian “ quipu”, very interesting and it is clear what they were used for.

But not in our case, that is why I do not call it “ quipu”, because the word “ quipu”, in Quechua, is “knot”, nothing else. In that sense the word does fit because it is "knot", it is a rope with knots. But in the case of the Bribris, specifically the tsáwö, which is in the Smithsonian, it was used to count the days for those who traveled; and to prepare the welcoming ceremonies, for those who traveled to make “salt balls” to the south of the country.

So, what did they do? We always knew about that. My father and my mother told us about it constantly: it was used, for example, on that one day four or five people would go to the south to make “salt balls”, then they would start tying rope with knots. They would make two or three. I had one before I went to Washington, one that I asked my mother to make me according to what she remembered. And it was easy, I had it made out of balsa, balsa bark, and you tie the little knot and there you go.

This was for the people who were leaving, as it was a work of the community because they were going to bring salt and the community was organized to then receive them on their return. As the indigenous people are so ceremonial and we purify things, the device was used to determine when to prepare the chicha, the drink for the purification.

All of this was prepared days before, they would say “well, this group left today”, then they began to cut or loosen the knot. So each day is monitored, until there are eight left, páiki, in other words, “in eight days they will be here again”. And also, the people who traveled carried a similar device, to be able to time their trip, to know if they were going according to the calculated timing. The tsáwö was used only to regulate the activity of the work of “salt balls”.

This gives me the basis for something very interesting. I thought about the reason why knowledge of tsáwö remained only a distant memory, as Don Francisco himself said. This is related to ‘Outsiders’ because as soon as the salt arrived from outside, nobody went to the south to make “salt balls”. And then nobody started to count the days in that way.

That explains why Gabb asked his hosts to fashion one, at that time we are talking about 1875, when he lived in Talamanca. It is very clear then that it was to count days, nothing else. The function of the tsáwö was to tally days, up to a month.

**MG: What support did you receive, Ali, to make this trip and to be able to go to Washington to see this tsáwö? Who helped you?**

**AG:** Well, as I was saying, in this country indigenous affairs have never been considered that important, and so, a lot has been lost. For the trip to Washington, I mostly had to pay my own expenses, because it was not seen as a very important thing. However, the University of Costa Rica did help me a little to cover certain expenses of the trip and also gave me permission to take those days to dedicate myself to the research there. I did receive that support, but most of the expenses were out of my own pocket.

Why did I do it? It was something that, in some way, I committed myself to do. Don Francisco himself, my uncle Don Pedro, my mother, and my father, asked me in some way, to view and know all of that material., I remembered their words, at least to be able to say that there is part of our identity preserved there. That was important for them, to know that there was still hope that people could understand us, viewing our identity.

**MG: After following Gabb's trail, you decided to follow the trail of the Austrian anthropologist Etta Becker-Donner, who was also in Talamanca, but in the early 60s. She, like Gabb, took some things with her, but this time something symbolically very valuable for the Bribri and Cabecar. And she left it in the Vienna World Museum, where she worked. Tell us first how did you come to find out about this?**

**AG:** Well, this has to do again with our traditional narratives, which is our education and the very formation of ourselves. The Elders always told of a time when this world was plunged in darkness, There are four stages of Life: Most of life is spent in this world of light, which is the third stage, and then we go back to the world of spirit, which is the fourth stage. So, according to the narration, this particular stage, when we arrive, Sibö illuminates that place. Sibö is God, or can be understood as “like God”, because he is not exactly God. Sibö illuminates this place in an area in Talamanca, at the headwaters of the Lari River. There it is called Sulâyöm. Don Francisco always talked to us about it, I remember him telling us every afternoon, every night, in detail what was there. There

were sacred areas, places where a certain “sacred pot” was kept. There is found the pot with which chocolate was made, when the world was illuminated, as a celebration. When he, Sibö, was about to illuminate the world, he had many helpers with him, like Pava who made the chocolate, and Señor Hormiga Bala (Mr. Bullet Ant) who carried the pot from the headwaters of the Telire River to the Lari River, in the mountains. Don Francisco said that these were sacred places with many sacred clues to be had there. All those stories, these narrations that he recounted to us, were part of our education. And as he would tell of these things, he would say Sibö had placed there some seats. This sacred ceremony, called *Itsó kö*, resembled an inaugural activity with seats for honored invitees. So Sibö told Mrs. Pava to heat up the last batch of chocolate. And then upon arrival, according to what Don Francisco and other narrators said, Sibö came and placed down some seats. Sibö made his own seats. This is something that Don Francisco himself said, that Sibö made 4 seats: lizard, feline, snake and monkey, being the shapes of the seats. And all these animals were important. Don Francisco took me to see the place where the seats were, but he said that some people from Amubri took one and sold it to some people from the outside, who then took it to who knows where?

In the same way that he said that wisdom should be kept in books so that people could come to know it, he also said that hopefully someday that seat of Sibö could be found. He even said that it was the feline one, and it is true, the one that was missing of the four was the feline one. As a child I either dreamt or overheard that finding the seat of Sibö would be very difficult indeed to accomplish.

But when I started working here, it was one of the things that was always on my mind. Though I'd heard about, the *tsáwö* in 2006, I only started writing about the seat of **Sibö** in 1996. It started with a letter written by Doña Etta that I found on the internet, but the story was very vague. I found out about it from a colleague who knew something about Doña Etta's history.

She came to Talamanca in 1962, recommended by people from the Costa Rican government. And she absconded with that seat when she left. When I started searching the internet for her name, I found out that there was a museum, where she was the Director; she was also the Director of another institute, and there was even a scholarship created in her name, the ‘Etta Becker-Donner scholarship’ which awarded funds for research work in the museum, approximately 2500 Dollars US, or some similar amount.

So, that object was indeed apparently being kept in that museum, but absolute certainty that it was truly the seat sought after came about in a curious way. I had asked seemingly half the world about it, but with no clear answers. But, on one occasion, in the middle of 2019, I managed to find the name of a man who might be able to help, because his name was on a scholarship letter and he signed as the party responsible for that scholarship. So I wrote to that gentleman, but he never replied. I wrote to him again. He still did not answer me.

Last year, in 2019, at the beginning of the year, Jorge Grünberg from the University of Vienna came for the UCREA project and I talked to him. I was interested to know if he knew anything about this story, and it turned out that he had met Mrs. Etta Becker-Donner and knew about the museum. Through him, I was able to confirm later that the object was indeed there, as soon as he got back home, he looked for it and found it and sent me a photograph of the object. That is how I found out, after many years of searching, and it is something that I am very happy to have tracked down.

And there's something I want to say: After working in Washington, upon my return, I went back to the indigenous community, to give a presentation at various places regarding my findings. It was thanks to this case of the feline seat, that a lot of interest was and is still today created in the people of Talamanca. I did locate where Sibö seat was, and it was indeed of a jaguar, just as Don Francisco had said unceasingly, he was always very clear about it.

**MG: How was it possible for Mrs. Etta to take something so precious with her? How is it that she was not stopped in Talamanca? How is it that she was allowed to leave Costa Rica with such a heavy and colorful object?**

AG: I have always questioned that too, how could this happen? But I go back to an idea we Bribri have: When someone says: "This is an important visit, from a great man", we understand "great man" or "great lady", as an Awá, óköm, or a siātāmi person. This is indicative of how a misunderstanding with words can occur. It is part of the work we were talking about before.

Our code of behavior says that the worst thing can do is to be a bad host. I have always said that, perhaps, in some way, we were victims of this concept, of believing that everyone is like us, so if we give them something, they will respect the gesture as intended.

Now I imagine that something like this happened, because Doña Etta seems to have said that that seat was given to her as a special gift. That's why I have that idea, that it could be when they told people that she was “a great person”, maybe they presented the seat to her as a special token of respect. She might have said, "I like it, can I take it?", and then I'm sure this was assented to. That's what I'm trying to understand, because I've questioned myself how this could have happened.

There is a story within our traditional narratives that when Sibö arrived and said to a character: “Hey, is that chicken you have in your yard yours?”, and he answered: “Yes, it is mine”, and Sibö said: “Ah, I like it very much! Why don't we eat it? And, without argument, the owner said, “Ah, yes, sure! let's have at it!”, and he grabbed the chicken and killed it. So there are several examples in our vision of the world, of respect and prescribed behavior. I have always said that this attitude makes us victims of our own culture.

There is another story that I remember, of Mr. Yàblu, whereupon someone said to him: “Listen, sir, you have a lot of cacao and zapote plants, do they look like they have fruit, or not?”, and he answered: “No, just one or two”, and the other said: "It doesn't matter, I love your gift, I want to eat it", to which Mr. Yàblu said: “Yes, it's ok, you can pick some and take it”. These stories tell how we approach such matters as these. It might be the only way to explain why somebody might be permitted to take that much valued seat.

**MG: Costa Rica, I guess, at that time, in 1962, still did not have strong laws for the protection of our national and archaeological patrimony. So, anyone could take whatever they wanted.**

**AG:** I believe that Costa Rica did have a legacy legislation from before; I believe since 1945 there is a law regulating archeology, cultural artifacts, and the like. But it is curious, because I believe that if Mrs. Etta was allowed to take the valuable item with her, it is because, I guess, she never even arrived in San José. The relic in question came out of Talamanca and was taken to Limón, because her main contact in Costa Rica and the person who recommended her to visit Talamanca, in order to collect art from different tribes, was Doris Stone.

At that time, I believe Doris Stone was on the Board for the Protection of Indigenous Races of the Nation. So, what happened, is still not very clear in my opinion. I believe that the precious seat

arrived in Limon and there was sent away by boat, a banana boat, because Limon was where these ships took off.

**MG: So Etta Becker-Donner had, let's put it this way, the approval of Doris Stone, who was an influential person in this country, and everybody closed their eyes while she took it.**

**AG:** That's how I see it, and thanks to that contact, I have always thought that this seat never arrived in San Jose, that's something I feel and that's where we have to start researching.

**MG: In this research, Ali, what kind of support did you receive and from who?**

**AG:** For the second visit, which was in October 2019, the university did not give me any support, nothing at all; they only afforded me the time of one week go to the Vienna Museum to do the work, but financially I did not receive any support. It was an expense to be covered by myself, but fortunately, as I have been doing other work on my own, with foreign institutions, by participating in projects, or providing managerial support, I was able to take advantage of another trip which took me to Vienna. But, even so, there were expenses and I did not receive any economic assistance.

**MG: When you came back from Vienna, with the full confirmation of having seen the Sibö seat, and you then went to Talamanca to tell your people about it, what was their reaction?**

**AG:** That was something interesting, because the first person I told, just upon arriving, was my mother and a close Awá named Don Mateo. My mother is a siätãmi, or a person studying to become an Awá .I told her the news and my mother's reaction was that this was exactly what they wanted to hear: “Our identity is there and we must make the Government and the people of this country understand it; maybe that way, they would respect us a little more”.

Don Mateo, who is also an Awá, said: “That's good! Because now we can say that we Bribri have important knowledge, and maybe that could make the government not punish us too much with our children”. That's what he said because formal education always seems to displace all the knowledge of the Elders.

He thought that, maybe, with these important artifacts, the government could really understand and respect our culture. That's the same thing that Don Francisco and all the Elders were saying,

my own father included. So they said: “Let's hope that the Sibö can be brought back to Bribri territory or nearby”.

I also talked about all this with several cultural leaders in the Cachabri community and also in the Coroma community, while simultaneously the leaders from Mojoncito and other places were also visiting. They asked me to talk to them all about these artifacts.

The Elders, specifically some gentlemen from Cachabri, said that it would be very difficult to regain the prized seat, but the leaders and some younger people said: “No, we have to bring this cultural artifact back home, because it is ours, and why do they have it there? We have to bring it home, and we have to get it back free of charge, because it is ours!” All the people began to react, saying that we had to bring back the Sibö.

But this is not my mission, and on this, I am going to be honest: Don Francisco and the Elders, who instructed me about this, never told me to make war to recover things. They merely requested I find out what existed, what is out there in the world at large, that is a relic of our identity, that reflects our way of thinking, that represents who and how we are as a people?

We never talked about whether I was the right person to retrieve these items. This was not part of my project and not part of my work, so even if people reacted saying that artifacts ought be repatriated, this should be an action of the people as a whole, and not of my person in particular.

**MG: Can we say that this seat is part of the Bribri-Cabécar national heritage?**

AG: What I can emphasize is that it represents our identity, our heritage, our way of life, and the Bribri condition,. It's as straightforward as that, there is no middle ground. Our culture, Bribri and Cabecar, are languages, that's why I put it this way. They are language and culture that have only two possibilities: there is or there isn't, it goes or it doesn't go, it comes or it doesn't come, you like it or you don't like it, that's how we are. I think we should start to assert our cultural claim now that it is known that this seat actually exists.

It would be really nice if people could start looking for more artifacts, because I've had contact through the internet with museums in Canada and other parts of the United States, where there are items retrieved from the indigenous people of Costa Rica. Right there, in the Museum of the

World, they had things from the Huetares and the Boruca. These are part of the identity of these indigenous peoples.

**MG: Well, if we were to talk about repatriation, which would be possible by arguing that Mrs. Etta Becker-Donner's action was in some way illegal, we could assume that the Costa Rican government would have to demand that repatriation from the Museum of the World. Perhaps this would have to be done through the National Museum of Costa Rica itself. Would you be afraid that, if this action were successful, it could be argued that the Sibö seat should remain in the custody of this institution?**

**AG:** Look, if we talk about repatriation, I come back to the same thing, because I am direct in this: this is not part of my particular project, and it has not been the fundamental point of my idea, which is to comply with what Don Francisco and my Elders asked: to teach and relay to the people of Talamanca where the Sibö seat artifact is located., And if the community of Talamanca, the Bribri people, and the people of Costa Rica, begin to effectuate repatriation, I think it would be valid for us to pressure the Costa Rican State to manage this.

When I arrived at the Museum of the World, I met with the general director, Mr. Christian Schicklgruber. Though he treated me kindly, the first thing he said to me was: “If you think you are coming to repatriate this art, you should know that it is property of the Austrian State, so you cannot. But you can borrow it when you want and as many times as you want, for every exhibition in your country, for ceremonies, whatever you want to do over there, but it is to be strictly on loan, and nothing more”.

My only reaction was to say that what interested me was to study the item, to see it, to touch it, to know what it was like, to film it, to marvel at its artistry. I do believe that it is valid for the people to begin to lobby in the future for legislation to see the possibility of repatriating their cultural patrimony, of course. I do believe that in this instance this would indeed be valid.

Of course, there are cultural artifacts which are unlikely to ever be recovered: For example, in Washington there are items of art from Talamanca removed by Skinner, one of the North Americans who explored the region. We’re talking about the 1920’s more or less, when he took various works of art, including, I remember the Elders recounting, items dating from the war between the Bribri and the Nasos or Teribes.

When the warriors went off to fight and then came back, they had a triumphal ceremony, and for this purpose, a special suit was made of ‘old man's beard’ moss. First, the bottom of the costume is made of bark fiber or ‘mastate’ and then with beeswax, ‘old man's beards’ are glued all over. This was a big costume, which was used with a mask made of pumpkin with a nose made of wax. It was used for dance purposes, to perform the Dance of Triumph, and it is originally copied, I believe, from the Teribes.

And that fragile suit of ‘old man's beard’ would necessarily be very difficult to handle. When I asked to view it, the only prudent option was to take it down from where it was kept, without shaking it, because the display case containing it was, was not immobile, it could be moved, though ever so carefully so that the ‘old man's beard’ would not come undone. There are other fragile items, that would be very much more difficult to move.

The tsáwö itself, I was told, could be compromised if drastic changes in temperature were to occur that could cause damage. But there are items that could be readily carried, such as arrows, vessels, and things of that nature. There was a large tapestry made of ‘mastate’ bark cloth, with drawings of white people, very clear clearly delineated, by which is described the contemporaneous history of the relationship of Whites to Indigenous Peoples. Perhaps, fortune will permit this artifact made of ‘mastate’ to withstand the ravages of time a short while longer. These are among the cultural artifacts that Skinner retrieved.

On the other hand, the moving of the tsáwö seat, according to the director himself, Mr. Christian, would not be as problematic, because it is carved of pure stone and is considerably more durable. But returning to what was said before: if repatriation is feasible, and interest on the part of government in conjunction with the indigenous people precipitates negotiations, I think this would be most interesting.

**MG: And where should it be, if it is brought back, where should it be kept? That is to say, after repatriation, where should that object be housed?**

**AG:** What the younger people opined, when I gave my talks in Talamanca, was that the tsáwö should be maintained there, in Talamanca. The Elders, on the other hand, were a little more reserved, and more realistic, saying that we don't possess the capability to take care of such a heritage. These people said that “it would require a lot of care if we had it here nearby”, and

questioned the possibility. I cannot say if it is possible or not, because that would require a great deal of funding.

**MG: And if you were able to put the Sibö seat back where it belongs, there in Sulâyöm, how could one guarantee that it would not be stolen again?**

**AG:** Exactly, that was one of the reservations the Cachabri people had lodged: how could we as guardians guarantee preservation of the cultural heirloom? Someone said: “We leave the seat here, and tomorrow it will be taken again because people are abusive”. But these abuses are always associated with the formal system of education, and that is why older people blame these types of attitudes, and the hard lessons learned, on the schools and colleges to which they attribute the rise of thievery, rape, and drug abuse.

**MG: To finish, Alí, what would you say to all the people of our country about the historical importance of the Bribri, Cabecar, and all the indigenous peoples of Costa Rica?**

**AG:** Look, I try, by way of documentation, through speeches and conferences, both nationally and internationally, to make my people known to the outside world. We must have be humble about ourselves, as don Francisco used to say.

Don Pedro always had an expression, he used to say: “Ye’iö alär tsítsi ã di’ kák múk”, “Maybe I am good to give water to the children”. That expression of the Elders, of Don Pedro, who was a great Awá, teaches that people should demonstrate humility, even if they are of high status, or are possessed of an abundance of knowledge, like a great Awá.

Don Pedro thought that an Awá should be humble and utilize his knowledge with every action. He would say: “Maybe I am useful to give water to the children”, as if to say that it does not matter if one is an Elder or an Awá: no matter how much knowledge one might have, it does not detract from the fact that if there is a child who needs water, one must be required to give water.

The problem, from my point of view, is that now there are institutions that impose their interpretation of the situation of the indigenous people and the reality of the community. We can hear that when people proclaim “All things are lost!”, that “Society and the indigenous community is lost!”. Most of the indigenous people complain that “Nobody takes care of us” and “We are abandoned”.

We understand, from this point of view, that there is something that is awry in the preservation of these arts, as the identity of the indigenous community. Which incites me to exhort Costa Rica to demonstrate humility when talking about our traditional education, meaning that people ought to attempt to understand it better. This, because until now, what has been perpetrated under the guise of professionalism, is designed to “extinguish the indigenous”, by constantly attacking their rights, their values, their knowledge, and their identity.

Costa Rica must have contributing members of indigenous communities in all institutions helping to perform any work involving their interests. It is not true that just because one can claim knowledge of a community, one can or ought to decide the agenda for that community. These are not peoples of Latin culture, they are a very different type of peoples. For example, in the museums, in the commissions that decide, there should be indigenous representation. Similarly, inclusion to any and all media, wherever their situation is discussed, should likewise be afforded, for failure to include has been our point of failure till now.

Indigenous peoples should not be qualified by titles, but rather by their degree of mastery of indigenous knowledge. For me, an Awá would make an ideal museum Director. We must think anew, and change our modalities, in order to preserve that knowledge of the Elders, going back to the words of Don Pedro: “Maybe I would be useful to give water to the children”.

**MG: Great Ali! Thank you very much for sharing these experiences and reflections. Let's close here, I hope we can expand these topics of discussion on other occasions, because, without a doubt, there is still a lot to be said.”**

## **4.2 Translation from English into Spanish**



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# Tamarindo:

## Arte, olas y viviendo el sueño

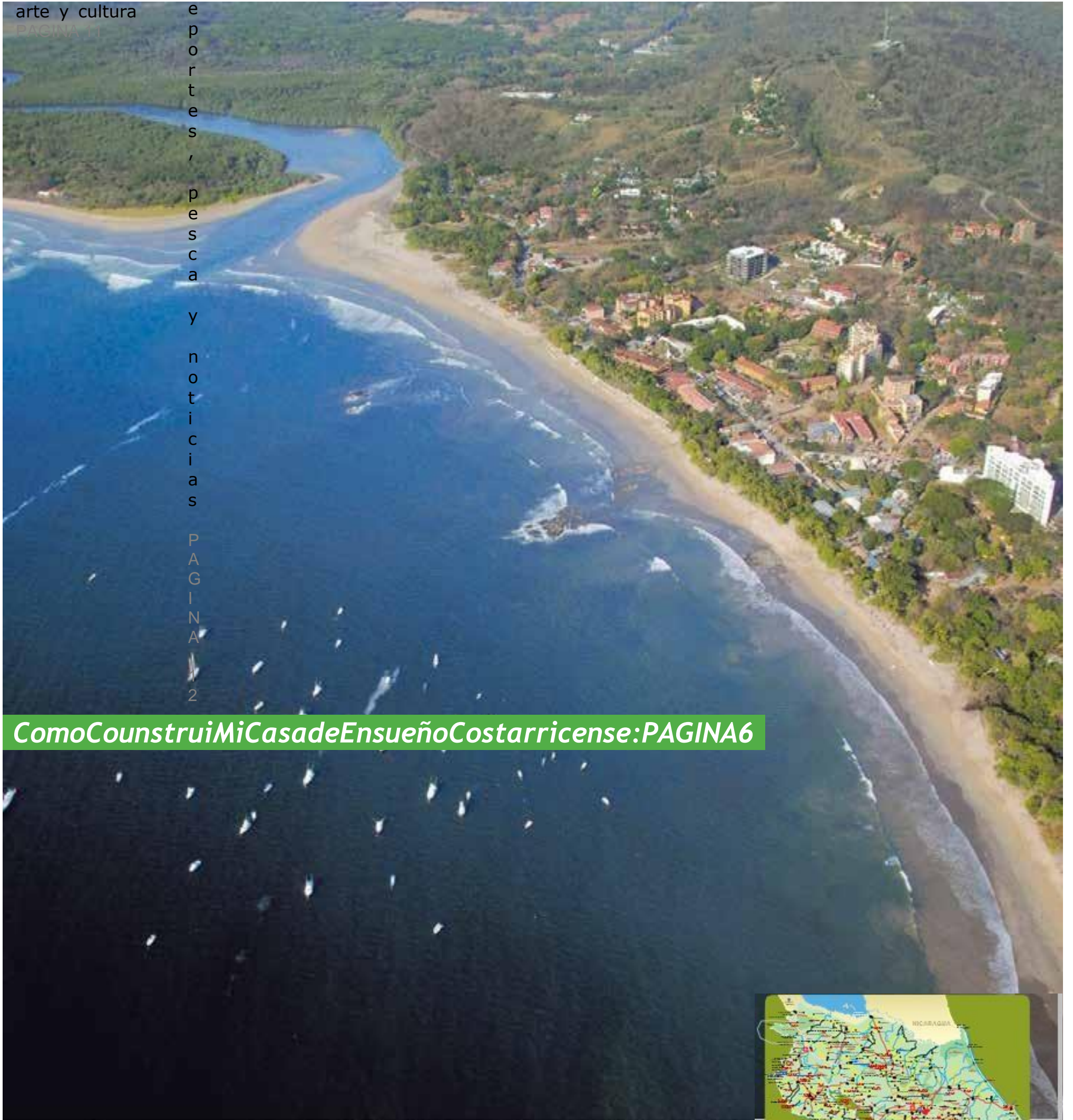
Las  
sorprendentes  
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Seguidores del Partido de Acción Ciudadana mostraron su entusiasmo en San Pedro, al este de San José. (Andrés Madrigal / The Tico Time)



Los votantes abarrotan los pasillos de la Universidad Americana, uno de los centros de votación al este de San José, el 4 de febrero del 2018. El número de votantes en áreas rurales era más bajo en comparación. (Andrés Madrigal / The Tico Time)



Seguidores del partido costarricense Restauración Nacional, reacción al resultado parcial de los votos para las elecciones presidenciales, el 4 de febrero del 2018, en San José. (AFP Photo / Jorge Rendón)

**Una Cota Rica inusualmente dividida espera el día de elecciones este domingo de resurrección.**

**KATHERINE STANLEY**  
The TicoTimes

Costa Rica está conociendo a sus dos candidatos presidenciales, ambos en su segunda vuelta. No solo por su nombre, si no por el incremento en el escrutinio al cual se someterán ambos candidatos ahora que 13 personas han sido reducidas a 2. Claramente también debido a que ambos candidatos comparten el mismo

El pastor evangélico, Fabricio Alvarado, candidato de Partido Restauración Nacional (PRN), terminó en por encima de todos en las elecciones nacionales del 4 febrero, a pesar de solo un aumento del 3% en diciembre, tal como indican algunas encuestas, al 24,9% del recuento en final, luego de que el tribunal internacional pusiera su atención en el matrimonio igualitario en las últimas semanas de las elecciones. Como se requiere en Costa Rica cuando ningún candidato obtuvo el 40% de los votos, su oponente en la segunda vuelta, el exministro de gabinete, Carlos Alvarado del Partido Acción Ciudadana (PAC), de izquierda, terminó con un 21.6%, después de un ascenso sorprendente, desde el final o el centro de la manada, a solo semanas de las elecciones.

Ambos candidatos recibieron a sus seguidores con júbilo (y plácidamente sorprendidos) a medida que comenzaban con la segunda fase de su campaña, por las siguientes dos semanas hasta el domingo santo, cuando los dos candidatos se enfrentaran por la presidencia.

Para más información de The Tico Times sobre las elecciones en las próximas semanas, visite [www.ticotimes.net/categories/Elections-2018](http://www.ticotimes.net/categories/Elections-2018). Siga leyendo para obtener más perspectiva y fotos de los

## Elecciones presidenciales de Costa Rica del 2018 Dos rondas y dos realidades

**KATHERINE STANLEY**  
The TicoTimes

La primera de elecciones de Costa Rica confirma el gran impacto de los votantes religiosos, quienes representan medio millón de votos (24.9%) en representación del creciente y dinámico sector de evangélico combinado con el indispensable apoyo de las fuerzas conservadoras dentro catolicismo tradicional, el cual representa la mayoría en Costa Rica. El periodista, pastor evangélico y legislador Fabricio Alvarado ahora simboliza algo mucho más grande que solo su pequeño partido, Restauración Nacional. También representa a las iglesias evangélicas que trabajan incansablemente con sus oraciones y trabajo social para promover la agenda política de “provida” y “Profamilia”, la cual la iglesia católica ha promovido cada vez menos en cada elección.



Fabricio Alvarado (AFP Photo / Ezequiel Becerra)



Carlos Alvarado (AFP Photo / Carlos González)

El 5 de febrero en las urnas de votación, Alvarado logró mantener su abrupta alza obtenida a mitades de enero. Aunque inesperado, no es una sorpresa, al menos no para esos que han estudiado la historia religiosa de Costa Rica durante los últimos 30 años. Estas 3 décadas coinciden con el incremento de inequidad social del país, como se ha demostrado por numerosos estudios internacionales.

Para Laura Fuentes, experta en sociología de la religión e investigadora en la Universidad Nacional (UNA), era fue sorpresa el ver a Fabricio Alvarado celebrar luego de la primera ronda de votos.

“Las elites de Costa Rica han excluido una parte de población, y ahora vemos que las iglesias evangélicas se han mantenido leales, trabajando por más de 30 años con comunidades abandonadas, con inestabilidad educativa y laboral, o situaciones violentas. Aquí es donde esta población encontró refugio en las iglesias, las cuales han cumplido con el rol, no solo con asuntos del “más allá” [asuntos celestiales o espirituales], respondiendo a las necesidades de cuidado, vivienda, preparación de líderes o dispersión” La estrategia funcionó.

En segundo lugar, Carlos Alvarado, exministro de desarrollo humano y laboral, fue capaz de suprimir, al menos por ahora, el escrutinio de la administración del presidente Luis Guillermo Solís, así como también las críticas dirigidas al PAC, por corrupción. Esto relacionado con el cementazo, el caso de tráfico de influencias que domino el comienzo de la campaña en octubre. Sin embargo, el PAC, al tratar de mantener este estigma detrás y consolidarse como un partido alternativo, confrontan el desafío de ser responsables de la administración actual.

primeros dos días de elecciones tan acalorados.

El juego de alianzas para la segunda ronda ha comenzado con gestos y rumores, pero aún faltan dos meses, una eternidad

para la actual dinámica política.

“Estos dos meses son una locura”

**Portada: Tamarindo, pacifico norte**

**Fotografía de Andrés Madrigal**

dijo el analista Daniel Zovatto, director de IDEA Internacional, está convencido que las elecciones de este domingo revelaran uno o dos grandes cambios en el país.

[Lea la historia complete en www.theticotime.net/print](http://www.theticotime.net/print)

**SEMENARIO UNIVERSIDAD**

# Razones por las que creo que Costa Rica, aprenderá, sanará y se levantará de esto

DEIGO DELFINO  
delfino.cr

Al ser las tres de la mañana, el teléfono sonó.

Ya sabes, cuando el teléfono suena a esas horas de la mañana, no es algo bueno. Con el corazón en nuestras manos, respondimos al teléfono. Siete horas después estábamos en el velorio de Priscila, hermana de Mariana, una querida amiga de mi novia Victoria.

“A ella le hubiera gustado el hecho de que viniste” me dijo Mariana. ¿Sabes qué? Ayer Priscila me preguntó “Que estará diciendo Diego [acerca de la elección]”, Mariana trataba de sonreír. Yo trataba de abrazarla.

Me alejé de ahí pensando: ¿Qué le habría dicho?

El domingo, Priscila estaba en una cama de hospital, muy triste por no poder asistir a las votaciones. Estaba preocupada por su país, como muchos de nosotros.

Priscila, te hubiera dicho que, porque soy el hijo de mi madre, me veo obligado a siempre ser optimista. No estoy preocupado, estoy inspirado, estoy lleno, no con dudas, pero con certeza: Costa Rica podrá salir de esta mejor de lo que es ahora, más amorosa y comprensiva. Costa Rica aprenderá, sanará y se levantará.

Te diría que estoy agradecido, porque una vez más, celebramos unas elecciones libres y escuchamos a las voces del pueblo, las cuales Vicentico llama la voz de Dios.



Andrés Madrigal / The Tico Times

Y de esto se trata, Priscila, de escuchar. Hoy más que nunca, tenemos que ser capaces de ofrecerle a nuestros compatriotas nuestra mejor cara, nuestros corazones abiertos, y nuestra empatía. Debemos comprender que esto es una tarea que todos debemos completar juntos.

Te hubiera dicho que es tiempo de construir lazos, llegar a acuerdos, y seguir adelante. Es tiempo de recordar todo lo que hace a este país grandioso, y así valorar todo el potencial que tiene para continuar creciendo; paso a paso en la dirección correcta para el bien común.

Te hubiera dicho que vamos a aprovechar esta situación, para aumentar el interés, más involucrarnos más, para participar. Este es un despertar cívico, así es como me siento. Estos temas le importan a más y más personas. No hay un mejor escenario mejor que este.

Pri, me hubiera gustado decirte, que nunca olvidaré, como en tus últimas horas de vida te preocupaste por tu país. Pri, me hubiera gustado decirte, que nunca olvidaré, como en tus últimas horas de vida te preocupaste por tu país. Si fuera así, te hubiera hecho una promesa, que en todas las horas que me quedan, nunca dejaré de pensar en cómo contribuir con algo de mi pequeña fosa para lidiar con estas preocupaciones.

Te hubiera agradecido, Pri y te hubiera dicho que espero nunca decepcionarte. Para concluir, te hubiera dicho que puedes descansar en paz, porque muchas personas buenas van a cuidar del país. Lo amaran tanto como tú.

- Diego, 5 de febrero del 2018.

*Este extracto originalmente fue publicado en Facebook por el escritor costarricense Diego Delfino,*



Andrés Madrigal / The Tico Times



El voto de los niños en Costa Rica no se oficializa, pero es una tradición que se atesora. A. Madrigal / TT



Andrés Madrigal / The Tico Times



(AFP Photo / Carlos González)

*fundador del sitio web de análisis de noticias y opiniones delfino.cr. Se tradujo y se republicó por The Tico Times con su permiso.*

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# La historia de dos Costas Ricas: Esperanza, inequidad y una hora en tren.

Katherine Stanley  
The Tico Time



Considerando cuanto amo la idea de trenes en general, para ser específico el tren urbano de San Jose, es vergonzoso cuanto tarde para montarme en un tren

desde y para Cartago. He viajado en tren hacia el este, cuando vuelvo de algún partido en el estadio nacional, lo cual es por mucho la mejor forma de alejarse de las presas que rodean el parque de la Sabana después de cualquier evento grande, pero nunca desde mi casa, el este de San José, a la antigua capital.

Finalmente corregí esto el sábado, junto con mi esposo e hija. Cuando esperábamos en la estación de tren en Cipreses de Curridabat, era inevitable, dada mi obsesión con la jerga de Costa Rica, que me preguntara si había algún costarricense relacionado con los trenes. Mi esposo quedo perplejo momentáneamente.

“¿Qué no lo deje el tren?” sugerí.

“Claro”. Me dijo, eso en general se refiere a que no te dejen botado, o en el pasado, a menudo se utilizaba para describir a mujeres que todavía no las habían enganchado.”

A medida que medito el encantador regalo lingüístico otorgado a las mujeres que no se han casado en distintos idiomas, nuestro tren arribo en nuestra parada. Y así, nos encaminamos hacia las montañas de Cartago, y luego de bajarnos fuimos al Mercado municipal, Las Ruinas y luego de regreso.

El viaje fue una pequeña revelación; o mejor dicho una vista elevada de todo lo que considero que es la esencia de Costa Rica. Todo lo que amo, y lo que lo amo odiar, y lo que realmente odio acerca de mi país adoptado pasa al lado de mi ventana abierta. Regrese al origen.

La mayoría de mi viaje en auto o en autobús en el gran San Jose, fueron menos que reveladores para la vida. Veras presas, cadenas de comida rápida, peatones arriesgando su vida cuando cruzan la calle corriendo, tiendas de grandes empresas llamando la atención en números crecientes.

Gracias a la tendencia de vivir “del portón pa’ dentro”, así como una persona me lo describió a mí, escondido detrás de un gran portón frontal o alguna pared, y probablemente una seria de cerrojos, hay pocos preciosos vistazos en la vida de las familias que pueden animar el viaje a través de las calles de las ciudades que ya conozco.

El tren, sin embargo, corta a través de estas barreras. Pasas a través de pasos a desnivel llenos de grafiti, y puedes echar un vistazo a los elegantes patios de las casas. Puedes mirar dentro de la cocina de alguien justo al lado de los rieles, y te preguntas como es que la mujer que echa café en su taza, que vive tan cerca de las vías del tren que puedes ver el humo de café, se ha

taza, que vive tan cerca de las vías del tren que puedes ver el humo de café, se ha acostumbrado a las vibraciones y el sonido. Vimos a un hombre y a su hijo, comprando papitas en la pulpería, también un semi círculo de trabajadores con sus pantalones muy abajo, agachados detrás de un pickup para un almuerzo improviso en un estacionamiento, la parte posterior de la variada arquitectura, así como también algunas partes posteriores edificios nuevos que no estaban tan lindas. También vistas hermosas de barrancos y cafetales; montañas de basura, personas saludándonos, un niño donde vueltas en el patio de su casa que por alguna razón vestía un disfraz de cimarrona. En muchos momentos de nuestro viaje, tuvimos vistazos de la vida costarricense que no ha cambiado mucho desde que mi esposo de 39 años era solo un niño.

También tuvimos un vistazo único a la inequidad tan drástica, la cual no era así algún

tiempo atrás, cuando el jugaba en los cafetales. No al grado que vemos ahora.

A solo minutos de habernos ido de Cartago en el último tren del día hacia San

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Jose, todos los pasajeros de nuestro vagón se sobresaltaron por un objeto que al parecer cayó del techo a toda velocidad. Nos miramos entre todos en confusión momentánea. Después de unos segundos. Nos dimos cuenta de que el objeto había sido que el objeto había sido arrojado a través de una ventana abierta.

“Esto es un tugurio” nos explicó una señora bien arreglada, señalando al barrio afuera de las ventanas: había basura, niños en bicicletas, techos herrumbrados, y paredes delgadas. “Es un precario.”

Me imagine a un niño delgado saltando en una pendiente polvorosa, y dándose cuenta que le había dado a su blanco. Aunque avanzábamos muy lento, imagino que fue muy satisfactorio el apuntar en la dirección correcta y lanzar algo a través de esa pequeña ventana.

“Una cosa es ser pobre y otra cosa es ser un buen para nada.” Dijo un sentado al otro lado del pasillo.

“Es que es la chusma” dijo la mujer. Esta es la chusma. La mujer se levantó y cerró la ventana que compartía con los que parecían ser su esposo y su nieta.

El hombre al otro lado del pasillo hizo lo mismo. El objeto rodó hasta mis pies. Era un contenedor, café claro, desodorante de West country.

Los demás pasajeros abrieron las ventanas 10 minutos después, cuando pasamos por unos suburbios lujosos, al pasar por el centro de Tres Ríos.

Ese lugar en donde Tres Ríos se convierte en Curridabat, los pasajeros del tren pueden echar un vistazo al interior de las estas cosas que parecen más un castillo, hogares que tienen lujos escondidos detrás de esos enormes portones y guardias armados. Hay piscinas cristalinas rodeadas por paisajismo de primera clase; canchas de tenis amplias que te invitan a jugar, y jardines perfectos.

Miraba todo esto y pensaba: Costa Rica, que no nos deje el tren.

Y no me refiero a un reluciente tren bala en nuestro camino a ser un país desarrollado, no eso no es necesario en el futuro. Me refería a este tren, tosco, lento, con asientos desteñidos y ventanas rayadas.

No dejemos que este tren nos deje y perdernos de todo lo que ve en sus aventuras a través del valle central. No nos perdamos de la oportunidad que esto representa.

Las oportunidades en este vagón, donde las personas de distintos caminos de la vida, no todos, pero muchos, encajados en los mismos asientos y experimentando las mismas cosas, con todos los inconvenientes, fricción, humor e interacciones humanas reales que emergen de nuestros círculos sociales. La oportunidad de viajar hombro con hombro en el transporte público, en lugar de contaminar la ciudad con nuestros autos.

Un recordatorio, aunque sea breve, que los extremos de pobreza y riqueza de este país son vecinos cercanos, así queramos reconocerlo o no. Una pequeña ventana abierta entre estas realidades que muchas personas trabajan duro para aislar, incluso si lo único que pudo atravesar fue un contenedor de desodorante.

San José y Costa Rica se enfrentan a grandes desafíos, al darle espacio a la ciudad para que respire, aliviando las pesadillas del tráfico, integrando el desarrollo con ambiente, al encontrar soluciones económicas y sociales que podrían de alguna manera retrasar y revertir la acelerada concentración de riquezas en un país que siempre se ha jactado de su fuerte clase media.

En una caminata cuesta arriba, pero me bajé del tren con una tica cansada de 4 años colgando en mis brazos y me di cuenta de que hay una cosa que me da esperanza. Es el hecho de que muchas de las personas más inteligentes, creativas, y apasionadas que conozco, las cuales son a menudo viven su vida a través de una razón natural de solidaridad, todo esto con un subyacente, incluso implícito compromiso hacia la paz. Muchas de estas personas, son costarricenses. Y engancharía mi carro al de ellos en cualquier momento.

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Fotos de Elizabeth Lang / The Tico Times

**ELIZABETH LANG**  
The Tico Times

**B**RASILITO - Construir una casa de ensueño es una tarea difícil en cualquier lugar. Empezando con encontrar el lugar perfecto, la mejor vista, las mejores comodidades y la comunidad en la que quieres vivir. Tal como el caso de la pareja estadounidense Rob Pisani y Nadine Hays, quienes se mudaron a Costa Rica en busca de un estilo de vida más simple y feliz.

Antes de mudarse a Costa Rica, vivieron en Brooklyn, Nueva York, y trabajaron como quiroprácticos. Sus vidas eran aceleradas y frenéticas. Pisani siempre soñó en mudarse a Costa Rica, pero su esposa era escéptica. Cuando diagnosticaron Pisani con una misteriosa enfermedad, ambos decidieron que era tiempo de dejar su país en busca de una aventura en Costa



Se ha convertido en se convertido en una seria crónica de fases de su travesía en Costa Rica y provee consejos residentes futuros. Viajaron a través del resto del país antes de decidir establecerse en pueblo costero de Basilito en costa del pacifico norte.

Después de decidir construir un hogar en el

### ¿Como terminaron en Costa Rica?

**RP:** A mí me agrado la idea primero. Mi esposa es más pragmática. Ya sabes: "Oh por Dios, vamos avender todo e irnos.?" En algún punto meencontraron esta misteriosa enfermedad; creo quepudo haber sido solo el estrés, pero perdí 18 kilos en un par de semanas. No podía comer. Nunca descubrieron que era lo que estaba mal conmigo. **NH:** Ahí fue cuando cambia de opinión...Necesitábamos un estilo de vida más simple y ahí fue cuando empezó nuestra búsqueda.

**RP:** Tenía mis ojos puestos en Costa Rica por un largo tiempo por todas las razones que ya sabes. El crimen es mínimo. Las personas son extremadamente amables y acogedores. La biodiversidad. Los animales. Las montañas. Los océanos. Los volcanes.

### ¿En qué lugares de Costa Rica antes de venir a Guanacaste?

**RP:** Vivimos en Grecia por cuatro años. Ahí es donde ella escribió el primer libro.

**NH:** No mudamos a Huacas. Ahí fue donde escribí el segundo libro a cerca de mudarse a la playa, porque es realmente diferente. Eso es lo que es tan divertido de Costa Rica. Vivir en la montaña casi se siente como un país diferente en algunos aspectos, a diferencia de vivir en la playa. **RP:** Y luego ella escribió laguía, nos tomamos seis meses y viajamos alrededor del país.

### ¿Qué los convenció de construir un hogar y quedarse aquí?

**RP:** Siempre tuvimos el sueño de ser capaces de despertar,

mirar por la ventana y ver el océano... esa fue parte de la decisión. Una de las cosas que ambos realmente extrañamos cuando vivimos en Grecia, que queríamos que fuera parte de nuestra experiencia, eran los monos aulladores. Si tuvieras que simplificar el hecho del porque nos mudamos a esta área sería por los monos, creo. Todo es culpa de los monos.

También por el hecho de que es más fácil vivir en esta área el día a día. Si necesitas una parte de carro, lo puedes encontrar aquí. Si necesitas asistencia médica de la mejor calidad, tiene lugar para escoger. Hay servicios de emergencia a 10 o 15 minutos de nuestra casa y pueden venir con ambulancias.

## ¿Qué desafíos enfrento cuando construyo esta casa?

**PR:** Creo que son los mismos desafíos que enfrenta cualquier persona al construir un hogar en cualquier lugar de Costa Rica. Como sabes, hay impuesto de importación, y algunas de las cosas que quieres para tu casa pueden ser realmente costosas por esa razón.

**NH:** Un constructor experto te puede ayudar a atravesar ese problema, contrario a algunas historias que nos han contado.

**RP:** Creo que eso ayuda mucho. Por eso escogimos una comunidad como esta, y no solo comprar un lote en cualquier lugar como una granja grande, así la podemos desarrollar.

## ¿Qué consejo le darías a las personas que están tratando de construir su casa de ensueño?

**PR:** Asegúrense de estar en una comunidad que sea demasiado grande para fallar. Suficientes casas con suficiente rentabilidad. **NH:** hablen con su constructor y pídanle ver las casas que ha construido. Es bueno tener a un constructor que te dice: “Te puedo mostrar 20... Yo hice esta casa, yo hice esa casa”. El conocimiento que obtiene de la experiencia te hace confiar en él”

## ¿Qué les ayuda a continuar construyendo su casa, cuando muchas personas se hubieran rendido?

**NH:** un buen sentido del humor.

**RP:** Una historia graciosa de cuando queríamos obtener los permisos, que están su libro “Un acre en el paraíso”: los planos se habían estancado un tiempo en la municipalidad, y en algún punto el edificio de la municipalidad se dañó, y se trasladaron a un hotel. Ahora la oficina a la que necesitábamos ir estaba en un cuarto de hotel y el hombre



En la recepción nos dijo: “Esto es solo en Costa Rica”.

**NH:** Estuvimos de pie en frente de la municipalidad abandonada y Rob estaba como: ¿Cómo es que no están aquí?

¿Dónde están? Tratamos de ver adentro y un tico se acercó y vio que estábamos confundidos. “Se trasladaron. Hotel”. Y siempre hablan en metros. 200 metros. ¿Qué es eso? Estábamos muy confundidos.

**RP:** Así que fuimos y revisamos los planos, el ejecutivo nos dijo, “Sí, creemos que tenemos sus planos. Esperen un minuto”. Él fue al baño, y escucho que todos nuestros planos estaban en el baño. Nuestros planos literalmente estaban en la taza del servicio. No había agua en el servicio, pero, aun así, nuestros planos estaban en el servicio. Y él

dijo: “déjenme sacar sus planos del servicio.”

**NH:** Era tan perfecto para el comienzo del proceso del proyecto. Era gran lugar para empezar [se ríe].

**PR:** Esto fue lo que dijo: sé flexible. Ten una mente abierta, porque al final de todo, conseguimos el permiso. Estaba bien. No importo que nuestros planes estuvieran en el servicio. No hizo mucha diferencia al final.

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## Los mejores surfistas de Costa Rica esperan con ansias las olimpiadas del 2020

Tomás King. (Cortesía de John Ferguson / WSL)



Carlos "Cali" Muñoz. Mark Ralston/AFP



Leilani McGonagle. (Courtesy of Jim Hogan)

### ELLEN ZOE GOLDEN The Tico Times

Desde que el comité de las olimpiadas anuncio que el surf sería incluido las olimpiadas de Tokio 202, atletas costarricenses de este deporte han rediseñado sus metas competitivas alrededor de obtener un lugar en el equipo nacional que viajara a Asia para este histórico momento. También tiene a la Federación Costarricense del Surf (FCS) de su lado, ayudando a que estén listos a lo mejor de lo mejor.

La FCS se ha concentrado en actividades y competencia que ultimadamente determinaran a un grupo de surfistas para enviarlos a Japón.

En años anteriores, las puntuaciones nacionales del Kolbi Circuito Nacional de Surf (CNS), presentado por INS JOVEN, fueron un factor determinante en el grupo preliminar que trabajo para convertirse en el Equipo Costarricense de Surf, probando el terreno al atender a eventos internacionales, tal y como los varios juegos internacionales de la Asociación Internacional de Surf (AIS). En adición, los campeones de KIA Circuito Costarricense de Surf entraron al juego. El desempeño y habilidades de los surfistas dentro de las numerosas competencias latinoamericanas demostradas en Liga Mundial del Surf (LMS) Las Series Clasificatorias (SC), con factores que ahora se consideran en cuanto a seleccionar un equipo.

La federación también ha trabajado con el comité olímpico nacional aquí en Costa Rica para identificar a un número de surfistas que tengas las mejores probabilidades de llegar a la cima de su equipo. Algunos de estos chicos y chicas ya han hecho su debut al estilo olímpico, cuando por primera vez, los juegos deportivos centroamericanos incluyen el surf en su agenda este pasa diciembre en Nicaragua. Esa es Eso es porque esta competencia fue un evento sancionado por las Olimpiadas, y fue un precursor para el debut del surf en Tokio.

Bajo la supervisión de del entrenador de surf del equipo de Costa Rica, Jim Hogan en Playa Maderas en San Juan del sur, Rivas, en contra de equipos de Panamá, El Salvador, Guatemala y Nicaragua, los ticos ganaron cuatro medallas de oro, dos de plata y dos de bronce.

Estas medallas las obtuvieron; Carlos Muñoz de Esterillos en el Open, Leilani McGonagle en Pavones Femenino, la medalla de todo el equipo, el Tag Team.

“El hecho que el equipo seleccionado de Costa Rica ganara una medalla de oro fue porque el nivel aquí era muy alto” dijo Muñoz en su momento. “He estado en varias finales centroamericanas, pero aquí en Nicaragua fue la primera medalla olímpica.”



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Leilani McGonagle añadió: “Me siento honrada de ser parte de este equipo. Trabaje muy duro para obtener este resultado, ha sido muy divertido, un equipo divertido. Pura vida y gracias a todos por su apoyo.”

Este 2018 traerá muchas cosas para el equipo costarricense de surfistas profesionales.

[Lea la historia completa en www.ticotimes.net/print](http://www.ticotimes.net/print)

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**Favorite surf spots on Costa Rica's Gold Coast**  
SEE PAGE 10

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+	□ National Forest
+	□ National Forest

# Los lugares favoritos para surfear en la costa dorada de Costa Rica

**ELLEN ZOE GOLDEN**  
The Tico Times

La región del pacífico norte de Costa Rica; informalmente nombrada La Costa Dorada, es una gran atracción para los surfistas expertos, así como también a los aspirantes a montadores de olas, porque el océano ofrece todo tipo de descansos, incluyendo: playas, arrecifes, desembocaduras de río, y puntos. Aunque vientos constantes de la costa, durante la estación seca en los meses de diciembre a marzo, parecieran sugerir que estos son los días dorados, Guanacaste es única, porque las tormentas de la época lluviosa traen con ellas oleaje alto, haciendo que los rompientes de playa sean ideales, desde abril hasta noviembre.

Además, los surfistas tienen la opción de viajar a lugares que trabajan en ciertas condiciones cuando otras no. De esta manera, la provincia del noroeste es sueño hecho realidad para los fanáticos de los deportes de mesa, durante todo el año.

A continuación, un pequeño vistazo de algunas de las opciones para los surfistas del noroeste.



## POTRERO GRANDE

Esta área se conoce internacionalmente como el punto de Ollie, por la ubicación en donde U.S. General Militar Oliver North baso su operación de armas para los sandinistas. Es aún más famoso por su segmento en la película "Verano sin fin 2".

En el agua, nada tiene sentido, porque este punto en específico tiene un desembarque fácil, un buen frente, olas rápidas y cóncavas y funcionan en marea baja.

Sin acceso a la carretera a la playa, Ollie's tiene acceso solo por bote a través de las playas del Coco. Aunque no haya establecimientos, se puede acampar. Solo trae contigo, tu equipo de acampar, agua y comida. Las empresas de botes basados en playa Naranjo o Tamarindo, pueden facilitar el viaje a Ollie's

## PLAYA NARANJO

En las revistas, postales y camisetas, esta locación en el parque nacional Santa Rosa se llama La Roca de la Bruja, por la celebrada formación geológica que actúa como un punto para fuertes vientos marítimos particularmente en diciembre y hasta marzo, esto crea



Todas las fotos por parte de Andres Madrigal / The Tico Times

Rompientes de playa en todas las direcciones que funciona de la mejor manera con la entrante marea alta. Las olas son simplemente hermosas cuando rompen.

El parque limita el número de botes que pueden entrar al área en un día, sin embargo, es posible manejar a la Roca de la Bruja. Ten en mente, sin embargo, que, durante la estación lluviosa, desde julio y hasta noviembre, el acceso a la costa está cerrada. Para entrar a Ollie's, contacta a un local o la compañía en el área de Tamarindo para organizar tu viaje en bote.

## PLAYA GRANDE

Dentro del parque nacional marino Las Baulas, en donde las tortugas baulas en peligro de extinción vienen a desovar, prístinas playas al norte de Tamarindo ofrecen las más consistentes áreas para surfear, las olas rompiendo en todo lado con múltiples cumbres, que comienzan horas antes de la marea alta y se mantienen así después de esta. Algunos locales reconocidos; Louis Wilson, uno de los primeros surfistas gringos en el área, pro-surfista John Logan, conocido por sus consejos útiles para visitar este gigante de agua y Marcelo Matos, un pro-surfista en el Circuito Nacional de Surf y fotógrafo de surf profesional.

## Tamarindo

Para bien o para mal, este pueblo está creciendo rápidamente en esta región. Visitantes puede aprovechar las múltiples tiendas de surf, establecimientos de reparación, escuelas de surf, e instructores que operan fuera del pueblo. Tamarindo también es el hogar de surfistas locales y visitantes, y la playa es el mejor lugar en Guanacaste para aprender surf, ya que la bahía está cerrada por todo lado. Los lentos rompimientos de playa en el frente es donde mucha de la instrucción pasa. Tienen cuenta, la playa es muy visitada todo el año por estudiantes de surf.

Para surf más demandante en el pueblo, surfea en el río boca, con oleaje en marea baja, después, si tiene agallas, ve al sur hacia Pico en marea alta, cuando todos los locales corran hacia el pico más alto, divirtiéndose y pasando el rato.

## LANGOSTA

Justo al sur de Tamarindo, hay un área del pueblo que más verde (por ahora) y más elegante, más que todo residencial, pero más allá de las casas están las rompientes del río boca con algunos corales y arena. Entre dos o tres horas antes de que llegue la marea alta, cuando te quedas pegado de la arena y hay oleaje bajo. Para los más experimentados, los corales proveen un

viaje placentero cuando las olas son más grandes.

### AVELLANAS

Si vives en la Hacienda Pinilla Beach Resort y Residential Community, o eres un invitado en el Project's Hotel Posada del Sol, eres lo suficientemente afortunado de tener acceso a playa privada en el río boca en Avellanas. Esto es un pequeño Hawaii, una belleza que está más al sur de los cuatro lugares más fantásticos de surf que funcionan de maravilla en

para los huéspedes de la propiedad, que están en buena forma física para remar más allá del coral.

El público puede llegar aquí manejando (se requiere auto de 4x4) por 20 minutos desde Tamarindo. El parqueo está más allá del restaurante de Lola, luego caminan, y reman a través del río boca. O simplemente surfean las otras maravillosas opciones de Avellanas: la arena de arrecife a la izquierda al frente del restaurante, múltiples rompimientos de playa yendo hacia el norte, algunas veces con mareas bajas, y los arrecifes del río boca.

### PLAYA NEGRA

Cinco kilómetros al sur de Avellanas, este rompimiento de arrecife de izquierda de calidad tiene sin lugar a dudas las mejores olas. Aunque está poblado por muchos locales y surfistas experimentados

este es un lugar serio. No vayan a playa negra a menos que sepan lo que hacen en una tabla de surfear; hay conductos marítimos aquí y el área es muy remota.

### NOSARA

De aquí hasta el sur, el área extremadamente hermosa para surfear.

Desde las aguas, hasta la vista de la costa es espectacular. Aquí, dentro del refugio nacional de vida silvestre Ostional, hay una gran playa con algunos rompimientos de playa que lanzan derechas e izquierdas con algunos arrecifes de roca poco profundos que se agitan con oleaje.

### GUIONES

Guiones tiene una reputación como el ilustre Hampton Beach de Nueva York, pero harías bien en ignorar esas cosas porque aquí encontraras rompimientos de playa divertidos y manejables, con izquierdas y derechas y una hermosa playa. Las olas pueden llegar a ser muy grandes, aunque parecen haber muchos valientes principiantes remando con personas mas experimentadas. Pero incluso con su tamaño, las olas tienden a ser más gruesas y lentas, resultando en un buen rato, Se puede llenar mucho, pero es una playa grande y la gente tiende a dispersarse.



## Lo mayor de este fin de semana de arte “Cotsta Rica es muy privilegiada”

ELIZABETH LANG  
The Tico Times

**TAMARINDO** – Utilizando las artes como excusa para conocer el mundo se ha convertido en la forma de vida del curador de arte francés Emmanuel Javogue. En la búsqueda para determinar la singularidad y lo esencial de la humanidad en cada pieza de arte que se encuentra, Javogue dice que él ve el arte como un lenguaje universal en cada esquina del mundo.

Javogue estudio historia del arte en Christie en Londres, Inglaterra. Empezó a viajar de Nueva York a París como un curador de arte, y luego estableció su propia galería de arte en Francia y Miami. Ha manejado trabajos de reconocidos como Andy Warhol, Jean-Michel Basquiat y Keith Haring; también organizo exhibiciones alrededor del mundo.

En el 2005, Javogue vino a Costa Rica para visitar a un amigo en Tamarindo, Guanacaste. Costa Rica cautivo a Javogue inmediatamente y su mudo aquí con su familia, a guanacaste, a la ciudad costera de Flamingo. Javogue, al crear su nueva vida en Costa Rica, decidió involucrarse con el gobierno de Costa Rica al colaborar con Manuel Obregón, el ministro de la cultura en ese momento.

Sus conversaciones iniciales con Obregón llevaron a que Javogue prestara su colección de arte para varias exhibiciones gratis en algunas locaciones de San Jose incluyendo teatro nacional, La Casa Amarilla y la Galería nación en el museo de los niños. Después de estas actividades, el desarrollo un proyecto más grande y cerca de casa; se convirtió en un miembro de La Fundación de arte de Tamarindo, lo cual creo el Tamarindo Wave Festival.

En una tarde soleada en Tamarindo, The Tico Time converso con Javogue acerca de su vida y trabajo.  
Extractos continuación

### ¿Cómo decidiste dedicar tu vida a al arte?

La ironía: no sé cómo dibujar. No se como pintar. No se como esculpir. Soy muy, muy, muy malo en eso. [Hasta el punto de]

Estar avergonzado de mostrarte. Pero cuando tenía 14 y mi padre me regalo un libro de arte moderno en ingles y conectamos. Era fascinante.

### ¿Qué has aprendido a cerca de las culturas del mundo después de viajes extensos y experiencias en el exterior?

En la superficie, todos tienen idiomas diferentes, pero si eres capaz de superar esa barrera, todos somos parecidos. Todos somos iguales. Yendo a cada país he aprendido cosas específicas de cada país, pero la base, el núcleo, la esencia siempre es la mismo. Nos hace humildes.

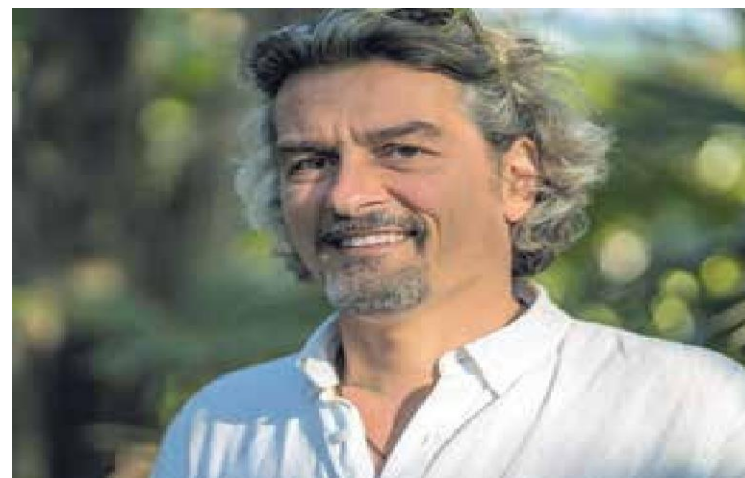
### ¿Por qué decidiste venir a Costa Rica y que te hizo quedarte?

Creo que este el lugar más feliz del mundo, y he viajado mucho. Es un lugar mágico. No solo por su naturaleza, si no también por la conexión con las personas. Las fiestas típicas de Guanacaste, las personas llegando al tope con sus caballos... bueno, eso es mágico. Hay pocos lugares donde esto todavía existe.

Así que vine aquí para ser feliz y trabajar.

### ¿Cuál fue tu primera impresión cuando llegaste a Costa Rica?

Tienen monos en sus árboles. ¿Cuántas ciudades te permitirán ver a Damien Hirst a 50 metros de esa manera [señala el cuadro de Damien Hirst en Pacific Park] allí y el mono, no en un zoológico, pero vive a 50 metros a la derecha? No se de muchos.



Fotos de Elizabeth Lang/The Tico Times

Es la riqueza que la naturaleza ofrece, y la cultura. Ticos son las personas más amables que puedas conocer. Son graciosos, tienen un gran sentido del humor. Son muy abiertos a las personas si los respetas.

### ¿Qué más has descubierto de Costa Rica?

Costa Rica es muy afortunada de estar a cargo de uno de los jardines más hermosos de esta tierra, con 5% de la biodiversidad albergada en este pequeño país... en mi país, Francia, hace dos años [antes] del COP21, Pura Vida estaba en la Torre Eiffel [porque el país funcionaba solamente de energía renovable]. Ese era el país que las personas respetaban. No deberían subestimarse. Deberían estar muy orgullosos de lo que tienen... Esa es la razón por la que vienen aquí. No copies lo que los demás hacen. Sean ustedes mismos. Protege tus valores. Intercambia, claro, pero solo conserva lo bueno. Sé cuidadoso. Lo que viene de afuera no siempre es bueno.

Todos los que son parte la fundación de arte de Tamarindo sienten que son ticos de verdad. No somos ticos de nacionalidad, pero tratamos de dar de vuelta. Somos muy afortunados de vivir aquí. Es lo menos que podemos hacer y dar un ejemplo a los extranjeros aquí que pueden ayudar más, eso también sería bueno.

## Que hace en Costa Rica: conciertos, cultura y amor alrededor del mundo.

ELIZABETH LANG  
The Tico Times

Con el día de San Valentín a la vuelta de la esquina, es tiempo de celebrar el amor en todas sus expresiones, así como también la temporada más soleada de Costa Rica, con una selección variada de eventos desde febrero hasta marzo. Aquí se muestra una guía parcial de los eventos próximos en Costa Rica; para mucho más, incluyendo links para los eventos continuación, lee la historia completa en [ticotimes.net/events](http://ticotimes.net/events).

### Feb. 14 – Feb 25, Hacienda Espinal, Alajuela:

Cirque du Soleil presentara su show “Septimo día, No Descansare” basado en la música de la banda argentina Soda Stereo.



Feb. 18, Barrio Escalante, San

### Feb. 22, Anfiteatro Coca Cola, La Guácima, Alajuela;

El renombrado musico y cantante italiano Andrea Bocelli ha planeado un fenomenal concierto junto con la orquesta sinfónica nacional.

### Feb. 9 – marzo 9, Los Yoses, San Jose:

Si estas buscando una encantadora velada con amigos y familia o tal ves una cita, el Cine al Aire Libre, en Los Yoses es una opción perfecta. Disfrutaras de películas independientes al aire libre.

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ntaciones del viernes comenzaran a las 7:30 pm, mientras que el sábado y el domingo empezaron a las 2:30 pm.

**Marzo 7, Estadio Nacional, La Sabana, San Jose:**

El cantante español Joaquin Sainza regresara a Costa Rica su tour Lo Niego Todo.

**Marzo 15, Anfiteatro Coca Cola, La Guácima, Alajuela:**

La renombrada banda estadounidense The Killers hará una parada en Costa Rica en su tour Wonderful, Wonderful.



# COSTA RICA: Un gran lugar para pescar con niños.



Foto por: Todd staley

**Todd Stanley**  
**The Tico Times**

Recuerdo años atrás, cuando veía artículos a cerca de la pesca en Costa Rica en una revista de pesca, o algún programa de televisión a cerca de atrapar un sábalo por la carga del barco en la selva. Esto comenzó una serie de fantasías de pesca en mi lista de deseos en mi cabeza. Realice mi primer viaje a Costa Rica hace más de 30 años, atrape y deje ir muchos peces, y le dije a mis amigos cuando regrese a estados unidos: “Todavía no sé cómo, pero encontraré una manera de vivir ahí abajo.”

The Little Cessna rodó hasta detenerse en la pista de aterrizaje en Barra del Colorado. De él, emergió un hombre y un niño de casi 10 años. “Bienvenidos a Río Colorado, Bob” dije. Respondía con una mirada determinante, “Prefiero que se refieran a mí como Dr., Fulano” Les di desayuno y los envíe a pescar. Más tarde, vi que el bote regresaba temprano y pensé que el pobre niño se había mareado.

A medida a que llegaban a la costa, la razón por la cual volvieron antes se hizo aparente. El papa mal calculador había enterrado un anzuelo de repararla en la mano del niño. Fui a la oficina y agarre un kit de primeros auxilios y se lo paso al padre. “No puedo hacer eso” exclamo el doctor. Yo pregunté sorprendido “Pensé que había dicho que era un doctor.”

“Lo soy” él explicó, “pero soy un psiquiatra”. Pensé que, en hacer con esta situación, tomé el kit de primeros auxilios y le dije: “ok, convéncelo de que no le va a doler.”

Removimos el anzuelo sin muchas lágrimas, pero el niño no tenía ningún deseo de volver al



Foto por: Todd staley

Al agua para perseguir a un sábalo con su papá. Le dije al papá que el niño estaría bien aquí en la muelle, y me dije a mi mismo que no me gustaría estar en un bote con ese tipo todo el día. Después de un rato agarré un par de cañas de pescar y los dos pasamos la mayor parte de la tarde atrapando róbalo, roncadores y machacas en el muelle. El niño estaba en el cielo.

Veinticinco años después, he entretenido a cientos de familias con niños pescando. Costa Rica es el lugar de Dios en este mundo para pasar tiempo en familia. Junglas, cataratas, playas y volcanes, todo en un mismo lugar. La pesca nunca debería ser pasada por alto como una actividad familiar. Costa Rica es el lugar perfecto para introducir a tus hijos al deporte o solo disfrutar de un pasatiempo juntos. Con el mundo moviéndose tan rápido con las comidas rápido, paternidad de un solo padre, y niñeras electrónicas, el tiempo en familia parece ser cada vez más escaso.

Mike Pizzi fue un cliente por quince años y desde entonces se convirtió en un buen amigo. Pesque junto al cuando era un joven soltero, mientras cortejaba a su esposa, y recientemente cuando se convirtió en un hombre de familia. Cuando estaba soltero siempre me hacía reír, pero no era el pescador más afortunado. Sin embargo, con el tiempo atrapa a muchos peces buenos, el gran premio de la pesca en alta mar, el marlín, se le ha escapado.

Estábamos sentados una noche, en la hora feliz cuando un cliente exaltado, que nunca había pescado, empezó a decirnos sobre este marlín de 226 kilos. Pizzi le pregunto cuánto dinero había gastado hasta la fecha persiguiendo a este Marlin, y dirigió al hombre a un lugar temido, el cual los creyentes dicen que está en algún lugar debajo de la superficie de la tierra y que las personas que viven en pecado terminan ahí cuando mueren. La primera que vez que Prizzi trajo a su esposa Ann, quien era su novia en ese momento, logro capturar a dos marlins.

Al día de hoy Prizzi a estado casado por 10 años y viaja aquí dos veces al año con su hija Eloise de 8 años y Finn de 6 años. Los niños comenzaron a pescar antes de cumplir los 4 años y me dicen el Tío Pez. Ambos se han convertido en pequeños ángeles. Su padre los introdujo a la pesca de la mejor manera.

Regla #1. Cuando llevas a tu hijo a pescar, ese es su día, no el tuyo. Todo es acerca de ellos, no sobre tí. Si los llevas a ver a mama y papa pescar a un gran pez debajo del caliente sol de Costa Rica, no lograras mucho. Como sabemos los niños tienen un plazo muy corto de atención, y necesitan mantenerse ocupados. En la pesca necesitan acción y peces lo suficientemente pequeños para entretenerse, no asustarse. Prizzi, cuando estaban pequeños, inicio a sus hijos pescando carnada. Solo podían soportar un par de horas en el agua y al pescar sardinas y peces de

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ojos saltones, Prizze logro dos cosas. Les mostró que la pesca es divertida y tenían bastante carnada para usar al siguiente día, mientras mamá los llevaba a ver monos.

Para el cumpleaños número 6 de Eloise, los niños tenían la suficiente experiencia para hacerle frente a un día completo empapados en bloqueador de sol y listos para una presa más grande.



Peces del fondo como el pargo y el pez ballesta tienen gran abundancia y los mantuvo ocupados, mientras que también les enseñaban cosas a cerca de atrapar y liberar.

Después estaban listos para algo más desafiante que tomaba un poco más de paciencia. Comenzaron a perseguir pequeños peces gallo y atún aleta amarilla. Para ese momento, comenzaban a aprender a como jugar con los peces y no luchar con ellos. Mama y papa se divertían más viendo a Eloisa y a Finn que si ellos estuvieran pescando. Este año era tiempo para entrar en las ligas mayores. Normalmente llamo a las personas y les pregunto si sus hijos de 12 o 13 años saben pescar. Les digo que están un

Par de años atrasados. El pez vela es el pez perfecto para un joven, con supervisión cercana y solo un poco de ayuda. Primero que todo, es un pez gigante comparada con el tamaño de una caña de pescar, ya que coopera muy bien. El pez vela dan un poderoso y asombroso show de acrobacias inolvidable. Después se relajan en la superficie. Con un poco de ayuda de la caña de pescar y retrocediendo con el bote a la mano de una competente capitán, un niño relativamente pequeño puede atrapar a un pez grande.

“Enseña y cuenta” será un poco más interesante para Eloisa y Finn este año, cuando atrapen a su primero pez vela. Con todas las otras cosas locas que hicieron como perseguir lagartijas, monos y cocodrilos, ellos tuvieron unas vacaciones fantásticas. Las lágrimas en sus ojos cuando no querían irse hicieron que valiera la pena. Misión cumplida papa y mama. Misión cumplida Tío Pescado.

*Todd Stanley es un columnista de Tico Time, lee más de su guía para iniciados en la segunda parte, y director de comunicaciones de FECOP, una federación de defensa de la pesca deportiva, que recientemente se escogió para que representara a Costa Rica en la Delegación Panamericana de Pesca Deportiva conformada por grupos de los Estados Unidos y todos los países latinos. Una de las metas de los grupos es lograr que la pesca deportiva sea reconocida como un deporte competitivo y para organizar equipos de diversos países para competir en los juegos Panamericanos. El grupo también busca un frente común para conversar problemas. Costa Rica albergará a la asamblea de la federación en noviembre del 2018, seguido de un torneo de pez gallo con competidores de diferentes naciones. Aprende más en fishcostarica.org.*



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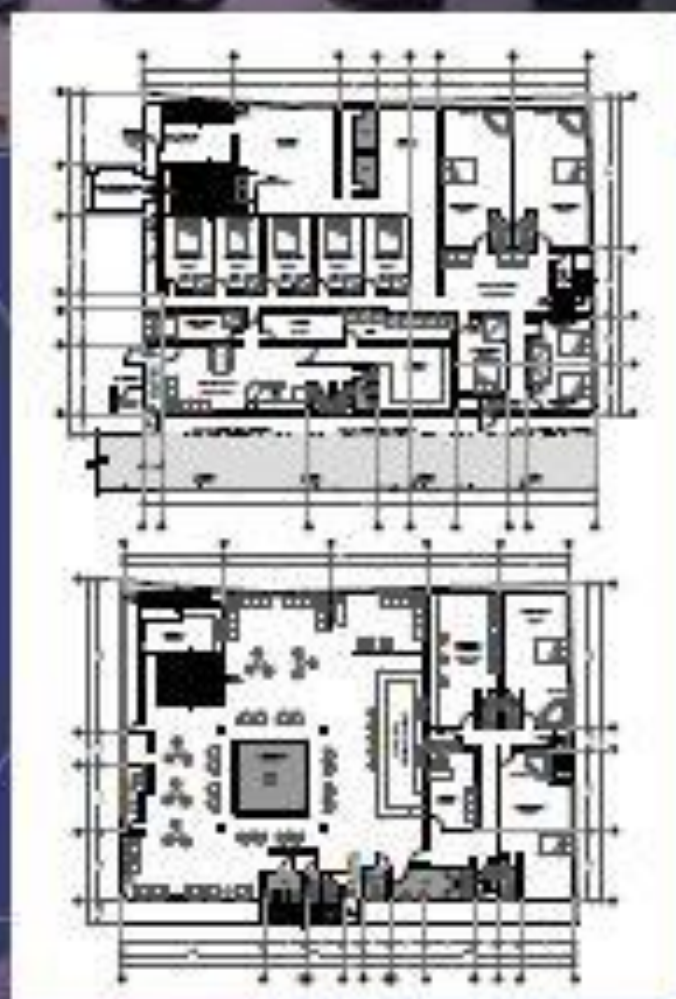
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## Chapter V

### Data Analysis

In this chapter, the investigator will proceed to provide the information obtained from the data collection instruments used to illustrate readers about the different methods used on a translation work. However, the most remarkable part of this chapter is to demonstrate the usage of the different procedures in the translation of the texts shared on the previous chapter.

#### 5.1 Text Analysis Chart

In the following chart, it can be found the analysis of the texts in order to provide a brief but accurate summary of both texts to give an idea of the intention of them.

<b>Text Analysis</b>	<i>2018 High season edition Tico Times</i>	<i>La andanzas de un Bribri por el mundo, buscando la identidad de su pueblo</i>
<b>Text Style</b>	Description	Narrative, Dialogue
<b>Text Function</b>	Informative	Expressive
<b>Stylistic Scales</b>		
<b>Scale of Formality</b>	Formal	Neutral, colloquial
<b>Scale of Generality or Difficulty</b>	Educated	Neutral
<b>Emotional Tone</b>	Factual	Intense

*Source: Researcher's creation.*

## 5.2 Color Coding Chart

In this section, it can be found the methodology used during the translation of the texts; in other words, the analysis carried out concerning the various translation used by the investigator when rendering such texts into their respective target language.

<i>Color Coding Pattern</i>
<i>Literal translation:</i>
<i>Omission</i>
<i>Transposition</i>
<i>Amplification</i>
<i>Explicitación</i>
<i>Modulation</i>
<i>Punctuation changes</i>

*Source: Researcher's own creation*

### 5.2.1 Translation from English into Spanish

Original text	Analysis
Hoy ambos somos funcionarios de la Universidad de Costa Rica, aunque en contextos diferentes, él en la Facultad de Letras, yo en la de Ciencias Sociales, hasta en «fincas» diferentes: Rodrigo Facio para él, «finca 2» o pomposamente	Today <b>we both</b> work at the University of Costa Rica <b>though in different colleges:</b> he in the Faculty of Letters and I in Social Sciences. <b>We're even located</b> on different <b>campuses,</b> <b>his</b> at the Rodrigo Facio site and <b>mine</b> at the <b>rather</b> pretentiously <b>named</b> 'Ciudad de la Investigación' ( <b>City for Research</b> ). None-the-

<p>«Ciudad de la Investigación» para mí. Pero eso no ha impedido que desde <b>que ambos</b> nos vinculamos a la academia, encontremos <b>espacios</b> y tiempos para desarrollar nuestra estrecha relación, nuestra hermandad, y que, <b>en algunas ocasiones</b> incluso, <b>coincidamos</b> en proyectos de trabajo.</p>	<p>less, this hasn't prevented us, since <b>becoming academicians</b>, from finding the time to develop a close <b>fraternal</b> relationship and even, <b>at times</b>, <b>collaborating professionally</b> on work projects <b>together</b>.</p>
<p>Ahora ambos somos parte del equipo de investigación del proyecto de la iniciativa de Estudios Avanzados de la Universidad de Costa Rica (UCREA), «Conflictos territoriales e interétnicos en Buenos Aires, Costa Rica. Aportes interdisciplinarios para su resolución», el cual ha <b>podido</b> albergar algunas de las iniciativas que Alí ha</p>	<p>Currently, we are <b>both</b> part of the research team for the project of the Advanced Studies Initiative of the University of Costa Rica (UCREA), “Territorial and Inter-ethnic Conflicts in Buenos Aires, Costa Rica. Interdisciplinary Contributions For Its Resolution”, which has incorporated some of the initiatives that Alí has developed, <b>both institutionally</b> and <b>independently</b>. This conversation deals with these <b>topics</b> and how Alí's work and way, which, <b>though</b> apparently</p>

<p>desarrollado, como parte de la institución y también, por cuenta propia.</p> <p>Esta conversación trata de esto y de cómo la labor y las andanzas de Alí,</p> <p>aparentemente, tan lejanas de Talamanca, su lugar de origen, están en realidad</p> <p>tan enraizadas en su familia, su comunidad y su pueblo, en las enseñanzas del gran awá don Francisco García, su tío abuelo; su tío paterno Pedro García, también awá; su padre, Silverio Morales, reconocido Óköm; su madre, Anastasia Segura, Siâtãmi, y otras personas destacadas</p>	<p>removed from Talamanca, are never-the-less deeply rooted in family, community, and ethnicity, and, in the teachings of the great Awá Don Francisco García, his great-uncle; his paternal uncle Pedro García, also Awá; his father Silverio Morales, renowned óköm; his mother Anastasia Segura, siâtãmi; and other prominent people.</p>
<p>Si la línea o clan, como dicen, se llama Sëbliwak. Es uno de los</p> <p>clanes al que caracterizan ciertas categorías, digamos, aunque no exactamente, se entiende en la lengua nuestra como «categorías». Pero, digamos, tiene un rol muy importante en la estructura de todas las líneas clánicas.</p>	<p>Yes, the family line or clan, as they say, is called Sëbliwak. It is one of the clans that has been described by using certain categories, which actually are foreign to our language. But let's say, it has a very important role in the structure of all the clan lines. So, we are a line that can attain any status: awá, óköm, tsöököl,</p>

<p>Entonces, nosotros somos la línea que puede ser: awá, ókôm, tsöököl, siâtâmi. Cualquier cargo lo podemos asumir, y dentro de mi familia, tanto por parte de mi mamá como por parte de mi papá, ha habido awá, ókôm, tsököl, siâtâmi.</p>	<p>or siâtâmi. <b>My clansfolk can assume any title</b>, and in my family, on my mother's side as well as on my father's side, there have been awá, ókôm, tsököl, <b>and</b> siâtâmi.</p>
<p><b>De hecho, a veces</b> la gente me pregunta <b>que para qué</b> escribo el bribri si es una lengua oral. Y yo siempre me apego a los dichos de don Francisco y don Pedro, sobre todo don Francisco, <b>que</b> me decía a mí y a mis hermanos mayores, cuando él nos hablaba, <b>nos preparaba, él decía:</b> «Usted tiene que escribirlo, <b>usted</b> vaya y aprenda como la gente de afuera, escribir su lengua, porque lo que usted escribe hoy es lo único que va a estar en un futuro, cuando estos niños y esta 217 gente de aquí, nuestra familia o la <b>gente</b> bribri</p>	<p>People ask me <b>why</b> I write Bribri if it is an oral language. And I stick to the sayings of Don Francisco and Don Pedro, <b>especially</b> Don Francisco. <b>He used</b> to say to me and my elder siblings, while he spoke to us: “You have to write it, go and learn it like the people outside”. “<b>Write</b> your language, because what you write today is the only thing that will last in the future”. <b>This is the only thing will stay here</b>, when kids, and this 212 people here with us, our family, and the Bribri “can drink coffee <b>speaking their own language</b>”,so they will not find where they can come up. Just what you wrote will help them.</p>

<p>“pueda tomar café con la lengua” y no va a encontrar dónde acudir. Solo lo que usted escribe los va a ayudar.</p>	
<p>Bueno, él siempre tuvo esa visión. Tengo alguna narración donde él cuenta que le instruyó a un sobrino, tío mío, que se llama Abel. Le enseñó mucho, mucho, a Abel para que fuera un gran awá porque él nació para eso. El problema es que cuando era joven, ese tío se embarcó con gente de afuera en las cosas religiosas. Parece que nunca falta eso en nuestra tierra. Entonces, abandonó el estudio con él. Incluso tengo grabada la voz de don Francisco diciendo que le había enseñado mucho, para hacerlo un gran awá. Siempre tuvo la visión de enseñar.</p>	<p>Well, he always had that vision. I have a narration where he says that he instructed a nephew, an uncle of mine, named Abel. He taught Abel a lot so that he would be a great Awá, because he was born for that. The problem is that when he was young, that uncle got involved with people from outside in religious matters. It seems that there is never a lack of that intrusiveness in our land. So, he left the apprenticeship with him. I even have Don Francisco's voice recorded saying that he had taught him a lot, to make him a great Awá. He always had the vision to teach.</p>

<p>En <b>estos</b> últimos años usted ha investigado sobre viajeros y exploradores que visitaron Talamanca en el pasado. Algunos de ellos se llevaron objetos, algunos que adquirieron de buen modo, como canastos, flechas o bolsas.</p> <p>Otros <b>que</b> sencillamente decidieron tomar sin permiso, como estatuas y artefactos antiguos de piedra. Cuéntenos de su visita al Museo Smithsonian en Washin-</p> <p>gton, siguiendo la pista del geólogo norteamericano William Gabb, quien vivió en Talamanca en los años de 1874-1875 y, al igual que otros aventureros, dejó su colección de objetos ahí. ¿Qué fue hacer allá y por qué?, ¿qué encontró?, ¿qué interés tiene esto para la gente de Talamanca hoy?</p>	<p>In recent years you have been researching about travelers and explorers who visited Talamanca in the past. Some of them took objects <b>with them</b>, some of them acquired them in a good way, such as baskets, arrows, or bags. Others simply decided to take them without permission, such as statues and ancient stone artifacts. Tell us about your visit to the Smithsonian Museum in Washington, following the <b>trail</b> of the American geologist William Gabb, who lived in Talamanca in the years 1874-1875. Like other adventurers, he left his collection of <b>artifacts</b> there. What were you doing there and why? What did you find? What interest does this have for the people of Talamanca today?</p>
<p>Y en esto debo ser muy sincero, un día en una conferencia, creo que fue</p>	<p>And on this I must be very honest, one day in a conference, I think it was in 2006, Don Jose Leon Sanchez spoke of what he called the</p>

<p>en el 2006, don José León Sánchez habló de lo que llamó «quipu» bribri. Él refirió eso como «el libro no escrito de los bribris» y enseñó una foto del «quipu».</p> <p>Claro, él empezó a decir un montón de cosas que me dejaron en la Luna, pero lo único que retuve en ese momento, fue que él dijo que ese «quipu» estaba en el Museo Smithsonian. Nada más. Pero parece que tampoco sabía <i>muy bien</i> dónde estaba o quién lo tenía. Solo decía <i>eso</i>, que allá estaba guardado y enseñaba una foto, nada más, incluso la llevó a Talamanca. Allá hay un texto que él hizo y en que cuenta que eso era para contar números, llevar cuentas de negocios y todo eso, y yo pensé que no era cierto, porque nosotros no somos de negocios.</p>	<p>“quipu” Bribri. He referred to it as "the unwritten book of the Bribris" and showed a picture of the "quipu". <i>Of course</i>, he started saying a lot of things that left me on the moon, but the only <i>thing</i> I retained at that time, was when he said that this “quipu” was in the Smithsonian Museum. Nothing else. But it seems that he <i>didn't</i> know where it was or who had it <i>either</i>. He only said, that it was kept there and he showed a photo, which he even took to Talamanca. There is a text that he <i>wrote</i>, in which he <i>says</i> that it was used to count numbers, to keep business accounts and all that, and I thought it was not true, because we are not business <i>people</i>.</p>
<p>Un día me tocó ser tutor de tesis de una muchacha canadiense, de una uni-</p>	<p>One day, <i>I happened to be</i> the thesis tutor of a Canadian girl, from a university there. We agreed that her work <i>should be under my tutelage</i> and she came <i>to visit the country</i>. She</p>

<p>versidad de allá, y acordamos que el trabajo de ella fuera conmigo y ella vino acá.</p> <p>Era estudiante de Biología y tenía que hacer su tesis doctoral. Yo le ofrecí que le ayudaba con el compromiso de que ella también me ayudara, ella vivía en Estados Unidos. Yo empecé a decirle que me ayudara a contactar en el Smithsonian a la gente que pudiera darme referencia de lo que buscaba, y así pasaron varios años.</p>	<p>was a biology student and had to complete her doctoral thesis. I offered to help her with the commitment that she would also help me in return, as she lived in the U.S. I began to ask her to assist me in contacting people at the Smithsonian who could give me a reference to what I was looking for. But, several years went by.</p>
<p>Entonces, ¿qué hacían? eso nosotros lo conocíamos desde siempre. Mi papá y mi mamá nos contaban eso constantemente, era, por ejemplo, que cierto día iban cuatro o cinco personas al sur para hacer «bolas de sal», entonces se empezaba a amarrar cuerda, una cuerda con nudos y larga. Hacían dos o tres.</p>	<p>So, what did they do? We always knew about that. My father and my mother told us about it constantly: it was used, for example, on that one day four or five people would go to the south to make “salt balls”, then they would start tying rope with knots. They would made two or three. I made one before I went to Washington, one that I asked my mother to make me according to what she remembered. And it was easy, I had it made out of balsa,</p>

<p>De hecho, yo hice una, antes de ir a Washington, una que le pedí a mi mamá que me hiciera de acuerdo lo que ella recordaba. Y fue fácil, <i>así simplemente</i>, yo la tengo, hecha de balsa, <i>de</i> corteza de balsa y se amarra el nudito y ahí va.</p>	<p>balsa bark, and you tie the little knot and <i>there you go.</i></p>
<p>Bueno, en este país <i>yo creo que</i>, como venía diciendo, las cosas indígenas nunca se han considerado tan importantes y por eso, se han perdido mucho. Para el viaje a Washington, en mayor <i>parte</i> yo asumí mis propios gastos, porque no se vio como una cosa muy importante. Aunque, la Universidad Costa Rica sí me ayudó un poco para cubrir ciertos gastos del viaje <i>a Washington</i> y, además de eso, me dio permiso para tomar esos días, para dedicarme allá. <i>Por ese lado</i> sí recibí ese apoyo, pero la mayor parte de los gastos fue de mi propio bolsillo</p>	<p>Well, as I was saying, in this country indigenous affairs have never been considered that important, <i>and so</i>, a lot has been lost. For the trip to Washington, I mostly had to <i>pay</i> my own expenses, because it was not seen as a very important thing. However, the University of Costa Rica did help me a little to cover certain expenses of the trip and <i>also</i> gave me permission to take those days to dedicate myself to the research there. I did receive that support, but most of the expenses were out of my own pocket.</p>

<p>Había zonas sagradas, lugares donde se guardaba esta «olla sagrada». Ahí está la olla con que hizo el chocolate, cuando se iluminó el mundo, para celebrarlo. Cuando él estaba ya por iluminar el mundo. Tenía muchos ayudantes con él, como la Pava que hacía el chocolate y a quien llevó la olla desde la cabecera del río Telire hasta el río Lari, en la montaña, que era el señor Hormiga Bala.</p> <p>Contaba que ahí había huellas, había lugares sagrados.</p> <p>Todas esas historias, narraciones que él nos daba, era parte de la educación de nosotros. Y entonces contaba todas estas cosas, y decía ahí Sibö puso unos asientos.</p>	<p>There were sacred areas, places where a <b>certain</b> “sacred pot” was kept. There <b>is found</b> the pot with which chocolate was made, when the world was illuminated, <b>as a</b> celebration. When he, <b>Sibö</b>, was about to illuminate the world, he had many helpers with him, like Pava whomade the chocolate, and Señor Hormiga Bala <b>(Mr. Bullet Ant)</b> who carried the pot from the headwaters of the Telire River to the Lari River, in the mountains. <b>Don Francisco</b> said that these were sacred places with <b>many sacredclues to be had there.</b></p> <p>All those stories, these narrations that he <b>recounted</b> to us, were part of our education. And as he would tell of these things, he would say Sibö had placed there some seats.</p>
<p><b>Y</b> el año pasado, en el 2019, a principios, vino por el proyecto UCREA don Jorge</p>	<p>Last year, in 2019, <b>at the beginning of the year</b>, Mr. Jorge Grünberg from the University of Vienna came for the UCREA project and I talked to him. I was interested to know if he</p>

<p>Grünberg de la Universidad de Viena y conversé con él. Me interesaba saber si sabía algo sobre esta historia, y resulta que sí había conocido a doña Etta Becker-Donner y sabía del museo. A través de él, pude confirmar luego que el objeto estaba ahí, apenas llegó allá de vuelta lo buscó y lo encontró y me mandó la foto. Así es como yo supe, después de muchos años de estar buscando, y es algo que me alegra mucho.</p>	<p>knew anything about this story, and it turned out that he had met Mrs. Etta Becker-Donner and knew about the museum. Through him, I was able to confirm later that the object was indeed there, as soon as he got back home, he looked for it and found it and sent me a photograph of the object. That is how I found out, after many years of searching, and it is something that makes me very happy.</p>
<p>Nuestro código de comportamiento dice que lo peor que uno puede hacer es ser un mal anfitrión. Yo siempre he dicho que, tal vez, de alguna forma, fuimos víctimas de este concepto de nosotros mismos, de creer que todo mundo es como yo, entonces, si yo le doy algo, se respeta, o si hay algo que tenemos ahí, se respeta.</p>	<p>Our code of behavior says that the worst thing we can do is to be a bad host. I have always said that, perhaps, in some way, we were victims of this concept, of believing that everyone is like us, so if we give them something, they will respect the gesture as intended.</p>

<p>Ahora me imagino que algo así pasó, porque doña Etta parece que dijo</p> <p>que ese asiento se lo dieron a ella como un regalo especial. Por eso tengo esa</p> <p>idea, de que podría ser cuando le dijeron a la gente que ella era «una gran persona». Tal vez, <b>en este caso</b> le dieron eso como una prenda especial. Ella</p> <p>misma podría haber dicho: «me gusta <b>me</b> lo puedo llevar?», y entonces</p> <p>seguro le dijeron que sí. Eso es lo que yo trato de entender, porque me he</p> <p>cuestionado cómo sucedió</p>	<p>Now I imagine that something like this happened, because Doña Etta seems to have said that that seat was given to her as a special gift. That's why I have that idea, that it could be when they told people that she was “a great person”, maybe they <b>presented</b> the seat to her as a special <b>token of respect</b>. She might have said, "I like it, can I take it?", and then I'm sure this was <b>assented to</b>. That's what I'm trying to understand, because I've questioned <b>myself</b> how this could have happened</p>
<p>Yo creo que Costa Rica sí tenía legislación <b>sobre patrimonio</b>, desde</p> <p>antes; creo que desde 1945 hay una ley de regulación de <b>asuntos</b> arqueología, de</p>	<p>I believe that Costa Rica did have a <b>legacy</b> legislation from before; I believe since 1945 there is a law regulating archeology, <b>cultural artifacts, and the like</b>. But it is curious, because I believe that <b>if Mrs. Etta</b> was allowed to take the <b>valuable item</b> with her, it is because, I</p>

<p>artes y cosas por el estilo. Pero es curioso, porque yo creo que el hecho de que ella se pudo llevar eso es porque, supongo, no llegó nunca a San José. Eso salió de Talamanca y se llevó a Limón, porque su contacto principal en Costa Rica y quien, <b>de hecho</b>, le recomendó a ella visitar Talamanca, <b>ya que andaba</b> reco-</p> <p>giendo artes de distintos pueblos, fue Doris Stone.</p>	<p>guess, <b>she</b> never <b>even</b> arrived <b>in</b> San José. <b>The relic in question</b> came out of Talamanca and was taken to Limón, because her main contact in Costa Rica and <b>the person</b> who recommended her to visit Talamanca, <b>in order to</b> collect art from different <b>tribes</b>, was Doris Stone.</p>
<p>La gente mayor, algunos señores de Cachabri dijeron que iba a ser difícil tener este asiento, <b>traerlo</b>, pero los maestros y algunos otros más jóvenes dijeron:</p> <p>«¡No!, ¡nosotros tenemos que traer nuestras cosas, porque son nuestras!, ¿y para qué lo tienen allá?, ¡hay que traerlo!, ¡tienen que devolverlo y sin costo, porque</p>	<p>The Elders, <b>specifically</b> some gentlemen from Cachabri, said that it would be <b>very</b> difficult <b>to</b> <b>regain the prized seat</b>, but the leaders and some younger people said: “No, we have to bring <b>this cultural artifact back home</b>, because <b>it is</b> ours, and why do they have it there? We have to bring it <b>home</b>, and <b>we have to get it back free of charge</b>, because it is ours!” All the people began to react, saying that we had to bring back <b>the Sibö</b>..</p>

<p>es nuestro!». Toda la gente empezó a reaccionar, diciendo que hay que traerlo.</p> <p>Pero ese no es mi proyecto, en esto voy a ser sincero, don Francisco y la gente mayor, que me instruyeron sobre esto, nunca me dijeron que hiciera una guerra para traer las cosas. La solicitud fue averiguar que existía, que está, esa es nuestra identidad, esa es nuestra forma y así pensamos, así somos.</p>	<p>But this is not my mission, and on this I am going to be honest: Don Francisco and the Elders, who instructed me about this, nevertold me to make war to recover things. They merely requested I find out that existed, that is out there in the world at large, that is a relic of our identity, that reflects our way of thinking, that represents who and how we are as a people</p>
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### 5.2.2 Translation from English into Spanish

Original text	Analysis
<p>Evangelical pastor Fabricio Alvarado, of the National Restoration Party (PRN), finished atop the field in the firstround of the country’s presidential elections on Feb. 4 following a stunning surge from just 3 percent in December, according to some polls, to 24.9 percent in the final tally, after an international court ruling made marriage equality the</p>	<p>El pastor evangélico, Fabricio Alvarado, candidato de Partido Restauración Nacional (PRN), termino en por encima de todos en las elecciones nacionales del 4 de febrero, a pesar de solo un aumento del 3% en diciembre, tal como indican algunas encuestas, al ‘24,9% del recuento final, luego de que el tribunal internacional pusiera su atención en el</p>

<p>sudden centerpiece of the campaign's final weeks. His opponent in the runoff election, required in Costa Rica whenever no candidate captures 40 percent of the vote: former Cabinet minister Carlos Alvarado, (no related) of the center-left Citizen Action Party (PAC), who finished with 21.6 percent after a similarly stunning rise from the middle or back of the pack just weeks before.</p>	<p>matrimonio igualitario en las últimas semanas de las elecciones. Como se requiere en Costa Rica cuando ningún candidato obtuvo el 40% de los votos, su oponente en la segunda vuelta, el exministro de gabinete, Carlos Alvarado del Partido Acción Ciudadana (PAC), de izquierda, termino con un 21.6%, después de un ascenso sorprendente, desde el final o el centro de la manada a solo semanas de las elecciones.</p>
<p>By coming in second, Carlos Alvarado, a former Minister of Human Development and Labor, was able to surpass, at least for the moment, the questionings of President Luis Guillermo Solís's administration and the criticism of the PAC for corruption related to the cementazo, the case of traffic of influences that dominated the beginning of the campaign in October. However, the PAC, in leaving</p>	<p>En segundo lugar, Carlos Alvarado, exministro de desarrollo humano y laboral, fue capaz de superar, al menos por ahora, el escrutinio de la administración del presidente Luis Guillermo Solís, así como también las críticas dirigidas al PAC, por corrupción. Esto relacionado con el cementazo, el caso de tráfico de influencias que domino el comienzo de la campaña en octubre. Sin embargo, el PAC, al tratar de mantener este estigma detrás y consolidarse como un partido alternativo, confrontan el</p>

<p>behind its label as an alternative party, faces the challenge of being accountable about the current administration</p>	<p>desafío de ser <b>responsables</b> de la administración actual.</p>
<p>Considering how much I love the idea of trains in general, and San José's Tren Urbano specifically, it's embarrassing how long it took me to hop aboard for a ride to and from Cartago. I'd ridden the train eastward from games at the National Stadium – by far the best way to get away from the jam-packed streets surrounding Sabana Park after any major event – but never from my home, <b>just</b> east of San José, to the former capital. I finally remedied this one Saturday, along with my husband and daughter. As we waited for the train <b>at the station</b> in Cipreses de Curridabat, it was inevitable, given my obsession with Costa Rican slang, that I would wonder aloud whether there are any <b>choice</b> costarriqueñismos related to trains.</p>	<p>Considerando cuanto amo la idea de trenes en general, para ser específico el tren urbano de San Jose, es vergonzoso cuanto tarde para <b>montarme</b> en un tren desde y para Cartago. He viajado en tren hacia el este, cuando vuelvo de algún <b>partido</b> en el estadio nacional, <b>lo cual es</b> por mucho la mejor forma de alejarse de las presas que rodean el parque de la Sabana después de cualquier evento grande, pero nunca desde mi casa, el este de San José, a la <b>antigua</b> capital.</p> <p>Finalmente <b>corregí esto</b> el sábado, junto con mi esposo e hija. Cuando esperábamos en la estación de tren en Cipreses de Curridabat, era inevitable, dada mi obsesión con la jerga de Costa Rica, que me preguntara si había algún costarriqueñismo relacionado con los trenes</p>

<p>Most any journey by car or bus in greater San José is, well, less than life-affirming. You'll see traffic, fast-food chains, pedestrians risking their lives as they sprint across streets, big-box stores holding court in increasing numbers. And thanks to the tendency to live “del portón pa'dentro,” as one person once described it to me – hidden behind a bigfront gate or wall, and probably a series of locks – there are precious few of the glimpses of family life that can enliven travel through the streets of some other cities I've known.</p>	<p>La mayoría de mi viaje en auto o en autobús en el gran San Jose, fueron menos que reveladores para la vida. Veras presas, cadenas de comida rápida, peatones arriesgando su vida cuando cruzan la calle corriendo, tiendas de grandes empresas llamando la atención en números crecientes.</p> <p>Gracias a la tendencia de vivir “del portón pa´ dentro”, así como una persona me lo describió a mí, escondido detrás de un gran portón fontal o alguna pared, y probablemente una serie de cerrojos, hay pocos preciosos vistazos en la vida de las familias que pueden animar el viaje a través de las calles de las ciudades que ya conozco.</p>
<p>The object rolled to a stop at my feet. It was a small, tan, plastic container of West Country deodorant. Our fellow passengers opened the windows about ten minutes later as the train pulled into the extraordinary dec-</p>	<p>El objeto rodo hasta mis pies. Era un contenedor, café claro, de desodorante de West country.</p> <p>Los demás pasajeros abrieron las ventanas 10 minutos después, cuando pasamos por unos</p>

<p>adence of the suburbs past the town of Tres Ríos. There, as Tres Ríos turns into Curridabat, train riders get inside glimpses of houses that are more like castles, homes whose luxuries are normally hidden behind massive gates and armed guards. There are crystalline pools ringed by world-class landscaping; broad, inviting tennis courts; rolling lawns.</p>	<p>suburbios lujosos, al pasar por el centro de Tres Ríos.</p> <p>Ese lugar en donde Tres Ríos se convierte en Curridabat, los pasajeros del tren pueden echar un vistazo al interior de estas cosas que parecen más un castillo, hogares que tienen lujos escondidos detrás de esos enormes portones y guardias armados. Hay piscinas cristalinas rodeadas por paisajismo de primera clase; canchas de tenis amplias que te invitan a jugar, y jardines perfectos.</p>
<p>Before moving to Costa Rica, they lived in Brooklyn, New York, and worked as chiropractors; their lives were hurried and hectic. Pisani always dreamed of moving to Costa Rica, but his wife was skeptical. When Pisani came down with a mysterious illness, however, they both decided it was time to leave their country in search of an adventure in Costa Rica – and a calmer pace.</p>	<p>Antes de mudarse a Costa Rica, vivieron en Brooklyn, Nueva York, y trabajaron como quiroprácticos. Sus vidas eran aceleradas y frenética. Pisani siempre soñó en mudarse a Costa Rica, pero su esposa era escéptica. Cuando diagnosticaron Pisani con una misteriosa enfermedad, ambos decidieron que era tiempo de dejar su país en busca de una aventura en Costa Rica, un lugar más tranquilo.</p>

<p>I was on board <b>with</b> the idea faster. My wife's more pragmatic. You know: "Oh my gosh. <b>How are we</b> going to sell everything and leave?" At some point I got this mysterious illness; I think it could've been just stress, but I lost 40 pounds in a couple of weeks. I couldn't eat <b>anything</b>. They never did find out what was wrong with me.</p>	<p>A mí me <b>agradó</b> la idea primero. Mi esposa es más pragmática. Ya sabes: "Oh por Dios, <b>vamos a</b> vender todo e irnos.?" En algún punto <b>me encontraron</b> esta misteriosa enfermedad; creo que pudo haber sido solo el estrés, pero perdí <b>18 kilos</b> en un par de semanas. No podía comer. Nunca descubrieron que era lo que estaba mal conmigo.</p>
<p>Javogue studied art history at Christie's in London, England. He began traveling between New York and Paris as an art curator, and then established <b>his art</b> own art galleries in France and Miami. He handled works by <b>such</b> renowned artists as Andy Warhol, Jean-Michel Basquiat and Keith Haring, and organized exhibits around the world</p>	<p>Javogue estudio historia del arte en Christie en Londres, Inglaterra. Empezó a viajar <b>de</b> Nueva York <b>a</b> París como un curador de arte, y luego estableció su propia galería de arte en Francia y Miami. Ha manejado trabajos de reconocidos como Andy Warhol, Jean-Michel Basquiat y Keith Haring; <b>también</b> organizo exhibiciones alrededor del mundo.</p>
<p>Costa Rica is so privileged in being in charge of one of the most beautiful gardens on Earth with five percent of the biodiversity that is sitting <b>right there</b> in this tiny country... In my country, <b>in</b> France, two years ago [before] the COP21, Pura Vida was on the Eiffel Tower</p>	<p>Costa Rica es muy afortunada de estar a cargo de uno de los jardines más hermosos de esta tierra, con 5% de la biodiversidad <b>albergada</b> en este pequeño país... en mi país, Francia, hace dos años [antes] del COP21, Pura Vida <b>estaba en la</b> Torre Eiffel [porque el país funcionaba</p>

<p>[because of the country's long stretch running purely on renewable energies]. That was the country that people respected. They shouldn't underestimate themselves. They should be very proud of what they have... This is why people come here. Don't copy the others. Be yourself. Preserve your values. Exchange, of course, but get what's good. Be careful. Not everything's good coming from the outside</p>	<p>solamente de energía renovable]. Ese era el país que las personas respetaban. No deberían subestimarse. Deberían estar muy orgullosos de lo que tienen... Esa es la razón por la que vienen aquí. No copies lo que los demás hacen. Sean ustedes mismos. Protege tus valores. Intercambia, claro, pero solo conserva lo bueno. Sé cuidadoso. Lo que viene de afuera no siempre es bueno.</p>
<p>remember years ago I would see an article about fishing in Costa Rica in a fishing magazine, or a television show about catching tarpon by the boat load in the jungle. It started a series of "bucket list" fishing fantasies in my head. I made my first trip to Costa Rica over 30 years ago, caught and released a ton of fish, and told all my friends when I got back to the States: "I don't know how yet, but I am going to figure out a way to live down there."</p>	<p>Recuerdo años atrás, cuando veía artículos a cerca de la pesca en Costa Rica en una revista de pesca, o algún programa de televisión acerca de atrapar un sábalo por la carga del barco en la selva. Esto comenzó una serie de fantasías de pesca en mi lista de deseos en mi cabeza. Realice mi primer viaje a Costa Rica hace más de 30 años, atrape y deje ir muchos peces, y le dije a mis amigos cuando regrese a Estados Unidos: "Todavía no sé cómo, pero encontraré una manera de vivir ahí abajo."</p>

<p>As they pulled into the dock, the reason for the early arrival was apparent. The miscalculated castof dad embedded a Rapala lure in the hand of the youngster. I went into the office and retrieved the first-aid kit and passed it to his father. “I can’t do that,” exclaimed the doctor. I surprisingly asked, “I thought you said you were a doctor.”</p>	<p>A medida <b>a que</b> llegaban a la costa, la razón <b>por la cual</b> <b>volvieron</b> antes <b>se hizo</b> aparente. El <b>papa, mal calculador</b>, había enterrado un anzuelo de raparla en la mano del <b>niño</b>. Fui a la oficina y agarre un <b>kit de primeros auxilios</b> y se lo paso <b>al padre</b>. “No puedo hacer eso” exclamo el doctor. Yo pregunté sorprendido “Pensé que había dicho que era un doctor.”</p>
<p>Mike Pizzi was a client of mine fifteen years ago and has since become a good friend. I have fished him as a single guy, while he courted his wife and again just recently as a family man. As a single guy he always had me in stitches, but was not the luckiest of anglers. Although, over time he caught many good fish, the grand prize of offshore fishing, the marlin, had eluded him.</p>	<p>Mike Pizzi fue un cliente por quince <b>años y desde entonces</b> se convirtió en un buen amigo. Pesque junto al <b>cuando era un joven</b> soltero, mientras cortejaba a su esposa, y recientemente <b>cuando se convirtió</b> en un hombre de familia. <b>Cuando</b> estaba soltero siempre me hacía <b>reír</b>, pero no era el <b>pescador</b> más afortunado. Sin embargo, con el tiempo atrapa a muchos peces buenos, el gran premio de la <b>pesca en alta</b> mar, el marlín, se le ha escapado.</p>

<p>Today the Pizzis have been married 10 years and travel here twice annually with their daughter Eloise, 8, and son Finn, 6. The kids <b>each</b> started fishing before their 4th birthday and refer to me as “Tio Fish,” <b>Uncle Fish</b>. They both have become quite the little anglers. Dad introduced them to fishing the correct way.</p>	<p><b>Al día de</b> hoy <b>Prizzi</b> a estado <b>casado</b> por 10 años y viaja aquí dos veces al año con su hija Eloise <b>de 8 años</b> y Finn <b>de 6 años</b>. Los niños comenzaron a pescar antes de <b>cumplir los</b> 4 años y me dicen el Tío Pescado. Ambos se han convertido <b>en</b> pequeños ángeles. Su padre los introdujo a la pesca de la <b>mejor</b> manera.</p>
<p>Show-and-tell will be a little more exciting for Eloise and Finn this year, as they both caught their first sailfish. With all the crazy other stuff they did like chasing lizards, monkeys and crocodiles they had a great vacation. The tears in their eyes as they did not want it to end <b>when the left</b> made it all worth it. Mission accomplished mom and dad. Mission accomplished Tio Fish.</p>	<p>“Enseña y cuenta” será un poco más <b>interesante</b> para Eloisa y Finn este año, cuando atrapen a su primero pez vela. Con todas las otras cosas locas que hicieron como perseguir lagartijas, monos y cocodrilos, ellos tuvieron unas vacaciones <b>fantásticas</b>. Las lágrimas en sus ojos cuando no querían <b>irse</b> hicieron que valiera la pena. Misión cumplida papa y mama. Misión cumplida Tío Pescado.</p>
<p>Todd Staley is a Tico Times columnist – read more from him in our Insiders’ Guide on p. 2 – and director of communications for FECOP,</p>	<p>Todd Stanley es un columnista de Tico Time, lee más de su guía para iniciados en la segunda <b>parte</b>, y director de comunicaciones de</p>

<p>a sport fishing advocacy federation recently chosen to represent Costa Rica in the Panamerican Sportfishing Delegation, formed by groups from the United States and all Latin America countries. One of the group's goals is to get sportfishing recognized as a competitive sport and to organize teams from various nations to compete in the Pan-American games. The group also seeks a common front on conservation issues. Costa Rica will host the Federation Assembly in November 2018 followed by a roosterfish tournament with competitors from the different nations. Learn more at <a href="http://fishcostarica.org">fishcostarica.org</a>.</p>	<p>FECOP, una federación de defensa de la pesca deportiva, que recientemente se escogió para que representara a Costa Rica en la Delegación Panamericana de Pesca Deportiva conformada por grupos de los Estados Unidos y todos los países latinos. Una de las metas de los grupos es lograr que la pesca deportiva sea reconocida como un deporte competitivo y para organizar equipos de diversos países para competir en los juegos Panamericanos. El grupo también busca un frente común para conversar problemas. Costa Rica albergará a la asamblea de la federación en noviembre del 2018, seguido de un torneo de pez gallo con competidores de diferentes naciones. Aprende más en <a href="http://fishcostarica.org">fishcostarica.org</a>.</p>
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### 5.3 Glossary

In this chart, it can be found the difficult terminology gathered in the source language texts in order to help other translators and readers to understand certain words or expressions from the source language texts previously translated in Chapter IV.

#### 5.1.1 Glossary form Spanish into English

<i>Source language word</i>	<b>Target language translation</b>	<b>Grammar Category</b>	<b>Pronunciation</b>
<i>Andanza</i>	Adventures	Noun	An/dan/za
<i>Finca</i>	Campus From Costa Rica's University	Noun	Fin/ca
<i>Clan</i>	Clan A specific group of people	Noun	Clan
<i>Bribri</i>	Indigenus tribe from Costa Rica	Noun	Bri/brí
<i>Lengua</i>	Languages	Noun	Len/gua
<i>Artesanía</i>	Craftmanship	Noun	Ar/te/sa/ní/a
<i>Funcionarios</i>	Workers	Noun	Fin/cio/na/rios

*Tutor*

Mentor	Noun	Tu/tor
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<i>Bolas de sal</i>	Salt balls	Noun/ajd	Bo/las de sal
<i>Corteza de Balsa</i>	Wood From Balsa tree	Noun/adj	Cor/te/za
<i>Hormiga bala</i>	Bullet Ant	Noun	Hor/mi/ga ba/la
<i>Cuentos</i>	Stories	Noun	Cuen/tos
<i>Carajillos</i>	Children	Noun	Ca/ra/ji/llos
<i>Suave</i>	Slow down	Phrasal verb	Sua/ve
<i>Tiliches</i>	Things	Noun	Ti/li/ches
<i>Aguacero</i>	A Heavy Rain	Noun	A/gua/ce/ro
<i>Repatriación</i>	Repatriation	Noun	Re/pa/tria/ción
<i>Gestión</i>	Issue	Noun	Ges/tion
<i>Enganchado</i>	Engaged	Adjective	En/gan/cha/do

<i>Barbas de viejo</i>	Lace Lichens	Adjective Noun	Bar/bas de vie/jo
<i>Awá</i>	Leader Bribri tribe leader	Noun	Awá

### 5.1.2 Glossary from English into Spanish

<i>Source language word</i>	<b>Target language translation</b>	<b>Grammatical category</b>	<b>Pronunciation</b>
<i>Cementazo</i>	Termino Para escandalo politico	Noun	Ce/men/ta/zo
<i>Eastward</i>	Al este	Adjective/Adverb	/ɪstwɜːd/
<i>Irregardless</i>	Indiferente	Adjective	/ɪrɪɡɑːdləs/
<i>Costarriqueñismos</i>	Jerga costarricense	Noun	Cos/ta/ri/que/ñis/mos
<i>Jam packed (streets)</i>	Trafico/Presas	Adjective	/dʒæm/ /pækt/
<i>Tico</i>	Costa Rican	Noun	Ti/co
<i>Sailfish</i>	Pez Vela	Noun	/seɪlfɪʃ/
<i>Advocacy</i>	Abogacía	Noun	/ædvəkəsi/

*Miscalculated*

<i>Tarpon</i>	Tarpón/Sábalo	Noun	/tər.pən/
<i>Scrutiny</i>	Escurinio	Noun	/skrutɪni/
<i>Jubilant</i>	Jubiloso	Adjective	/dʒubɪlənt/
<i>Alighted</i>	Encendidas	Adjective	/ə'laɪtɪd/
<i>Embedded</i>	Clavado	Adjective	/ɪmbedɪd/
<i>Airstrip</i>	Aeródromo/ Pista de aterrizaje	Noun	/eərstri:p/
<i>Bestowed</i>	Honorífico/ado	Verb	/bɪstəʊd/
<i>Glimpses</i>	Vistazo	Verbo/noun	/glɪmpsi:z/
<i>Pragmatic</i>	Pragmático	Adjective	/prægmætɪk/
<i>Roosterfish</i>	Pez Gallo	Noun	/rustərfiʃ/

<i>Slang</i>	Jerga	Verb
		/slæŋ/
<i>disinterested</i>	Desinteresadamente	Adjective
		/dɪs'ɪntərəstɪd/



## Chapter VI

### Conclusions & Recommendations

In this chapter, the investigator will proceed to share the conclusions and recommendations obtained from this analysis. This chapter will be divided in two different parts. The first one will be about the conclusions of the investigation. Therefore, the researcher will share with the readers the results from the general and specific objectives mentioned in Chapter 1 by giving a point of view about text analysis and also the purpose of this investigation work. Moreover, the second part will be related to the recommendations provided by the investigator to future investigators or people interested in this type of papers, as well as points of view about these type of text analysis projects and also observations during the process on this investigation project.

#### **6.1 Conclusions**

In this part, the researcher will proceed to answer the specific objectives mentioned at the beginning of the investigation project by implementing some details about how these objectives were achieved during the making of this paper

##### **6.1.1 To translate several articles from Tico Times Magazine from Spanish into English, and from English to Spanish for A+ Institution.**

During the investigation, there were several articles translated for A+ Institution from Spanish into English referring to the interview *La andanzas de un Bribri por el mundo, buscando la identidad de su pueblo* and also from English into Spanish referring to the articles from *2018 High season edition Tico Times*. Giving as a product two accurate, comprehensive, and natural translated text as it was requested by the institution. To achieve this, the investigator had to study both texts and their intention, analyzed both texts, researched meanings, and also learned about culture to work on these texts and achieve a natural translation without losing anything from the main idea and message from the authors. All this to provide an accurate and natural translation to A+ Institution, as all those future readers of this final work as it was requested to the investigator months ago.

### **6.1.2 To apply various translation techniques to the documents in order to achieve communicative texts.**

During the translation of both texts from Source Languages to Target languages, there were used different translation methods and techniques to give a natural and accurate result at the end of the investigation. As an example of this, in Chapter IV, readers can observe a color-coding chart made by the investigator to comprehend some of the various translation techniques used during this paper. In both texts it was found translation procedures such as Literal Translation, Omission, Explicitation, Amplification, Transposition, Modulation, and Punctuation Changes. In addition, all these translation techniques were explained in detailed in Chapter II to provide an accurate explanation before putting them in practice during the translation of the texts. Therefore, it can be provided a coherent color coding chart, where there are represented such techniques. By reading and checking this color-coding tool, one can have

a clear idea about the techniques used in the translation process. Although, there are a lot of changes that cannot be seen at first sight, they are made evident when considering this tool. Consequently, this demonstrates that the work made following an structured and a coherent translation pattern.

### **6.1.3 To evaluate the effect of the translation techniques applied on the documents.**

During this investigation the researcher putted in practice different translation procedures commonly used by translators to provide accurate and natural translated texts putted in evidence on the color coding tool, those translation procedures helped the researcher during the translation of the texts given for this investigation project. These translation procedures gave as a result many changes on the structure of the texts but without changing the main idea of the authors, in addition provided sense to many ideas that has sense on the source language but not being really catchable on the target language.

Now, as mentioned before on both translation these procedures variate and some of them, as omission as an example, were more used on the Spanish into English omitting extra words non necessary on the target language. On the other hand he have the use of explicitation and amplification on the text from English into Spanish to give a precise meaning of words or expressions that needed few more context to have sense in the target language. However all of them were used on both translation texts and were crucial the moment of the translation procedures giving a natural text at the end of the project.

As mentioned before, the point of view of the translator regarding the texts has lot of relevance because this shows the way in which the texts were perceived by the translator. This

is the reason why the investigator included a text analysis chart that can be found in Chapter IV where it was mentioned the text style, text function, and the stylistic scales according to Peter Newmark. These aspects are pillars of translation works for innumerable translators until these days. This will allow to comprehend in a graphic way how the translator perceived the texts and transferred the data from the source language text to the target language text successfully by trying to keep the intention of the author, which is the main goal of every translation. In addition, it is important to mention that this allows to have a clear idea of the authors' main ideas and their intentions through this texts.

#### **6.1.4 To create a glossary with the most relevant terminology found in both texts.**

For this specific part of the work, the researcher took relevant words from the source language texts, that is those that were difficult to translate and the those ones that did not have a literal translation in the target language, as they are not part of the colloquial expressions and culture of the authors of the texts. In addition, in the glossary readers will find words that needed a double check at the moment of translating, because using literal translation would change the total intention of the text. Consequently, the researcher took all the necessary words from the texts and created a glossary to make this work comprehensible. Moreover, this glossary is intended to express the meaning of different words and expressions as a way to transmit the message that the author wanted to transmit. Furthermore, the translator included the grammar category of each word to give a better idea of the meaning and context and to educate readers about these words.

Finally, the last column is focused on pronunciation, which is an amazing way to teach readers about these words while understanding and reaching all this new knowledge related to a totally

different culture just by reading this glossary.

## **6.2 Recommendations**

Recommendations are a very important part of this investigation work because their intention is to guide and mention certain things that could have been different on a future translation analysis and investigation paper on translation. However, the main idea of this section is to highlight all important information from the investigator's point of view and mention specific topics learned during this work.

The first recommendation is before starting this kind of analysis to read carefully and as many times as it could be necessary the texts to really understand certain words and expressions that were not clear the first or second time.

Another aspect to consider is, that during this investigation, the researcher used different articles, focused on two completely different topics. It is clear that every text has its own intention and message to transmit and this will never be the same between texts.

Consequently, the recommendation could be to look for texts in the same field or at least in a similar direction. This could help to notice all the differences found in a text written in the target language about something similar to the one read in their source language.

Moreover, the researcher can learn lots of new words because of the different texts, as well as useful words and expressions about a specific field.

The next recommendation should be to take the necessary time to re-read the source language texts to identify and amend the grammar mistakes such as punctuation marks that are not necessary in the target language and that can interrupt the message of the text, as well

as the expressions that do not have any sense in the target language and need to be explained or just omitted to transmit a natural message. There are many ways to transmit the meaning of some colloquialisms just by explain them instead of using literal translation. This because it can affect the way in which the reader perceives the expression without having any knowledge of its behavior, background, or knowledge about them. On the other hand, there are some expressions that need to be part of the text even without an explanation because they could be an important part of the text and for the author. That is why the investigator recommends taking the time to analyze these expressions properly before translating them or trans-positioning them from one text to another.

### **6.3 Unexpected Results**

For this specific part of the work, the investigator will mention the unexpected results that were found during the translation process and the data analysis in order to acknowledge them not as a problem, but as a lesson for the researcher to face them and provide a good translation work at the end of the process. The first unexpected outcome to mention is that during the translation of the text *La andanzas de un Bribri por el mundo, buscando la identidad de su pueblo*, it was found many Bribri language words, which is a native indigenous language from a Costa Rican tribe. These words were difficult to understand, so, in order to keep the intention of the author, which was to share the travel and adventures from an indigenous man and how he wanted to share his culture to the world, the translator kept all these words intact to respect the Bribri culture and the intention of the author of the

text.

Finally, the translator had the difficult task of translating colloquial expressions from one language to another. This is very important for the investigator to mention because during the creation of the glossary, she had the need of including a brief explanation of certain words, as the equivalents of some of them were not possible to be found. Consequently, it was necessary to re-read the texts to get some context to understand and translate these words or expressions properly.

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## SECCIÓN ENTREVISTA

**Las andanzas de un bribri por el mundo  
buscando la identidad de su pueblo.**

**Entrevista a Alí García Segura**

**The Adventures of a Bribri Around the World  
Looking for the Identity of his People.**

**Interview with Alí García Segura**

**As andanças de um bribri pelo mundo em busca  
da identidade de seu povo.**

**Entrevista com Alí García Segura**

*Marcos Guevara Berger\**

**Resumen:** entrevista al señor Alí García Segura, académico de la Universidad de Costa Rica abocado al estudio de las lenguas indígenas. En ella, se narran aspectos de su historia personal que fundamentan su labor como investigador, su búsqueda de objetos representativos para la cultura bribri como el *tsáwö* y el asiento de *Sibò* que lo llevó a visitar importantes museos en el exterior y, además, a indagar sobre el rol de investigadores foráneos quienes, en los siglos XIX y XX, visitaron Talamanca y estuvieron involucrados con la extracción de esas piezas. Se finaliza con una reflexión sobre la identidad de la comunidad indígena y sobre la importancia de la participación de sus integrantes en instituciones vinculadas con la preservación de su patrimonio.

**Palabras claves:** entrevista; Alí García Segura; historia; etnología; objetos bribris; patrimonio indígena.

**Abstract:** Interview with Mr. Alí García Segura, an academic from the University of Costa Rica dedicated to the study of indigenous languages. It narrates aspects of his personal history that support his work as a researcher, his search for

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representative objects for the Bribri culture such as the *tsáwö* and the seat of *Sibò* that led him to visit important museums abroad and, also, to inquire about the role of foreign researchers who, in the 19th and 20th centuries, visited Talamanca and were involved with the extraction of these pieces. It ends with a reflection about the identity of the indigenous community and the importance of the participation of its members in institutions linked to the preservation of their heritage.

**Keywords:** interview; Ali García Segura; history; ethnology; bribri objects; indigenous heritage.

**Resumo:** Entrevista com o Senhor Alí García Segura, acadêmico da Universidade da Costa Rica que se dedica ao estudo das línguas indígenas. Nessa entrevista se narram aspectos de sua história pessoal que embasam seu trabalho de pesquisador, sua busca por objetos representativos da cultura Bribri como o tsáwö e o assento de Sibò que o levaram a visitar importantes museus no exterior e, além disso, a pesquisar sobre o papel dos investigadores estrangeiros que, nos séculos XIX e XX, visitaram Talamanca e estiveram envolvidos na extração destas peças. Finaliza-se com uma reflexão sobre a identidade da comunidade indígena e sobre a importância da participação de seus membros em instituições vinculadas à preservação de seu patrimônio.

**Palavras chaves:** entrevista; Ali García Segura; história; etnologia; objetos bribri; herança indígena.

## Introducción

En el contexto de la pandemia por COVID-19, Alí García Segura y yo, Marcos Guevara Berger, concertamos una cita virtual para conversar un rato en la tarde del sábado 1.º de agosto de 2020, él en su hogar en Mozotal en Goicoechea y yo en Paso Llano de Barva, en las cercanías del volcán. Era una tarde soleada y engañosamente tranquila, lo cual nuestras pantallas de computadora con nuestros rostros constantemente delataban, pues era este el medio virtual requerido a defecto de poder estar, sencillamente, ambos en el mismo lugar disfrutando juntos un buen café, cara a cara.

La comunicación fue sencilla, nos conocemos desde hace muchos años, décadas incluso, desde el tiempo en que él era un adolescente en Talamanca y yo iniciaba con mis estudios de la cultura bribri y tuve la inconmensurable suerte de vivir con su familia por un par de años. Así, más allá de fines académicos o coyunturales, las circunstancias nos hermanaron para toda la vida.

Hoy ambos somos funcionarios de la Universidad de Costa Rica, aunque en contextos diferentes, él en la Facultad de Letras, yo en la de Ciencias Socia-

les, hasta en «fincas» diferentes: Rodrigo Facio para él, «finca 2» o pomposamente «Ciudad de la Investigación» para mí. Pero eso no ha impedido que desde

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que ambos nos vinculamos a la academia, encontremos espacios y tiempos para desarrollar nuestra estrecha relación, nuestra hermandad, y que, en algunas ocasiones incluso, coincidamos en proyectos de trabajo.

Ahora ambos somos parte del equipo de investigación del proyecto de la iniciativa de Estudios Avanzados de la Universidad de Costa Rica (UCREA), «Conflictos territoriales e interétnicos en Buenos Aires, Costa Rica. Aportes interdisciplinarios para su resolución», el cual ha podido albergar algunas de las iniciativas que Alí ha desarrollado, como parte de la institución y también, por cuenta propia.

Esta conversación trata de esto y de cómo la labor y las andanzas de Alí, aparentemente, tan lejanas de Talamanca, su lugar de origen, están en realidad tan enraizadas en su familia, su comunidad y su pueblo, en las enseñanzas del gran *awá* don Francisco García, su tío abuelo; su tío paterno Pedro García, también *awá*; su padre, Silverio Morales, reconocido *óköm*; su madre, Anastasia Segura, *siâtãmi*, y otras personas destacadas.

**MG:** *Cuéntenos de usted: ¿de dónde viene?, ¿dónde trabaja?, ¿desde hace cuánto tiempo?, ¿qué hace ahí?, ¿qué investiga en este momento?*

**AG:** Bueno, yo soy de la comunidad de Coroma, Talamanca. Soy de la línea familiar *Sébliwak*. Y ahora trabajo aquí en la Universidad de Costa Rica, en el Departamento de Lingüística, sobre las lenguas indígenas. Ahí se dan clases de bribri, entonces ahí trabajo como coprofeesor en clases de lengua bribri. Trabajamos escribiendo materiales sobre lengua bribri, investigando sobre la lengua para documentarla. Sobre todo, el bribri. A veces trabajamos también sobre otras lenguas.

Ahora, eso como trabajo «formal», es lo único que corresponde a mi trabajo «formal». Pero de mi parte, por la familia, yo también trabajo en investigación que tiene que ver con nuestra cultura y nuestra lengua, ello pensado como indígena, como bribri, pensado desde ese ángulo.

He hecho varios materiales sobre la cultura, sobre las funciones del *awá*, sobre algunas medicinas, sobre la función del conocimiento como bribri y la cultura y la lengua como bribri, para que la gente pueda entender un poco mejor la identidad de nosotros como indígenas. Entonces, es más o menos el trabajo que desarrollo. Con la universidad, la primera vez que entré fue en el 1986, pero ya formalmente, como funcionario, estoy desde el 2004. Así, a grandes rasgos.

**MG:** *Cuéntenos de su familia, a la que yo también he conocido. Es una familia llena de personas expertas en distintas facetas de la sabiduría bribri, que han sido también, su inspiración.*

**AG:** Si la línea o clan, como dicen, se llama *Sébliwak*. Es uno de los clanes al que caracterizan ciertas categorías, digamos, aunque no exactamente, se entiende en la lengua nuestra como «categorías». Pero, digamos, tiene un rol

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muy importante en la estructura de todas las líneas clánicas. Entonces, nosotros somos la línea que puede ser *awá, ókòm, tsóköl, siâtãmi*. Cualquier cargo lo podemos asumir, y dentro de mi familia, tanto por parte de mi mamá como por parte de mi papá, ha habido *awá, ókòm, tsóköl, siâtãmi*.

Vengo de una familia que, en las dos direcciones, ostenta cargos muy importantes en la estructura y el grupo indígena bribri, bribri-cabécar. Entonces, yo soy de una familia con una línea de muchos cargos. Mi mamá es *siâtãmi*, mi papá era *ókòm*, estudió para *awá*, mi tío por parte de papá era *awá*. Varios primos, o más bien hermanos, como decimos en nuestra lengua, son *awá*. Pero los otros primos, a los que llamamos *duwö'*, también son *awá*.

Por parte de mi mamá también, mis abuelas, muchas eran *siâtãmi*. De hecho, por parte de la línea de mi mamá, se cuenta que las últimas *awá* mujeres fueron *Sébliwak* Y también mis tíos, por parte de esa línea, como don Francisco. Él mismo contaba que muchos de su familia, hermanos, sus padres, eran *awá* o *tsóköl*. Don Francisco mismo era *ókòm*, era *bikákla*, era *awá*. Y así yo vengo con esa carga. Él nos enseñó mucho, nos preparaba mucho. Entonces yo vengo de esa familia que ha ostentado muchos tipos de cargos.

**MG:** *Alí, usted ha publicado varios libros sobre la sabiduría indígena, sobre las historias que cuentan las personas mayores, la farmacopea tradicional, los cargos tradicionales, sobre lingüística y enseñanza del bribri, entre otros. ¿Cuál ha sido su interés por dar a conocer todo esto a la sociedad costarricense?*

**AG:** Gracias, porque esto me permite ampliar un poco más de lo que vengo hablando. Nosotros pasábamos los años, bajo direcciones de todos estos señores y señoras, y una de las cosas que siempre decían era que la gente de afuera debe entender. Don Francisco mismo, en algún momento, hizo observaciones de que tal vez, la gente de afuera no nos entiende porque «no comía como nosotros», como decía él.

De hecho, hay un documento sobre eso, que él dirige supuestamente al presidente, porque él pensaba que hay que decirle las cosas como son. La idea que tenían los mayores eran que había que hablarle a la gente como nosotros pensamos, como nosotros somos y diciéndolo con nuestra forma de lenguaje y de hablar, para que tal vez así, las personas puedan entender la importancia del mundo de nosotros, no tratar de «camuflarlo», por decirlo de otra forma.

De hecho, a veces la gente me pregunta que para qué escribo el bribri si es una lengua oral. Y yo siempre me apego a los dichos de don Francisco y don Pedro, sobre todo don Francisco, que me decía a mí y a mis hermanos mayores, cuando él nos hablaba, nos preparaba, él decía: «Usted tiene que escribirlo, usted

vaya y aprenda como la gente de afuera, escribir su lengua, porque lo que usted escribe hoy es lo único que va a estar en un futuro, cuando estos niños y esta

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gente de aquí, nuestra familia o la gente bribri “pueda tomar café con la lengua” y no va a encontrar dónde acudir. Solo lo que usted escribe los va a ayudar».

«Tomar café con la lengua», como él decía, era una forma de decir que en un futuro —él tenía su visión de un futuro— la gente, de alguna forma, trabajaría con su lengua o hablando su lengua. Pero ya no es algo que se estaría perdiendo. Lo que se escribe le iba a dar fuerza a esta gente para trabajar y de eso viviría, sabiendo que ahora, como él mismo decía, a los *awá* ya no lo usan, ya nadie ocupa su trabajo.

Entonces, van a empezar a trabajar para tomar café, entonces, por eso él decía «tomar café con la lengua», es una forma de referirse a eso. Él decía vaya y aprende, y escriba y escriba, y diga, pero eso sí, hable como nosotros. Decir hasta donde nosotros decimos, nada más y no invente más, solo lo que se sabe. Entonces, él siempre nos hablaba de eso. Mi trabajo, ya fuera de ser funcionario de la universidad, mi trabajo, es, de alguna forma, un mandato de mi familia, de la gente, para que la gente de afuera pueda entender el mundo de nosotros. Pero eso significa no poner el lenguaje como algo externo, sino poner nuestra lengua pensada y con el espíritu de nosotros.

Yo trato de decir muchas cosas, escribir así, mal que bien, diferentes artículos, libros, para decirle a la sociedad externa que nosotros tenemos una forma de ver el mundo. Nosotros tenemos una forma de expresar y decir y convivir y vivir las cosas que nos rodean y cuidarlas. No es exactamente como lo dicen afuera, pero eso también, nos ha garantizado muchos años de la vida nuestra.

De alguna forma es hablar de la medicina, por ejemplo, hablar de este conocimiento, de la estructura organizativa tradicional. Por ejemplo, en la lengua nuestra no hay palabra para «naturaleza», «corazón», «paz»; tenemos nuestra forma de hablar, que nos ha garantizado nuestra forma de ser y es válida. No es el mismo modelo de afuera, pero es válida también y es la identidad de un pueblo.

Entonces, por eso, es que mi trabajo ha sido darle voz a la gente mayor, que ha tenido esa visión, pero no ponerla exactamente como si hubiera sido totalmente externo su discurso, su conocimiento. Mis publicaciones, mis materiales, han sido para que la gente pueda entender un poco más y conocer un poco más el mundo del bribri.

**MG:** *De hecho, yo estuve en Talamanca por casi dos años, en los años 80, y me acuerdo de don Francisco, que fue uno de mis maestros, con el que pude estudiar las historias, y yo me sorprendí de que él aceptara contármelas, porque yo era de afuera; pero él siempre enfatizaba la importancia de que ese conocimiento no se perdiera, de que ese conocimiento le llegara a mucha gente. Eso fue para mí maravilloso, conocerlo de parte de él, pero ya en su momento estaba bastante mayor, pasaba los 90 años, realmente, no sabía ni cuántos años*

*tenía, porque no tenían ni cédula, pero era un tremendo sabio y yo me beneficié de ese espíritu que él tenía.*

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**AG:** Bueno, él siempre tuvo esa visión. Tengo alguna narración donde él cuenta que le instruyó a un sobrino, tío mío, que se llama Abel. Le enseñó mucho, mucho, a Abel para que fuera un gran *awá*, porque él nació para eso. El problema es que cuando era joven, ese tío se embarcó con gente de afuera en las cosas religiosas. Parece que nunca falta eso en nuestra tierra. Entonces, abandonó el estudio con él. Incluso tengo grabada la voz de don Francisco diciendo que le había enseñado mucho, para hacerlo un gran *awá*. Siempre tuvo la visión de enseñar.

Él también, instruyó a un hermano mío, mayor, se llama Arcelio, le decimos Bachi, sobre cómo leer y reconstruir la vida de un difunto, en la cultura nuestra, eso se llama *tsáwö*. Es como contar la vida a través de cuerdas, cuerdas de nudos, *tsáwö*, para alguien que fallece, alguien mayor que ha fallecido, se cuenta la vida de esa persona. Él lo llevaba a la selva a hacer esto y también, le enseñó a hacer piedra, *sið'*, es la piedra que ellos usan.

Él siempre tuvo la visión de que era necesario ampliar ese conocimiento o compartir el conocimiento para que se pudiera guardar, lo único que siempre decía era: «Diga solo lo que nosotros decimos, hasta donde lo decimos, no invente», ese era siempre su criterio, su mandato.

**MG:** *En estos últimos años usted ha investigado sobre viajeros y exploradores que visitaron Talamanca en el pasado. Algunos de ellos se llevaron objetos, algunos que adquirieron de buen modo, como canastos, flechas o bolsas. Otros que sencillamente decidieron tomar sin permiso, como estatuas y artefactos antiguos de piedra. Cuéntenos de su visita al Museo Smithsonian en Washington, siguiendo la pista del geólogo norteamericano William Gabb, quien vivió en Talamanca en los años de 1874-1875 y, al igual que otros aventureros, dejó su colección de objetos ahí. ¿Qué fue hacer allá y por qué?, ¿qué encontró?, ¿qué interés tiene esto para la gente de Talamanca hoy?*

**AG:** Esto es como la posibilidad de hacer visibles —después de publicar materiales y hablar de todo esto—, visibles algunas cosas que nosotros hemos tenido. Don Francisco, la gente mayor, siempre hablaba sobre la pérdida de la identidad. Cuando la gente usurpaba, de alguna forma, llegaba a nuestras comunidades, y se llevaba el arte, que era nuestra identidad.

Los bribris, y en términos tradicionales, bribris y cabécares, son poco de vender su arte. Porque bribris y cabécares creemos que el arte es uno, es nuestra identidad. Entonces, usted puede hacer una solicitud, por ejemplo, de que, si le venden una bolsita, una chácara, o una cerbatana, una canasta. Sí se vende, o se puede negociar o cambiar, como antes se intercambiaban las cosas entre personas.

Si yo me pongo a hacer unas canastas para mi casa y me sobran dos, tres o

cuatro, sobran, yo lo puedo llegar a vender, pero no es que yo me dedico todo el tiempo a vender mis cosas, nada más. Eso en nuestra cultura no es correcto. Por

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eso a nosotros, en términos tradicionales, los mismos mayores nos decían que es como venderse y uno, humano, no se vende.

Vuelvo al tema de la visita al Museo Smithsonian. Don Francisco siempre nos decía —y mi papá y mi mamá siempre nos decían— que la forma de contar el tiempo pasado, ya solo se conocía por narración. Se llamaba *tsáwö* y era parte del viaje que se realizaba para hacer sal en el sur, era como se controlaba, como se medía el tiempo que llevaba. Pero nosotros, más jóvenes, nunca habíamos visto el *tsáwö*, solo por narración.

Entonces yo pensaba que ¿por qué no lo teníamos ahí, como una canasta, como una bolsa?, ¿por qué no lo teníamos a mano? Y la gente mayor lo contaba constantemente, cualquier persona te contaba sobre el *tsáwö*, cómo hacerlo, cómo se preparaba. Y yo recordaba las instrucciones de don Francisco de buscar, investigar mucho nuestra identidad.

Él hablaba de varias artes de nosotros, de *tsáwö*, hablaba de *yátök*, hablaba de *siàköl* y una de las grandes cosas de que hablaba era de *Sibò kula'*, el asiento de *Sibò*. Él decía: «Allá arriba teníamos cosas, allá en *Sulàyöm*, nosotros teníamos muchas cosas, pero personas llegaron y empezaron a llevarse todas nuestras cosas y nos dejaron sin nada».

De alguna forma su lamento, se puede decir, era haber dejado pasar eso o haber perdido muchas de las cosas sin guardarlas. Y entonces, él nos decía: «Si ustedes pudieran buscarlo, verlo y encontrarlo, sería bueno para decir que esas cosas existen y nosotros tenemos una identidad». Por él, teníamos ese conocimiento.

Ahora, *tsáwö*, me preguntaba yo, ¿por qué no lo he visto? Cuando yo empecé a venir aquí «afuera», empecé a escuchar algunas historias, hasta que un día encontré algunos de los libros del famoso Gabb que hablaban de esas cosas. Los costarricenses no habían hecho un estudio, un trabajo, que dijera que los indígenas tenían esa forma de contar.

Y en esto debo ser muy sincero, un día en una conferencia, creo que fue en el 2006, don José León Sánchez habló de lo que llamó «quipu» bribri. Él refirió eso como «el libro no escrito de los bribris» y enseñó una foto del «quipu». Claro, él empezó a decir un montón de cosas que me dejaron en la Luna, pero lo único que retuve en ese momento, fue que él dijo que ese «quipu» estaba en el Museo Smithsonian. Nada más. Pero parece que tampoco sabía muy bien dónde estaba o quién lo tenía.

Solo decía eso, que allá estaba guardado y enseñaba una foto, nada más, incluso la llevó a Talamanca. Allá hay un texto que él hizo y en que cuenta que eso era para contar números, llevar cuentas de negocios y todo eso, y yo pensé que no era cierto, porque nosotros no somos de negocios. Yo investigué el *tsáwö* y conocí que era para contar los días para los viajeros que iban a hacer «bolas de

sal» por allá donde empieza Talamanca.

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De hecho, por eso este trabajo que estoy haciendo sobre el *tsáwö* empieza ahí en Baja Talamanca, donde supuestamente, *Sibò* y los mayores hacen la primera prueba de secar sal, hacer la «bola de sal» y no funciona y después viajan hacia el sur. Así es como reconstruí esa historia, más o menos.

Como don José León Sánchez dijo que estaba en el Smithsonian, yo empecé a buscar, le preguntaba a la gente, pero aquí nadie me daba razón. Yo empecé a buscar información vía Internet, estamos hablando del 2006, yo empecé a buscar, y así, metiéndome, preguntando a cuanta gente yo conocí del Smithsonian.

Un día me tocó ser tutor de tesis de una muchacha canadiense, de una universidad de allá, y acordamos que el trabajo de ella fuera conmigo y ella vino acá. Era estudiante de Biología y tenía que hacer su tesis doctoral. Yo le ofrecí que le ayudaba con el compromiso de que ella también me ayudara, ella vivía en Estados Unidos. Yo empecé a decirle que me ayudara a contactar en el Smithsonian a la gente que pudiera darme referencia de lo que buscaba, y así pasaron varios años.

Estamos hablando de casi seis, siete, ocho, nueve años, hasta que un día, ella me dice que tenía una amiga que trabajaba en el Smithsonian, en el Museo de Historia Natural. Le escribí a ver si existía lo que buscaba, al menos a ver si conocía algo de eso. Y fue una cosa impresionante, porque era la persona que se encargaba de cuidar justo lo que era el arte de los pueblos indígenas de Centroamérica que Smithsonian guardaba allí.

Era una mexicana, obviamente hablaba perfecto español y obviamente vivía en Estados Unidos, o, como decía don Francisco a como eso le sonaba, en *tánsuirö*. Y esta muchacha, muy amablemente, inmediatamente, me informó que si había las artes indígenas que yo buscaba. Cuando le mandé el correo y tuve contacto, estamos hablando del 2013, le pedí una foto, a ver si de verdad existía eso y ella me la mandó.

A través de ella, yo indagué para conseguir una invitación y permiso para tener acceso y estudiar todo el arte indígena bribri que se guardaba ahí. Y muy amablemente, la directora general me permitió ir y estar 11 días en el museo, con acceso a todo lo que yo quería, todo, tener todo el material a mano y estudiar todo lo que yo quisiera sobre el *tsáwö*.

Inicialmente, esa era la razón principal, pero después pude ver todas las artes que allí había. Y había muchísimas artes, no solo de los bribris, sino de muchos pueblos, como los mismo huetares, los borucas, cabécares, nasos, de todo tenían ahí guardado, porque nada de eso está en exposición.

Eso lo tiene totalmente, fuera del centro de lo que llaman «mall de los museos». Entonces hasta allá estuve yo metido en eso. Eso es algo que encontré ahí. Y de verdad, fue Gabb quien llevó el material, más o menos en 1880, llevó el material de Talamanca, entre ellos un censo de la población de Talamanca en

esa época, que él le pidió a la gente hacer, pero pidió que se contara de la forma como lo hacía la gente antes, como solían contar cosas.

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Por eso, lo hacen en forma de *tsáwö*, cuerda de nudos. Es por eso que es así, no era para negocios, ni nada de eso, y él dejó un montón de información que yo traté ahí. La señora directora, muy amablemente, puso a la señora mexicana y a otro muchacho, peruano, que trabajaba con ellos, e hicimos la traducción de las notas de Gabb.

Sin embargo, no me aportó mucha información y tampoco, calzaba en muchos casos lo que él dejó escrito. Por ejemplo, él decía que los nudos tenían que ver con que uno es mujer y otro hombre, pero yo no pude encontrar cómo. No me calzaba. Hice todo el trabajo de estudiar el *tsáwö*, nudo por nudo, contar los nudos, contar y ver las clases de cuerda, que tipo material, que se usó y todo eso.

Encontré mucho material y el mismo museo promovió que me llevaran a otro museo, donde también guardaban muchísimo de arte bribri y de otros pueblos. Fue un material sumamente, importante para mí, para decir lo que los indígenas teníamos, y no solo el *tsáwö*.

Encontré algo que podría llamarse «cuerdas para contar la vida». Había unas, que nosotros usábamos para niños, y otras para cuando la gente muere, que es lo que hablaba yo anteriormente, que don Francisco le enseñaba a mi hermano mayor, a Arcelio. Y allá, lo tenía bien guardado, muy bonito, muy bien guardado.

**MG:** *Esto que se llama tsáwö yaquí lo promovieron como «quipu», copiando la tradición incaica en el Perú, ¿para qué se usaba entonces en realidad?*

**AG:** En el material que estoy tratando de escribir yo uso la palabra *tsáwö*, porque es la forma correcta. Tuve la dicha de conocer años atrás a los indígenas en Perú y en Bolivia y sus historias. Ellos tenían «quipus». De hecho, en el museo en Washington, también tenían los «quipus» bolivianos y peruanos, y es súper interesante e impresionante, y es súper claro para qué se usaba.

Pero en el caso de nosotros, por eso yo no lo llamo «quipu», porque la palabra «quipu», en quechua, es «nudo», nada más. Y esto es bueno, en ese sentido si calza la palabra, porque es «nudo», es una cuerda con nudos. Pero en el caso de nosotros, de los bribris, específicamente del *tsáwö*, que está en Smithsonian, era para contar los días, para los que viajaban, para preparar las actividades de recibimiento a los que viajaban a hacer «bolas de sal» al sur del país.

Entonces, ¿qué hacían? eso nosotros lo conocíamos desde siempre. Mi papá y mi mamá nos contaban eso constantemente, era, por ejemplo, que cierto día iban cuatro o cinco personas al sur para hacer «bolas de sal», entonces se empezaba a amarrar cuerda, una cuerda con nudos y larga. Hacían dos o tres. De hecho, yo hice una, antes de ir a Washington, una que le pedí a mi mamá que me hiciera de acuerdo lo que ella recordaba. Y fue fácil, así simplemente, yo la tengo, hecha de balsa, de corteza de balsa y se amarra el nudito y ahí va.

Entonces era para la gente que se iba, como era un trabajo del pueblo, porque iban a traer sal, la «bola de sal» era para el pueblo, la comunidad se organizaba para

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recibirlos. Como los indígenas somos tan ceremoniales y purificamos las cosas, se controlaba con eso para preparar la chicha, la bebida, la purificación.

Todo eso lo preparaban días antes, ellos decían «bueno, este grupo se fue hoy», se empieza a cortar, se puede cortar o se puede soltar el nudo. Ahí va mañana, y así, se va controlando hasta que faltaban ocho, *páiki*, o sea «en ocho días aquí están otra vez ellos». Y también, la gente que viajaba llevaba lo mismo, para poder controlar su viaje, para saber si iban acorde con los tiempos calculados. El *tsáwö* solo era para controlar el tiempo de trabajo de las «bolas de sal».

Eso me da sustento para una cosa muy interesante. Yo pensé cuál era la razón por la que solo quedó en la memoria, como don Francisco mismo lo contaba. Esto tiene relación con la gente de afuera, porque apenas llegó la sal desde afuera, ya nadie fue al sur a hacer «bolas de sal». Y entonces ya nadie se puso a contar, a controlar los días de esa forma.

Eso explica por qué Gabb les pidió a algunos que, por favor, hicieran una cuenta de contar la gente, pero que la contaran como contaban sus antepasados, en ese momento estamos hablando de 1875, cuando él vivió en Talamanca. Está clarísimo entonces que era para controlar esos días, nada más. La función de *tsáwö* era para contar días, hasta un mes.

**MG:** *¿Qué apoyo recibió, Alí, para hacer este viaje, para poder ir a Washington a ver ese tsáwö? ¿quién lo ayudó?*

**AG:** Bueno, en este país yo creo que, como venía diciendo, las cosas indígenas nunca se han considerado tan importantes y por eso, se han perdido mucho. Para el viaje a Washington, en mayor parte yo asumí mis propios gastos, porque no se vio como una cosa muy importante. Aunque, la Universidad Costa Rica sí me ayudó un poco para cubrir ciertos gastos del viaje a Washington y, además de eso, me dio permiso para tomar esos días, para dedicarme allá. Por ese lado sí recibí ese apoyo, pero la mayor parte de los gastos fue de mi propio bolsillo.

¿Por qué lo hice? Es una cosa que, de alguna forma, me comprometí a hacer. Don Francisco mismo, mi papá, mi tío don Pedro, mi mamá, me lo pidieron de alguna forma, ver y conocer todo eso, me recordé de la palabra de ellos, por lo menos poder decir que allá está parte de nuestra identidad. Eso es algo que para ellos era importante, saber que todavía había esperanza de que la gente pueda entendernos viendo nuestra identidad.

**MG:** *Después de seguirle la pista a Gabb, decidió seguísela a la antropóloga austriaca Etta Becker-Donner, que también estuvo en Talamanca a principios de los años de la década de 1960. Ella, al igual que Gabb, se llevó algunas cosas, pero esta*

*vez algo simbólicamente, muy valioso para bribris y cabécares, y lo dejó en el Museo del Mundo de Viena, donde ella trabajaba. Díganos primero ¿cómo se enteró de esto?*

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**AG:** Bueno, esto va nuevamente con las narraciones de nosotros, que es nuestra educación, la formación, la formación de nosotros. Los mayores siempre cuentan cuando en este mundo era tiempo de oscuridad, nosotros tenemos cuatro etapas de vida. La mayor parte está en este mundo de la luz, que es la tercera, y luego regresamos al mundo del espíritu, que es la cuarta.

Entonces, según la narración, esta parte, cuando nosotros llegamos, *Sibò* la ilumina, *Sibò* es Dios, entiéndase «como Dios», pero no es exactamente Dios. *Sibò* ilumina esta parte en una zona en Talamanca, cabecera del río Lari. Ahí se llama *Sulàyöm*. Don Francisco siempre hablaba, nos contaba, lo recuerdo contándonos todas las tardes, todas las noches, en detalle lo que había ahí.

Había zonas sagradas, lugares donde se guardaba esta «olla sagrada». Ahí está la olla con que hizo el chocolate, cuando se iluminó el mundo, para celebrarlo. Cuando él estaba ya por iluminar el mundo. Tenía muchos ayudantes con él, como la Pava que hacía el chocolate y a quien llevó la olla desde la cabecera del río Telire hasta el río Lari, en la montaña, que era el señor Hormiga Bala. Contaba que ahí había huellas, había lugares sagrados.

Todas esas historias, narraciones que él nos daba, era parte de la educación de nosotros. Y entonces contaba todas estas cosas, y decía ahí *Sibò* puso unos asientos. Como un lugar donde, el día de la inauguración, iban a sentarse los grandes personajes que traía para ello, eso se llama *Itsó kò'*, la actividad sagrada. Entonces le dijo a la señora Pava que calentara la última tanda de chocolate. Y entonces viene él, según lo que decía don Francisco y otros narradores, viene *Sibò* y pone unos asientos.

*Sibò* hizo sus propios asientos. Eso sí es algo que el mismo don Francisco decía, que *Sibò* hizo sus propios asientos y eran de lagarto, eran de felinos que había en nuestras zonas, eran de culebra, eran de monos, o sea, esas eran las formas que tenían los asientos. Y todos estos animales eran importantes, hizo cuatro asientos importantes. Don Francisco me llevó a conocer el lugar donde estaban los asientos, pero decía que unas personas de Amubri se llevaron uno y lo vendieron a una gente de afuera y se lo llevaron quien sabe dónde.

De la misma manera que él decía que había que guardar en libros la sabiduría para que la gente pueda conocerla, decía también, que ojalá algún día ustedes puedan encontrar ese asiento de *Sibò*. Incluso, él decía que era de felino y es verdad, lo tenía muy bien conocido. Lo que faltaba de los cuatro era un felino. Y es verdad. Y uno allá de niño, soñando o escuchando eso como algo que sería muy difícil.

Y cuando yo empecé a trabajar acá, fue una de las cosas que siempre estuvo en mi mente, así es que a pesar de que sobre el *tsáwö* yo pude tener noticia en 2006, sobre el asiento de *Sibò*, yo empecé a escribir más o menos en 1996. Empezó con

una carta que escribió doña Etta y que encontré en Internet, pero la historia era muy vaga. De esto me enteré por un compañero que sabía algo de ella.

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Ella llegó a Talamanca en 1962, recomendada por la gente del gobierno de Costa Rica. Y ella se llevó ese material. Cuando yo empecé a buscar por Internet con el nombre de ella, en una ocasión me di cuenta de que había un museo, donde ella era directora. Ella fue directora de un museo, fue directora de un instituto, incluso se había creado una beca con su nombre, «beca Etta Becker-Donner» que daba fondos para ir a hacer trabajo de investigación en el museo, como 2 500 dólares, algo así.

Entonces, se suponía que ese objeto estaba guardado en ese museo, pero la certeza de que se trataba del asiento se dio de una forma curiosa. Yo le había preguntado a medio mundo sobre esto, sin tener respuestas claras. Pero, en una ocasión, a mediados del 2019, logré encontrar el nombre de un señor que debía ser el encargado, pues su nombre venía en una carta sobre la beca y firmaba como responsable de esa beca y se podía escribir para tener más información. Así que le escribí a ese señor, pero nunca me respondió. Volví a escribirle. No me respondió.

Y el año pasado, en el 2019, a principios, vino por el proyecto UCREA don Jorge Grünberg de la Universidad de Viena y conversé con él. Me interesaba saber si sabía algo sobre esta historia, y resulta que sí había conocido a doña Etta Becker-Donner y sabía del museo. A través de él, pude confirmar luego que el objeto estaba ahí, apenas llegó allá de vuelta lo buscó y lo encontró y me mandó la foto. Así es como yo supe, después de muchos años de estar buscando, y es algo que me alegra mucho.

Y hay algo que quiero decir, cuando yo hice el trabajo en Washington y regresé, yo fui a la comunidad indígena, a presentar en varios lados lo que había encontrado. Igual fue con este caso, creó y crea todavía mucho interés por parte de toda la gente en Talamanca. Localicé donde estaba el asiento de *Sibõ*, y era un jaguar, como había dicho don Francisco, no falló nunca, lo tenía muy claro.

**MG:** *¿Cómo fue posible que doña Etta se llevara algo tanpreciado? ¿Cómo es que no la detuvieron en Talamanca? ¿Cómo es que la dejaron salir tan campante de Costa Rica con ese objeto que de seguro era algo pesado y bastante vistoso?*

**AG:** Yo siempre me he cuestionado también eso, ¿cómo?, pero vuelvo a una idea de nosotros mismos los bribris. Cuando alguien dice: «Esta es una visita importante, un gran señor», nosotros entendemos «gran señor» o «gran señora», como una persona *awá, ókòm, siâtãmi*. Así es como nosotros tenemos un problema de entendimiento de las palabras. Es parte del trabajo sobre el que anteriormente, hablábamos.

Nuestro código de comportamiento dice que lo peor que uno puede hacer es ser un mal anfitrión. Yo siempre he dicho que, tal vez, de alguna forma, fuimos

víctimas de este concepto de nosotros mismos, de creer que todo mundo es como yo, entonces, si yo le doy algo, se respeta, o si hay algo que tenemos ahí, se respeta.

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Ahora me imagino que algo así pasó, porque doña Etta parece que dijo que ese asiento se lo dieron a ella como un regalo especial. Por eso tengo esa idea, de que podría ser cuando le dijeron a la gente que ella era «una gran persona». Tal vez, en este caso le dieron eso como una prenda especial. Ella misma podría haber dicho: «me gusta ¿me lo puedo llevar?», y entonces seguro le dijeron que sí. Eso es lo que yo trato de entender, porque me he cuestionado cómo sucedió.

Hay una historia en nuestras narraciones, *Sibò* llegó y le dijo a un personaje: «Oiga ¿ese pollo que tiene en su patio es suyo?», y contestó: «sí, es mío», y dijo *Sibò*: «¡ah, me gusta mucho! ¿por qué no nos los comemos?». Y no hay discusión, el otro dijo: «¡ah, sí, claro! ¡vamos!», y agarró el pollo y lo mató. Así hay varios ejemplos en nuestra visión del mundo, de respeto y conducta. Siempre he dicho que esa actitud nos hace víctimas de nuestra propia cultura.

Hay otra que recuerdo en nuestras historias del señor *Yàblu*, le dijo alguien: «Oiga, señor, usted tiene un montón de plantas de cacao, zapote ¿tiene fruta parece, o no?», y respondió: «no, tiene una que otra nada más», y dijo el otro: «no importa, me encanta su regalo, yo me lo quiero comer», el señor *Yàblu* le dijo: «sí, está bien, puede recoger algo y llevárselo». Esas historias dicen cómo nosotros vemos todo esto. Podría ser la única forma de explicar el por qué, por qué dejaron que se llevaran el asiento.

**MG:** *Costa Rica, supongo, en ese tiempo, en 1962, todavía no tenía leyes fuertes de protección del patrimonio nacional y arqueológico. Entonces, cualquiera se llevaba lo que quisiera.*

**AG:** Yo creo que Costa Rica sí tenía legislación sobre patrimonio, desde antes; creo que desde 1945 hay una ley de regulación de asuntos arqueología, de artes y cosas por el estilo. Pero es curioso, porque yo creo que el hecho de que ella se pudo llevar eso es porque, supongo, no llegó nunca a San José. Eso salió de Talamanca y se llevó a Limón, porque su contacto principal en Costa Rica y quien, de hecho, le recomendó a ella visitar Talamanca, ya que andaba recogiendo artes de distintos pueblos, fue Doris Stone.

En ese momento creo que ella estaba en la Junta de Protección de Razas Indígenas de la Nación. Entonces, ¿qué pasó?, es algo que está todavía muy claro, no está muy claro a mi criterio. Yo creo que el asiento llegó a Limón y ahí se fue por barco, barco de banano, porque de Limón salían los barcos de banano.

**MG:** *Entonces Etta Becker-Donner tenía, digámoslo así, el visto bueno de*

*Doris Stone, que era una persona influyente en este país, y todo el mundo cerró los ojos y se lo llevó.*

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**AG:** Así es como yo lo veo, gracias a ese contacto, y yo por eso siempre he pensado que ese asiento nunca llegó a San José, eso es algo que yo siento y ahí hay que empezar a investigar.

**MG:** *En esta investigación, Alí ¿qué clase de apoyo recibió y de quién?*

**AG:** En esta segunda visita, que fue en octubre del 2019, la universidad no me dio ningún apoyo, nada, nada más que me permitió dedicar la semana para poder ir a hacer el trabajo que quería, ir al Museo de Viena, pero económicamente, no recibí nada. Fue un gasto meramente cubierto por mi persona; pero como yo vengo haciendo otros trabajos por mi cuenta, con instituciones de afuera, participando en proyectos o apoyando con gestiones, pude aprovechar otro viaje para ir a Viena, pero aun así, hubo gastos y no recibí ningún apoyo económico, fue por mi cuenta, nada más.

**MG:** *Cuando vuelve de Viena, ya con la confirmación plena de haber visto el asiento del Sibò y usted va a Talamanca a contarle a su gente ¿cómo es la reacción allá?*

**AG:** Eso es algo interesante, porque la primera persona a quien yo le conté, nada más llegando, fue a mi mamá y a un *awá* cercano que se llamaban don Mateo. Ella es *siãtãmi*, gente que estudia para hacerse *awá*, le cuento, la reacción de mi mamá fue que justo eso era lo que ellos querían saber: «Esa identidad de nosotros está ahí y debemos hacer que el Estado, que la gente de este país pueda entenderlo y conocerlo, tal vez así, un poco más nos respetan».

Don Mateo, que también es *awá*, dijo: «¡Qué bueno! Porque ahora nosotros podemos decir que los bribris teníamos conocimientos importantes, y eso tal vez, podría hacer que el gobierno no nos castigue mucho con los niños». Eso dijo él, porque la educación siempre viene a desplazar todo el conocimiento de la gente mayor.

Él pensó que, tal vez, con estas cosas importantes, el Estado puede realmente entender y respetar. Y es lo mismo que decía don Francisco y toda la gente mayor, mi papá también. Entonces dijeron: «Tal vez, ojalá, que se pueda traer y ver la posibilidad de tenerlo cerca del territorio bribri o estar por ahí cerca».

Luego también, hablé de todo esto con varios maestros de la cultura en la comunidad de Cachabry y también, en la comunidad de Coroma, mientras estaban de visita maestros de Mojoncito y de otros lados. Ellos me pidieron que les hablara de todo ese arte.

La gente mayor, algunos señores de Cachabry dijeron que iba a ser difícil tener este asiento, traerlo, pero los maestros y algunos otros más jóvenes dijeron:

«¡No!, ¡nosotros tenemos que traer nuestras cosas, porque son nuestras!, ¿y para qué lo tienen allá?, ¡hay que traerlo!, ¡tienen que devolverlo y sin costo, porque es nuestro!». Toda la gente empezó a reaccionar, diciendo que hay que traerlo.

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Pero ese no es mi proyecto, en esto voy a ser sincero, don Francisco y la gente mayor, que me instruyeron sobre esto, nunca me dijeron que hiciera una guerra para traer las cosas. La solicitud fue averiguar que existía, que está, esa es nuestra identidad, esa es nuestra forma y así pensamos, así somos.

Pero nunca hablamos de que yo era la persona indicada para ver cómo se trae. Entonces, esto no estaba dentro de mi proyecto, de mi trabajo, por lo que ya ahí, que la gente reaccione diciendo que se debe traer, ya sería una acción del pueblo en general, de gente de medios políticos, ya no sería meramente mi persona.

**MG:** *¿Se puede decir que este asiento sí es parte del patrimonio de la nación bribri-cabécar?*

**AG:** No, yo creo que no es que se puede decir, sino sí, que es afirmativo, es la identidad, es el patrimonio, es una forma de vida, es como nosotros somos, como son los bribris, así de directo, no hay algo medio, no. La cultura nuestra, bribris y cabécares, son lenguas, por eso, es por lo que lo planteo de esta forma.

Son lengua y cultura que tienen solo dos posibilidades: hay o no hay, va o no va, viene o no viene, te gusta o no te gusta, así. Entonces, no se puede pensar que si se puede decir, no, es nuestra identidad y nuestro pasado. Así es que yo creo que eso es lo que se tiene que empezar a decir ahora que ya sabemos que existe.

Incluso, sería lindísimo que la gente pueda empezar a buscar más, porque tuve contacto así, por Internet con museos en Canadá y en otros lados de Estados Unidos, donde hay cosas de los indígenas de Costa Rica. Ahí mismo, en el Museo del Mundo, tenían cosas huetares, decían que tenían cosas de Boruca, ahí lo tenían. Esto es algo que es parte de la identidad de los pueblos, de ahí que se debe pensar qué se puede hacer.

**MG:** *Bueno, si se hablara de repatriación, que sería posible argumentando que lo que la señora Etta Becker-Donner hizo fue en cierto modo ilegal, realmente, fue un secuestro de un objeto del patrimonio, se supondría que el Estado costarricense tendría que exigir esa repatriación al Museo del Mundo. Posiblemente, esto tendría que hacerse a través del mismo Museo Nacional de Costa Rica. ¿Tendría temor de que, de lograrse esta acción, luego se argumente que el asiento de Sibò deba quedarse resguardado por esta institución?*

**AG:** Mirá, si habláramos de repatriación, vuelvo a lo mismo, porque soy directo en esto: no está dentro de mi proyecto, no ha sido el punto fundamental de mi proyecto; pero mi idea es cumplir con lo que don Francisco y mis mayores pedían, enseñarles y decirles a los compañeros en Talamanca dónde está, si la

comunidad de Talamanca, el pueblo bribri, el pueblo de Costa Rica, empezaran a gestionar la repatriación, yo creo que sería válido para nosotros presionar al Estado costarricense para que haga la gestión.

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Cuando yo llegué al Museo del Mundo, me reuní con el director general, don Christian Schicklgruber, me atendió amablemente, pero lo primero que me dijo fue: «Si usted piensa que viene a gestionar, a repatriar este arte, sepa que es propiedad del Estado austriaco, así que no se puede, pero sí lo podemos prestar cuando quiera y cuantas veces quiera, para cada exposición en su país y que hagan todas las ceremonias que quieran, lo que ustedes quieran hacer allá, pero es prestar, nada más».

Eso salió de él, yo no lo referí, mi única reacción fue decir que lo que me interesaba era estudiar el material, verlo, tocarlo, saber cómo era, filmarlo, ver el arte que tenía. Yo creo que es válido de parte de los pueblos empezar a gestionar en un futuro con legislación o sin ella, ver la posibilidad de repatriar sus cosas, por supuesto que yo creo que es válido.

Claro que hay cosas que no se podría, por ejemplo, en Washington había un arte talamancaño que fue llevado por Skinner, uno de los norteamericanos que estuvo en Talamanca. Estamos hablando de los años 1920 más o menos, y se llevó varias artes, entre ellos, me acuerdo de uno que mencionaban las mayores y que data del tiempo de la guerra entre los bribris y los nasos o teribes.

Cuando los guerreros iban a pelear y regresaban, se les hacía una ceremonia de triunfo, y para esto se hacía como un traje hecho de «barba de viejo». Primero el fondo del traje es de mastate y luego con cera de abeja, por encima, se pegan «barbas de viejo» pegadas por todas partes, era un traje grande, que se usaba con una máscara hecha de calabaza y la nariz hecha de cera. Se usaba para bailar, hacer la danza del triunfo, es copiado, según creo de los teribes.

Y ese traje de «barba de viejo» sería muy difícil de manipular; cuando pedí verlo, lo único que hicieron fue bajarlo de donde lo tenían guardado, sin moverlo, porque la recámara donde estaba no estaba fija, se podía trasladar. Pero moviéndolo con cuidado para que no se deshicieran esas «barbas de viejo». Y así, hay otras cosas que sería muy difícil trasladar.

El *tsáwö* mismo, me dijeron, era muy difícil llevarlo porque los cambios de temperatura podían dañarlo inmediatamente. Pero hay cosas que sí se puede, flechas, vasijas y cosas así. Había un tapiz grande hecho de mastate, con dibujos de gente blanca, clarísimo, en que están describiendo la situación del momento, de su relación con los indígenas; ese mastate tal vez, podría aguantar un poco, todo eso son cosas que llevó Skinner.

En cambio, el asiento, dijo el mismo director, don Christian, no había ningún problema en trasladarlo, porque es pura piedra y como es pura piedra la manipulación es súper fácil, no hay problema. Pero creo, volviendo a lo dicho anteriormente, que es válido pedir la repatriación, y si se llega a concretar más,

y si, sobre todo, se llega a crear un interés por parte del Estado, en conjunto con los indígenas, para empezar gestiones, yo lo veo interesante.

.....'  
228 Las andanzas de un bribri por el mundo buscando la identidad de su pueblo.  
Entrevista a Alí García Segura

**MG:** *Y ¿dónde debería estar, si se lograra traer, en qué lugar? Es decir, una vez repatriado, ¿dónde debería quedarse ese objeto?*

**AG:** Volviendo a lo que dijo la gente más joven, cuando di mis charlas en Talamanca, eso tendría que estar ahí, en Talamanca. La gente mayor, en cambio, fue un poco más reservada, ellos son más realistas, plantearon que nosotros no tenemos capacidad de cuidarlo, no se puede cuidar eso. Esta gente planteó que «requeriría mucho cuidado si lo tuviéramos aquí cerca», ¿es posible eso? Yo no puedo decir si es o no posible, porque eso demandaría mucho gasto.

**MG:** *Y si se lograra volver a poner el asiento de Sibò donde corresponde, allá en Sulàyöm, ¿cómo garantizar que no se lo vuelvan a robar?*

**AG:** Exactamente, esa fue una de las cosas que dijo la gente de Cachabri, ¿cómo garantizarían eso? Dijo alguien: «Lo dejamos aquí y mañana ya se lo cargan nuevamente, porque la gente es abusada». Pero esos abusos siempre están asociados con la educación, por eso, la gente mayor, asocia ese tipo de actitudes, de lecciones, de robos, de violaciones, de droga, con colegio, escuelas y colegios.

Yo no creo que se esté pensando en llevar el asiento y ponerlo donde están los otros, pero sí que esté en la zona; para algunas personas, todas estas cosas, *tsáwö*, el asiento de *Sibò*, el tambor *sabák*, todas esas cosas que están allá lejos, deben volver a estar aquí, bueno, es parte de los deseos de nosotros. Lo que sí es interesante es que, para la gente, ahora es importante esto, es lo que manifestaron, es que esa es la identidad de nosotros, debe de estar donde nosotros estamos.

**MG:** *Para finalizar, Alí, ¿qué le diría usted a todas las personas de nuestro país, sobre la importancia histórica de bribris y cabécares y, en forma general, de todos los pueblos o las naciones indígenas que habitan en Costa Rica?*

**AG:** Mirá, yo trato, a través de documentos, a través de discursos, de conferencias, tanto en el nivel nacional como internacional, de dar a conocer a mi pueblo. Debemos tener un poco de humildad para nosotros, como decía don Francisco.

Don Pedro siempre tenía una expresión, decía: «*ye' iò alàr tsitsi ã di' kák múk*», «yo tal vez sirvo para darle agua a los niños». Esa expresión de la gente mayor, y en el caso de él, específicamente, siempre la usaba en el sentido de decir que el hecho de que usted sea una persona de alto puesto, de alta categoría, de alto conocimiento, como un *awá*, como era él —toda su vida fue un gran *awá*— sin embargo, eso no quita que usted tiene que ser humilde.

Es el conocimiento de usted como *awá*, debe demostrarlo con humildad; él

por eso decía: “yo tal vez sirvo para darle agua a los niños”, como decir que no importa si es una persona mayor o un *awá*, no importa la cantidad de conocimiento que tenga, no quita de que si hay un niño que necesita agua, yo le puedo dar agua.

.....'  
*Marcos Guevara Berger*

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En ese sentido, el problema es, desde mi punto de vista, que ahora hay unas instituciones que lo que hacen es imponer su interpretación sobre la situación de la comunidad indígena, sobre la realidad de la comunidad indígena. Eso uno lo puede oír cuando están diciendo que «todas las cosas se pierden», que «la sociedad, la comunidad indígena se pierde». Todos los indígenas siempre oímos decir de otros, siempre como quejándose, que «nadie los atiende», que «los tienen abandonados», que estamos abandonados.

Estamos entendiendo, desde ese punto de vista, que hay algo que no está correcto; y entonces estas artes, estas cosas, como identidad de la comunidad indígena me animan a decirle a Costa Rica que se debe demostrar humildad, cuando se habla de nuestra educación, y eso significa que la gente pueda verlo mejor, porque hasta ahora lo que se ha hecho, con supuesto profesionalismo, es «extinguir lo indígena», es estar constantemente, agrediendo sus derechos y sus valores, y su conocimiento y su identidad.

Entonces hay que darle vuelta a la mirada en este país, Costa Rica debe tener en todas las instituciones miembros indígenas ayudando a hacer el trabajo. No es cierto que solo porque usted conoce tal comunidad, ya puede decidir lo que hay que hacer, no es cierto, no se trata de pueblos de cultura latina, son pueblos muy diferentes. Por ejemplo, en los museos, en las comisiones que deciden en los museos, debe haber algunos compañeros o compañeras indígenas. Y así, en todos los medios, donde se discute de su situación.

Personas indígenas nombradas no por títulos, sino porque dominan el conocimiento propiamente indígena. Para mí, un gran director de museo, por decirte algo, sería un *awá*, no el arqueólogo tal, no, el *awá*, el arqueólogo podría ser en otro momento, pero el *awá*, también tendría esta posibilidad.

Estoy pensando que así debería ser en todas las instituciones y todos los medios donde se habla sobre el tema indígena, que tiene que ver con pueblos indígenas, y yo diría que eso es lo que estamos haciendo mal y debemos pensar y debemos cambiar, y debemos acuñar ese conocimiento a los mayores, volviendo a las palabras de don Pedro: «tal vez yo serviría para a darle agua a los niños».

**MG:** *¡Magnífico Alí! Muchísimas gracias por compartir estas experiencias y reflexiones. Vamos a cerrar aquí, para no pasarnos del espacio que nos han dado en la revista, pero podremos ampliar estas apreciaciones en otras ocasiones, pues, sin lugar a dudas queda muchísimo por decir.*

1 de agosto de 2020



**Figura 1**



**Fuente:** Manojó de cordeles con nudos *tsáwö* que se encuentra en el Museo Nacional Smithsonian de Historia Natural en Washington, Estados Unidos de América.

**Figura 2**



**Fuente:** *Sibò kula'* o «asiento de *Sibò*» en el Museo del Mundo de Viena, con Alí García y Chris-

tian Schicklgruber, su director.

.....  
*Marcos Guevara Berger*

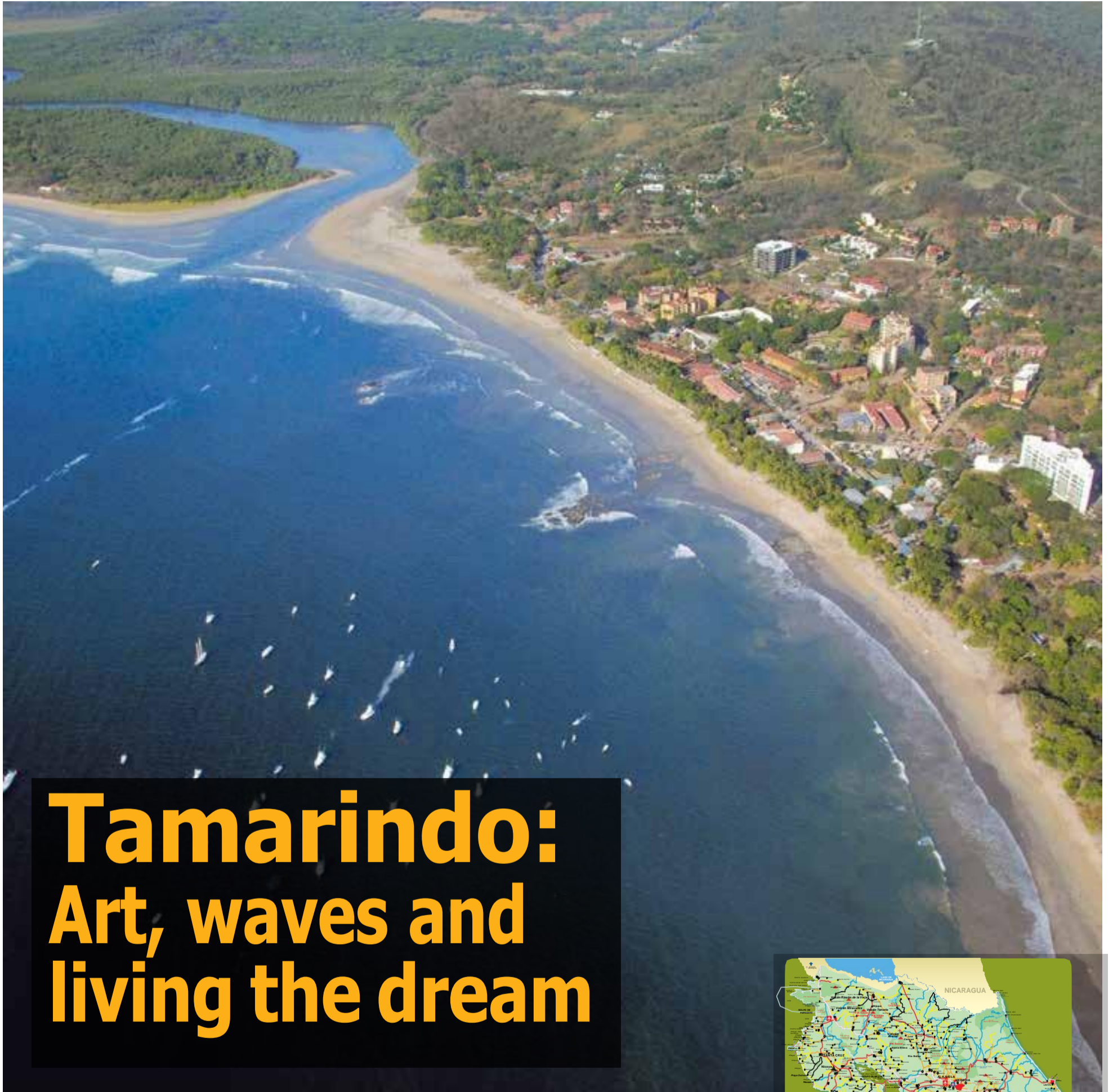
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# Tamarindo: Art, waves and living the dream

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*How I built my Costa Rican dream home: PAGE 6*



Citizen Action Party supporters show their enthusiasm in San Pedro, east of San José. (Andrés Madrigal / The Tico Times)



Voters crowd the halls of one of San Pedro's voting centers, the Universidad Americana, east of San José on Feb. 4, 2018. Turnout in many rural areas was much lower. (Andrés Madrigal / The Tico Times)



Supporters of Costa Rica's National Renovation Party react to the partial poll results for the presidential elections, in San José on Feb. 4, 2018. (AFP Photo / Jorge Rendón)

## UNUSUALLY DIVIDED, COSTA RICA LOOKS AHEAD TO AN EASTER SUNDAY ELECTION DAY

KATHERINE STANLEY  
The Tico Times

Costa Rica is getting to know its two second-round presidential candidates on a first-name basis – both because of the increased scrutiny each candidate will face now that a 13-person field has been whittled down to two, and because both candidates have the same last name.

Evangelical pastor Fabricio Alvarado, of the National Restoration Party (PRN), finished atop the field in the first round of the country's presidential elections on Feb. 4 following a stunning surge from just 3 percent in December, according to some polls, to 24.9 percent in the final tally, after an international court ruling made marriage equality the sudden centerpiece of the campaign's final weeks. His opponent in the runoff election, required in Costa Rica whenever no candidate captures 40 percent of the vote: former Cabinet minister Carlos Alvarado (no relation), of the center-left Citizen Action Party (PAC), who finished with 21.6 percent after a similarly stunning rise from the middle or back of the pack just weeks before.

Both candidates addressed jubilant (and pleasantly surprised) crowds of supporters as they kicked off the second phase of their campaigns: the weeks from now until Easter Sunday, when the two candidates will face off for the presidency.

For more election coverage from The Tico Times in the coming weeks, visit [www.ticotimes.net/categories/Elections-2018](http://www.ticotimes.net/categories/Elections-2018). And read on for more perspectives and photos from the first of two hotly contested Election Days.

## Costa Rica's Elections 2018: Two rounds and two realities

ALVARO MURILLO  
Via Semanario Universidad

Costa Rica's first-round election confirmed the huge impact of religion-driven voters, who represented half a million votes (24.9 percent) in representation of the growing and dynamic evangelicals sector combined with the indispensable support of conservative forces within traditional Catholicism, the majority in Costa Rica.

The former journalist, Pentecostal preacher and legislator Fabricio Alvarado now symbolizes something much bigger than just his small party, National Restoration. He also represents the evangelical churches that work tirelessly through prayers and social work to promote a “pro-life and pro-family” political agenda, which the Catholic Church has boosted less and less with each election.



Fabricio Alvarado (AFP Photo / Ezequiel Becerra)



Carlos Alvarado (AFP Photo / Carlos González)

At the polls on Feb. 5, Alvarado managed to hold onto his abrupt rise from the middle of January. As unexpected as it looks, it isn't a surprise, at least for those who have studied the evolution of religion in Costa Rica during the last 30 years. These three decades coincide with the increase of social inequality in the country, as demonstrated by numerous international studies.

For Laura Fuentes, expert in the sociology of religion and researcher at the National University (UNA), it was not a surprise seeing Fabricio Alvarado celebrating after the first round of voting.

“The Costa Rican elites have excluded a part of the population, and we now see that evangelical churches have been fruitful, working for more than 30 years with abandoned communities that have educational and labor instability or violent situations. There, the population has found support in the churches, which have complied with a role not only with affairs from the *más allá* [heavenly or spiritual concerns], but also with things from the *más acá* [here and now], responding to the needs of care, housing, preparation of leaders or scattering.” The strategy has worked.

By coming in second, Carlos Alvarado, a former Minister of Human Development and Labor, was able to surpass, at least for the moment, the questionings of President Luis Guillermo Solís's administration and the criticism of the PAC for corruption related to the cementazo, the case of traffic of influences that dominated the beginning of the campaign in October. However, the PAC, in leaving behind its label as an alternative party, faces the challenge of being accountable about the current administration.

COVER: Tamarindo, northern Pacific.  
Photo by Andrés Madrigal

The game of alliances for a second round has started with gestures and rumors, but it's two months away, an eternity for the current political dynamics.

"Two months are craziness," said analyst Daniel Zovatto, director of IDEA International, convinced that Sunday's selection revealed huge changes in one country. Or two.

[Read the full story at www.ticotimes.net/print](http://www.ticotimes.net/print)

**SEMENARIO UNIVERSIDAD**

# Why I believe Costa Rica will learn, heal and rise

**DIEGO DELFINO**  
delfino.cr

At three in the morning, the phone rang.

You know, when it rings at that hour, that it's not a good thing. You know. With our hearts in our hands, we took the call. Seven hours later we were at the wake for Priscila, sister of Mariana, dear friend of Victoria, my girlfriend.

"She would have liked to know that you came," Mariana said to me. "You know what? Yesterday Pri asked, 'What is Diego saying [about the election]?'” Mariana was trying to give me a smile. I was trying to give her a hug.

I walked away, thinking: What would I have told her?

On Sunday Pri was in a bed, in a hospital, sad, because she wanted to vote and she couldn't. Worried, like so many of us, about her country.

I would have told you, Pri, that because I am my mother's son, I'm obliged to be an optimist, always. I'm not worried; I'm inspired. I'm filled, not with doubts, but with certainties: Costa Rica will come out of all this bigger, more loving and more understanding. Costa Rica will learn, heal and rise.

I would have told you that I am grateful, because once more, we celebrated free elections and listened to the voice of the people, which, as Vicentico says, is the voice of God. And that's

what this is about, Pri: listening. Today, more than ever, we have to be capable of offering our fellow citizens our best face, of opening our hearts, of practicing empathy. Of understanding that this is a task that all of us must complete together.

I would have told you that it is time to build bridges, reach agreements and move forward. It is time to remember everything that has made this country great, and value all the potential it has to continue to grow – step by step in the right direction, which is the direction of our common good.

I would have told you that we are going to take advantage of this moment to get more interested, to get more involved, to participate. This is a civic awakening: that's what I feel. More and more people care. There is no better scenario than that.

I would have told you, Pri, that I will never forget that in the final hours of your life, you were worried about your country. Then

I would have made you a promise: that during all the hours left to me, I will never stop thinking about how to contribute something from my own little trench to address those worries.

I would have thanked you, Pri, and I would have told you that I hope never to let you down. Finally, I would have told you that you can rest in peace, because many good people are going to take care of your country. They love it as much as you did.

— Diego, February 5, 2018

*This piece was originally published on Facebook by Costa Rican writer Diego Delfino, founder of the news analysis and opinion website delfino.cr. It was translated and republished by The Tico Times with his permission.*



Andrés Madrigal / The Tico Times



The children's vote in Costa Rica is an unofficial but cherished tradition. A. Madrigal / TT



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For more election coverage from The Tico Times in the coming weeks, visit [www.ticotimes.net/categories/Elections-2018](http://www.ticotimes.net/categories/Elections-2018). And read on for more perspectives and photos from the first of two hotly contested Election Days.



(AFP Photo / Carlos González)

# A tale of two Costa Ricans: hope, inequality and an hour on the train

KATHERINE STANLEY  
The Tico Times



Considering how much I love the idea of trains in general, and San José's Tren Urbano specifically, it's embarrassing how long it took me to hop aboard for a ride to and from Cartago. I'd ridden the train eastward from games at the National Stadium – by far the best way to get away from the jam-packed streets surrounding Sabana Park after any major event – but never from my home, just east of San José, to the former capital.

I finally remedied this one Saturday, along with my husband and daughter. As we waited for the train at the station in Cipreses de Curridabat, it was inevitable, given my obsession with Costa Rican slang, that I would wonder aloud whether there are any choice *costarrriqueñismos* related to trains. My husband was momentarily stumped.

"¿Que no le deje el tren?" I suggested.

"Sure," he said. "That's in general, for not being left behind in some way; or, in the past, it was often used to describe women who hadn't yet been married. 'La dejó el tren' meant that she'd never gotten hitched."

As I pondered the charming linguistic gifts bestowed upon unmarried women in many languages, our particular train trundled up to our stop. We were off: up the hill to Cartago, off the train for a short visit to the Mercado Municipal and the Ruins, and then back.

The journey was a bit of a revelation – or, rather, a heightened view of everything I consider the essence of Costa Rica. Everything I love, and love to hate, and thoroughly dislike about my adopted country flashed by outside the open windows (why is it that when it comes to Costa Rica, I can only seem to use the word "hate" in the phrase "love to hate"?). I was transfixed by what was outside those windows. I'd returned to the source.

Most any journey by car or bus in greater San José is, well, less than life-affirming. You'll see traffic, fast-food chains, pedestrians risking their lives as they sprint across streets, big-box stores holding court in increasing numbers. And thanks to the tendency to live "*del portón pa'dentro*," as one person once described it to me – hidden behind a big front gate or wall, and probably a series of locks – there are precious few of the glimpses of family life that can enliven travel through the streets of some other cities I've known.

The train, however, cuts through these barriers. You chug through graffiti-heavy underpasses and peer into lush backyards. You gaze into someone's kitchen window right next to the tracks and wonder how on earth the woman pouring coffee into her mug, so close you can see the steam, has gotten used to the sound and vibrations. We saw a man and his son buying chips at the *pulpería*; a semicircle of bare butt-cracks where a group of workers were

squatted around the back of a pickup for an impromptu lunch in a vacant lot; back-sides of the architectural variety, as well, in the form of the rear of some very ugly new buildings; breathtaking views of ravines and *cafetales*; mounds of trash; people waving to us; a child whirling, for some reason, in a *cimarrona* costume in his family's back patio. At many points along the route, we saw glimpses of Costa Rican life that haven't changed much since my husband, now 39, was a little boy.

We also got a unique view of the drastic inequality that was not the same back then, when he played among these coffee plants. Not to the same degree we see today.

Just minutes after leaving Cartago on the last train of the day, headed back to San José, all the riders in our car were startled by an object that seemed to drop from the ceiling at top speed. We looked at each other in momentary confusion. After a second or two, we realized that it had been thrown in

through one of the open windows.

"This is a slum," one well-groomed *señora* ex-

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plained to the rest of us, gesturing at the neighborhood passing by outside our windows: garbage, kids on bikes, rusty roofs and slanty tin walls. “*Es un precario.*”

I pictured a skinny boy jumping up and down on a dusty slope, realizing that he had hit the target. Even though we were rumbling along fairly slowly, it would be deeply satisfying to aim just right and get something through that little window.

“It’s one thing to be poor. It’s another to be a good-for-nothing,” said a man across the aisle.

“*Es que esta es la chusma,*” said the lady. This is the ruffraff. She rose to close the window next to the four-top she shared with what appeared to be her husband and granddaughter. The man across the aisle did the same.

The object rolled to a stop at my feet. It was a small, tan, plastic container of West Country deodorant.

Our fellow passengers opened the windows about ten minutes later as the train pulled into the extraordinary decadence of the suburbs past the town of Tres Ríos. There, as Tres Ríos turns into Curridabat, train riders get inside glimpses of houses that are more like castles, homes whose luxuries are normally hidden behind massive gates and armed guards. There are crystalline pools ringed by world-class landscaping; broad, inviting tennis courts; rolling lawns.

I watched all of this and thought: *Costa Rica, que no nos deje el tren.*

I didn’t mean some shiny bullet train on the fast track to the developed world – not that that’s necessarily on the horizon. I meant this very train, clunky and slow, with its faded seats and scratched windows.

May we not be left behind by this train and all it sees during its brief voyages through the Central Valley. May we not miss the opportunity it represents.

The opportunity of this car, where people of many walks of life – not all, but many – filed into the same seats and experienced the same things, with all the annoyances and friction and humor and real, human interactions that come when we emerge from our social circles. The opportunity to ride shoulder-to-shoulder on public transportation, instead of in the plush isolation of the cars that are choking this city.

A reminder, however fleeting, that this country’s extremes of wealth and poverty are actually close neighbors, whether or not we care to see this. A tiny open window between these realities many people work very hard to isolate – even if, on this trip, all that came through was a deodorant container.




Both San José and Costa Rica face massive challenges: giving the city room to breathe, alleviating its transportation nightmares, integrating development with the environment, finding economic and social solutions that can somehow slow and reverse the accelerating concentration of wealth in a country that long boasted of its strong middleclass.

It’s an uphill climb, but as I alighted from the train with a tired four-year-old *tica* hanging from my arms, I realized one thing gives me hope. It’s the fact that so many of the smartest, most creative and most passionate people I know, often driven by a natural sense of solidarity, all with an underlying, even if unspoken, commitment to peace – so many of them, so many, are Costa Rican. And I’ll hitch my car to theirs anytime.

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# Moving to Costa Rica

**ELIZABETH LANG**  
The Tico Times

**B**RASILITO – Building a dream home is a difficult task wherever you are – starting with finding the perfect site, the best vista, the best amenities and the community you want to live in. Such was the case for the U.S. couple Rob Pisani and Nadine Hays, who moved to Costa Rica 10 years ago in search of a happier and simpler lifestyle.

Before moving to Costa Rica, they lived in Brooklyn, New York, and worked as chiropractors; their lives were hurried and hectic. Pisani always dreamed of moving to Costa Rica, but his wife was skeptical. When Pisani came down with a mysterious illness, however, they both decided it was time to leave their country in search of an adventure in Costa Rica – and a calmer pace.

Once the couple arrived, they lived in various places, including the mountains of Grecia, Alajuela, where Hays



has become a popular series chronicling the phases of their Costa Rican journey and providing advice to other would-be residents. They traveled throughout the rest of the country before eventually deciding to settle in the beach town of Brasilito on the northwestern Pacific coast.

After deciding to build a home in the Mar Vista Development there, they faced many challenges including an incident in which their building plans ended up in the toilet

## What challenges did you face when building the home?

**RP:** I think it's the same challenges that anyone would face when building a home anywhere in Costa Rica. As you know, there's an import tax, so some of the things that you might want for your house can be really expensive because of that.

**NH:** An experienced builder can help take you through all that, as opposed to some of the stories that we've heard.

**RP:** I think that helped a lot. That's why we chose a community like this versus just buying a parcel somewhere like a big farm and developing it all ourselves.

*Photos by Elizabeth Lang / The Tico Times*

## How did you end up in Costa Rica?

**RP:** I was on board with the idea faster. My wife's more pragmatic. You know: "Oh my gosh. How are we going to sell everything and leave?" At some point I got this mysterious illness; I think it could've been just stress, but I lost 40 pounds in a couple of weeks. I couldn't eat anything. They never did find out what was wrong with me.

**NH:** That's when I changed my mind... We needed a happier lifestyle, a simpler lifestyle, and that was the beginning of the search.

**RP:** I had my eye on Costa Rica for a long time because all of the things you already know. The crime is minimal. The people are extremely nice and extremely welcoming... The biodiversity. The animals. The mountains. The oceans. The volcanoes.

## Where did you live in Costa Rica before coming here to Guanacaste?

**RP:** We lived in Grecia for four years. That's where she wrote the [first] book.

**NH:** We moved to Huacas. That's where I wrote the second book about moving to the beach, because it really is different. That's what I try to tell people. That's what's so much fun about Costa Rica. Living in the mountains almost feels as a different country in some aspects than when you come down to the beach.

**RP:** Then she wrote a guidebook... we took six months and went around the entire country.

## What convinced you to build the home here and stay?

**RP:** We always had a dream of being able to wake up, look out the window and then see the ocean... that was part of it. One thing we both really missed when we lived in Grecia, that we wanted to be part of our experience, was howler monkeys. If you had to narrow it down to why we moved to this area it would be monkeys, I think. It's the monkeys' entire fault.

Also this area is easier to live in on a daily basis. If you need a part for your car, you can find it here. If you need a top-notch medical facility, you have places to choose from. There are emergency services 10 to 15 minutes from the house that will come with an ambulance.

## What advice would you give people who are trying to build their dream home?

**RP:** Make sure you're in a community that's too big to fail. Enough homes with enough investment.

**NH:** Talk to your builder and ask to see the homes that he built. It's nice to have a builder who says: "I can show you 20.... I did this house, I did that house." The knowledge that he has from experience gives you a little bit more trust."

## What helped you continue building the house when most people would give up?

**NH:** A good sense of humor.

**RP:** One funny story about getting the permits that's in her book "An Acre in Paradise": The plans had been sitting for a while in the municipality, and at one point the municipal building was damaged and they moved into a hotel. Now the office we had to go to was in a hotel room, and the man

at the desk said: "This is only in Costa Rica."

**NH:** We stood in front of the abandoned city hall and Rob's just like, "How could they not be here? Where are they?" We were looking in and a tico came up and saw that we were confused. "They moved. Hotel." And they always say meters. 200 metros. What is that? We're so confused.

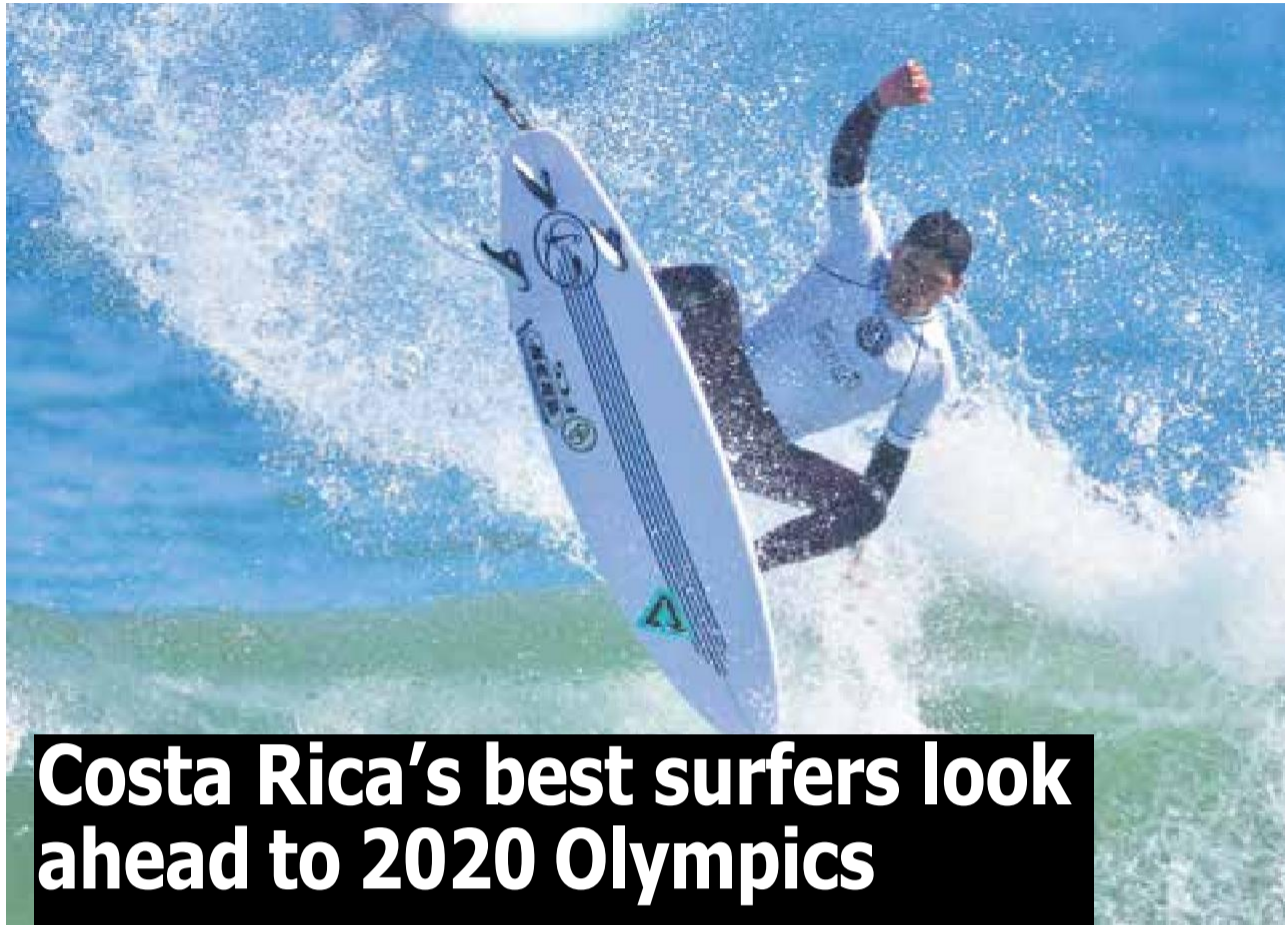
**RP:** So when we go and check on the plans, the official was like: "Yeah, I think I have your plans. Hold on." And he goes to the bathroom and here are all our plans on the toilet. Our plans were literally in the shitter. There was no water in the toilet, but still, they were in a toilet, and he said: "Let me get out your plans from the toilet."

**NH:** It was so perfect for the beginning of the building process. That was a great place to start [laughs].

**RP:** This is what I say: Be flexible. Have an open mind because in the end, we got the permit. It was ok. It didn't matter that our plans were in the toilet. It didn't make any difference in the end.



**For more on this story, visit  
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# Costa Rica's best surfers look ahead to 2020 Olympics

Tomás King. (Courtesy of John Ferguson / WSL)



Carlos "Cali" Muñoz. Mark Ralston/AFP



Leilani McGonagle. (Courtesy of Jim Hogan)

**ELLEN ZOE GOLDEN**  
The Tico Times

Ever since the Olympic committee announced that surfing would be included in the Tokyo 2020 Olympics, Costa Rican athletes in the sport have recast their competitive goals around obtaining a spot on the national team that will travel to Asia for the historic moment. And they have the Costa Rican Surf Federation (FSC) in their corner as well, helping to get the best of the best ready.

The FSC has focused on activities and contests that will ultimately determine a group of surfers to send to Japan.

In previous years, the national rankings from the kölbi Circuito Nacional de Surf (CNS,) presented by INS JOVEN, were a major factor in determining a preliminary group that worked to become the Costa Rica National Surf Team, testing the waters by attending international events such as the various International Surf Association (ISA) World Surfing Games. In addition, the champions of the KIA Circuito Guanacasteco de Surf have come into play. Surfers' performances at a number of Latin American contests, and skills demonstrated on the World Surf League's (WSL) Qualifying Series (QS) dates all around the globe, are also factors now considered in selecting a team.

The Federation has also worked with the National Olympic Committee here in Costa Rica to identify a number of surfers who are most likely to come to the head of the pack. Some of these guys and gals already had their Olympic-style debut, when, for the first-time ever, the Central American Sports Games included surfing on its agenda last December in Nicaragua. That's because this competition was an Olympic-sanctioned event, and was a precursor to the debut of surfing in Tokyo.

Under the guidance of Costa Rica's surf coach Jim Hogan at Playa Maderas in San Juan del Sur, Rivas, against teams from Panama, El Salvador, Guatemala and Nicaragua, the Ticos earned four gold, two silver and two bronze medals.

Those golds were won by Carlos Muñoz of Esterillos in the Open, Leilani McGonagle of Pavones in Women's, the entire team medal, and the Tag Team.

"The fact that the selected Costa Rica team earned gold was because the level here was very high," said Muñoz at the time. "I have been in several Central American finals but here in Nicaragua was the first Olympic medal."

Leilani McGonagle added: "I am honored to be part of this team. I worked very hard to achieve this result, it has been a super good, fun team. *Pura vida* and thanks to all for the support."



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For Costa Rica's professional surfers, there is a lot more to come in 2018.

[Read the full story at www.ticotimes.net/print](http://www.ticotimes.net/print)

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**Favorite surf spots on**

**Costa Rica's Gold Coast**  
SEE PAGE 10



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## Favorite surf spots on Costa Rica's Gold Coast



All photos by Andrés Madrigal / The Tico Times

**ELLEN ZOE GOLDEN**

**The Tico Times**

Costa Rica's northern Pacific region, informally called the Gold Coast, is a big draw for knowledgeable surfers, as well as aspiring wave riders, because the ocean offers all kinds of breaks, including beach, reef, river mouth and points. Although constant offshore winds during the dry-season months of December to March would seem to mean that those are the glory days, Guanacaste is unique because the storms of the rainy season actually bring up larger swells, making the breaks here even more ideal April through November.

In addition, surfers have the option to travel to spots that work in certain conditions when others don't. Therefore, the northwestern province is a year-round dream come true for board sports fanatics.

Here's a brief look at some of the options for surfers in the northwest.



### POTRERO GRANDE

This area is internationally known as Ollie's Point, for the land location where U.S. Military General Oliver North was said to base his weapons operations for the Sandinistas. It's even more famous for its segment in the surf flick "Endless Summer 2." In

the water, all that is nonsense, because this right point has an easy takeoff, nice face, fast and hollow waves and works at low tide.

With no road or beach access, Ollie's is only reachable by boat from Playas del Coco. Although there are no facilities there, camping is a possibility. Just bring all your camping gear, including food and water. Boat companies based in Playa Naranjo or Tamarindo can facilitate travel to Ollie's.

### PLAYA NARANJO

In magazines and on postcards and T-shirts, this location in Santa Rosa National Park is called Witch's Rock for

the celebrated geological formation that acts as a point for strong offshore winds, particularly in December through March. This creates beach breaks in all directions that work

best with the incoming high tide. The waves are simply picturesque when peeling.

The park limits the number of boats that may enter the area each day; however, it is possible to drive to Witch's Rock. Keep in mind, however, that during the rainy-season months of July through November, access to the shore is closed. As with Ollie's, contact a local or Tamarindo-area company to set up your boat ride.

### PLAYA GRANDE

Inside Las Baulas National Marine Park, where endangered leatherback turtles come to nest, this long, pristine beach just north of Tamarindo offers perhaps the most consistent surf in the area, breaking left and right with multiple peaks that start hours before high tide and keep going well after. Renowned locals include Louis Wilson, one of the area's first Gringo surfers; pro surfer John Logan, known for his helpful advice to the visiting water warrior; and Marcelo Matos, a pro surfer on the National Surf Circuit and a professional surf photographer.

### TAMARINDO

For better or worse, this is the fastest-growing town in the region. Visitors can take advantage of the multitude of surf shops, repair facilities and surf schools and instructors operating out of this town. Tamarindo is also home to local and visiting free surfers aplenty, and the beach itself is the best place in Guanacaste to learn to surf, because the bay is enclosed on all sides. The very slow beach break right out in front is where most of the instruction takes place. Be warned: the beach is crowded year-round with surf students.

For more challenging surfing in town, surf in the river mouth with swell at low tide, then, if you have guts, move south toward Pico at high tide, when all the locals go flying off that peak's right and left, having a blast and hanging out.

### LANGOSTA

Just south of Tamarindo, this is the fancier, greener (for now) area of town, mostly residential, but beyond the homes is a rivermouth break with some sand or reef. Head out two or three hours before the tide comes up, sticking to the sand when there's a small swell. For the more experienced, the reef provides a nice ride when the waves are bigger.

### AVELLANAS

If you are living at Hacienda Pinilla Beach Resort and Residential Community, or are a guest at the project's Hotel Posada del Sol, you are lucky enough to have access to the private beachfront in the Avellanas river mouth. This is Lit-

tle Hawaii, a right-hand-beauty that is the southernmost of four fantastic surf spots that work best on south swell, for the property's clients who are in good physical shape for paddling out past the reef.

The public can get here by driving (four-wheel drive required) about 20 minutes from Tamarindo and parking in the lot farther south at Lola's Restaurant, then taking the long walk and paddling across the river mouth. Or, simply surf Avellanas' other wonderful options: the reefy sand left in front of the eatery, a multitude of other beach breaks going north – sometimes with hollow waves – and the river mouth's right and left reef curls.

### PLAYA NEGRA

Five kilometers south of Avellanas, this quality right-hand reef break is arguably the best wave around. Though populated by a lot of locals and experienced visiting surfers, this is a serious spot.

Don't go to Negra unless you know what you are doing on your surfboard; there are very fast tubes here, and the area is remote.

### NOSARA

From here south, the area is stunningly gorgeous to surf.

From the water, the view to the shore is spectacular. Here, within the Ostional National Wildlife Refuge, is a large beach with some good beach breaks that throw rights and lefts with some shallow, rock reefs that get barreling with swell.

### GUIONES

Guiones has a reputation like New York's illustrious Hampton Beach, but you'd

do well to ignore that stuff, because here you will find a fun, rideable beach break with lefts and rights and a beautiful beach. The wave can get very big, though there seem to be a lot of brave beginners paddling out with the more experienced folks. But even with the size, the waves tend to be fatter and slow, making for a really good time. It can get crowded, but it's a long beach, and people tend to fan out. 📍



## Weekend Arts Spotlight: 'Costa Rica is so privileged'

ELIZABETH LANG

The Tico Times

**TAMARINDO** – Using art as an excuse to travel the world has become French curator Emmanuel Javogue's way of life. On a quest to determine the uniqueness and essential humanity of each work of art he comes across, Javogue says he sees art as a universal language in every corner of the world.

Javogue studied art history at Christie's in London, England. He began traveling between New York and Paris as an art curator, and then established his own art galleries in France and Miami. He handled works by such renowned artists as Andy Warhol, Jean-Michel Basquiat and Keith Haring, and organized exhibits around the world.

In 2005, Javogue came to Costa Rica to visit a friend in Tamarindo, Guanacaste. Costa Rica immediately captivated Javogue and he moved here with his family, choosing the Guanacaste beach town of Flamingo. As he created a new life in a new country, Javogue decided to get involved with the Costa Rican government by collaborating with Manuel Obregón, the Culture Minister at the time.

His initial talks with Obregón led Javogue to lend his art collection to various free exhibits at San José locations including the National Theater, the Casa Amarilla, and the National Gallery at the Children's Museum. He then took on a bigger task closer to home: he became a member of the Tamarindo Art Foundation, which created the Tamarindo Art Wave Festival.

On a sunny afternoon in Tamarindo, The Tico Times sat down and spoke with Javogue about his life and work. Excerpts follow.

### Why did you choose to dedicate your life to art?

The irony: I don't know how to draw. I don't know how to paint. I don't know how to sculpt. I'm very, very, very

bad at it, [to the point] that I'd be ashamed to show to you. But when I was 14 and my dad gave me a book on modern art in English, I connected. It was a fascination.

What have you learned about world cultures after such extensive travels and experiences living abroad?

On the surface, they all have a different language, but if you're able to transcend the barrier, we're exactly alike. We're all the same. Going into every country I learned the specifics of these countries, but the base, the core, the essence is all the same. It makes you very humble.

### Why did you decide to come here to Costa Rica and what made you stay?

I think this is the happiest place on Earth, and I have traveled a lot. It's a magical place. Not only this nature, but with this connection with people. The fiestas típicas of Guanacaste, people coming with their horses to the tope... well, that is magical. There are very few places where it still exists.

This rush towards getting all the new technology, all the new fashion trends, and so on, I'm not sure they do so much good to people. I'm coming from cities that are very developed in this sense, and people are not happier, I assure you.

So I came here to be happy and it's working.

### What was your first impression when you came to Costa Rica?

You have monkeys there in the trees. How many cities are going to allow you to watch Damien Hirst 50 meters that way [points to the Damien Hirst painting on Pacific Park] there and the monkey, not in a zoo, lives 50 meters to the right? I don't know many.



Photo by Elizabeth Lang/The Tico Times

It's the wealth of offerings that the nature has, and the culture. Ticos are the nicest people you can meet. They're so funny. They have a very good sense of humor. They're very open people if you respect them.

### What else have you discovered about Costa Rica?

Costa Rica is so privileged in being in charge of one of the most beautiful gardens on Earth with five percent of the biodiversity that is sitting right there in this tiny country... In my country, in France, two years ago [before] the COP21, Pura Vida was on the Eiffel Tower [because of the country's long stretch running purely on renewable energies]. That was the country that people respected. They shouldn't underestimate themselves. They should be very proud of what they have... This is why people come here. Don't copy the others. Be yourself. Preserve your values. Exchange, of course, but get what's good. Be careful. Not everything's good coming from the outside.

Everyone who is a part of the Tamarindo Art Foundation feels that we are ticos de corazón [ticos at heart]. We're not ticos de nacionalidad, we try to give back. We're lucky to live here. It's the minimum we can do and if we can give an example to other foreigners here who could help more, then that'd be good too. 🇹🇷

## What to do in Costa Rica: Concerts, culture and love around the country

BY ELIZABETH LANG

The Tico Times

With Valentine's Day just behind us, it's time to celebrate love in all of its expressions, as well as Costa Rica's sunniest season, with a varied selection of events throughout February and March. Here's a partial guide to upcoming events in Costa Rica; for much more, including links for the events below, read the full story at [ticotimes.net/events](http://ticotimes.net/events).



### Feb. 14 – Feb 25, Hacienda Espinal, Alajuela:

Cirque du Soleil will present its show *Sép7imo Día, No Descansaré* based on the music of Argentinian band Soda Stereo.



Escalante, now in its sixth edition, serves up great music, food and a family-friendly environment.

### Feb. 22, Anfiteatro Coca Cola, La

rea Bocelli

concert alongside Costa Rica's National Symphony Orchestra.

**Feb. 9 – March 9, Los Yoses, San José:**

If you're looking for a lovely evening with friends, family or a date, the Cine al Aire in Los Yoses is your perfect choice. Enjoy independent films al fresco.

**March 2 – 11, Escazú, San José:**

The Little Theatre Group will present "True Reflections," directed by Ann Antkiw, March 2-4 and 9-11. Friday performances are at 7:30 pm, while Saturday and Sunday matinees are at 2:30 pm.

**March 7, Estadio Nacional, La Sabana, San José:**

Spanish singer Joaquín Sabina returns to Costa Rica for his Lo Niego Todo (I Deny Everything) Tour.

**March 15, Anfiteatro Coca Cola, La Guácima, Alajuela:**

The renowned U.S. band The Killers will be stopping by in Costa Rica for its Wonderful, Wonderful Tour. 🇹🇼

# COSTA RICA: A great place to fish with kids



Photo: Todd Staley



Photo: Todd Staley

**TODD STALEY**  
The Tico Times

remember years ago I would see an article about fishing in Costa Rica in a fishing magazine, or a television show about catching tarpon by the boat load in the jungle. It started a series of “bucket list” fishing fantasies in my head. I made my first trip to Costa Rica over 30 years ago, caught and released a ton of fish, and told all my friends when I got back to the States: “I don’t know how yet, but I am going to figure out a way to live down there.”

The little Cessna rolled to a stop on the airstrip at Barra del Colorado. Out stepped a man and a young boy around 10 years old. “Welcome to Rio Colorado, Bob,” I said. With a stern look he replied, “I prefer to be referred to as Dr. So and So.” I fed them breakfast and sent them out fishing. Later, I saw the boat headed back in early and thought the poor kid probably got seasick.

As they pulled into the dock, the reason for the early arrival was apparent. The miscalculated cast of dad embedded a Rapala lure in the hand of the youngster. I went into the office and retrieved the first-aid kit and passed it to his father. “I can’t do that,” exclaimed the doctor. I surprisingly asked, “I thought you said you were a doctor.”

“I am,” he explained, “but I am a psychiatrist.” I thought the situation over a second, took the first-aid kit from him and told him: “OK, convince him this isn’t going to hurt.”

We got the hook removed without too many tears, but the kid had no desire to head back out on the

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water to chase tarpon with dad. I told dad he would be ok here at the lodge and thought to myself I wouldn't want to spend all day in a boat with that guy either. A while later I grabbed a couple of small spinning rods and the two of us spent the afternoon catching little snook, roncadors, and macha-cas off the dock. The kid was in heaven.

Twenty-five years later I have entertained hundreds of families with kids fishing. Costa Rica is God's place on earth to spend family time. Jungles, waterfalls, beaches and volcanos are all close to each other. Fishing should never be overlooked as family activity. Costa Rica is the perfect place to introduce your kids to the sport or just enjoy the hobby together. With the world moving fast-forward with fast food, single parenting, and electronic babysitting, family time seems to get scarcer and scarcer.

Mike Pizzi was a client of mine fifteen years ago and has since become a good friend. I have fished him as a single guy, while he courted his wife and again just recently as a family man. As a single guy he always had me in stitches, but was not the luckiest of anglers. Although, over time he caught many good fish, the grand prize of offshore fishing, the marlin, had eluded him.

We were sitting one night at happy hour when an elated customer who had never fished before began telling me all about his 500 lb marlin. Pizzi told him how much money he has spent to date chasing a marlin and directed the man to a fiery place where believers say is somewhere below the surface of the earth and people who live unsaintly lives go when they die. The first time Pizzi brought his wife Ann, who was then his girlfriend, she caught two marlins.

Today the Pizzis have been married 10 years and travel here twice annually with their daughter Eloise, 8, and son Finn, 6. The kids each started fishing before their 4th birthday and refer to me as "Tio Fish," Uncle Fish. They both have become quite the little anglers. Dad introduced them to fishing the correct way.

Rule #1. When you take a youngster fishing it is their day, not yours. It is all about them, not you. If you take them out in the hot Costa Rican sun to watch dad or mom catch a big fish, you really haven't accomplished much. As we know children have a short attention span, and need to be kept busy. In fishing they need action and fish small enough to entertain them, not scare them. Pizzi started his kids out catching bait. They could only handle a few hours on the water when they were small and by catching sardines and goggle-eyes, Pizzi accomplished two things. He showed them fishing was fun and had plenty of bait to use the next day while mom took them to look at monkeys.

By Eloise's 6th birthday, the kids had enough experience to tackle a full day on the water soaked in sunscreen and ready for bigger quarry. Bot-



Photo: Todd Staley

tom fish like small snapper and triggerfish are in great abundance and it kept them busy while also teaching them about catch and release.

Then, they were ready for something more challenging that took a little more patience. They started to chase small roosterfish and little yellowfin tuna. By now, they were beginning to learn how to play a fish, not fight them. Mom and dad were having more fun watching Eloise and Finn, than if they were catching fish themselves. This year it was time for the big leagues.

I often have people call me before they come and ask if their 12- or 13-year-old child can catch a sailfish. I tell them they are a few years

behind schedule. Sailfish are the perfect fish for a youngster, with close supervision and just a tad bit of help, off course. First, it is a giant of a fish compared to the size of a small angler and it cooperates very well. Sailfish make one powerful and amazing run putting with an acrobatic show not soon forgotten. Then, they kind of just settle in near the surface. With a little support on the rod and the backing down with the boat of a capable captain, a relatively small child can catch a big fish.

Show-and-tell will be a little more exciting for Eloise and Finn this year, as they both caught their first sailfish. With all the crazy other stuff they did like chasing lizards, monkeys and crocodiles they had a great vacation. The tears in their eyes as they did not want it to end when the left made it all worth it. Mission accomplished mom and dad. Mission accomplished Tio Fish.

Todd Staley is a Tico Times columnist – read more from him in our *Insiders' Guide* on p. 2 – and director of communications for FECOP, a sport fishing advocacy federation recently chosen to represent Costa Rica in the Panamerican Sportfishing Delegation, formed by groups from the United States and all Latin America countries. One of the group's goals is to get sportfishing recognized as a competitive sport and to organize teams from various nations to compete in the Pan-American games. The group also seeks a common front on conservation issues. Costa Rica will host the Federation Assembly in November 2018 followed by a roosterfish tournament with competitors from the different nations. Learn more at [fishcostarica.org](http://fishcostarica.org). 



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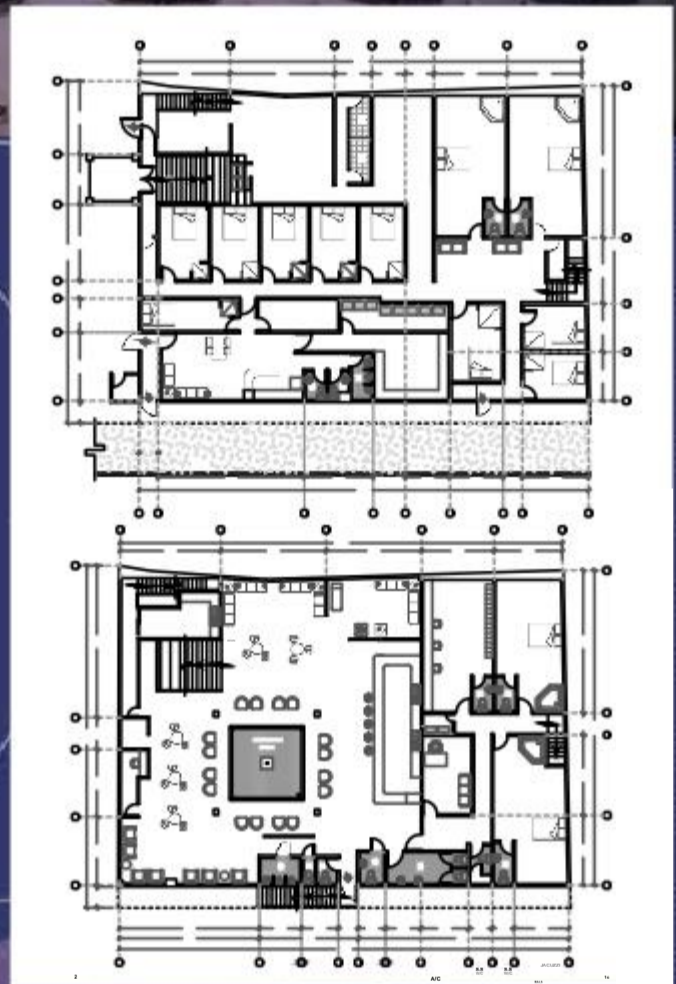












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