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Indigenous Peoples of Brazil

The Legend of Jurupari

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Maximiano José Roberto (collected) and Ermanno Stradelli (translated)

Translation (edition 1.5)

Credits

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About:

The Legend of Jurupari is the great sacred myth of the peoples of the Uaupés and Içana rivers, on the upper Rio Negro (Amazonas, Brazil).

It tells how Jurupari, son of a virgin made pregnant by the juice of a fruit, was sent by the Sun to change the ways and customs of humankind; how he created the sacred instruments that women may not see; and how he founded the feasts and laws that bear his name — all in search of a perfect woman, one who would be patient, discreet and able to keep a secret.

The text was collected in Nheengatu by Maximiano José Roberto, whose father was Manao and whose mother was Tariana.

He gathered the versions of several narrators and submitted them to the judgement of the Indigenous people themselves.

Count Ermanno Stradelli (1852–1926), an Italian explorer of the Amazon, translated it into Italian and published it in two parts in 1890 in the Bollettino della Società Geografica Italiana. The Nheengatu manuscript was never published.

It is a nineteenth-century record, with the words and judgements of its time, and one of the first great Indigenous texts of the Amazon to be published in full.

The Jurupari cult, with the sacred flutes played in the initiation rites of young men, is still alive among peoples of the upper Rio Negro.

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CHAPTER I

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1 In the beginning of the world a terrible epidemic raged among the inhabitants of the Tenui Hills and struck the men alone. None escaped it but a few old men, already worn out and laden with years, and an ancient pajé.

2 Troubled by this, the women, who foresaw their race dying out before long, since there was no land nearby to which they could turn to supply what they lacked, resolved to meet in council to see whether they could find some way out of their present state.

3 Dismay was painted on every face; only the old pajé remained calm and inscrutable.

4 Against custom, his knowledge, judged powerless in such a case, had not been consulted.

5 It was on the shores of Lake Muypa, where Seucy (the name given to the constellation of the Pleiades) used to bathe, that the women's assembly took place.

6 The strangest and most varied opinions were debated there. One proposed trying once more to revive those old carcasses and throwing them to the fish if the attempt failed; someone even proposed trying whether woman could make woman fruitful; and the discussion grew heated and went on until Seucy surprised them, coming as usual to bathe.

7 Only then did they notice the pajé sitting calmly among them, though none could say when or how he had come.

8 Ashamed at being caught in the act, they tried to flee, but could not: their feet seemed fixed to the ground like stones.

9 And the pajé spoke thus:

10 «I see, alas, that a woman who is patient, discreet and able to keep a secret will never be found on earth.»

11 «Not long ago the Sun warned me in a dream not to allow any woman to come near the shores of this lake at night. I warned you of this prohibition, and I find you all here, and not only that, but plotting shameful things against us old men, and so disobeying the orders of him who governs the world.»

12 «Seucy, mistress of this lake, whose waters you have made impure with your impurities, will no longer come here to bathe from this day on.»

13 «The generation to be born tomorrow will shut women out for ever from any part in matters of importance».

14 At these words the conspirators asked, as if out of their minds: «If you are not lying, tell us how and when this can come about.»

15 «Here you are, still so impatient that you even dare to question me. They take me for a liar, though they know that I am a pajé, who sees all things through his imagination».

16 And he went with all the women to bathe in the waters of the lake, from which each one came back with a smile on her lips and hope in her heart.

17 «Now,» said the pajé, «each of you carries the seed of life in her womb.» And truly they were all with child: he had made them all fruitful without their even suspecting it.

18 This done, the old pajé, with an agility unbecoming his age, climbed the Dubá Hill. Having reached the top, he let out a long cry: éééé... and threw himself into the lake, whose surface was left all covered with a white powder. It was the powder with which the pajé, who was not as old as he seemed, had hidden his youth.

19 Seucy too plunged into the lake, leaving in the blue of the sky, as a sign of her passing, an almost white road sown with little stars.

20 The women, full of joy, told one another of the happy event, forgetting that they had all witnessed it alike; and, seized at times by strange doubts that vanished before the reality of the facts, they examined themselves carefully to be sure it was not a dream.

21 Ten moons later, on the same day and at the same hour, they all gave birth, thereby securing the future of the people of the Tenui.

22 Among the newborn was a splendid girl, who for her beauty was named Seucy. The Seucy of the Earth was the image of the Seucy of the sky, and she grew to the age of first love as pure as the morning star.

23 One day she longed to eat the fruit of the pihycan (a fruit forbidden to maidens who have not yet reached puberty, because it awakens latent appetites in them), and she went deep into the forest. She easily found the fruit she wanted and had no trouble gathering it: a few moments before,

some monkeys had knocked down a great quantity, which still lay on the ground, fresh and tempting. The beautiful girl chose the finest and ripest and, gathering them before her, began to eat.

24 They were so juicy that some of the juice, running down between her breasts, flowed down to bathe her most hidden parts, without her paying it the least attention.

25 She ate her fill and did not return home until near the hour of sadness, content at having satisfied a desire long cherished.

26 Yet she felt her limbs as though numbed by a strange sensation she had never felt before.

27 Moved by a bodily instinct, she examined herself carefully and knew that her virginity was gone and that there was something unknown within her womb.

28 Ashamed, she said nothing to her mother and jealously kept her secret, until time took it upon itself to make her condition known.

29 Then, questioned by those of the tribe, who wanted to avenge the affront on the violator, she told in her simplicity the story of the pihycan.

30 After ten moons she had a sturdy baby boy, who surpassed his mother in beauty: he looked like the Sun.

31 As soon as the Tenuiana learned of the child's birth, they proclaimed him tuxaua and gave him the grand name of Jurupari, that is, begotten of the fruit.

32 Jurupari was barely a moon old when his people resolved to prepare the insignia of a chief and hand them over to him.

33 The itá-tuxaua (itá: stone, tuxaua: chief) was still missing, nevertheless, and had to be fetched from the Hill of the Moon's Hook, and part of the tribe was already getting ready for the journey.

34 But the running of things was largely in the hands of the women, and so differing opinions soon arose, which quickly split the tribe into two parties.

35 Some wanted the whole tribe to go together to fetch the stone; others wanted only the men to go, since women could not touch it.

36 Arguing, they used up another moon, until the disappearance of Jurupari put an end to it.

37 What, meanwhile, had become of Jurupari?

38 His mother did not know.

39 He had vanished, but no one in the village knew how.

40 The women blamed the old men for carrying Jurupari off, and though they questioned them in vain, they ordered them to give the child back within a day, under pain, if they did not, of being put to the «torment of the fish», that is, of being tied in the water with only their heads above it, and wounded, so that they would be devoured by the fish, drawn by the taste of blood.

41 And for fear that they might escape by flight, they bound them at once, taking from the poor wretches all hope of rescue.

42 For everyone, anxious over these events, the night was passing slowly, and no one in the village was yet asleep, when the wailing of Jurupari was heard distinctly in the forest, and precisely in the direction of the pihycan

tree.

43 Everyone went that way, and they could already hear clearly the child's labored breathing, when all became quiet again.

44 Searching everywhere, they went over the tree branch by branch, the bushes and the nearby plants; but they found nothing that could put them on the child's track, and did not leave the forest until evening.

45 That night, nevertheless, at the same hour and from the same direction, the wailing of Jurupari was heard again.

46 They searched and searched again, fully resolved, if need be, to do nothing else their whole lives long; but they had no better success.

47 On the third night they surrounded the pihycan tree; but how great was the besiegers' fright when they heard the wailing sound in their very midst, without being able to make out where it came from.

48 The wailing was so plaintive that it hurt to hear.

49 Frightened by the strangeness of it, they leave the forest in haste, swearing never to go back there to look for Jurupari.

50 Not that the wailing stopped; and if the villagers no longer paid it any heed, the unhappy Seucy, withdrawn to the highest peak of the mountain, wept for her child and, hearing her son's wailing, fell asleep until the first glad light of day.

51 Thus three nights went by.

52 One morning, on waking, she felt that her breasts no longer held the milk that swelled them when she fell asleep.

53 She wished to clear up the mystery and resolved to keep watch; but whenever Jurupari's wailing began, an invincible drowsiness took hold of her, and she fell into the deepest sleep.

54 When she woke, her breasts were empty of milk.

55 She never knew who, during her deep sleep, fed on the milk of her breast.

56 Two years passed in this way; but at the beginning of the third, instead of wailing there were songs, there were shouts, there was the laughter of a merry boy, with which the poor woman heard the mountain ring; there was running, there were struggles with unknown beings, which she often heard echoing very close to her.

57 And while he grew up in the mountains of the Tenui, invisible but strong and sturdy, the poor woman grew old; and when, 15 years later, Jurupari came to fetch her, she was still there, indifferent to everything, sitting in that same place where for so many nights, without knowing it, she had nursed him.

58 It was at the time when the bacabas (the fruit of a palm) are ripe, on a moonlit night, the night when the heavenly Seucy came back to bathe in the lake, that Jurupari reappeared in the village in the company of his mother, the Seucy of the Earth.

59 He was a handsome youth, as handsome as the Sun.

60 As soon as the Tenuiana learned of Jurupari's return, remembering that he was the chosen tuxaua, they set about handing him the ornaments of a chief at once, even though the itá-tuxaua was still missing.

61 On the eve of his appearance Jurupari had already received from the hands of the Sun a matiry (a kind of bag in which the Indian carries a number of small things needed for the most ordinary uses), in which were kept all the means he needed to carry out the reform of customs.

62 He smiled at the tricks of the ambitious women, for though the population included a good number of men, brothers of the Seucy of the Earth, they had no deciding vote, so completely did they bow to their mothers' will.

63 On the night after his arrival, to the sound of nembé, maraiá and iauty, the Tenuiana went to Jurupari's house to present him with the insignia of a chief.

64 Jurupari would not accept them, because they were not complete, but he ordered the men to appear the following night on the Canukè Hill, on the shores of Lake Muypa, where matters of common concern would be discussed.

65 The women, who until then had been the only ones to run the affairs of the land, were at once displeased at being shut out of the coming meeting, and they resolved to depose the one they had chosen as tuxaua at so bad a moment, using as their grounds the fact that he had not yet received the ornaments of a chief.

66 That same night Jurupari took from his matiry a small pot and a piece of xicantá (a kind of resin), which he put inside it and set on the fire.

67 From the first boiling came forth a multitude of bats, owls and other such night birds, which scattered into space.

68 From the second boiling were born macaws, parrots, parakeets and other such birds, which in their turn scattered into space.

69 From the third boiling came to life a multitude of little hawks and, last of all, the uirá-uassu (eagle), by means of which he carried himself to the Hill of the Moon's Hook.

70 Swift as an arrow they reached the mountain, where the lovely Renstalro (the Tariana name of the Moon) sat holding in the hand of her heart the feather ornaments and in the other the itá-tuxaua.

71 With her own hands Renstalro dressed Jurupari in the ornaments of a chief, without uttering a single word.

72 The ceremony over, Jurupari returned to the village with the first smiles of day, so that no one knew of the great event.

73 During the day the Tenuiana women resolved to find out at all costs, by means of spies, what would happen at the meeting Jurupari had called. For this purpose they chose those who had no young children.

74 Everyone was already gathered on the Canuké Hill when Jurupari appeared dressed as a tuxaua. He shone in his rich ornaments.

75 There he spoke of matters of common concern, ordering first of all that they cultivate the land, and he revealed the laws that were to be kept secret and to govern their conduct from then on.

76 He began by declaring that his constitution would endure under the name of Jurupari for as long as the Sun lit the Earth, and he absolutely forbade women to take part in the men's feasts whenever the special instru-

ments were present, which were to be handed out at the coming inaugural assembly.

77 The woman who breaks this prohibition is therefore condemned to death, a sentence to be carried out by whoever first learns of the crime, be he her father, brother or husband.

78 Likewise the man who shows the instruments or reveals the secret laws in force to a woman shall be bound to poison himself; and if he will not, the first to meet him must put him to death, on pain of incurring the same penalty.

79 All young men who have reached the age of puberty must know the laws of Jurupari and take part in the men's feasts.

80 The feasts shall be held:

81 When the cunhaquyra (virgin) is deflowered by the Moon (has her first menstruation).

82 When she is to eat the fruit of the pihycan.

83 When she is to eat game from the forest.

84 When she is to eat the flesh of large fish.

85 When she is to eat birds. All this, nevertheless, only after the cunhaquyra has spent a whole moon awaiting her hour and living on crabs, saúva ants and beiju, without seeing men or having any contact with them.

86 When dabucury of fruit, fish, game or anything else is given as a pledge of good friendship.

87 When any heavy work is finished, such as felling trees, building a house, planting a field or other such labor.

88 All who play Jurupari's instruments must have at hand a capeia (whip, in Baniwa) to lash one another in memory of the secret that all must keep.

89 All those who are given one of Jurupari's instruments (which will happen at the next full moon) shall be bound to go and teach throughout all the lands of the Sun not only the things now said, but also those that will be taught on the inaugural day.

90 When the meeting was over, the tuxaua Jurupari was weeping. Yet no one dared to question him.

91 Then, as they came down from the mountain, they met along the way the women who had come to spy on what was happening, and found them turned to stone.

92 All of them kept the features they had had when they were alive.

93 Who had brought them to this? No one ever knew for certain. What is true is that Jurupari's own mother remained there. She stood with her face turned to the east, pointing with the hand of her heart towards Lake Muypa and with the other towards the pihycan tree, made young again, with a mischievous smile on her lips.

94 Yet after so terrible a punishment the Tenuiana women, instead of repenting in fear, grew still more incensed against Jurupari, whom they now called buscan (hard heart, in the Uynamby dialect), and they swore to make an end of him so that they could go on ruling as they pleased.

95 Jurupari for his part, to avoid further punishments, resolved to have a house built far away from the place where they lived, so that he could hold his meetings there.

96 For this purpose he summoned the five old men of the tribe and gave them the necessary orders and instructions to go to the banks of the Aiary (a small tributary of the Içana) and there build a house with every comfort required.

97 But, said Jurupari, set out at night, so that no one in the village knows of it; and when you are far enough from here, put this pussanga (talisman, charm) to your noses, and in an instant you will find yourselves carried through the clouds to the Aiary.

98 As soon as the night had reached the middle of its course, the old men left the village; and when they were already well away, each put to his nose his sloth's claws (this was the pussanga they had been given), and before they could think about it they found themselves carried onto a rock that rises on the bank of the Aiary.

99 As there was nothing to distract them, on that same day they chose the place where the house was to be raised, and most of the old men decided that it should stand on that very rock.

100 When the Sun of the next day appeared, they set to work, beginning with the doors, which were finished that same day.

101 The next day they hollowed out the rooms, which were ready before the shadows of night came.

102 On the third they made the seats and the other fittings, which were ready before evening.

103 Thus in three days the Jurupari-oca was ready, and this because the stone was still iaquira (green, not yet hard).

104 There were 15 days left before the day fixed for Jurupari's coming, and the old men resolved to use the time to explore the surroundings.

105 At the first call of the buá-buá (a kind of toad) they went into the woods, heading east. They walked the distance of a shout, came upon a wide path, which they followed, and suddenly heard music, singing and laughter.

106 «Companions,» said one of the old men, «there is a village near here; what shall we do?»

107 «Go there,» said the others; «we are sure they will not take us for enemies, and we shall arrive at a good moment: the music tells us they are holding a feast».

108 «Let us go there, then.»

109 No sooner had the Nunuiba caught sight of the old Tenuiana than a band of lovely young girls came out to meet and welcome them, and invited them to take part in the feasts held for the wedding of the tuxaua's daughter.

110 Nunuiba himself came to receive the newcomers and led them to the dance hall, handing each of them a maracá, a sign of friendship and peace when it comes from the hands of a chief.

111 The old men, after drinking a few cuias of cachiry and capy-ipinima, joined the circle of dancers too, each with a lovely young girl at his side.

112 In the dances these girls displayed all their charms and with jests and talk tried to arouse their old companions.

113 Custom requires that in the lands of the Sun nothing offered be refused: and the old men drank beyond measure and ended up drunk, and one of them let slip these imprudent words:

114 «What a good land this is, where the young girls are all as beautiful as our Seucy was! But who knows whether tomorrow they will not have to curse our coming among them, because of the law of Jurupari!»

115 Having said this, he fell asleep.

116 At once the imprudent words ran from mouth to mouth, like a whirlpool in a waterfall.

117 «It is some treachery plotted against us,» said one of the Nunuiba women; «we must try to uncover it as soon as we can, to set our hearts at rest. Tomorrow each of us, here or in their house, by seduction or by surprise, must make them tell us what there is against us.»

118 The plan approved, they decided that some of them would go to the old men's house the next day.

119 And so it was done.

120 When the old men returned home, the prettiest girls of the village were already there, fresh from their bath.

121 They hastened to lead them into the house, embracing them affectionately, and there they had already prepared the hammocks and the cudiary with the whitest and soundest manioc, gathered by their own hands.

122 The light meal over, the old men sought rest in their hammocks: but that was not what the cunning girls wanted.

123 In vain, nevertheless, with a thousand seductions and arts of every kind, they tried to revive the dead senses of the poor old men.

124 Every art, every seduction came to nothing; and at nightfall the girls withdrew without having achieved anything, though promising themselves to return the next day.

125 The old men sat looking at one another, disheartened, without exchanging a word, until the mother of sleep came to carry them off to the world of images — she who, however old and ugly she may be, is loved by all living things.

126 But if by day the old men had cut such a poor figure, in dreams things changed.

127 The roles were reversed.

128 They were the bold and ardent ones; the girls, weak and cold, were overcome at the second assault.

129 At sunrise the next day the young women came to the Jurupari-oca and, finding the old men still deep in sleep, took the opportunity and slipped into their hammocks.

130 So it happened that the old men, waking when the sun was already high, found in their arms the very girls who in the night had shared their imaginary joys.

131 They were then easily convinced that it had been no dream but reality.

132 And the cunning girls, seeing the error into which they had fallen, far from trying to dissuade them, strengthened their belief.

133 «Why did you not satisfy my desires yesterday, and wear me out tonight instead?»

134 And the words were backed by kisses and caresses.

135 «Friends, the day slips by unnoticed; let us go and eat».

136 A few moments later everyone was eating, each with the fruit of his bad sleep at his side.

137 The Nunuiba women hoped to gain their end with capy and cachiry even more than with caresses and kisses, and they made their old lovers drink frequently from the curupy (a vessel used especially for capy), which the old men, merry and content, made no attempt to avoid.

138 The Sun was already at midday when they had finished; and the old men went straight to the hammock, where the girls followed them.

139 Drunkenness gives a certain boldness and arouses even the coldest. It was now the old men who tried to arouse the girls and, since they could do so with nothing else, it was with their fingers that they gently tickled them, until each felt herself turn into a moist spring.

140 And the old men warmed to the game, and Ualri (anteater, in Baniwa), in whom pleasure was keenest, began to complain of the strict law of Jurupari and little by little told all its secrets.

141 And so, through Ualri's unwitting tale, the Nunuiba women had already gained their end.

142 And when the old men fell asleep, they withdrew and went back to their own village, and repeated what they had heard.

143 From that day on the Nunuiba women never came back to the Jurupari-oca.

144 The old men, already used to that company, spent their time lamenting such ingratitude.

145 The memory was fresh, and every day they had news of the lovely Nunuiba women from some sturdy boys who came to bathe in the river.

146 One morning Ualri, meeting a band of them, asked them where they were going.

147 «To gather uacu» (the fruit of a giant legume), they answered.

148 «I will come with you too,» said Ualri; «I want to send a basket of them to the ungrateful Diadue.»

149 «Come on,» said the boys; «there is a tree near here loaded with fruit; there will be enough for everyone.»

150 As the uacucuyua was very tall and the curumy (boys, in the língua geral) could not climb it, they asked the old man to do so and throw the fruit down to them.

151 And the old man obliged them, though he warned them not to light a fire beneath the tree.

152 Ualri was already knocking down uacu from among the branches when the young rascals lit a great bonfire underneath to roast the fruit on it.

153 The fruit is very oily: in an instant a thick smoke wrapped the tree.

154 Feeling himself choking and with little hope of escape, Ualri barely had time to grip the branches so as not to fall, without even remembering at that moment the amulet he wore round his neck.

155 The curumy ate the roasted fruit without even imagining the torments the old man was going through; only when they had had their fill did they put out the fire.

156 When the smoke cleared, they noticed that a thick liana hung down from the branches of the tree to the ground, which had not been there before, and they saw Ualri climb down it.

157 «Grandfather, what liana is that which served you as a road?»

158 «Ualri-puy (anteater's slobber),» he answered in a fury. «They already forget that they were smothering me with smoke. Let this remain as a sign to remind everyone that some young rascals tried to kill an old man».

159 And he put his amulet to his nose and asked for rain, lightning and thunder: and his wish was granted at once.

160 And the boys ran from side to side to shelter from the storm.

161 Ualri called to them from inside the forest, saying there was a house there where they could take shelter.

162 And he raised the amulet to his nostrils and asked to be turned into a house, and he became a house, and the curumy went into it; and when the last of them was inside, the doors closed, and so the boys were left in the belly of Ualri, who became a man again.

163 And this was the punishment Ualri gave the wicked boys.

164 When night came and the Nunuiba did not see the boys return who had gone to gather uacu, they went with the mothers of the lost ones to tell the tuxaua what had happened.

165 And the tuxaua sent for the pajé to question him.

166 And the pajé, after taking a little caragiru of the moon and lighting his tauary cigar, went down to the landing place to perform the necessary spells.

167 When he came back he said:

168 «The curumy are inside the belly of one of those old men who live in the rock; they were swallowed during the storm that came today; and to save them we must prepare plenty of capy and plenty of cachiry, so as to make those same old men drunk tomorrow and see whether the one who swallowed them will vomit them up».

169 And at once the whole village set to work to prepare the drinks required.

170 And the pajé climbed onto the roof of the house, from where he blew great clouds of smoke from his tauary toward the place where the old men were, while he snuffed up great pinches of caragiru of the moon.

171 Meanwhile Ualri, after that terrible revenge, no longer took the talisman away from his nose.

172 As the night was turning towards dawn, all his bones seemed to have become instruments, and the sounds coming from them could be heard distinctly.

173 His companions soon realized that there was something extraordinary in Ualri.

174 And before sunrise Ualri went out of the house and flew away.

175 The pajé, who was still on the roof of the tuxaua's house, saw him and heard him as he passed over the village.

176 As soon as the buá-buá called, the young women set out for the Jurupari-oca, and on arriving they found Ualri already back; and Diadue, already instructed by the pajé, embraced him with every show of affection.

177 «Good friends, we have come to invite you to the village; everything is ready, we are only waiting for you to arrive to begin the dance; let us not let the time slip by.»

178 «Let us go,» they answered.

179 As they drew near the village, Ualri let go of Diadue's arm and flew up onto a palm tree, and his bones started to play a festive music that no one knew.

180 «Now,» said Diadue, «let us drink and dance, let us drown our hearts until tomorrow.»

181 And the cachiry and the capy were offered more and more often, but until evening Ualri kept his head, while his companions had long been drunk.

182 And the pajé, who with his own breath had made the drinks stronger than usual, marvelled that he held out so long.

183 And Ualri drank and drank and felt nothing, and when night came he flew back to the Jurupari-oca.

184 «Now,» cried the pajé, «is the moment to take from him the amulet that protects him, now that he is about to doze off for an instant; but we must set out at once.»

185 Diadue set out at once with some companions, and when they reached the house Ualri was already on his feet, and from his bones came that same festive music heard before, yet unknown to all.

186 And the urutau (a night bird) started to shriek along the path, and he flew back to the village.

187 And Diadue ran back with her companions, and when she reached the feast hall Ualri was sitting in a corner, and from his bones still came that same festive music, but very soft.

188 Then the pajé told the tuxaua that the boys had died at that very moment.

189 «And now, as an example to his companions, let us finish with him before he escapes us and it becomes impossible.»

190 And he anointed the men who were to seize Ualri with manufá (a plant used by the natives as a perfume and as a remedy against bleeding), the only pussanga that could overcome the maracaimbara protecting him.

191 And he ordered Diadue, during the struggle, to seize a favorable moment and try to take away the maracaimbara that Ualri kept hidden inside his nose.

192 It was done as he had said.

193 When the Sun reached the middle of the sky, the pajé entered the hall and at once threw himself on Ualri, and the two became as one and fell to the ground.

194 The men, who were already standing ready, hidden in the girls' fasting room, ran to the place of the struggle, carrying ropes to tie Ualri up.

195 Diadue at once flung herself at his head to take the amulet from him; but he, knowing her intention, with a supreme effort pulled the maracaimbara out of his nose with one hand and swallowed it.

196 From Ualri's bones, in the heat of the struggle, came a terrifying music.

197 His companions, half awake and heavy-headed with drink, watched it all with folded arms.

198 After a struggle lasting two spans of time Ualri was overcome, because the pajé threw over him a cuia of grated manufá, which at once made him lose his strength.

199 And he was bound and dragged into the middle of the hall; and then he asked his enemies:

200 «Why are you doing this to me?»

201 «Do you not know why? What have you done with the boys who went to gather uacu?»

202 «Is it for that? They tried to kill me, and I took my revenge.»

203 «If they made an attempt on your life, they did not know it. They were innocent boys and knew only two things in life: the sweetness of the fruit they sought in the woods to eat, and the sweetness of their mothers' breasts, where at night they fell asleep tired from the labors of the day.»

204 «You chose to ignore it; therefore you shall die, paying with your life for the wickedness of your heart. When the uacurauas begin to fly over our heads, you shall die.»

205 «Since I must die,» said Ualri, «let them lay me on top of a pyre, with my chest turned to the sky. And when my body is burning, I beg you to come and look at my belly, for it is from there that my pussanga will come out; take it and give it to Diadue as a reward for the betrayal she has done me.»

206 And as the Sun was disappearing and the uacurauas were beginning to fly, they led the condemned man to the place of torment.

207 And all along the way his bones were singing a new music, and the pajé said to the tuxaua:

208 «It is the music of Jurupari.»

209 And when Ualri saw the pyre on which he was to die, he cried out: «Bitter Diadue! I did not know your beauty would cost me so dear! But be sure of this and stamp it well on your mind: tomorrow I shall be

avenged.»

210 The Sun had disappeared and many uacurauas were flying over the heads of the Nunuiba, and the pajé had the condemned man thrown onto the pyre.

211 Not a groan came from Ualri's mouth.

212 When his body started to burn, the pajé came closer to see whether the maracaimbara would come out of it. At that moment a terrifying roar was heard that shook the Earth, and from Ualri's belly there came out and rose up a passyua (a kind of palm), which grew until it struck against the sky.

213 At the same time a violent wind swept away part of Ualri's ashes and laid them down in the nearby forest, and, when all was calm again, cries and songs came from it, as of people.

214 Those who were watching fled in terror at seeing so many extraordinary things in so short a time.

215 The pajé was the only one who stayed near the pyre, smoking his tauary and searching the future through his imagination.

216 In the Nunuiba village no one slept that night, waiting for the pajé to return; but day came and the pajé did not appear.

217 Then the tuxaua Nunuiba resolved to go and look for him with his warriors, and as they drew near the colossal palm, they distinctly heard the voice of the pajé, saying:

218 «Not one step farther, unless you wish to feel the pains I suffer. From the ashes of this myra uçarra (man-eater) there has been born not only a new kind of people, but countless venomous creatures, against which my

knowledge is nearly worthless; and these new people have thrown stones at me all night. My tauary and my caraiuru did not have the power to let me touch even their shadow: I am beaten, they are mightier than I. These creatures on my body are terrible».

219 But the tuxaua and his warriors paid no heed to his warnings and went up to him.

220 A few paces from the palm, snakes and venomous insects of every kind hurled themselves at Nunuiba and his warriors, who, skilful as they were, could not escape them; all were bitten, and as soon as they were bitten they writhed howling in the dust.

221 «Now,» said the pajé, «suffer the fruit of your stubbornness, until some woman appears who can give you the remedy».

222 Every eye turned toward the village.

223 «Diadue is coming this way. Let her go to the ygarapé and come back with water».

224 And when she had been given the order, Diadue went to the ygarapé and came back with a curuatá full of water, and set it down at the pajé's feet.

225 «Now,» said he, «sit on it and wash the inside of your private parts, and then give me the water to drink».

226 And Diadue did so, and when the pajé had drunk, at that very moment all the creatures tormenting him fell to the ground, and all his pains ceased.

227 And he passed the water to his companions, who were at once set free, while the tocandira ants, the spiders, the snakes and the other little venomous creatures were mortally poisoned by it.

228 «Before I leave these places, where, besides this race of invisible people without law or heart, all these venomous creatures that did not exist before had their origin, listen to me and you shall know.»

229 «Against them we all have the antidote: man for woman, woman for man; but no one can cure himself. Contact of the wounded part with the other sex, or, if that cannot be had, the water in which that has been washed, is enough.»

230 «These herbs springing up around the passyua are all terrible maracaimbaras if used to do harm, pussangas if used to do good.»

231 «The root of this liana is a most powerful poison and, joined to the sting of these insects, it need only touch the blood to kill instantly: it is the uirary.»

232 «But it too has its pussanga: human excrement, that of the worms of the beach, salt, the foam of waterfalls, dissolved in water and drunk, will heal whoever drinks them.»

233 «But as for these new people, whom from now on we shall call Uancten-mascan (people of the jurupari, in the Tukano dialect), from now on they will be the enemies of all the children of the Sun.»

234 «They are strong beings, beyond my power, and with all my knowledge as a pajé I could not touch even their shadow.»

235 «Now that I have spoken, let us go back to the village; but let each of you look out for his head: the Uancten-mascan, though invisible, will throw so many stones at us that it will be impossible for someone not to be hurt.»

236 And as they began to go back to the village, stones started to fall from every side, and few were those who were not hurt.

237 Diadue was struck on the forehead by a great stone, which threw her to the ground in a faint.

238 The pajé and the tuxaua carried her home.

239 Throughout that night the noises of invisible people disturbed the peace of the village.

240 In time Diadue recovered, but the wound changed her looks entirely.

241 That face, which had been the mirror of Nunuiba beauty, was hideous.

242 And a few moons later, going to bathe where the water lies still at the foot of the waterfall, Diadue was horrified at her own ugliness, which she saw reflected in the waters, and in despair she threw herself into the whirlpools of the waterfall, where she vanished for ever.

243 Jurupari learned of Ualri's sad end. A black butterfly settled on his hand and left on it a warm drop of blood; then he felt his courage fail him.

244 He lived in sadness in that place where a sad duty of justice had led him to punish his own mother.

245 What had happened on the banks of the Aiary?

246 It was in his power to know it: he had only to turn to his matiry; but a deep despondency took hold of him and reduced him almost to madness.

247 Sinister noises echoed through the mountain, together with painful moans.

248 When he slept, his victims appeared to him mocking his acangatara (the feather insignia of chiefs, with which they adorn their heads), and many times they even went so far as to spit in his face: and he bore it all with resignation. His mother was always at the head of the mockers.

249 The Tenuiana women, meanwhile, did not cease to plot against him, and worked day and night to stir up their sons against Jurupari. But these, more prudent than they, refused to obey, pointing, by way of excuse, to the figures of the women already turned to stone, on which the story of their rashness was carved.

250 And in the face of so many setbacks Jurupari felt more disheartened every day, and almost out of his mind he went one day to the place where his victims stood, threw himself moaning at the feet of his unhappy mother and fainted.

251 When he came to himself, the Sun, already high, was shining on his mother's face; and then he remembered that he had a mission and must fulfil it.

252 He embraced that cold woman of stone, made a promise that his tears confirmed, and went down to the village.

253 The next day, when the Sun reached noon, the tauté (a kind of enormous drum) sounded, calling the men to a meeting.

254 And the men gathered, and when they were all there, Jurupari said: «When Iacy-tatá (Venus, in Nheengatu) stands as high as a joined hand, I want you all to be at the place of our first meeting; but you must leave your houses without even being heard by the women.»

255 «First, nevertheless, at night, you must bathe in the lake and rub your bodies with leaves of genipá (a shrub used as an anti-aphrodisiac), and on returning home each of you must put in his mouth a handful of uosca (maize, in Cubeo), taking care to keep it there until you come into my presence. Whoever does not do as I say will become dumb.»

256 «And if the women ask you now: 'Why were you called?', answer that I called you to show you a big uçá (crab) that I caught in the lake.»

257 And the Tenuiana noticed that Jurupari was sad, and that his eyes showed he had been weeping: and Jurupari for his part knew that among his people there was someone so in love with his wife that he might not be able to keep the secret: and to remove every occasion he ordered the genipá bath and the maize in the mouth.

258 As soon as the men reached their houses, the women said to them: «Why were you called?»

259 «To see a big uçá that the tuxaua caught in the lake.»

260 «Then is it already the time when the uçás come onto land?»

261 «Surely; if one came out, many are likely to come out.»

262 «If that is so,» said the women, «we will go tonight and wait for the uçás on the shore of the lake.»

263 And as soon as night came Jurupari wanted to know what was happening to his people on the Aiary, and he took from his matiry a small colored stone and ordered it to show him what had befallen his men.

264 He liked the Jurupari-oca, admired the beauty of the Nunuiba women, laughed at the old men; but when he came to Ualri and his revenge, he hurled the stone against the tree that held up the roof in the middle of the house.

265 The stone crumbled into dust, and this turned into fireflies that came to stain the darkness of the night.

266 When Iacy-tatá was at the height he had named, the Tenuiana left their houses, and the women, who were waiting for the uçás on the shore of the lake, did not even suspect it; they made their way to the mountain, and when they got there Jurupari was already sitting in the middle of a broad mat of uaruman (a kind of palm), on which he ordered them all to take their places so as to hear him better.

267 «Last night I made a promise that I must fulfil, and all of you with me, who have your mothers near mine.»

268 «I was forced to give a proof of my power, so that even those who do not know how to obey should respect it, and these stones show it.»

269 «But it was not yet enough: and those women who are now on the shore of the lake think that, having chosen me as tuxaua, they were to keep me a slave to their will; but all who hear me know that I have come to reform the ways and customs of the inhabitants of all lands.»

270 «When we are on the banks of the Aiary, I will tell you what we must do: but truly, whoever does not carry out my orders will be punished in a terrible way.»

271 He fell silent. The people, who had not moved an eyelid while he spoke, waited for him to go on; but not another word came from his mouth.

272 He gazed absently at Iacy-tatá, as if he were talking with her.

273 When the Tenuiana saw that there was no longer any reason to stay alert, they lay down on the mat, until the mother of sleep came to part them from their own spirits.

274 When they woke to the breath of the wind murmuring among the leaves of the forest, they found themselves still on the mat where they had dozed off, but now on the banks of the Aiary, upon the Jurupari-oca.

275 «Know that we are on the banks of the Aiary,» said Jurupari, «and before leaving this place, where from now on we shall hold our meetings, I will teach you what must be done, for I do not want to punish anyone any more.»

276 «Men must have strong hearts to resist the seductions of women, who many times try to deceive us with caresses, as happened with the old men I sent here.»

277 «If the women of our land are impatient and curious and talkative, these are worse and more dangerous, because they know part of our secret.»

278 «Few resist them, for their words have the sweetness of bees' honey, their eyes have the lure of the serpent, and their whole being has irresistible charms, which begin by pleasing and end by conquering.»

279 «These words of mine are not meant to make you shun the company of women, but only so that you may resist them, and they may not get hold of our secret, which men alone may know.»

280 «Ualri, though old and bent by the ripeness of his years, his senses already cold, let himself be seduced by them and revealed part of our secrets, but he paid for the betrayal with his life.»

281 «Whoever believes himself firm enough of mind and strong enough of heart may face them.»

282 «And now let us go into the house; but when the night reaches the middle of the sky, you must all be here again.»

283 When they went into the Jurupari-oca, they found the four old men close to dying of hunger.

284 Since the day after Ualri's death they had shut themselves up in there, ready to let themselves starve, because they could find no excuse to account for their companion's absence.

285 As soon as Jurupari saw them, he knew at once what they were thinking, and said:

286 «Do you think, then, that death can wipe out the folly you have committed?»

287 «It is no great shame for a young man to be overcome by a woman; but when the hair already says that youth is far behind, it is a folly deserving punishment.»

288 «And now let some of you go into the woods and bring me leaves of yuacaua (Oenocarpus bacaba), so that we can fish without delay; we must save these foolish old men.»

289 And the yuacaua leaves came; and he wove them together and, taking from his matiry a piece of the resin of the cunauaru (a frog that makes its nest, they say, with the resin of aromatic plants), he rubbed the new net with it and ordered them to go and fish with it in the river.

290 As the fishermen were drawing the net to land, such a quantity of iuhy (a small frog), leaping out of the water, came in through the door that the main hall was soon filled with them.

291 «Prepare food for the old men; then let each look after himself.»

292 The hour of the meeting came, and the Tenuiana gathered on top of Jurupari's house.

293 «Before I go on to tell you the laws that must govern the ways and customs of the people of this land,» began Jurupari, «I want first to tell you a story that concerns us:

294 — In the beginning of the world the Lord of all things appeared on Earth and left there a people so happy that they spent their whole life only dancing, eating and sleeping.

295 In that time the customs of the inhabitants of the Earth did not allow anyone to dance with any woman but his own, on pain of having to kill himself with his own hands or be burned alive.

296 As soon as anyone was born, the parents found him a companion, so that later on no one would be left alone.

297 Now it happened that more women were born than men, so that they outnumbered the men, and the tuxaua had a place built where the unmarried girls could be gathered, waiting until a husband could be given them.

298 And in a separate place the widowed were also gathered, and there they waited for death, since it was held that with the loss of their companion their mission was at an end.

299 A lovely girl, already tired of waiting for time to give her a husband, resolved to run away and seek death in the sadness of the forest, the only remedy her misfortune suggested to her, for she did not know that there was any other people where she might take refuge.

300 Before dawn she left the village, following the path of the Sun and promising herself never to return.

301 She walked the whole day, and in the evening she took shelter in the sapopema (flat buttress root) of a tree and slept there.

302 When the night was already past its middle, she woke and distinctly heard the laughter and talk of people.

303 At first she thought it was a dream and put her hands to her eyes; but she felt that she was awake, and then she was convinced that these were people and that she was near some maloca.

304 She clearly heard the fresh voice of a young man saying:

305 «Yesterday, when I was fishing with timbó in the Dianumion ygarapé, I saw a young woman pass close by me who seemed very sad to me, at least so her eyes showed, for they were full of tears.»

306 «I wanted to speak to her, but she was so sad that I did not dare, and I let her go by and did not trouble her, respecting her grief with my silence.»

307 «She was as beautiful as a coaracy-uirá (bird of the Sun); and she came this way.»

308 «You did wrong,» said other voices; «as soon as the Sun appears we will go and look for her, for she is surely of the tribe of the Bianacas; perhaps she has lost her way and is now wandering without knowing how to find it again.»

309 «If we find her, we will ask her whether she will be the wife of our tuxaua's son, and if she refuses, we will take her back to her people.»

310 She heard this talk and was tempted to throw herself into the arms of her rescuers.

311 When the Sun began to tinge the roots of the sky with red, the young men set out to look for the girl's footprints and, following them, came upon the sapopema where she had taken shelter.

312 When she heard the sound of her hunters approaching, she pretended to be asleep; and they came up to her, and the young man, the tuxaua's son, to whom her hand had been promised, was truly enchanted before so lovely a girl.

313 He sat down beside the sleeper and, bringing his mouth close to her ear, murmured:

314 «Lovely girl, what are you doing so far from your homeland?»

315 And then she pretended to wake and, looking round in fright, gave a cry and began to shed floods of tears, which put out the fire of her eyes.

316 «Lovely girl, what are you doing so far from your homeland?»

317 «I am seeking death.»

318 «Are you so unhappy, then, that you seek death? When one has eyes that shine like the sun, black hair that gleams like the stars of the sky, lips as soft as the skin of the eshauin (a small toothless animal with the finest fur), untouched breasts that smell like the flowers of the umiry, how can one who resembles the yudcaua be unhappy?»

319 «And yet youth does not always,» said the girl, «bring happiness with it; I am one of those unhappy ones whose sorrows only death can cure.»

320 «If it is in my power to put an end to your grief, tell me; for if it should be necessary to go to where the world ends to find you rest, I and these companions of mine will go to where the world ends, if only to spare you the tears you are shedding, which I already feel burning my heart. Let us marry, and we shall be happy; but if you wish to go back to your people, I will take you back, though truly my heart will stay with you.»

321 «Handsome youth, since you grieve for my misfortune, I would be a heartless girl if I refused what you offer; from this moment I am yours, you may take me with you, for from this moment I will be your companion

until death parts us. But one thing I ask of you: never ask me what reasons brought me here.»

322 «I promise never to ask you what reasons brought you here, for you are not the only one who must suffer the poison of new wounds. Rise and let us go to my maloca, where you will find men of whom you are already mistress.»

323 And as they passed the springs of the Dianumion, the young man made the girl stop and asked her to crush the leaves of an herb he offered her, to rub her whole body with them and to plunge into the spring.

324 And she did what he said, and when she came out of the bath she had been changed into a jacamim (trumpeter bird), as all his companions were.

325 The girl had become one of the tribe of the Jacamy.

326 Some moons later Dinari (this was the maiden's name) felt in her womb that she was soon to be a mother, and told her husband.

327 They at once set about making a nest to lay the eggs in, and Dinari was happy, for she already imagined seeing her downy chicks around her.

328 One moon passed, the second came, the third began, and Dinari could no longer stand on her feet; and then they both knew that the pussanga had not changed her entirely, and that, however much she had been turned into a bird, what she carried in her womb were human beings.

329 Then she asked her husband to give her back her first form, so as to escape certain death and save the children, who were already giving signs of life.

330 And her husband led her to the Dianumion and, having made the same pussanga, gave it to her to drink and turned her back to what she had been.

331 When Dinari had completed ten moons, she gave birth to a boy and a girl.

332 And the girl had a cluster of stars on her forehead, and the boy, from his forehead to his feet, a serpent of as many stars.

333 The two children had nothing of their father's race; they took after their mother's, having besides the stars with which they were born.

334 When they reached boyhood, one day the boy asked his mother why she wanted so many ilapáy (trumpeter birds, in Uynamby), which are good for nothing but disturbing those who sleep at night.

335 «Before you were born I had no one to pass the time with, and I took to raising these birds; and now I love them as I love you and your sister, and I ask you never to do them any harm; they are good companions, and I would die of grief if they ran away from me one day. Tomorrow I must go very far from here to find our food, and so that you are not left all alone, some of them will have to stay to keep you and your sister company.»

336 The boy asked nothing more; he set about making two bows and as many arrows as he could, to try them out on the jacamims while his mother was away.

337 From the day they were born the children had slept alone, shut up in a room that no one had ever entered at night.

338 That night Dinari's heart was uneasy; she wandered aimlessly about the house, until an irresistible desire came over her to see her children, and she went into the room where they were sleeping.

339 They were asleep, and the stars on their bodies were shining like the stars of the sky, and when Dinari saw this she drew back in fright.

340 Seized by a terror she did not understand, she called her husband to see how those stars were shining.

341 And her husband came, and they went in together to where the children were sleeping.

342 He stood looking for a long while without saying a word, went out, and questioned Dinari:

343 «What do these stars on our children mean?»

344 «I do not know.»

345 «You did not have these children by another, did you?»

346 «And when could I have been unfaithful to you, if we have never been apart? Truly it seems to me that you want to lay on me what you should attribute to the mother of things alone.»

347 «If your children were mine, you would first have laid eggs, from which my true children would then have come out, and they would look like me. But everything turned out the other way; and now, to make me doubt still more, they have stars that shine like those of the sky. I will say nothing more to you; I only propose that you abandon these children and flee with me.»

348 «I, abandon my children? Never!»

349 «You refuse? You may stay: tomorrow you will no longer find me among my people, and without your seeing me, I shall find out the thing you are hiding from me.»

350 And having said this he vanished into the shadow of the night.

351 When day came not a single jacamim was heard calling; only the urutau, along the sides of the path, let out its shrill laughter.

352 Meanwhile the tuxaua of the Jacamy and his people were making their way to the banks of the Dianumion, where they built a great fire and threw a quantity of piquiá fruit into it.

353 And they all sat down in a circle, and when everyone was in place, the eldest asked:

354 «Why has our tuxaua called us?»

355 «Here I am, ready to tell you: I think my wife has betrayed me.»

356 «And why do you believe that?»

357 «She did not lay eggs like the females of our tribe, and her children have a great many stars on their bodies, which shine like the stars of the sky. Is this a sign of unfaithfulness?»

358 «Do you not see that in your union with a race superior to ours, the mother of things had to choose the best seed to be made fruitful?»

359 «But... and the stars?»

360 «Tell me the truth. Did you never lie with Dinari after you had given her back her original form?»

361 «Many times.»

362 «And what position did your wife take then?»

363 «With her face turned to the sky.»

364 «Now all is known. She felt more pleasure in her original form than in ours, and it was on one of those occasions that she conceived, with the stars of the sky before her eyes, and they left their image on the two children as a keepsake of a moment full of sweetness. And is that why you accuse her, and perhaps already wanted to abandon her? Go back to your house, be loving to your children and your wife, for in this lies the happiness of married people; and do not accuse your wife again without having seen with your own eyes.»

365 «Your reasons are true and I will go home; but now, to give them a surprise, I want us to dye our backs with piquiá ash, so that they will not know us as soon as they see us.»

366 «You know that we are always ready to go along with all your whims, but we ask you to go back to your house this very day.»

367 When day appeared, Dinari set out to look for food: and her children watched her disappear among the windings of the usual path.

368 «Sister, let us go and try our arrows on the jacamims.»

369 «Let us go.»

370 And they made a hole in the wall and from it started to shoot the jacamims with such sureness that no arrow missed its mark.

371 And when the last of those that had stayed behind had fallen, they went out of the house to see what they had done and carried into the nearby forest the remains of the poor jacamims, which had so troubled them at night with their calling.

372 This feat finished, they were about to go back indoors when they heard the noise of the others arriving: and at once they went and lay in wait once more.

373 They saw that these had ash-gray backs and were not like the ones they had killed, but in spite of this they started to aim at them with such accuracy that a few moments later the last of them fell dead.

374 None escaped the slaughter but a few females that were sitting on their eggs.

375 So the tuxaua of the Jacamy died at the hands of his own children.

376 Had Dinari not been ashamed to reveal to her children their own origin, this great slaughter, which people still remember today, would never have happened; but they did not know what ties there were between their mother and the unhappy jacamims.

377 When Dinari came back and found blood everywhere, she thought her husband had killed her children, and she ran into the house and found them playing quietly, and asked:

378 «What has happened here today, that I see blood everywhere?»

379 «Many things, mother: a flock of jacamims with whitish backs came here to harm me and my sister, and with our arrows we killed them all.»

380 «Where are the bodies of the jacamims?»

381 «We have piled them up at the foot of the ucuquy by the path.»

382 Dinari ran at once to where the ucuquy grew, and stood horrified before the number of dead the two children had made, and among them she recognized her own husband and, almost out of her mind, threw herself on his body, saying:

383 «Alas! Too harshly was your rashness punished! You changed the color of your back, so that your children would kill you.»

384 «I would give my whole heart not to see you dead; I wish I could present you to my children and tell them of the bond that joined us! Now all is over.»

385 And she would no longer stay in that land, where she had been so happy and where she was now so wretched.

386 When the urumutu (a kind of curassow) was announcing the dawn, Dinari and her children set out walking toward the east.

387 They walked the whole day, and when the day was already growing sad they reached the top of a mountain from which the maloca of the Bianacas could be seen; and Dinari recognized her old home, sat down on a stone, called her children to her side and, embracing them, started to weep.

388 The children saw their mother weeping bitterly and did not know why, and the boy asked:

389 «Mother, why are you crying? Are you thirsty, are you hungry? Tell me what I must do so that you will not cry. Even if I had to turn this mountain over with its roots toward the sky, I will do it.»

390 «I am neither hungry nor thirsty; I am only grieving that tomorrow we shall have to live under the strict customs of those people, and so we shall have to be separated. I will go to the house of the useless, you to that of the bachelors and your sister to that of the maidens, from which none of you may hope to come out until you find a spouse, and I until death comes.»

391 «And who is going to agree to such a separation? Certainly not I. Truly I told you that if it were necessary to turn this mountain over with its roots toward the sky, I will do it, for I can; and so that you may not doubt my words, let your eyes see.»

392 And Dinari's son took a boulder as high as three men standing and hurled it onto the village, and the stone fell almost on top of the maidens' house, with such a crash that the whole Earth shook.

393 And the people of the maloca came out of their houses and looked for the cause of such a crash.

394 No one could make out what it had been, when they saw on the top of the mountain two clusters of shining stars coming toward them.

395 The tuxaua was the first to see this marvel, and he said:

396 «Would you believe that it was those stars that fell from the sky? Truly only such a thing could make the Earth shake and make so terrifying a noise in falling. Let us go and take them, for the opportunity is good to win for ourselves the beauty of women. (Liver spots, which are considered

a beauty and believed to be drops of blood from stars fallen to earth.) If they have no evil intentions against the children of the Earth, we may hope to obtain remedies with which our women will be very pleased! But either my eyes deceive me or they are coming our way! Truly they are moving in this direction.

396.2 Who knows whether they are not coming from the Sun to bring us orders from Uàn-Masquîn? We shall soon know, but in any case let us arm ourselves, for they may well have come from the sky only to fight us.»

397 «Who would dare,» cried the tuxaua, «come and attack the Bianacas, knowing that we shall always be the victors?»

398 When Dinari came near her old home, she sat down right on top of that great stone her son had hurled a little earlier, of which only a small part showed above the ground, barely two hands high.

399 The Bianacas ran at once towards the newcomers, forming a great circle around them. No one recognized Dinari.

400 «Children of the sky,» said the tuxaua, «what do you want of me?»

401 «A shelter for myself, my mother and my sister, so that we may live in peace in your Land.»

402 Everyone was amazed at that boy, so different in appearance from them, who spoke so frankly.

403 His stars shone so brightly that they made the eyes of those who looked at them waver, and many held their hands before their eyes so as not to be dazzled.

404 «Since you ask only for a shelter for yourself and your family,» said the tuxaua, «you have it already: for today you may settle in this house, and tomorrow I will put all things in their place.»

405 «Good,» said the boy, «your words please me. My family and I, born and raised in the land of the Ilapay, have ways and customs different from yours; and since you love everything in its place, I know that I and mine will live together according to our own ways and customs.»

406 «And to show you that I think as you do, I am going to put back in the same place this stone that I threw here to let you know of my coming.»

407 And taking the stone in one hand, he pulled it out of the bosom of the earth and threw it onto the mountain, where it fell, renewing the crash they had heard a little before.

408 The bystanders then saw how big the stone was and were so terrified that most of them felt their legs give way beneath them.

409 That a boy barely three feet tall should throw a boulder like that, which all of them together could not have moved, to a distance of, so to speak, two shouts (nearly a kilometer), was a thing never seen since the world was born.

410 Dinari and her children went into the house, and the Bianacas withdrew in fright.

411 In the house there was everything they needed.

412 «Mother, you know, tomorrow morning I shall go to the tuxaua's house and he will ask me what my name is; you have not yet given me a name, and I have already chosen it: my name is Pinon (serpent, in Tukano)

and my sister's is Meenspuin (fire of the stars, in Tariana and Cubeo).»

413 The villagers, after they had withdrawn from there, gathered in the tuxaua's house to learn what he thought of those people, children of the sky.

414 Some said it was good to let them stay among them, for otherwise that boy might grow angry and destroy the maloca, throwing boulders onto all the houses like the one he had thrown back onto the mountain.

415 Others said they must be treated well so as not to rouse the boy's anger, for if not, they might feel the effects of any harm they did him.

416 The women hoped that the boy might do something for their benefit, and they too gave their opinion. To them that boy, who had frightened everyone so much, must have a good heart and would never do them any harm. Let no one trouble him, for there is no one in the world who, when offended, does not seek revenge. And they had no fear at all of that boy, who was perhaps still at the breast.

417 «And I think so too,» said the tuxaua.

418 «I welcome anyone who wishes to live in my shade, and it would be shameful for me to drive away someone who wants to live in my maloca.»

419 «As for your fears, it is an easy thing to keep him from doing us harm: let no one offend him, and we shall always live as good friends.»

420 The sun was already at the height of a finger joint when Pinon went to the house of the tuxaua, who came to receive him in person.

421 «How did you spend the night in your house?»

422 «Very well; only I wondered, and still wonder, why you thought it necessary to remove the people living in the house you gave me, which means that my family and I cannot make friends with your people. So I come to ask you, if I deserve anything of you, to give it back its former inhabitants, so that we may make friends with them. Believe me, we are good people, and you will find in us people who will know how to obey your orders, as true children of the land of the Jacamy.»

423 And Pinon's words had such an effect that the tuxaua granted his request at once, and sent 17 maidens to keep Dinari and her children company.

424 Pinon, who had effortlessly achieved one of his plans, rubbed his hands with delight.

425 And after that first visit to the tuxaua he was considered very good people, and everything that came out of his mouth was carried out without hesitation.

426 And little by little the law of the land lost its strictness, and it was already tolerated that the widowed should marry as many times as they could.

427 And part of the day was already devoted to work; until the old customs of that land changed their face.

428 Pinon and Meenspuin grew before one's eyes: in 18 months they reached their full growth.

429 Pinon, who was already a handsome youth, but whom no one thought capable of offending the modesty of the maidens who lived in the same house, broke the laws of the Bianacas, lying not only with the virgins in his keeping but also with all the widows, without missing a single one: and they were all made fruitful.

430 The tuxaua learned of the offence Pinon had committed, and at first he was greatly angered, but then he calmed down, thinking:

431 «Truly, when Pinon's sons are men, all the people of the Ilapy will not be able to defeat them, and the Bianacas will be the first in valor.»

432 Whether the tuxaua's indulgence was natural or not is not known; what is certain is that from then on Pinon had imitators.

433 Meenspuin, having reached the age of puberty, started to feel desires she did not understand, and was so troubled by them that she said to her mother:

434 «Mother, I suffer from an ailment such that it gives me a desire I do not know how to explain.»

435 «What is it that you feel?»

436 «When my ailment begins, it is an itch, an unease that gives me pain and does not give me pain, and this pain that does not hurt then runs all through my body with a longing to bite myself all over; at last I feel faint and I weep. When I sleep I always see handsome young men beside my hammock: now they want to kiss me, now they want to embrace me, and I do not know how to flee.»

437 «I know the ailment you have, and this very day I will give you a medicine to ease your pains.»

438 Pinon arrived, and his mother asked him to go into the woods and find her some roots of brany (muirapuama, in Nheengatu) to make a medicine for his sister.

439 «What is her illness?»

440 «She needs a husband, and since there is none, I want to treat her with brany, which has the property of lessening such desires.»

441 «If mother would entrust the cure of Meenspuin to me, I would go with her for a walk along the riverbank until her ailment passed.»

442 «I have always listened to my son as if he were a man mature in the things of the world; do, then, whatever you think best for your sister.»

443 «Since you give me full freedom to do what I think right, I will set out tomorrow. You will stay here and wait for my return; but do not grieve, for it may not be very soon: it will be when my sister is cured.»

444 At dawn the next day Pinon and Meenspuin set out, following the course of the water along the riverbanks.

445 Dinari, who had been the image of sadness since her husband died, became sadder still after her children left: she wept as if stunned, finding nothing to console her.

446 Pinon's lovers told her pretty stories to distract her, but she did not listen.

447 She avoided everyone, and one day she ran away from the maloca without anyone knowing which direction she had taken.

448 The Bianacas women went out to look for her, but in vain; they could not find her.

449 Dinari had set out in search of her children, and when evening came she climbed onto a great boulder, where the Sun left her.

450 When the Sun returned she was no longer there: the mother of the fish had taken her to the depths of the river, and no one knew it.

451 Pinon, to safeguard his sister's virginity, took her to the Hill of the White Stones, and there, to reach the gates of the sky, he made a hook, and by it they climbed up to the land of the stars; and there he left Meenspuin, whom others call Seucy.

452 This is the first story of human follies since the world began.

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CHAPTER 2

✦

1 Now I will tell you how the Earth was peopled: and this story is closer to us and belongs to us.

2 Pinon, back at the maloca, from which he had been away more than a moon, no longer found his mother, and there was no one who could tell him where she had gone.

3 He ranged over all the hills and valleys round about; he went to the land of the Ilapay, without meeting anyone who could give him news of people having passed that way.

4 And he spent a whole moon searching without finding anything.

5 While he was searching, his children were born, among them a beautiful little girl who had a lovely star on her forehead.

6 All Pinon's searches were in vain; so he went to the tuxaua's house and said:

7 «Tuxaua, the outcome of what I am about to attempt depends on your good heart. Today it is a moon since I began searching for my mother: she disappeared a long time ago from your village and, as master of this land, you bear your share of responsibility for it. But I do not accuse you; I only want you to help me look for her, giving me part of your people for this purpose: and see to it that tomorrow without fail they are here, for I will show them which direction to follow».

8 And the tuxaua answered: «Tomorrow at dawn you will have the people you need and you will do as you wish; but believe my word as tuxaua that I do not know where your mother is».

9 And Pinon said: «You and your people are innocent, I know; but you, who are master of this land, bear your share of responsibility».

10 That night Pinon once more made fruitful all his women, whose number had grown by a few maidens; and when the first joys of day were appearing through the roots of the sky, Pinon was standing before the tuxaua, drawing on the ground a figure like this [a circle in which four diameters are drawn, each inclined to the next at an angle of 45°] and explaining it.

11 «We are in the middle of the Earth, as the sun teaches us, for when it stands in the middle of the sky it hides our shadow inside our bodies. In each direction of these lines must go the count of one hand of married people (5 couples), who will turn back only when they have found my mother or have reached the roots of the sky. I take for myself all these spaces without lines, which I will travel until I meet you all, so that we may return together. But truly, know that whoever returns before these things have come to pass, I will dash him against the rocks of the mountain».

12 That day each of them, full of sadness, followed the path he had been shown, and Pinon, carrying his beautiful daughter in his arms, went by one of the spaces he had left blank, reserving it for himself, and so abandoned his women, who were weeping; many ran after him and tried to turn him from his resolve, but they could not. His love as a son was greater than his love for them.

13 A year passed, two, ten, many, without any news either of the people who had set out or of Pinon.

14 And at that time the tuxaua of the Bianacas died, leaving in his place a son of Pinon called Diatanomion (muscovy duck, in Tukano).

15 This new chief resolved to send more people in search of the first; but he never again had news of them, which made him lose heart; but Pinon was the darling of the women, and new expeditions were organized, made up only of women, in which all the maidens of the land took part.

16 They set out at first light, but they did not go sadly, as all the other expeditions had gone, but amid shouts and songs that echoed in the distance.

17 Other tuxauas succeeded Diatonomion; but none of them knew that those caravans had turned into populous malocas.

18 Pinon, after leaving that land, went straight to the land of the stars and left there his beautiful daughter, to whom he had given the name Jacytatá.

19 When he came back to earth he roamed the whole world, finding everywhere on his way those people who, sent by him in search of his mother, Dinari, had already become numerous peoples; and everywhere he left children, but no one recognized in him the mighty Pinon, son of the land of the Ilapay.

20 It was at this time that the first pajé appeared on earth, and it was in the maloca of the Cudiacury; and as soon as Pinon learned that there was this man who saw all things through his own imagination, he went there.

When he met him, he spoke to him thus:

21 «Son of the clouds, I have come to ask you where my mother is, who was lost long ago in the land of the Bianacas».

22 «I will tell you,» said the pajé, «but I must know her name to call up her shadow».

23 «Her name was Dinari».

24 And the pajé at once set his matiry on the ground and took out of it the tauary cigar and the little gourd of caraiuru of the moon; he lit the cigar and snuffed a great pinch of caraiuru of the moon.

25 He gestured, shouted, sang, all the while blowing out great clouds of smoke. Suddenly he burst into loud laughter and said:

26 «You lack nothing but the gift of divination; you are as light as a bird of the air, as strong as the thunderbolts (bursts) of the sky. I will teach you what you lack, and you will help me teach the strong of heart the secret of the pajé».

27 «I am ready, but first I want to know what became of my mother».

28 «You are about to know. Oh, how beautiful your mother is! But she is far, very far from here, already turned into a fish».

29 «In what part of the Earth is she?»

30 «Toward the west, on top of a great mountain, in a lake very close to the sky, where the mother of the fish took her and turned her into a pirarara (pirá: fish, arara: macaw, in Nheengatu)».

31 «Can I take her out of there?»

32 «You can, but you must learn the secret of the pajé from me, smoke my tobacco, snuff my powder and fast a whole moon, and then you will obtain everything».

33 «I have told you that I am ready to obey you in everything, because I want you to give me the means to get my mother back».

34 «Truly, all these pajés that exist today,» Jurupari went on, «were all disciples of Pinon, and he was the second pajé in the world. The last day he spent on earth was the one on which he made your mothers fruitful, from whom I too am descended, and on which he freed his mother and took her up to the sky, where all of them live. And now that you know our story, I ask you all to help me with good will to change the ways and customs of the inhabitants of the earth according to our law.

35 As soon as day came, Jurupari went with his people to where the passyua born of Ualri stood, and in its shade he told the story of its sad origin.

36 «I do not want anyone to know that we are here, so we must fell this bone of Ualri without noise. Which of you will climb to the top to cut off its leaves?»

37 No one answered, and seeing that they were all afraid, he took the little pot from his matiry, put a small piece of xicantá in it and set it on the fire.

38 At once, at the first boiling, parrots, macaws, parakeets and other gnawing birds came out of it, and they went and perched on the leaves of the palm and in an instant cut them off.

39 And those of Jurupari's following who had stopped on the riverbank to drink saw that from the leaves falling into the water were born fish armed with very sharp teeth, whose fins looked like those leaves (tarihyra).

40 «The first task is done; now catch me in the ygarapé a fish with big teeth and bring it to me, so that I can fell this bone».

41 They went and brought him a tarihyra, and he tore out one of its jaws and with it sawed through the passyua, which fell to the ground; but so gently that it was barely heard, like the flight of birds.

42 Jurupari measured and cut the instruments, and when he had the number needed, he threw the rest of the palm trunk into the water, and it was swallowed up by the waters.

43 «Companions, take these instruments into the house at once, for there are coming this way not only those who were the cause of Ualri's death, but also the shadows of Ualri's ashes, which want to seize our instruments».

44 What Jurupari said was done with the speed of an arrow.

45 When Jurupari reached the house, he threw into the water a grain of caruru salt (an alga that grows on waterfalls), which he took from his matiry, and at once thunder, lightning and fearful rain came down upon the earth, and so Jurupari escaped having to fight the shadows of Ualri's ashes.

46 That same night, in the midst of the dreadful storm, he moved the Jurupari-oca to the banks of the Cayary, near the waterfall of Nusque-Buscà (house of the fish, in Carapanã Tapuia), which today is called the

Jurupari waterfall.

47 That morning the Tenuiana rose late, for they thought the noise of the waterfall was the tail of the storm.

48 Jurupari spoke to them thus: «Companions, we are now very far from the shadows of Ualri's ashes and from the women who know how to deceive men; but that does not mean you are already free from seductions.

49 «We are near another land, where the women are beautiful and in no way behind those others in cunning and curiosity.

50 «Now I will finish telling you the last things about our law; but first I want you to know the name of each instrument and why it is so called. Sit around me and listen: this is the chief instrument; it is as tall as I am and is called ualri, whose story you all know.

51 «This one, as long as my legs, is called yasmecerenè (jaguar, in Tariana), because it is the only animal that resembles man in valor and woman in deceit.

52 «This one, as wide as my chest, is called bêdêbo (muscovy duck, in Cabéna), whose origin was curiosity.

53 «This one, as long as my arm, is called tintabri (sunbittern, in Uaupés). This bird was born of a woman who was very beautiful, but who, beautiful as she was, painted herself with urucu to see whether she might thus surpass the others in beauty; and for that the tuxaua of the cujubim guans (Pelopis) turned her into a sunbittern.

54 «This one, as long as my thigh, is called mocino (cricket, in Arapaso); it stands for the shadow of a man-woman who, wishing to love no one, lived always hidden, singing only at night, and was turned into a cricket by the mother of night herself.

55 «This one, two fathoms long, is called arandi (macaw, in Pira-Tapuia); it stands for a woman who was beautiful but without charm or liking for men, for which she was turned into a macaw by the father of the iauty.

56 «This one, two feet long, is called dasmae (dove, in Aroaquy), and stands for the heart of a girl who in her short life fed only on wild fruit, and who after her death was turned into a dove by her own father, who was a pajé.

57 «This one, three of my hands wide, is called piron (eagle, in the dialect of the Jurupixuna) and stands for the pajé, because it was this bird that gave him the stone in which he learned to see all things through his imagination, with tobacco and caraiuru.

58 . . . . . .

59 «This one, as long as my shin, is called dianari, and everyone already knows its story (a black bird, in Uynamby Tapuia).

60 «This one, which reaches from my knee to my head, is called tity (paca, in Baniwa); it stands for the thief and is the image of an old woman who lived only on what belonged to others and was turned into a paca by the acuty-puru (squirrel, in Nheengatu).

61 «This one, two hands long, is called ilapay; this other, as long as my spine, is called mingo (tarihyra, in Cueuanna); you know the origin of both.

62 «This one, which reaches from my knee to my chin, is called peripinacudri (tenten, in Uaupés, a small songbird, all black from the head, with yellow epaulettes); it stands for a handsome young man desired by all women, who gave himself to none, so that in their anger they threw him into the waterfall after casting a spell on him.

63 «This one, which measures half my body, is called buê (agouti, in Cubeo); it stands for that fearful old woman who, expecting at every moment that the sky would crash down upon the earth, never planted a single seed, living on what others planted, and for that was changed into an agouti by the monkey of the night.

64 «And this last one, which reaches from my shoulders to my navel, is called canaroarro (saúva ant, in Manao); it stands for the old man who, having seen in a dream hunger eating up the earth, worked day and night piling up provisions in his house to have something to eat when hunger came; he was turned into an ant by the tatu (pangolin), so that he would be eaten.

65 «And now that you know the names of all the instruments, I will give each one the voice it must have».

66 And Jurupari took a little wax from his matiry and passed it over the mouth of each of the instruments, and when the last was ready he ordered them to be carried out of the hall and set upright, but that no one should touch them until the time of the feast.

67 And when they had done so, he called them round him once again, and when they were all there, he spoke thus:

68 «The tuxaua of a tribe who is married to a barren woman is forbidden to go on living with her without taking one or more wives, as the case may be, until he has heirs. Whoever will not comply shall be replaced by the strongest of the warriors of the tribe.

69 «Let no one seek to seduce another's wife, on pain of death, which shall strike the man and the woman alike.

70 «Let no maiden who has come to the time of being violated by the moon (to puberty) keep her hair uncut, on pain of not marrying before her hair is white.

71 «When the woman gives birth, let the husband fast for the space of a moon, so that the child may gain the strength the father loses. During this fast the man shall eat nothing but saúva ants, shrimps, beiju and peppers.

72 «This is what remained for me to say about the customs that must govern the family; let each make them known and observed in his own house.

73 «And now, when you hear the signal, our feast will begin; so prepare the house and prepare our drinks, for the hour is about to come». Having given these orders, Jurupari vanished from among his companions.

74 The young men, who longed to see the feast of Jurupari accomplished, set about preparing the house at once, showing in their faces the gladness of their hearts.

75 The old men remained cold and sad, and those preparations had no power to cheer them.

76 When the sun of that day disappeared, the instruments started to play, though no one touched them, that same festive music which only the Nunuiba had heard when they were leading Ualri to his death.

77 At that moment Jurupari came in and said: «Brothers and companions, the hour of the feast has come. We have three days and three nights to learn the music and the song of Jurupari. Let the youngest take the instruments, and let us go and form the great circle».

78 And, taking the chief instrument, he stood in the middle of the hall, and at once sounds were heard echoing far away.

79 And the jaguars and the snakes heard them, and the very fish came up to the surface of the water to hear the music of Jurupari.

80 When the night had reached its middle, Jurupari stopped playing and ordered the others to go on, and at that very moment the cries of the animals around the house were heard.

81 And he said: «Even the animals are listening to our music.»

82 They drank the cachiry and the capy, and the music began again with new players, and in the middle of the feast the crack of the adaby (Jurupari's whip, in Nheengatu) could be heard.

83 When the sun was reddening the roots of the sky, Jurupari put the instrument away again so that new players could come in.

84 Then the laughter of people was heard around the house.

85 And Jurupari ran to the door and saw a crowd of people coming towards them.

86 «Companions, hide our instruments, for the people of this land are coming».

87 And the instruments were hidden in a small chamber made for the purpose, and its door was walled up with stone.

88 When the tuxaua of those who were coming reached the door, Jurupari went in person to receive him, and recognized him at once, for he wore the itá-tuxaua round his neck.

89 «I heard your music from my maloca and hurried to come and dance with you, even without being invited. I wish to know you, to learn what land you come from and what you want of mine».

90 And Jurupari answered:

91 «I am the tuxaua of the Tenuiana, and my land is the one nearest to the sun. I must change the ways and customs of all the inhabitants of the world, and I have come here to leave you the laws that all must obey».

92 «Make your laws known to me and, if they are good, I will obey them.»

93 And while the two chiefs were talking, the women came into the house, poking about everywhere, even in the sleeping quarters, and asked:

94 «So where are you from?»

95 «We are Tenuiana».

96 «Surely you have come to our land looking for women to marry; we are unmarried, and it would give us great pleasure if you would marry us. Is the land you come from very far?»

97 «Far».

98 «If you marry us, we will go and live there. Shall we dance?»

99 «We are tired».

100 «Then play us something to please us».

101 «We cannot, for we need to rest».

102 And while they talked, they tempted them in every way; but the Tenuiana remained cold before those beautiful bodies, which no veil covered; only the power of the new law could make them so cold.

103 When evening came and the visitors withdrew, those women carried away with them the hearts of those young men who had rejected them to obey the law of Jurupari.

104 And Jurupari said:

105 «Since we were interrupted in our feasts by the tuxaua Arianda and his tribe, they are put off until later, and then he too will take part in them. I have promised to visit him tomorrow with all of you, and before the sun returns we shall set out for his land.

106 «You may be kind to those young women and take your pleasure with them, but woe to him who reveals the smallest part of our secret.

107 «And those who do not think themselves strong enough to resist seduction, let them stay; but let those who go remember that even in matters of love it is better to lie than to reveal our secrets».

108 The four old men did not sleep all that night, getting their ornaments ready and bathing in the waterfall so as to show themselves to the neighbor women to the best possible advantage.

109 The sun was not yet making itself beautiful at the roots of the sky when Jurupari set out with his companions, and everyone noticed that the old men were very pleased.

110 When they had topped a rise, they saw the maloca, whose people were walking about in front of the houses adorned with feathers.

111 Arianda came with his daughters to meet Jurupari at the beginning of the path and led him to the house where food in great quantity had been laid out beforehand to await the visitors.

112 And Arianda, on meeting Jurupari, said: «Know that I have had a beautiful dream about you».

113 «I do not doubt it; you were expecting me. And what was your dream?»

114 «I will tell it to you alone».

115 «So be it: we will talk alone, for I too have something to tell you in secret and to teach you what you must do».

116 «We will do so after you and your people have eaten; so take your place on the mat and call your companions to eat».

117 And so it was done, and each visitor had a pretty girl at his side, and beside Jurupari was Arianda's daughter, who waited on him and poured his cachiry.

118 The girls beside the old men showed little pleasure; while those beside the young men showed all their delight in their manner and their voices, and before the banquet was over more than one embrace and stolen kiss had already passed.

119 And the old men, who saw all these things, remained cold to the bone.

120 When they had finished eating, Arianda and Jurupari went to a house set far from the village, where they were going to discuss the new laws; but before leaving Arianda said that they could dance and drink for three nights and three days, for that was how long the feasts in Jurupari's honor would last.

121 All these things were happening on the eve of the day when the men were to leave the maloca to go with the pajés to the top of the mountain, where with their remedies they were going to frighten away death, which wanted to come and kill the moon.

122 So the Tenuiana were left free to enjoy the lovely Arianda women as they pleased.

123 The customs of the land required that the women choose their partners; and so the young men were at once led into the middle of the hall, where two young women musicians were waiting for the couples to be formed to begin the dance.

124 Though many young women were left without a partner, none would dance with the old men, who stayed sadly sitting in a corner.

125 And the capy and the cachiry were handed round in plenty, and little by little desires were kindled, and by night the Arianda women were already fighting over the visitors, and the provocative kisses and embraces grew ever more frequent.

126 Night came, and since there was no resin to light the feast hall, the dance went on in the dark until dawn, and no one knew what happened among the dancers; only Jurupari and Arianda saw everything.

127 Arianda, when he reached the house with Jurupari, spoke thus:

128 «Truly your visit gives me great pleasure, for the nearest land to mine is two moons' journey away and I cannot visit it often. More than once I would have liked to leave this land to move nearer to another inhabited land, but my people will not abandon this land that saw them born. If my dream comes true, I will be your companion in all the struggles of life».

129 «What is your dream?»

130 «I dreamed that you had come to my maloca to ask me for my daughter Curàn in marriage, and that this happened on the day after your arrival. It is rare for my dreams not to be true, so I hope to see fulfilled what the mother of dreams foretold to me».

131 «Arianda, truly I tell you, until I have carried out the great reform I must accomplish on earth I will not take a wife. Your daughter Curàn is very beautiful, and if she will choose one of my companions, I agree, and I will make him lord of a great tribe».

132 «I want to learn what I do not yet know, and to be your companion and go with you in all your struggles, and so I find your words good».

133 «Since the night is already upon us,» Jurupari went on, «let us go and watch the feast; tomorrow I will tell you what we have to do».

134 «Then let us go down to the feast house,» said Arianda, rising from his hammock.

135 «There is no need; we can see everything without leaving our hammocks; there we would be in the way».

136 And Jurupari put his hand into his matiry and took out two shining colored stones, and gave one to Arianda, saying: «Here is a piece of the shadow of the sky, in which you will see everything that happens at the feast».

137 And as soon as Arianda had it and cast his eyes on it, he saw the scene reproduced before his eyes so faithfully that all the people could easily be recognized.

138 He saw that the old women, who during the day had watched the dance from afar, were now taking part in it, trying to profit as much as they could from the deception that the darkness and the drinks could produce.

139 The old men too, after being left aside all day, were now sought out by the young Arianda women, whom they strove to satisfy as best they could. Arianda and Jurupari laughed at the others' mistakes and efforts and at their clever substitutions.

140 When day came, the two chiefs put the shadows of the sky aside and went on talking about the matters of the new law. Meanwhile the feast went on.

141 The talkative old women went to tell Curàn what had happened to them in the night, and Curàn, who was very curious, wanted to see what they had told her.

142 When the second night came, Arianda and Jurupari took up the shadows of the sky again and started to watch the feast.

143 And they saw things even worse than the night before. For every Tenuiana there were five Arianda women. And Jurupari grew indignant and Arianda kept silent; but it was the first time he had seen such things in his maloca. Midnight came, and Arianda saw his daughter Curàn jump out of her hammock and walk to the door of the feast house, where a Tenuiana took her and deflowered her. And at this Arianda groaned; Jurupari, who heard it, asked:

144 «What is the matter?»

145 «My misfortune before my eyes».

146 «If my law were already in force, this could not have happened; but whoever touched your daughter shall marry her, and all will be put right».

147 And Arianda, groaning at what he had seen, handed the shadow of the sky back to Jurupari and said:

148 «Here is your stone; it is of no more use to me, for I do not want to see anything more. I am going to sleep to try to forget my misfortune, and when you have finished watching, wake me and we will go on talking».

149 And Jurupari was left alone and went on watching, but everything was uglier.

150 The curàmpa (a small owl) was already calling by the side of the path, and the saviors of the moon came back, while the feast went on, ever more unbridled; and Jurupari, so as not to see, hid the shadow of the sky in his matiry.

151 He woke Arianda and they went on talking about things to come.

152 When the sun of the fourth day rose, the two tuxauas returned to the maloca, and at once a deep sadness was noticed in Arianda and something terrible and threatening in Jurupari.

153 «Companions,» said Jurupari, «settle yourselves and let us talk».

154 «Tomorrow you will hear bitter truths from me: you have abused too much the freedom I gave you. But no more of that; go first and recover with rest the strength you have lost».

155 The next day Jurupari spoke again thus: «Alas, I must tell you bitter truths, since you force me to it.

156 «I would never have thought there could be people as wicked as you.

157 «That a man should take advantage of a woman's weakness is still natural; but that one man should satisfy five is a new thing, seen practiced only by the reformers in the land of Arianda.

158 «If tomorrow the other tribes learn that the people of the Tenuí are wicked people who respect nothing, how will they be able to believe that it is they who must reform the ways and customs of the whole earth?

159 «If this happens again, I will abandon you and go and look for another people to teach, and they cannot be other than better than you.

160 «You have so abused the freedom I gave you that grief swells in my heart and fills it with anger; and not even Curàn, Arianda's daughter, escaped your hands.

161 «Which of you deflowered Curàn? No one? Whoever it was hides in vain. I saw everything that happened, and Arianda saw it too. And there is a new being in Curàn's womb who will see the sun as we do; and therefore I promised that the one who violated her would make amends by marrying her. I cannot let my true word be lost. Whoever it was, let him come forward».

162 And since no one came forward, Jurupari drew the shadows of the sky from his matiry, in which everything that had happened was painted, and showing them to his people he said: «Here is Curàn painted, suffering her hurt, and this is the one who is doing it to her. Who is it?»

163 And the young man who recognized his own figure hung his head in shame.

164 «It was I, tuxaua,» said Caminda; «but I would not have thought that so lovely a maiden had fallen to me, for I could not see her beauty in the shadows of the night».

165 «And it is you yourself who shall marry Curàn, for I have already promised it to her father: tomorrow the wedding will take place, and afterwards we will finish our feasts.

166 «But if the young men were blameworthy, no less so were the old men, who forgot their years and tried to satisfy the women when they could no longer do so.

167 «Tomorrow we shall attend Caminda's wedding; get all your ornaments ready today, so that at the appearing of the first joys of the sky we may set out for Arianda's maloca».

168 When the east was reddening, Jurupari and his people set out for Arianda's maloca, where music was already announcing the coming feast, and the inhabitants, adorned with feathers, were gathered in front of the feast house.

169 On arriving, Jurupari said: «Companions, tonight our kinsman Caminda is to marry the lovely Curàn. This marriage comes to secure for us the help of all these young men in the reform we must carry out in this land.

170 «But know that I do not want to have to put anything else right in this way».

171 When he had finished speaking, Arianda and Jurupari went to the house outside the village to talk about the coming feasts, and the Tenuiana stayed in the dance house.

172 And the old men, who had been so sternly rebuked by Jurupari, stayed wary and silent, not even daring to look at the Arianda women.

173 The day was a feast day, and the women served the Tenuiana the customary food and drink, and they ate and drank, for it is a fault to refuse, so that by evening the Tenuiana and the Arianda were already almost drunk.

174 The women tried to take advantage of this state to have their way with them, but old and young resisted, remembering Jurupari's words.

175 Night came, and the music entered the house ahead of the bride and groom and the two tuxauas, whom the others followed, and the great circle was formed, and within it the circle of the bride and groom, and the music began.

176 When the circle of the bride and groom turned to the right, the others went to the left, or the other way round; and they went on drinking and dancing until midnight. Then the bride and groom, already nearly drunk, were taken to the bridal chamber, where they were left alone for some time.

177 When the time fixed by custom had passed, the bride and groom came back into the great circle, where they received from everyone the greeting of the macuhy.

178 As day was breaking, the bride and groom went into the bridal chamber again, from which they were not to come out until the following midnight to complete the marriage.

179 Arianda and Jurupari went back to the house outside the village, and Arianda asked Jurupari not to take out the shadows of the sky and to give his people full freedom.

180 «If that is what you want, go and give it yourself».

181 And Arianda went to do so, but when he came near the feast house he saw that he was about to do a useless thing and turned back.

182 When it was midnight the tuxauas came back, and the bride and groom, coming out of the bridal chamber, took their places in the middle of the great circle, where they received a lash from each of those present.

183 And when Caminda and Curàn had received the last lash with the liana over which the pajé had breathed, they went back into the chamber, from which they were not to come out until noon the next day to attend the great banquet.

184 The chiefs withdrew, and the feast went on.

185 When the hour of the great banquet came, the bride and groom received their feather crowns from the hands of the tuxauas, and thus adorned they went to the banquet, which everyone attended.

186 And so Caminda and Curàn were married.

187 The next day Jurupari and his people went back to their own house, and Caminda went back there too, taking leave of his wife for three days.

188 The two tuxauas had agreed that the feast of Jurupari was to begin that same day, and that Arianda would send the women to fish for shrimps for three days in the ygarapé of the Mycura (a kind of opossum).

189 Curàn was the only one who did not go: she was, she said, ill.

190 That same day Arianda set out with his people for the Jurupari-oca, where, as soon as night came, the feast began.

191 When night had reached its middle, Jurupari laid the instruments aside and told all the points of his law, which must govern the ways and customs of the whole earth.

192 And when he had finished he said: «Now that you know everything you must know, I will teach you the song of Jurupari, which shall be taught to the young only when they are admitted to the men's feast for the first time and know how to keep a secret.»

193 And he said to Arianda: «Put down your instrument and join in the song, and let all those who have no instrument join in the song with you».

194 Curàn, whom her husband and her father believed to have stayed in the maloca, went out as soon as her people had gone, followed them at a distance to the Jurupari-oca and, from the top of a rock that stood near them, when night came, saw everything that happened, heard the law and learned the music and the song of Jurupari.

195 And when she knew all the secrets she left, and went back to the maloca before daybreak, having formed in her heart a desire that she promised herself to fulfil.

196 The feasts ended on the third day, and Jurupari took leave of Arianda. When the Tenuiana were alone Jurupari said:

197 «You know that I still have a promise to fulfil in the land of the Tenui, and those who have their mothers near mine will go back there with me, for we must fulfil it together.

198 «The others may go back or stay, as they please, for I have little left to teach, and those who come with me will be bound to teach the others afterwards what is still missing.

199 «We will leave when the moon appears».

200 As soon as the moon appeared, Jurupari ordered his companions to sit on the uaruman mat; then they set off, and when they arrived at the maloca very early in the morning they found no one there.

201 They found only children's bones in all the houses, and in Jurupari's house a room full of women's hair.

202 Jurupari's companions asked: «What does this mean?»

203 «After we have fulfilled our promise I will tell what happened: I want my heart to be empty of anger so that I can weep.

204 «Tonight is the night of the moon's wickedness, and before it appears, burn all the bones that are in the houses and bring me their ashes, so that we may drink them in the cachiry.

205 «I am going to make our garments, so that our mothers will not know us when we are weeping beside them, with the hair the women have left us; and I will make the two instruments that must weep with us, which will be played by me and by Caryda, whom I have chosen to go with me throughout the earth.

206 «When the moon is stirring the women, come here to prepare our drinks and to climb to the top of the mountain».

207 So it was done, and after reducing the bones to ashes they mixed them with the cachiry, and when everything was ready Jurupari said:

208 «The hour has come to fulfil our promise: let us drink the ashes of our kin, so that they may not be lost in the bosom of the earth; and you, Caryda, take your instrument; let us all put on these garments made of hair, so that our mothers will not know us, and let us go where they are, to weep».

209 And Jurupari and Caryda, standing before their mothers, played the march of the dead, and their companions accompanied them, weeping before their own mothers.

210 When the moon lessened its wickedness, the bodies of those women bent down toward the earth until they lay stretched out on it, and Jurupari said:

211 «Companions, our mission is over; let each of you bury his own mother».

212 Jurupari took his mother's body, flew with it to the hill of Marubitena and left it there, saying: «I leave you on this mountain so that you may be useful to all, and from your body may precious plants spring up to serve as a remedy for unhappy loves».

213 When the sun appeared, all was silence and sadness on the Tenui Hill.

214 It was with the sun of the third day that Jurupari gave the signal to gather.

215 «Now,» he said, «I will tell you what happened while we were away.

216 «On the day after we left for the Aiary, the women looked for us everywhere, sad and desperate at our disappearance.

217 «None of them knew which way we had gone, and they all gathered to decide what to do.

218 «Arauyry, a cunning girl full of malice, said: 'Since the men flee from us without reason and without telling us anything, it means they will never set foot here again; and so, in order not to spread this race of men without love, without heart, I say that all the boy children should be killed.'

219 «And Pesparen added: ‘Not only must we kill all the sons of these ungrateful men, but we must cut off our hair, which still keeps the scent of those traitors’ lips, and leave it all in Jurupari’s house; then we will seek a new fate.’

220 «Nuré, who had more than one man, and Caryda among them, said: ‘All this is good; but so that no one is left, let us take with us our kinswomen of stone too, and Seucy with them.’

221 «Saén, an ardent and immoderate girl, proposed at last that they should make themselves unable, by means of an operation, ever to yield to a man again.

222 «And all was approved, and the first thing they tried was to take away our mothers, but they could not; then they cut off their hair, which was left here, killed all the boys and, cutting their lips, joined them with uanany resin so that they would close.

223 «And now they are going down the river at random, with no guide but the current.

224 «Know now that the instruments used to weep for the dead must be played only by the pajé and the tuxaua, when you weep for your kin and drink their ashes».

225 And then Jurupari felt something move in his matiry; he put his hand inside and felt something that hurt his fingers:

226 «Companions, we are betrayed!»

227 And when his companions asked who had betrayed them, he took one of the shadows of the sky from his matiry and saw Curàn with all the Arianda women holding the dabucury and playing and singing the music and the song of the men's feast. Then he took in his hand another stone, in which everything remained painted, and saw Curàn watching the whole feast from the top of the rock. And full of sadness he spoke thus:

228 «Will there ever be on earth a truly sensible woman?

229 «Curàn, whom everyone thought had stayed home ill, watched our whole feast. Caryda and I are leaving at once».

230 «And what shall we do without you?»

231 «Go throughout the earth teaching the law, the music and the song of Jurupari».

232 «Caryda, hold on tight to my shoulders, for we are going to come down in the land of the Arianda».

233 And Caryda asked: «What must I do when we have arrived?»

234 «You must turn into an insect and get inside the instrument Curàn is playing and gnaw away all the wax that gives it its voice».

235 And at the same time he gave him a talisman, to put in his nose when he turned into an insect.

236 Caminda, on his return to the maloca, found Curàn already well again.

237 Arianda, who was now the reformer of the old ways and customs of his land, ordered the pajés to teach them, but in such a way that the women should never suspect it was the work of Jurupari.

238 Now one day Curàn gathered all the women far from the maloca, revealed to them the secret of Jurupari, told them what the instruments were like and sang the music and the song of Jurupari.

239 «And that is why,» she concluded, «the men have stopped doing our will.

240 «So that they may believe we know nothing, let us also organize our own Jurupari and hold our own feast, which must be opened with a dabucury of tapioca. From now on we must meet here every evening to learn the song of Jurupari, until I can steal the instrument my husband has hidden.

241 «This very night, when he goes out, I will follow him to learn where he goes, and if I find it, tomorrow itself we shall have our instruments made on the model of that one: but above all, secrecy».

242 The old men, who were despised by their companions, resolved to leave them and join the Nuibas.

243 As soon as night came, they turned to their amulets and flew to the land where Ualri had been punished, and as they passed over the place where he was burned, they were stoned by his shadow.

244 That same night Curàn, when Caminda came in, pretended to be asleep.

245 And when Caminda, seeing her with her eyes closed, went out of the house, Curàn followed him to where the waters of the waterfall lie still, and where Caminda had hidden his instrument.

246 Then, knowing now what she wanted, she went home. As she was about to go in she heard herself called, turned, and saw a handsome young man beckoning to her as if he wished to speak with her.

247 She followed him and he led her to a secluded place, where he offered to make the instruments for her, telling her it was essential that Caminda's be stolen, so that they would be complete.

248 And Curàn, bewitched by the young man's beauty, did not even ask him who he was; she asked him only when she would see him again.

249 «Tomorrow, in the same place, to give you the instruments».

250 When she had returned to her hammock she fell asleep at once, and all night she dreamed of the great feast in which the chief player was the handsome young man who had promised her the instruments.

251 When morning came she told her companions at once that she had a handsome young man to play for them, that everything was ready, and that they should prepare the tapioca loaves for the dabucury, which was to be the next day.

252 Night came again, and Caminda went to see his instrument, and Curàn went to meet the young man, who at once gave her instruments like those of Jurupari, with only one missing, and as he gave them to her he said:

253 «Here is what I promised you; only one instrument is missing, but you know where to get it».

254 «Are you not coming with us?»

255 «The feast is for women only, and it would not be fitting for me to be there».

256 «At least come and drink cachiry with us, for I want my companions to meet you».

257 «I will come with your housemates, but do not tell anyone that it was I who gave you the instruments».

258 «What is your name?»

259 «Cudeabuma (evil spirit, in Pamary)».

260 «And what place are you a son of?»

261 «Of the land of ashes. But go now, for your husband is coming. Tomorrow, when the sun is directly overhead, go and fetch his instrument, and hold the dabucury at once, with the music and the song of Jurupari».

262 And the young man vanished into the shadows of the night, and Curàn went home, where Caminda, coming back later, found her still awake and thoughtful, so that he asked her what was the matter.

263 «I had woken up and looked for you in the hammock, but you were not there, and I feared you had run away from me».

264 «I have no reason to run away from you; I had only gone to see the moon rise, which today comes to stir up all the women».

265 «If you are jealous of the moon, come into the hammock with me and defend me».

266 And Caminda lay down with his wife. Now it happened that during the night Curàn dreamed of Cudeabuma and called his name while embracing Caminda, and he heard everything.

267 When he got up in the morning, nevertheless, he said nothing, thinking that it was the moon that had entered into Curàn in spite of his wish to prevent it.

268 When the sun reached the middle of the sky, the Arianda heard the music and the song of Jurupari and all ran to see who it was coming along playing, and they saw the women coming from the landing place, some playing and others singing, and all carrying on their backs baskets loaded with tapioca.

269 When Caminda went with his companions to see whether their instruments were where they had left them, all found theirs in their places; Caminda alone did not find his.

270 Everyone stood motionless before that great profanation, and no one answered Caminda, who was asking who had taken his instrument. Then he wanted to throw himself on Curàn to kill her and so carry out the law of Jurupari, but Arianda stopped him and said:

271 «I do not believe your instrument is among those that are playing: go and look more carefully, for you are bound to find it».

272 And Caminda went back to the waterfall and looked for his instrument.

273 At that moment Curàn's instrument began little by little to lose its voice, until it fell silent altogether.

274 And in the midst of the dancers there rose a great smoke that drove them mad, and they laughed without knowing why.

275 Among them were Jurupari and Caryda, who at once took the instruments from their hands and flung them into the fire.

276 Jurupari gave back to Caminda the instrument that belonged to him and said to him:

277 «Never trust women. If you had made Curàn go fishing with the others, what we are seeing would not be happening.

278 «She watched the whole men's feast from the top of a rock and left only in the morning, already knowing all our secrets.

279 «Curàn stole Caminda's instrument because he did not know how to hide it as his companions did; now I want to know who gave her the others, and I shall know, for nothing is hidden from me».

280 Jurupari took the shadows of the sky from his matiry, and in them he saw Cudeabumà pictured, laughing, and said:

281 «Here now are these wicked shadows on earth to bring about the ruin of women!»

282 «And who are they?»

283 «Uacten mascan».

284 «Those that were born from the ashes of Ualri?»

285 «The very same».

286 «And what must we do to make these wretched women forget the crime they have committed?»

287 «Destroy the traces of their crime».

288 «But the shadows of Ualri will come back to tempt them».

289 «They will tempt them always, until the earth dies. When night comes, smoke out all the houses with pepper to drive the shadows away, and throw the baskets of tapioca and the feather ornaments into the river; and tomorrow, when the women wake, give them a fumigation of xicantá».

290 Arianda asked Jurupari to stay one moon more to teach those women the path they must follow.

291 «And why do you not do it yourself? Keep my law and make others keep it; but I will pass myself off as a pajé to everyone and stay half a moon more with you».

292 The next day it was Jurupari himself who woke all the women, who as soon as they were awake wanted to seize him; but Jurupari slipped away from them at once.

293 Changed into a pajé, he gathered them all together and spoke to them thus:

294 «Were it not for the pity you inspire in me, I would not wish to warn you of the sentence that hangs over you, brought about by your follies. In the tuxaua's mind you are already condemned to die, because you have broken the laws of the Sun. Three days from now I will tell you everything you must do to escape the wrath of our tuxaua.»

295 And many said: «Why do you not tell us now?»

296 «So that you may learn how to wait and to have patience».

297 And when the third day came Jurupari gathered them and said:

298 «I come now to give you the rules of your conduct.

299 «It is the Sun who has sent them, and they are called the laws of Jurupari, to which men and women are subject; whoever does not keep them shall be condemned to die.

300 «Therefore, if you wish to live in peace on the earth, you must obey these laws».

301 And the women said: «Tell us these laws, so that we may keep them».

302 «Here they are,» said Jurupari:

303 «A woman, to be good, must marry only one man and live with him until death, and be faithful to him and not betray him for any reason; she must not wish to know the secrets of men, nor what happens among others; she must not desire nor try whatever seems tempting to her; she must fast a whole moon until Jurupari has prepared the food meant for her; she must not yield to the shadows that were born of Ualri and always go about under the protection of the night.

304 «These are the chief things you must scrupulously observe from now on, so as not to fall again under the wrath of the tuxaua; and the things still missing I will tell you later».

305 And they promised to obey him in everything, and already they no longer remembered what had happened.

306 After this Jurupari went with Arianda and Caryda to the secluded house, and there he put off his disguise.

307 «I have told your women the chief things they need to know, and promised that at each time of the moon's wickedness there will be a meeting in which the pajés will teach them the things still missing: now call your pajés and tell them their duty, and see that they fulfil it, and all will go for the best.

308 «When they have become convinced of the dangers they run by not keeping our laws, you will be able to carry them out freely and hold the men's feasts here in the maloca itself, for they will not want to risk losing their lives. And if any woman disobeys, kill her in the sight of all, as an example to her companions.

309 «Caryda will teach you this very day the music of the dead, which is to be played on the day when you must weep for those who have died, and when you drink their ashes.

310 «Take these ornaments and this mask, which you will use only on those days, and which none but the tuxaua and the pajé may wear».

311 The women, meanwhile, did not even dare to leave their houses for fear of doing something wrong.

312 But Curàn, who was cunning and full of daring, spent whole days at the waterfall, sitting on a rock with her head in her hands.

313 Caminda went every evening to fetch her and take her home; but one evening he no longer found her there, and in despair he gathered all the men of the village and began to search for her, but in vain, and to this day

no one knows what became of her. Most, however, believed that the Great Serpent had carried her off to the bottom of the waters; and they even say that since that day, at midnight, in the middle of the waterfall of Nusquè-buscà, a most beautiful woman with black hair appears and, after singing the music and the song of Jurupari, disappears again into the waters.

314 Before the hour of the moon's wickedness came, Caryda was attacked by two tananás (large crickets that owe their name to their cry, in Nheengatu), which hurled themselves at him with the force of a curaby (an arrow thrown by hand, always poisoned, in Nheengatu).

315 Caryda fled to where Jurupari was, but there too the tananás pursued him.

316 And then Jurupari, seeing Caryda pursued, said: «We are betrayed again». He took out the shadows of the sky and saw two of the old Tenuiana singing and playing the music and the song of Jurupari among women.

317 «Caryda, hold on tight to me, for we must leave».

318 And they flew toward the Nunuiba maloca, and the tananás flew with them. Jurupari tried to catch them, but they vanished before his eyes.

319 And Caryda asked: «Where are we going?»

320 «To punish the two traitors».

321 «Were they the two tananás?»

322 «No, but it was their masters who sent them to spy on me».

323 «Then they are already there, and the old men have time to hide».

324 «And where can they hide without my knowing it? Whether they hide in the bosom of the waters or in the bosom of the earth or in the air, I shall always find them».

325 And meanwhile they were passing over the place where the Jurupari-oca had once been, and Jurupari asked Caryda:

326 «Where is your pussanga?»

327 «Here it is».

328 «Give it to me, and take this other one, with which you will pursue one of the traitors until you kill him: and whatever you wish to do, you will be able to do it, if, putting it in your nose, you keep in your heart the will to do what you want».

329 And Jurupari consulted the shadows of the sky and saw the traitors already fleeing, one in the form of a tapir and the other in the form of a worm, going into the crack of a rock.

330 «I will go after the tapir and you after this one.» And Jurupari at once changed into a great jaguar, following the tapir's tracks with the speed of an arrow, and Caryda changed into an armadillo and went into the crack in the rock after the worm.

331 When Jurupari reached the Inambu River, the tapir had already crossed to the other bank, and since he could not wet his matiry, he became a man again and crossed the river. But when he too was on the other side, the tapir had turned into a cujubim guan and was flying towards the Içana River, and he at once turned into a small, light hawk and went after it.

332 When he reached the bank of the river, the cujubim had turned into a great snake and hidden itself in the water, and Jurupari, who could neither wet his matiry nor part from it, resolved to catch the snake by means of a cacury.

333 For this purpose he made one side of the cacury with an island and the rest with heaped-up stones, leaving a free passage in the middle where the snake was to enter; and to be warned when it entered, he set a caucao on guard there.

334 When all was ready, Jurupari went back to the place where the snake was and threw a good quantity of pepper into the water.

335 As soon as the snake felt the burning of the pepper, it went downstream, and when it was about to enter the cacury the caucao gave the signal, making a great din.

336 The snake heard it and, wanting to know what it was, changed into a toad and came up to the surface of the water; then Jurupari threw an amulet at its head, which turned it into stone.

337 Having carried out this revenge, he set off in search of Caryda, and when he reached the mountain and saw the opening that went deep into the earth, doubting Caryda's lack of experience, he consulted the shadow of the sky and saw that the worm was already at the Cuduiary River, changed into a cicada. Turning himself then into a diuná (a small hawk, but very bold), he went there at once, found the cicada singing on the rock and instantly turned it into moss.

338 Then he went back to look for Caryda, who meanwhile had gone nearly to the center of the earth to track down the worm, and since he could not hear him because he was so far away, he threw into the crack a little powder that at once turned into ants, which disappeared inside the crack.

339 Caryda, bitten by the ants, came out, and Jurupari asked him where his enemy was, and he answered:

340 «I think the ants have eaten him».

341 «Are you sure he is dead?»

342 «I am not, but I suppose so».

343 «Well then, let us go and see whether what you tell me is true». And he took the shadow of the sky and showed him the old man turned into moss, and asked him: «Why did you not turn to your stone?»

344 «Because it never occurred to me that a worm could deceive an armadillo. But now I beg you to tell me how these two old men revealed our secrets to the women.»

345 «All women are curious, and ever since the day I took far from our house the women who were Ualri's undoing, they have never stopped trying to find out the reason for our disappearance.

346 «These two old men went back to the land of Nunuiba to teach our law, and as soon as they arrived the women gathered around them to learn what they wanted, and since they were too weak to resist, they taught them all our secrets and the music and the song of Jurupari.

347 «But then, fearing that I might know something of it, they sent their amulets to warn them when I came near; and had they not been warned in time, they would have been punished just the same.

348 «The women know nothing of what has happened; they only think the old men have hidden so as not to go with them to the feasts».

349 «And what are the two who stayed there doing?»

350 «They are teaching the tuxaua and the pajés the music and the song of Jurupari».

351 Jurupari did not like to know beforehand what was going to happen, so he did not know what was befalling the other two old men who had stayed among the Nunuiba.

352 The Nunuiba women, seeing that the two old men did not appear, went to seduce with every kind of artifice the two who remained, so that they would finish teaching them the music and the song of Jurupari.

353 Miuá, the most skilled in the art of sweetness, managed to make them yield and promise all the secrets of Jurupari and to give them the instruments.

354 A promise made is a promise kept; the next day the old men finished the instruments so that the feast could begin that night.

355 When evening came, all the women of the Nunuiba maloca were gathered in the feast hall, and the two old men started to play their instruments with the women, and those who had no instruments joined in with song.

356 The tuxaua Nunuiba and his people were watching the feast, and he supposed that this so-called law of Jurupari was a lie invented by the two old men, and so he said to his people:

357 «Do you not see how they wanted to deceive us with Jurupari? Yesterday they told us that all this was to be a secret from the women, and today it is they themselves who teach it to them.

358 «If it were true that the sun sent Jurupari to give us laws, would they be the first to disobey them?»

359 But then the pajé said: «Truly Jurupari exists, and these laws exist, and sooner or later you too will know it: and those two are nothing but two breakers of his laws, and they will pay dearly for their compliance».

360 Now on the third night, when the drunkenness was already wearing off, the two old men remembered the crime they were committing, and at once they fled from the hall and hid in the forest, for they knew that punishment was already drawing near.

361 And Nunuiba and his people, seeing them flee, asked the pajé: «Why are they running away?»

362 «Because Jurupari is coming to punish them.»

363 Then everyone saw a great white smoke rise in the middle of the hall, and at once the instruments were left without voice, and the singers too were left without voice, and everyone stayed in the position in which they were.

364 And those who were dancing went on dancing, and those who were playing went through the motions of playing, but all remained in a deep silence.

365 Nunuiba asked the pajé: «What is this?»

366 «The punishment of Jurupari.»

367 «And where is he?»

368 «In the forest, hunting the traitors».

369 And at that moment loud laughter was heard on every side, and everyone asked:

370 «Who are these who laugh at our misfortunes?»

371 «The Uacten-mascan, who are enjoying the punishment that Jurupari is giving our women, who brought about the ruin of Ualri. Do you not remember Ualri, who said on the pyre that he would soon be avenged? Diadue was the first on whom he took his revenge, and these, who were her accomplices too, are paying now.»

372 And Nunuiba asked the pajé whether he could not remedy so many ills.

373 «I will never set myself against the son of the Sun. It is easier for him to dash me against a rock than for me to do harm to Jurupari, who is far stronger than I».

374 Meanwhile Jurupari and Caryda, changed into dogs, were running after the fugitives, who had changed into agoutis, and when they were about to catch them, these changed into birds and went on down the current of

the river.

375 «Caryda,» cried Jurupari, «our enemies are already flying like birds; let us fly after them too».

376 And both flew, changed into light little birds, and when they were about to catch them the two changed into grains of stone, so that they lost sight of them and were forced to stop on a rock, where Jurupari, taking out the shadow of the sky, saw that one was already running, changed into a deer, and the other had hidden in the river, changed into a crab.

377 And Jurupari said: «You go after this one; I will go after the deer».

378 And Jurupari flew like an eagle and went after the deer and caught it as it reached the river, and there and then he drove his talons into its flesh and turned it into stone.

379 Meanwhile Caryda had thrown himself into the water, changed into an otter, and the crab, as soon as it sensed the otter, changed into a great pirahíua and came to meet the otter, and since the otter had no time to change, it was swallowed.

380 Caryda, now inside the belly of the pirahíua (a large fish), laughed at the calm with which it swam up the river. When they reached the place where the water sleeps at the foot of the waterfall, he changed from an otter into a porcupine, so that the poor pirahíua began to leap about desperately until it ran aground on the sand, where it died.

381 Then Caryda came out of the pirahíua's belly, laughing at having tricked it so well, and seeing Jurupari, who was sitting on a rock watching the death of the last traitor, he said to him:

382 «Did the last leaps of the pirahíua amuse you while I was piercing its belly?»

383 «Very much. Where is your pussanga?»

384 «Here it is».

385 «Very well. Now let us go back to where we left the Nunuiba women, half out of their minds, who by now must be half dead of thirst and hunger. You change into a small hawk, and I will change into a maccary, and when we reach the feast hall we will go and perch on top of the main beam».

386 Nunuiba and his people were in despair at seeing the pitiful state to which their women had been reduced.

387 Only the pajé was calm and did not answer the questions put to him, smoking his cigar and snuffing great pinches of caraiuru, and from time to time he looked toward the east as if he were waiting for someone.

388 The laughter that came from the nearby forest, mixed with whistling, made the men lose their heads still more before that sad sight, and Nunuiba seized hold of the pajé and cried:

389 «Why do we not go and kill those shadows that mock us with their whistling and their laughter?»

390 And the pajé answered: «Do you think, then, that your arrows can reach any of those shadows? I have told you already that only Jurupari has the power to silence these shadows, to give the women back their reason and to teach them to respect his law».

391 At that instant the little hawk and the maccary came into the house and went and perched on the main beam.

392 And the warriors who carried weapons crossed their arrows to take aim at the birds, but when, drawing their hands back to their chests, they were about to shoot, they stood as if frozen in that very position; nothing could be heard but their breathing, and the laughter and whistling in the forest stopped.

393 Then Jurupari and Caryda came down with a leap into the middle of the hall, and Jurupari spoke thus, addressing the tuxaua and the pajé:

394 «Take the instruments and the feather ornaments from these women and burn everything».

395 And they obeyed, and when it was done he went on:

396 «Now take them to eat, and then come back to hear me as soon as you have left them asleep in their hammocks».

397 And when they had done so and come back, Jurupari went on:

398 «Now that we are alone, you must hear what remains for you to do and what laws you must keep on the earth from now on.

399 «You, Caryda, take these men to the riverbank, so that they may dive in and bring up the remains of Ualri's bones, to prepare the instruments with which the song and the music of Jurupari may be taught tonight».

400 And turning then to Nunuiba, he went on thus: «You belong to those people who have always betrayed me until now, and your people follow your example.

401 «I see in you the impatience and the shamelessness and all the wickedness of those old men who betrayed me here, but who have already been punished.

402 «Did you think I did not know what you nursed against me in the depths of your heart when I punished your women?

403 «Do you think I do not know that you asked the pajé whether he could remedy the ills falling on your people, even threatening him to obtain what he could not do, deaf to all the counsel that he too gave you?

404 «But I do not wish to punish you for the threats you made against me by arming your warriors against me, and this very day I will teach you the law, the music and the song of Jurupari, to change the ways and customs of your people, which are bad; and so, as soon as night comes, let you and your people all gather in this house».

405 As soon as Caryda reached the river, he sent the warriors to dive, and they at once found the remains of Ualri's bones still in the same place, below the waterfall; and when those remains had been brought ashore, Caryda cut them according to the law and made from them instruments like the first ones.

406 The sun was already setting when they reached the house where Jurupari was, and then he finished the instruments and set them upright around the hall.

407 And when he had done so, he said to Nunuiba:

408 «Send your people to eat, and when they have finished, order them to come back here».

409 And at once the Nunuiba felt a great hunger, for they had not eaten since the beginning of the women's dance.

410 When night covered the earth, the instruments began to play the music of Jurupari by themselves, and Nunuiba and his people were amazed to hear them.

411 Jurupari then came into the middle of the hall and said:

412 «All might have doubted the words of those foolish old men, who gave the lie to their own words by teaching the women what they should not; but they should not have doubted the pajé, who for his part confirmed the existence of the law of Jurupari.

413 «Were it not that your old age, O tuxaua, commands so much respect from your people, they would never have dared turn their arrows against me, and would have listened without doubting to what the pajé told them.

414 «You still belong to those people who think that no one can stand against them. But truly I tell you that if you do not change your mind, the day of tomorrow will not be yours».

415 And Nunuiba answered: «How can I disobey, when you have me at your side, ready to do whatever you say?»

416 «Everyone always obeys me while they are under my eye, only to disobey me as soon as I turn my back».

417 And then he made known all the points of his law, and afterwards he taught the music and the song of Jurupari.

418 And when the feast ended with the first light of day, Jurupari said:

419 «Now that they know my law, by which all the ways and customs of the earth are to be changed, let the pajé make the sleeping women breathe the smoke of his cigar, and they will wake without remembering the follies they committed and caused to be committed».

420 And Jurupari having dismissed the gathering, the pajé went to wake the women with the smoke of his cigar.

421 They remained mad for three days and three nights, knowing no one, and when their reason returned they no longer remembered what had happened, neither the feast nor the punishment that followed it.

422 From that day on the pajé was always heeded and obeyed in all things.

423 After the profanation committed by Curàn, the Tenuiana who had stayed in the land of Arianda set out for various parts of the earth.

424 Those who went east soon came upon a maloca of very beautiful people.

425 The custom of the place was to choose as tuxaua the most beautiful person of the tribe, whether man or woman, and at that time Naruna, a very beautiful woman, had been chosen.

426 Now among the Tenuiana too there was a very handsome young man named Dáte.

427 When Naruna saw him, she proposed that he marry her and so become tuxaua of the land.

428 And this is how she spoke to Dáte:

429 «I want to be your wife, for you are the handsomest young man who has appeared to me until now, and for that reason you belong to me».

430 Dáte, who did not know which way to take to change the customs of the place according to the laws of Jurupari, accepted Naruna's offer so as to be better able to bring them in.

431 «Our marriage will take place on the night of the moon's wickedness, for at that time all my people will be gathered here.

432 «Meanwhile you may come and live in this house with your companions, for soon you will be the tuxaua of this land».

433 Dáte and his companions, now lodged in the tuxaua's house, studied day and night how they could change the ways and customs of the place according to the laws of Jurupari without any obstacle arising against them.

434 Everyone blindly obeyed the laws that governed them, and it did not seem easy to change them from one moment to the next, so much stricter did their own laws seem.

435 Dáte asked his companions what would be the best way to achieve it, and Iadié answered him thus:

436 «Before your marriage to the lady of the place, it seems to me that nothing can be done. It is better that we submit to everything first, until you are tuxaua, and then we shall be able to put the laws of Jurupari into practice».

437 «And will Jurupari not be troubled by our way of acting?»

438 «If he gave you or any other of us an amulet, there is good reason to fear that he will punish us; but if he gave nothing, it is better to wait for the right moment to act.

439 «What good would it do us now to call all the men together and tell them the law of Jurupari? All the women would know it at once and tell Naruna, who would certainly have us killed».

440 «I see that we cannot bring in our law, for we have no amulet; but since the day of my wedding is not far off, and I am to become tuxaua of this tribe, then we shall surely achieve our aim».

441 Jurupari and Caryda, when they left the land of the Nunuiba, went to the Tenui Hill, and arrived there at the moment when their companions were weeping and drinking the ashes of their mothers, and at once they took up the funeral instruments and played the music of the dead.

442 When day returned with its joys, all was over, and each withdrew to his own house, where there was nothing but silence.

443 And so three days passed, and on the fourth, which was the eve of the moon's wickedness, Jurupari and Caryda went with their companions to the shores of Lake Muypa, where they bathed, and when they had finished Jurupari said:

444 «Now that I see no more traitors on earth who could prevent the ways and customs of our law from being kept in all the lands of the sun, I am going to rest; you too should rest, for afterwards each of you will go and do what he has to do: but first hear the sad story of our women:

445 «After they left this place, they took the waters of the river as the guide for their journey.

446 «And far downstream they came upon a land where the people were like them but have no laws, and there they all stayed, saying that they had left the land where they used to live because the mother of the water had called all the men of their tribe to the bottom of the river.

447 «And then the tuxaua asked them where they wanted to go.

448 «'We want to stay here.'

449 «'And if the mother of the water comes after you?'

450 «'She will draw back before the arrows of your warriors.'

451 «'So be it; but where shall I find men for all of you?'

452 «'We do not want men, for we promised never again to lie with men.'

453 «'And if I gave each of you a husband, would you have the heart to refuse him?'

454 «'To obey you we would accept them, but not to have children by them, only to treat them as brothers.'

455 «'Very well; this very day each of you shall have a brother to amuse her and tell her stories.'

456 «And as soon as night came, the tuxaua sent each woman a brother; and when the newcomers told them they had been sent to tell stories, the women, instead of listening to them, threw themselves into their arms and received them as husbands».

457 . . . . . .

458 «Now that you know the fate of these impatient women, let us rest, for tomorrow each of us must take up his road again».

459 It was the first time that Jurupari slept after so many labors, and he was visited by the mother of dreams.

460 He saw in a dream the plight in which Dáte and his companions found themselves in the land of Naruna, and on waking he told the dream to Caryda.

461 «See,» said Caryda, «whether the mother of dreams has told you the truth».

462 And Jurupari, taking out the shadows of the sky, saw faithfully painted in them everything he had dreamed, so that he said to Caryda:

463 «It is all true, and so we will go to that land to help them, but changed into other men, to see whether any of ours falls defeated.

464 «There we will take part in the feast tomorrow together with the others.

465 «Take leave of your companions, for you will not see them again soon, since from there each of us will go his own way, until the Sun brings us together again».

466 Caryda went to take leave of his companions and promised them that one day, when they least expected it, he would come back with Jurupari.

467 And he urged them to be strict with the women and to punish traitors without mercy, in whatever part of the earth they found them.

468 When Caryda rejoined Jurupari, Jurupari said to him:

469 «Let us go and visit for the last time this hill where we were born, and from which were given the first laws that are to put an end to these loose customs, which are the shame of the earth.

470 «Our mothers died to be an example to the curious women who would not believe the word of Pinon, father of this new generation, to which we too belong.

471 «To this day those mad women do not believe the word of Pinon, who, changed into a pajé, foretold to them all that we have accomplished with my law, which will lose its force only when the first perfect woman appears on earth.

472 «This hill will never again be inhabited, for the shadows of our mothers and of the strangled children will let no one come to live here, so as not to profane the place where I was born and not to frighten Seucy, the mistress of the lake.

473 «And all our things will remain here turned to stone to bear witness to us.

474 «Now we have only half a moon left to be together; tomorrow we shall set out for the land of Naruna to attend Dáte's wedding.

475 «I do not know what will befall me, for the Sun did not give me the shadows of the sky in which the future is painted; so for the first time I will accept whatever is to happen.

476 «And since I do not want Dáte to recognize me, I will hide my matiry in the skin of an até, and when we arrive there at the hour of sadness we must at once take our places among the dancers and follow in everything the ways and customs of the land».

477 As soon as the hour came, Jurupari and Caryda set out for the land of Naruna, where they arrived without being noticed.

478 But the moon had not yet reached the point of its wickedness, and everyone was chatting: and a pretty girl was going from group to group looking for a partner for the coming feast, and when she came near Jurupari, she said to him:

479 «Handsome Tenuiana, you shall be my partner at the wedding feast: do you accept?»

480 And when Jurupari had accepted, she went on:

481 «Good, I will come and fetch you right here when the moment comes».

482 As soon as the moon started to work its effects, the women began the wedding of Naruna and Dáte.

483 All the women came into the hall with their partners, where Jurupari was already standing with his lovely partner.

484 Naruna, covered with macaw and eagle feathers, then came into the hall with Dáte, who walked before her with the instruments.

485 As soon as the bride and groom were in the middle of the hall, the great circle formed around them and moved to the left, while Dáte and Naruna moved to the right.

486 The stamping of the dancers' feet drowned the joyful sounds of the music.

487 When the moon reached the middle of the sky, Naruna offered the capy to all the dancers, and when the last had been served, she put her arms around the groom.

488 And all the women did the same; Jurupari tried to escape it, but the mistress of ceremonies, who watched to see that the customs were observed, forced him to yield to his partner, who had not yet known a man.

489 And Jurupari, groaning, yielded.

490 When the curàmpa gave the signal that dawn was breaking, everyone rose, and Naruna once more handed round the capy in such abundance that everyone was soon dazed. Only Jurupari drank and drank and felt no effect at all.

491 Afterwards the dance went on, the bride and groom now entering the circle and Iadié playing, leading his lovely partner by the arm; and so they spent the whole day dancing.

492 When night came, the ceremony that had caused Jurupari so much grief was repeated.

493 When the sun returned, Naruna and Dáte went into the bridal chamber, from which they were to come out the next day to receive the gifts of their kin.

494 Since from that moment there was no longer any obligation to dance, Jurupari and Caryda went outside the house to talk, and Jurupari said:

495 «Had I suspected what awaited me, I would never have attended Dáte's wedding, nor given my word to submit to all the customs of these people. But no one will see Carumà again, for today she is mine, and I will take her far from the sight of men, so that the only wife who has fallen to me may not be sullied».

496 «And what gift,» asked Caryda, «shall we offer Dáte?»

497 «You will give him your feather ornaments, I this até skin with an amulet».

498 And when the first joys of day were brightening the roots of the sky, everyone gathered in the feast hall to hand their gifts to the bride and groom and greet them.

499 And when the sun appeared, Naruna and Dáte came out of the bridal chamber and came into the midst of the gathering to receive the gifts each offered them; and when Jurupari stepped forward to give his gift to Dáte, Naruna exclaimed so that everyone heard her:

500 «Where were you, that I did not see you?»

501 «I am one of your husband's people».

502 «But you are the handsomest young man I have ever seen! I am the mistress of this land and I alone do as I will, so this very day I will marry again, with you, and you shall be my first husband and Dáte the second».

503 «That cannot be; Dáte is your one and lawful husband.»

504 «I have said already that I am the mistress of this land, where only my will is done; this very day, unless you want to die at the hands of my warriors, you shall be my husband».

505 And her voice grew little by little fainter, until it ceased altogether, and all her people were left paralyzed.

506 Then Dáte said to Jurupari:

507 «Tuxaua, I was waiting for you so that I might remedy all these ills.»

508 «Tomorrow take from this matiry the amulet that is in it, put it in your nose and keep in your heart what you wish to be done, and everything will be done. When you give these people back their reason, no one will remember what happened, and you will be able to govern this land as you please, for Naruna herself will no longer remember that her will was law here, and she will obey you blindly».

509 When Jurupari had finished speaking, he took Carumà and vanished with her towards the east, leaving behind him a thick smoke that smelled of cumaru resin.

510 The next day Dáte took the amulet, which was an eagle's claw, put it in his nose and blew on the faces of his people, who were still motionless, and when he reached the last one and turned round, he saw that everyone was alive again.

511 And then he said to Iadié: «Wake all these people and order them to go and bathe».

512 And so it was done, and everyone ran to the river to bathe, and Naruna went with them too.

513 When Naruna came back, she was so humbled that Dáte felt his heart weep, and he asked her:

514 «Why did you sleep so long?»

515 «The mother of sleep deceived me».

516 «So that she will not deceive you again, go and take another bath before you go back to sleep».

517 And Naruna was so ashamed at this remark of her husband's that she went into the kitchen and hid inside a great jar of cachiry.

518 When mealtime came, she did not appear.

519 «Where is my wife?»

520 «I do not know,» answered Iadié.

521 «Where is my wife?»

522 And no one answered; then he took his talisman and willed Naruna to come before him. Then everyone saw the jar of cachiry that stood in the kitchen come to where Dáte was, without anyone carrying it, and when Dáte asked once more:

523 «Does no one know where my wife is?»

524 The jar broke and Naruna's body appeared, already without its skin, so strong was the drink.

525 When Dáte knew that Naruna was dead, he cursed Jurupari.

526 And of all who were present, no one knew who had killed her.

527 Dáte, they say, perhaps not knowing how to use the amulet, killed Naruna without meaning to.

528 When the sun of the next day appeared, they buried Naruna's body beside the trunk of an inajá (a kind of palm), where every night Dáte went to leave beiju, fish and other food, so that Naruna's shadow might be fed.

529 Iadié was charged with teaching Dáte's tribe the law, the music and the song of Jurupari.

530 No one objected, and the new ways and customs were soon observed throughout the land.

531 After Naruna's death, Dáte lived sad and alone, not even talking with his companions.

532 His place was on top of a rock, his eyes turned to the east.

533 Now Iadié, who carried out his orders, going once to report to him on what had been done, found him weeping and asked him:

534 «What is the matter? I see in you the signs of your sorrows betraying your weakness».

535 «I do not know myself what it is; but I have a sadness that masters me to the point you see. I lack nothing, I have faithful friends in you, but an unknown grief is killing me».

536 And as soon as he had finished, he fell dead, and Iadié hastened to catch his unhappy companion in his arms.

537 The amulet that was inside Dáte's skin started to rattle; it sounded like teeth chattering together.

538 Iadié hastened to take possession of it and, putting it in his nose, asked to be chosen chief of the tribe himself.

539 When he reached the maloca with Dáte's body, the Tenuiana painted themselves with urucu and wept.

540 Dáte's body was buried in the same place as Naruna's body, and every night Iadié went to bring food to their shadows.

541 Now, since the law of Jurupari was already in use in this land, the Tenuiana set out for other places to do their duty, and Iadié was left alone to govern that land.

542 But he was a great womanizer and went courting all the girls, thereby breaking the law of Jurupari, for his wife was with child.

543 And all those girls formed a women's conspiracy to force him to declare himself and say which of them had the right to give him an heir.

544 But the women were twice as many as the men of the maloca, and Iadié was afraid and gave no answer.

545 Gidánêm, a pretty girl but of bad temper, was the first to give birth to a boy, who was at once left in Iadié's house.

546 He, furious at this, at once had his own son thrown into the river.

547 Then Gidánêm, at the head of all the women, went to Iadié's house and together they killed him; then they killed all his warriors, sparing only a few youths who had gone with their own mothers into the fight.

548 And the eldest of these youths, named Calribóbó, was chosen tuxaua.

549 Calribóbó already knew the whole law of Jurupari and went on keeping it strictly.

550 Now every night, in the house where Iadié had lived, he heard a cricket singing, but so loudly that it troubled him.

551 He remembered all the things he had seen and heard, and that once two Tenuiana had spoken of a pussanga that Jurupari had given out to his people.

552 Surely Iadié must have had one, and he resolved to go and look for it as soon as night came.

553 When night had come, he went straight to the house where Iadié had lived to look for the pussanga, and as soon as he went in he heard the cricket's song.

554 And he tried to kill it; but how great was his amazement when he saw that the cricket making so much noise was an eagle's claw, closed at one end with beeswax!

555 And guessing that the eagle's claw was the amulet, he took it and at once put it in his nose, asking to know everything he did not yet know.

556 And so it was, and from then on Calribóbó governed his people with such wisdom that no one ever complained of him.

557 After Jurupari and Caryda left the land of Naruna with Carumà, they went towards the east, as far as the banks of a river of white waters, and there they rose until they touched the sky, letting Carumà fall from there.

558 And Carumà's body, as it fell, grew the larger the nearer it came to the earth, so that when it came to rest on the ground it had turned into a great mountain.

559 And Caryda and Jurupari stayed for some time longer hanging in the air; then they too came down and alighted on the top of the new mountain, on the shores of a most lovely lake, all surrounded by fragrant herbs.

560 And Jurupari spoke thus:

561 «Here is the first and only woman who has had me, laid in all safety far from the sight of men.

562 «One day, when everything has been accomplished, I will come and take her back, so that we may go and live together very near the roots of the sky, where I wish to rest from the labors of my mission, far from the eyes of all.

563 «Today, O Caryda, is the last day we remain together, and before we part I want to tell you the secret of my mission on earth.

564 «Ever since the Earth was born, the Sun has been seeking a perfect woman, to call her to his side; but since he has not found her to this day, he entrusted part of his power to me, to see whether there can be a perfect woman in this world».

565 «And what is the perfection the Sun desires?»

566 «That she be patient, that she know how to keep a secret, and that she not be curious.

567 «No woman living on earth today unites these qualities: if one is patient, she cannot keep a secret; if she can keep a secret, she is not patient; and all are curious, wanting to know everything and try everything.

568 «And until now the woman the Sun wishes to possess has not yet appeared.

569 «When tonight reaches its middle we must part; I will go to the east, and you, following the path of the sun, will go to the west.

570 «If one day the sun, you and I meet in the same place, it will mean that the first perfect woman has appeared on earth».

571 After this Jurupari went to the opposite shore of the lake and, sitting on a rock, remained gazing at his own image reflected in the water.

572 Caryda, held by a power greater than his own will, stayed in the same place, unable to follow his companion.

573 As the moon was rising from the bosom of the earth, a most beautiful woman appeared on the surface of the water, whom Caryda recognized as Carumà.

574 She sang the song and the music of Jurupari so sweetly that Caryda fell asleep, and when he woke in the depth of the night he saw no one any longer.

575 But, looking more closely toward the east, he saw already very far away two figures that seemed to be following the same path; and then Caryda rose and turned his steps towards the west.

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