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PALIKUR MYTHS FROM FRENCH GUIANA
GESCHIEDENIS EN STRUCTUUR BIJ DE AKURIYO VAN SURINAME
KAN EK' AT CHICH'EN ITSA
HET BEGRIJPEN VAN DE INDIAANSE ZIEL

Palikur Myths from French Guiana

by Martijn van den Bel

Introduction

The Palikur are an Arawakan group which inhabit the leftbank of the Oyapock Basin in French Guiana and the Curipi, Urucaú and Uaçá River in Brasil (Territory of Amapá). A few other Palikur villages are situated in French Guiana near Rémire, Crique Danchan and Macouria (Fig. 1).

In the latter village, La Commune Palikur de Macouria 'Kamuyune', I spent three months to study the Palikur pottery tradition. Besides this study I collected several Palikur myths which made me understand the decoration motives on the ceramic vessels of the Palikur potter. The myths themselves are very interesting from the (etno)historical and linguistical point of view because they are almost unknown to scientists.

Ethnographical data

Ethnographical and anthropological interest in the Palikur grew when excavations were executed in their territories at the end of the 19th century. Goeldi (1900) executed several excavations at the Cunany River, Amapá, in 1895. He tried to tag these 'extinct' ceramics to an amerindian group from Brazilian Guiana. The Palikur were one of his mayor options because the ceramics of the Palikur resembled the archaeological ceramics.

Rivet and Reinburg (1921: 103) stated that the Marawan (Maruan) are the same people as the Palikur, Okawan and Rukuan who lived at creek Marawan at the left bank of the Oyapock. They migrated from the Uaçá River¹. He also mentions that the Marawan language belongs to the Arawakkan linguistic family (106) which is probably correct².

Nordenskiöld, director of the national museum in Göteborg, sent Curt Nimuendajú in the 1920s to the Palikur region in Brasil to collect some ethnographica for the museum. As an ethnographer Nimuendajú, maybe the best who ever worked in Amazonia, wrote in 1926 a monograph on the

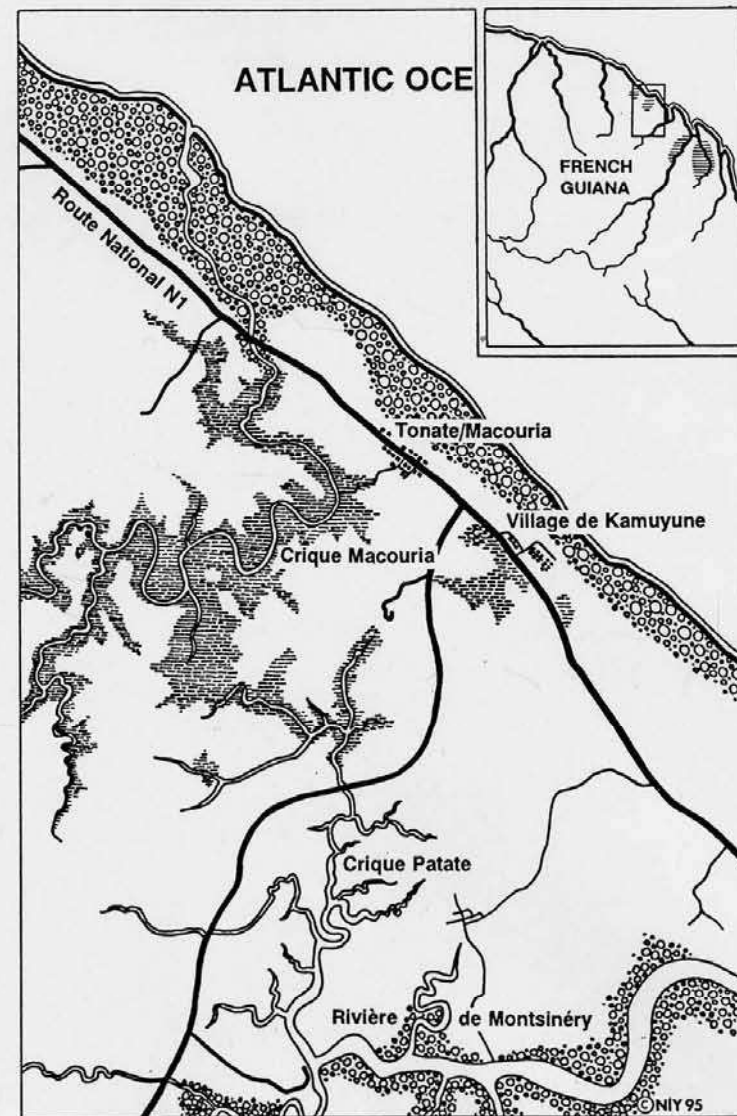


Fig. 1. Close up map of the Palikur village of Kamuyune. The shaded part in the small map of French Guiana is the area where the Palikur live today.

Palikur. The Marawan of Rivet and Reinburg had, according to Nimuendajú, disappeared but he was still able to collect some Marawan words. Nimuendajú further collected a few myths, gave an extensive description of two Palikur feasts, and their pottery fabrication. He was also the first to describe the typical clan-division among the Palikur. His outstanding work is indispensable when discussing the Palikur.

In 1928 Lombard published a research on the amerindian population during the colonial period in French Guiana around 1730. He subscribes the Palikur to the *tribus du Ouassa* (140).

Fernandes visited the Palikur in the 1940s which resulted in several publications on different aspects on the Palikur way of life (1948, 1950). Arnaud did fieldwork among the Palikur in the 1960s and extended the knowledge, which was published in the *Boletim do Museu Paraense Emílio Goeldi*, on their social system (1968) and shamanism (1970) and other traditions (1984).

Mattioni published his monograph *Palikurene* in 1975 which is alas more or less a copy of the work of Nimuendajú. A few years later Grenand, who also studied the Oyampi, payed a visit to the Palikur of Okawa where he registered their oral tradition (1987). He further studied Palikur medicine traditions, which resulted in a *Pharmacopées* of French Guiana (1987).

The Palikur language

Despite all these studies, and some other minor publications, the Palikur have never been studied intensively because they were considered to be influenced by western civilisation since the arrival of the first Europeans. All the scientists who visited the Palikur can be counted on one hand.

The Palikur language was thoroughly studied by Diana and Harold Green during their fieldwork from 1965-1968 under auspices of the Summer Institute of Linguistics (SIL) and the National Museum of Rio de Janeiro. The fieldwork was done among Palikur groups on the Urucaú river in the Territory of Amapá. The married couple translated the New Testament of the Bible in Palikur and wrote an article on its grammar.

Because of this translation and the preachings of the Green's 80% of the Palikur population changed to Protestantism. Although they go to mass everyday to praise the Lord, still nearly all the Palikur have a profound fear of *wagamwi*, a mythological human-eating anaconda.

Further the Green's taught several Palikur to read and write their own language. All knowledge on the Palikur language is based on their work and publications.

Nimuendajú (1926: 127-140) included in his work an extended Palikur wordlist, which was not the first ethnographic knowledge on the Palikur language. Leprieur (1834: 228-229) published a very small wordlist when he had visited a few Palikur on the 'Rokawa' River (205). Rivet (1916) published a few years earlier than Nimuendajú a Marawan wordlist, but the latter can be regarded

as the first 'connoisseur' of the Palikur language.

Again, Fernandez (1932) obtained also a vocabulary on the Pancurú. Arnaud (1968) also gathered some linguistic material throughout his publications but all (recent) research on the Palikur language is based on the publications of Green (1971, Wise and Green 1972).

A short note on Palikur grammar

In order to complete in some way the Palikur texts, I felt the necessity to add a small basic grammatical reference. Although I am not a linguist, I hope it can shed some light on the texts.

Any possessable noun except those derived from adjectives may also occur in an indefinitely possessed form (Taylor 1977). It is formed simply by replacing the pronominal prefix of the possessed noun by one of the two indefinite possessor prefixes: *ka-* (positive possessor), *ma-* (negative possessor).

So, from the noun wife *hayo* you can make his wife by adding *ri-*; *rihayo*, he has a wife; *ig kahayo*, he has no wife; *ig mahayo*.

And from ax *miruw*, your ax; *pimerwan*, you have an ax; *pis kamerwan*, you have no ax; *pis mamerwan* (Taylor 1977).

The 'indefinite possessor' is found with a class of words which the Greens call relators or postpositions ('adverbial nouns'?).

For example: he has medicine; *ig kadahan ipeyti*, for me; *nudahan*, for him (benefactive); *ridahan* (Taylor 1977).

The Greens do not mention the occurrence of the negative indefinite possessor with 'relators', though common in other Arawakkan languages. But there can be little doubt that both positive *ka-* and negative *ma-* of Palikur are cognate with their counterparts in other languages (Taylor 1977).

The personal prefixes of Palikur are employed with nouns, with postpositions (or relators...), and with verbs. There exist restrictions concerning the applicability.

This is also true of the personal suffixes in Palikur which are employed only in verbs and verb-nouns (Wise and Green 1971).

	Pers. Prefixes	Pers. Suffixes
1st sg.	nu- / n-	-un / -an
2d sg.	pi-	-pi / -ap

3d sg. masc.	ri-	-ri / -ig
3d sg. fem.	ru-	-ru / -ig
inanimate	a-	-ni / -in
1st pl.	u- / wo-	-wi / -wi / -aw
2d pl.	yi-	-yi / -ay
3d pl. masc.	ri...-kis	-rikis / -igkis
3d pl. fem.	ru...-kis	-rukis / -igkis

Table 1. Palikur personal prefixes and suffixes (after Taylor 1977).

The reflexive suffix is *-wa*: to wash oneself; *sukuwa*, from *sukuh* to wash (Wise and Green 1971).

In Palikur masculine nouns end with *a* or *i* and female nouns end with *o* or *u*. There exist also neutral nouns, for example the ones on 'food'.

Words and Sentences

Derbyshire (1986: 481-484) followed the Green's in the Handbook of Amazonian Languages by saying that the basic word orders are: intransitive SV and transitive SVO³.

ne yit sigise
he eats fish
He eats fish.

ig ax im
that deer ran
That deer ran

Joao iké ri-t paho mahk
John gave him-to one mango
John gave him one mango.

Pol saka-kis im ta-ru-t ap
Paul cook-CAUS fish her- by Ap
Paul caused Ap to cook the fish.

The same SVO order occurs in quotative sentences, with the direct speech functioning as the complement of the main verb (Derbyshire 1986; according to Wise and Green 1971).

ig awna kumpera yit ba pi ay
he said co-father deer Q.PRT you here
He said, "Co-father deer, are you here?"

The same basic order of subject-predicate occurs in nonverbal clauses, where the predicate is an adjectival phrase, a noun phrase, or a prepositional phrase. Peripheral constituents normally follow the object, but time phrases may precede the subject or verb.

The indirect object may precede or follow the object. Constituents other than subject may be placed sentence-initial for emphasis. This includes the verb when the sentence is in response to a

question:

datka ig ax
water snake he eats
He eats water snakes.

danun ig
arrived he
He arrived.

Question words and particles, and certain modals, also occur in sentence-initial position:

mmah ig atak
Q.PRT he go
Did he go?

pagiye eg ax
what she eat
What did she eat?

wani ig atak
may he go
May he go?

ri-t wagamwi wixwiy ka-hiyeri-ma
him-to Wagamwi we NEG-people-NEG
In Wagamwi's opinion we are not people.

Palikur is basically postpositional in that the postposition is preceded by either a prefix or a noun:

nu-hapuh
me-behind
Behind me.

umuh madka
canoe on
On a canoe.

The most frequent ordering, however, is where there is a prefix and also a noun which follows the postposition:

ru-dahan ri-nag
her-for his-mother
For his mother.

a-madka umuh
it-on canoe
On the canoe

In noun phrases, the most common order is N-ADJ, where ADJ includes relative clauses as well as adjectives, but the head noun is often repeated following the adjective:

pahapo tino bagewyo
one woman pretty
One pretty woman.

un awehwepye un
water hot water
Hot water.

neg ku-pagiye kehne inin hawkitnene ka-hiyerima
that one EMB.CLITIC- who does this evil NEG- person
That one who does this evil is not a person.

nemnik kawokwine pi-umepten
comming jaguar you- one who kills
A jaguar who will be your killer is coming.

The adjective sometimes occurs before the head noun:

neg kibeyne awayg
that one good man
That one is a good man.

Quantifiers precede the noun, and demonstratives precede both quantifier and noun, or may occur as head of the noun phrase. In genitive constructions the order GEN-N; N is a possessed noun having a possessor prefix:

wagamwi r- ahina
Wagamwi his-path
Wagamwi's path.

Palikur is thus VO in clauses, but other basic orders are the same as in OV Arawakan languages: POSTP, GEN-N, and N-ADJ (Derbyshire 1986: 484).

Palikur Myths

The telling of stories is still part of the Palikur society today and may therefore be seen as significant. A story or 'histoire' in French is called in Palikur *inetit*. An *inetit* [inè-tjit] can be a story of every kind and in this sense I tend to use this term.

The spelling used in the text is the orthography introduced by the Summer Institute of Linguistics because the translator was thought to write Palikur by them (see Table 2). This orthography is copied from the translator. The texts show some orthographical inconsequences concerning the back-voiced stops (*r*) which were also written as a 'g' by the translator.

	Front		Central		Back	
Stops vcl	p [p,v,ṃ]	p	t [t,c]	t	k [k,g]	k
Stops vd	b [b]	b	d [d,j]	d	g [g,r]	r
Nasals	m [m,M,ṃ]	m	n [ŋ,n,ñ,ṇ]	n	h [N,Ṽ,N,h,h]	h
Fricatives	s [θ,ʃ,s]	s	ʃ [ʃ]	x	ɬ [ɬ,r,g]	g
Semivowels	y [y]	y	l [l]	l	w [w]	w
Vowels high	i [i,i,ɪ,ɪ̃]	i			u [u,u,U,ū]	u
Vowels low	e [e,ɛ,E,e,ē]	e	a [a,ə,A,ā]	a	o [o,o,O,ō,õ]	o

Table 2. Phoneme chart. Left: Palikur phonemes; in square brackets: principle allophones of each; right (printed fat): orthographic symbols used in the article (after Wise and Green 1971: 259)

All the *inetit* were told and explained to me by Paul Noriño, Emilio Narciso and Robert Baptiste during my stay in Kamuyune. Because I cherish a lot of respect for these men I would like to thank them again for their efforts. Especially Emiliano Narciso who helped me writing down the myths in Palikur and translate them partially into French. I also would like to thank Wayab Narciso and Claude Baptiste for further more specific translations of sentences and grammatical constructions into French. Their patience and their generosity have allowed me to enter their lives and to transcribe their thoughts.

The first story is about the war between the Palikur and the Galibi (*hiye*). The war sprouted from the love between a Palikur woman and *imawwy*, a spirit from the earth. She was killed, by accident, by her jealous brother who buried her. The worms, who ate her body, were the first Galibi who wanted to revenge the death of their mother.

The second one is about the anaconda *wagamwi* who has a house beneath the surface of the earth. The anaconda has to hunt parrots for his wife's incredible appetite, but he shoots human beings which his wife considers as parrots. *Wagamwi* and his wife (*wanise*) are normal people, just like the indians, but change into snakes when they put on their skins. One day *wagamwi* shoots a sick indian, who is not being eaten but cured and told to look after their kid. He finds out about the terrible misunderstanding and puts up a trap for the married couple. Emilio Narciso made several drawings to illustrate the story.

The last story tells the creation of the world and the birth of the Palikur nation. The Grandfather destroyed the selfish people on earth by flooding the world. One indian was told to built a huge ceramic vessel to hide himself in. When the seas disappeared he got out and heard all kinds of animals talking and dancing but there were no people... When he returned they had changed into 'real indians' *paykwene*.

1. nah kinetiwene amin estwa¹ gidahan paykwene minikwak / hiye kusamah igkis kebetwikis gikak paykwene awkwene / igkis kapusah aytantak amuhtak pahapwi amekene minikwak kadahan pyanah gikebikis awaykehmi gukak pahapwi gitigkis / igkis yumah ginagkis / igkis misekwe igwah pahay hawki pahapwi gikeby kadahan gihayo / ig pahapwa kadahan gihayo / igme gikeby egutyé / egu gitigkis pahapu tino / eg misekwe gumunkis gegenih egutyé / eg misekwe keh pyana kayg / eg ay gimun gikebih pahaye adahan egkis yumah gudahankis kwak paytik / eg awna ta git gegnih: nah tak wasantakate nah tabeste udahan ukengi awaku pidahan pihayo kakangi kadahan / eg kaytwa: nahme tan kuwakiyah udahanwi / gegni awna: piski hiyak atak nahka powkak kuwakiya udahanwi, nahme batkaw ukahanwi ypuntiya ukahanwi kanikneh adahan ku aysaw pis pes powkata, pi(s) kadahan im papit pitaty ahedbet papit kuwis ahedbet papit / eg amakano hiyami hene / eg tipik powkete / igme minikwak kadahan ymawwi / igkis misakwa anapi waxgih kewe wagaygih ayge / ig

1. *Estwa* is French Creole for *histoire* which means 'story'.

ymawwi misakwa / ig amew gumik / ig bateke gukak egu tino / ig amewpih gumin ku eg ayteh usamtak kuwis pahaye / eg hiya pahapwi awayg pes gumkat / ig awayg wayweh ta gumkat / ig awna ta gumkat awna gut: ba pis ay / eg awna: ihin nah ay payye pikenih ay, nah ay dawasano teysneh nukengi / ig ayge kenetiwenno gukak pahaye / ig awna gut: mawpis kadahan pingingi / eg awna: yuma / ig awna: nah ayta ahegbetene nunetni pikah, bapis batek nukaku / ihin gun, nah batek yapis, bapis batek nukaku hawatta / ig (awna): nah batek pikak, ineku nah ayta pimkat ahebata nunetni pikak adahan ahegbetene nunetni pikak adah(an) nah pika(k) mehxiwtni / henewa egikis ayge mataytak / aygete nikwe eg tino ekew git / eg tipik / ig awna: batakuanek pis ayta akiw / eg awna: ihin takuwanek nah ayta tays nukengi / ig awna: takuwanek nah danun atan adah(an) uwis patptak adahan nah ayta kugi akak im masagaki kupay pi(s) axkegpi / egme tino tipik tan git gegni / igme gegni ayge paytik / gegni awna ta gut: mkuwiskap pis danun kuwis / ihin kuwis nah danun / axnaba kadahan im, nah dayn im pidahan / eg awna: nah kaxkehma / eg awna: nah kabihan, nah bawkatah / eg apa ax powkatak / hewke akiw / eg awna git gegni: mebah nah tipik powkate akiw / eg awna: inkata / nikwe eg tipik / eg hiya apah igkit awayg kuwis danun / atege kuwis eg danun / atege eg awna: mahan kuwis pis danun / ihin kuwis nah danun / egkis ayge powka apanenekwa / egkis ke pahay paka powkate / (eg) eg tipik powkate / apa ig awayg kuwis powka / heneme eg ka hiya ig awayg bowwa / ig awayg imawwyanapitak wakaygi / ig pes apanenekwa / eg danun tan paytigut / gegni awna gut: naba im, axnaba / eg ka axkeh / bowwa eg apa kabihan kuwis powkatak / gihaye adahan ig awna ta gt gihayo ig awna: manky nukebi ka axkeh, kenut nah ayta ipuntiya / nah ahebeta im gudah(an) / eg ka axkehe me nah ta iwka axkehe me² nah ta iwasate paypaki gukeni nukebi powka takuwanek / eg ekiw git / eg tipik powkate akiw / ig amewpi gumin / guhapu bute ig danun atege / ig amewpi gumin tan wasamtakat / egme ka hiyaknimah ba gukebi nemnikma / igme ig awayg ig hiyakni ku ig gukebi nemnik / ig amekene danun atege / ig hiyegukis / egkis ugikakwanakis powka / "ah" / ig dagowne / ig awna: apusabe nukebi ka axkehe chake³ nah daym im gudahan, eg ka axkehe heneme kugi nah umebiteh / neh awayg ig iwih giyako(t) adah(an) gihapisten awayg heneme ig ka huwit git / igi imawwy pasuhe yakot huwite gupit gikebih / gikebih tino / "ah" / eg kabimeh kimkat: nah miyo, mahkih pis umenben hene ay / ig kabiman hawatta / ig awna gut: nah ka pihapistenmah, nah hapisi neh awayg kupay ay pikak / nikwe ig umehheh gikebi / pisenwa nikwe ig aytweh / pesse gukak / ig hiyabig... ig umehheh gikebih / ig pesse gukak tan paytikut / ig awna gut gihayo: apa nah umehheh nusamuh kuwis / gihayo awna git: manki pis ke nikene, pi(s) ayewe gut pisamuh / awaku nah hiyepugu, eg ugikakwa gikak awayg, nah dagowne, nah gihapisten awayg, nah huwit gut / eg napa gihayoma / awna git: suba⁴ ta sigis gimih pisamuh ikinaba ginetni ku samah pis umehheh pikebi kuwis / ig himni / heneh ig sigiseh gimih gikebih isamuty buty / paypikenih ku pihiya hiyeg mah pika atak kinetiwa gikak / pikahiyak ku payye neh hiyeg / ipeg ku pis umehheh ukebi kuwis / atakuaba apubig / nah kaba atak / ig hiyamin heneh / ig kumatibig / ig kehe guhti / ig tipik apuhbig tan apit bayeweh gayes kewgihin / ig apunbig / pessenwa ig dyuhe / ig keh pahapwi kayg / ig atak iwasa kahnxima tuwebuh gapit egu kahnximah tuwebuh gapit gumew ku kiney eg apun / ig danun atege / ig awna: axkateh tuwebuh axe nukebi kuwis weykw, nah iwite un / ig sekewin un kahnxima unad / ig huke ta gapitit / ig dyuhe akiw / ig keh pahapwi kayg akak abusku / ig ta iwasa pikebi(te) / akiw tuwebu gupit akiw / ig iwe un akiw / ig sakambte made akiw / ig sakambtekis / ig sigis adah(an) pahapwi kayg ka atak akiw / ig sigis adahan pyana (kayg) / ig ka atak akiw / ig danun atege (g)utip pikiste akiw ignes tuwebu ayge / ku ute pyana bakimnay bayewe gikipay batabdawak / pisenwa nikwe ignes bakimnay awna git: kukiyan kaba umah usuh akiw usuh hawatta hiyegiwata hawatta, pis tabeh meh usuh awna pit adah(an), pis ken upinbet nopsesa, upinbet adahan usuh misakwa ayge / ig himni henen / ig amekene apisase / ig kehen gidahan

2. *Me* is French Creole for *mais* which is 'but'.
3. *Chake* is French Creole for *chaque* which means 'every'.
4. *Suba* is Portugese from the verb *subir*, 'to lift'.

gipikis / igikis misekwe ayge agiku inin payt adahan pyana kayg akak abusku / ig amekene ta iwasa igikis kadahan kuwis kahnxima hiyeg kuwis aymuhen apit inin paytinbu / igikis misekwe ayge pahak kamukri / igikis kahnxima paytenbud kiyapyo kuwis / kahnxima hiyeg / kahnxima bakimnay akiw ku igkis humak gikuhkigkis adahan ayta kinetiwenne gikakis / igih amekene ig tipik iwasane ignes giwaygipwi ku payye pohmiyetanen⁵ / ig hiya ignes ku pay pyana gikebikis gikak ignes ig kinetiwa / igikis awna ta git kukiyan: manke pis ayewe gut unaguh, pis umenbig kunwekwa kugi / usuh awna pit kugi: usuh ayta ada(ha)n katiwnibi unaguh gumig tapipitit adahan uwis hikedwa ayewah kugin kupay awayte embe ignes pi awayte kugi / usuh awna pit: kehnaba yakot, kahnxima yakot usuhba ay kene kahnxima yakot hawatta adahan kehka adahan uhkeyye / ig ameken awna: ihin ku pis homowkan hene embe iki nut pahak kamukri adahan nah kene yakot ada(ha)n ahebtewpiyete / madike / mahte ku aysaw wis kanikasa kehkanek adah(an) yumah ayknewnama adahan kene yakot akiw / embe ig sigis adahan pikana kamukri akiw / igkis ahebtaw akiw / kugi amekene wasapanaw giminkis / ignes pyananen pohomi bakimnay awna ta git: ba is ahegbet kuwis adahan wixwiy kapusa kehka / igkis awna: ihin waha takuwanek wixwiy patiptak ada(ha)n keyye embe hewke / nikwe igkis patiptak adahan kehka / igkis kapusaw keh / igkis keh dipi⁶ ayteke agiwak awukwa kahnxima hiyeg keyye / igkis umehetwikis kahnxima / igkis keh ignes amekene tabihnanen ayge ku pay pohomi⁷ mahtinen gitig / igkis keh adahan pikana kamukri / igkis umah kahnxima hiyeg / igkis umah hiyeg / pisenwa nikwe igkis kehe ahakenbet anut adahan igkis keyekis ku aysaw hiyeg wagah tan apit wawmkah / igkis towkan aw had asehba pik adahan ku aysaw hiyeg wageheh adahan tan waxit adahan umeneh hiyeg / igkis isankis ini an(h) adah(an) umeneh kahnxima hiyeg / seneh nikwe ayteke inin igkis ken inegheh kunbe adahan bomb⁸ ada(ha)n umenebeh hiyegbe / igkis uteh igkis, igkis ka isassah ignes hiye wahgan ta apit wawmkah / igkis umah hiye, igkis umah hiye, igkis umah hiye hen igkis madikahtekis / hé⁹ hiye apisasew igkis kapusah pesse ayteke awkwata keynkis akak gikeykis / igkis pesse / igkis hiye, misekwe tahan bruhiyet ayge / igkis kapusaw keh, amekene keh, keh, keh, gikakis / igkis umahak kahnxima kamukri / igkis keyyekis / igkis umehetwikis heh paykwene awkwa madiki paykwene awkwayene madiki / usekwe kakebmnamah sutat¹⁰ apit nopsanipwih paytinbuh ayge / igkis musekwe kugi ignes amekene awahkis hiyeg adahan akiwne hiyeg akiw muwaphu nopsanipni paytibuh / heh igkis danuhen gut pahapu tino kupayye kadahan pahapu gukamay akak pahapu awayg / igkis mapiya awke / igkis awna: kugi apimmini usuh aytah pimkat ada(ha)n pis atak keyyeh / ig awna: ihin / ig sumuheh gikamay guwak / ig sumuheh gihayo guwak / ig awna gut: kaba uwis hiyapak akiw / ig awna: ku pi(s) hiya , nah ka miya abet inin kekanekuh, pahay paka nah ayta danunta pit / henewa ig tipik keyyekis / igkis kapusah keh pohmiyetah kehka / ig kiteh miya huwitika git yakot huwite git seneh igkis kebetwikis / i(gki)s keh pahayye / eg gihayo ku himekene aykuh mutkeg ganmap danun wanatiwbitibad danun atege gumkat apisasepuguh / embe hene igkis keh ignes paykwene kebetwikis / igkis ayteke igkis... igkis ipubeh hiye akih danunteh atan cayanit ta apit kayan / igkis kapusaw keh igkis keh, igkis keh gikak hiye akiw / ig umehetwikis / igkis umehet hen hiyeg higinwe akiw han ba mahonite ayge hiye misakwa kupiknened akah inin keh hiye ayge inen kugin / igkis kapusaw keh igkis umahak kahnxima / ayteke pisenwa aywtak inin paykwene kagasseprikis atege aki / ig paykwene mayknekis

5. *Pohmiyetanen* is French Creole which is derived from *premier* which means 'first'.
6. *Dipi* is French Creole for *depuis* which means 'since'.
7. *Pohomi* is *premier*, 'first', in French Creole.
8. *Bomb* is 'bomb' in French too.
9. *Hé* is French Creole for *et* which means 'and'.
10. *Sutat* is French Creole for *soldat* which means 'soldier'.

ayte bruhiye / igkis hiya pahapwi awayg danun atege / igkis hiya ig wewpay ga ahnuh payt ahumuwa higiw / igkis danun atege / igkis kinetiwa git ig awna: pay piken i ayge bapis muwak higepekeh wohska / ig awna: ihin / igkis awna usuh higepekehe wohska / nikwe igkis iwe amadga tamow nopsisa / tamowisa / bawa igi gikakagmada kiyapiyad danun atege / igkis ken higapka / igkis ikeh gitkis / embe hene igkis keyyekis minikwak kahnxima juktan¹¹ akak inin / igkis minipwi giw tan aymkat mahoni / ayteke igkis paykwene diwhe giwkis ke igkis paykwene awkweiyene madike ka henakam / ka ba (k)ahnxima hiyeg awkwak / ig hawatta hiyekam kahnximadkis heneme negas hiye imawwy gikamaynkis ku payye igkis misakwa anapi wakaygi ignes imawwy kadahan gahinakis / igkis keh gayw wasaygwen giw bayewni danta (= danun) wakaygit anapi wakaygi / igkis misakwa embe hene ignes paykwene keykis minikwak ategen gidahankis / gestakis madikeh gikak paykwene gikak hiye / kugi me igkis pasamwak hawatta ku igkis yimah kehka akiw / pitatige igkis ka awnak / heneme akak inin igkis madikte igkis awnak kuwis henewa gidahan esta / yima akiw. (*Emiliano Narciso, 29 III 1994*)

Translation:

I am going to tell you a story from a long time ago about an indian / the attack of the *hiye*¹² against the *paykwene awkwene*¹³ / long time ago it all started with one indian who had two brothers and one sister / they had no parents / one day only one brother and his wife remained / he had his wife too / he had an elder brother / she had several sisters and one wife / she remained with the two elder brothers / she stayed two moons / she stayed with her brother because for them was only some *kwak*¹⁴ in the house / she told her brother: I am going to the abattis, I am going to harvest for us some manioc because your wife is ill / she said again: I am going to prepare us *kwak* / her brother said: you know how to go there, I am not going to the abattis to prepare *kwak* for us, I am going out to fish, to catch us some fish because when you return from the abattis there is prepared fish for you, already caught and prepared / the women saw it this way / she went to the abattis / the *ymawwi*¹⁵ would be there / they stayed beneath the ground overthere which is called *wagaygh*¹⁶ / *ymawwi* is there / carefully he approaches her / he is very glad with her coming / he slides towards her where she is at the abattis at that moment / she sees one man coming towards her / then the

11. *Juktan* is French Creole for *jusqu'à* which means 'until'.
12. *Hiye* [*hiye*] is a diminutive word for the Galibi in Palikur. *Hiyeg* means 'people' or 'group of people' but the Galibi are *hiye* which means something like 'those stupid little people'.
13. *Paykwene awkwene* are the Palikur. *Paykwene* means 'they from the real indians' and *awkwene* means 'from Okawa'. The Okawa river is in between the Uaça and the Curipi river.
14. *Kwak* is deshydrated manioc flower; the tubers are peeled and grated. The pulp is then mixed with soaked tubers and squeezed in the *matap*. The squeezed contence is sifted and baked on an iron plate.
15. *Ymawwi* is a word for 'spirit'. This spirit was described to me as a big white person of 2,50m in height. When you know this it is possible that this Palikur story is proto-colonial. The early Europeans in the region (Keymis, Jesse de Forest) talk about frequent wars between Caribs and *Arricouries*. Europeans did mingle sometimes in these wars.
16. This is the Palikur name of a mountain between the Curipi and the Okawa to west of Kumene. The mountain is also known as Uxayali. The Palikur consider this mountain the home of *Imawwy*.

man walks towards her / he says to her: how do you do / she replies: okay, what are you doing here, I am cutting and harvesting manioc / then they talk to eachother / he asks her: do you have a husband / she says: none / he says: I came to ask you to marry me, do you love me my darling / yes, she says, I do you love me too my darling / he [says]: I love you, that is why I came to visit you, to take care of everything together and to ask you to marry me because I want to marry you / then they remain there all day / in the evening says 'goodbye' / she leaves / he says: see you tomorrow, do you come again / she answers: okay, tomorrow morning I will come again to harvest manioc / he says: tomorrow morning I will be here again and then we will see eachother again, but then I will also bring you barbecued fish, the ones you like very much / the women then goes to her brother / he is at home / the brother asks her: have you come home yet / yes, I have already arrived / you can eat, there is fish for you, I left some for you / she says: I do not wish to eat / she says: my belly is already filled when I was at the abattis / she already ate at the abattis / another day arrives / she tells her brother: so I am leaving for the abattis again / she says: okay / thus she goes to the abattis / she sees that the man was already there / yes, I have already arrived / they are there together for days / they spent one *paka*¹⁷ at the abattis / she goes to the abattis / the man was already there at the abattis / but she did not see the man at that moment / the man *imawwy* was beneath *wakaygi* / he left from there every day / she came to the house / the brother told her: there is fish to eat / she did not eat / she had already eaten during the time when she was at the abattis / one day he says to his wife: why does my cousin not eat, I think she hates my fishing / I prepare the fish for her / she does not eat but tomorrow I am going to have a look what keeps my cousin busy at the abattis / she says goodbye to him [her brother] / she goes again to the abattis / he approaches her slowly / he arrives behind her back / he walks carefully towards her / she did not know that her nephew came / the indian arrived there on the spot / he sees them together / they make love at the abattis / "aha" [says the indian] / he is very angry, outrageous / he says: that is why my cousin does not eat every time I left some fish for her, she did not eat, I know now / the man takes his arrow to shoot him, the man, but it does not hit him / the *ymawwi* carries the arrow and it strikes her, his woman / his wife, the woman / "ay" and she yells to him: I am going to die, why did you shoot me here / he screams also / he says to her: I did not shoot at you, I aimed at the man who was with you / so he shot his cousin / thus he went there / left with her / he saw her... and killed her, his cousin / he went with her homewards / he told his wife: I killed my sister / his wife replied: why did you do that, you were angry at her / because I saw her there, she was making love with him, I became angry, so I aimed and shot at the man, I hit her instead / she was his wife / [she] said to him: go and run to your brother and tell him that you killed your cousin / he listened / then he ran to his youngest brother / what did you do, when you see the people, why are you not going to tell him / you really do not know how the people are going to react / see for yourself if you have killed our cousin / go and burry her / I am not going / maybe he sees it / then he gets you / thus he makes a coffin / then he goes to burry her under the small island of *bayeh gayes*¹⁸ / he burries her / then he returns / one moon passes / he goes there and sees plenty worms, plenty worms all over the coffin where he had burried her / he arrives there / he says: all these worms are eating my cousin in the ground, I am going to fetch some water / he boils water, a lot of water / he pours it over the coffin / he returns again / one moon and a half passes / he goes to look up his cousin / still there are worms on her / again he fetches water / he skin them again / he cooks them / he fetches water again for one moon / then again for two (moons) / when he arrives again her soul is still covered with worms and among them he observes two children, squatted, of average size / then the

17. *Paka* is by the Green's referred to as a week. The Palikur divide their time up according to the heavenly bodies. There is a day; *hawki*, week; *paka*, month; *kayg*, and year; *kamukri*. The day can be divided up by looking at the sun which have all their specific name. They do not say something like goodmorning or goodafternoon, it is always, *kabay*, 'how do you do'.

18. I do not know where this island is situated.

children tell him: uncle do not kill us, we are we and we are people too, we are as you and we tell you that you have to built us a small 'carbet' so that we can live there / he listened / the indian was afraid / he decided to built it for them / they stayed there in the house for two moons and a half / then the indian pays a visit and they are already with a lot of people, they live already in a village / they stay there one year / now there exist already a lot of other large villages / and a lot of people / a lot of children who call them uncles and come to speak with them / the indian goes there to speak to his cousins who were the first there / he sees them there, the two brothers with whom he wishes to speak / they say to their uncle: why were you nasty to our dear mother, you killed her / so we tell you now: we want to revenge the blood of our mother on you because from this moment on we are going to play hard ball and then we will see who is the strongest / we tell you: you have to make arrows now, a lot of arrows, because here we are already producing a lot of arrows too, to be ready for the war to fight / the indian says: okay, if you want it this way, give me also one sun to make me arrows and to prepare myself / [to get ready] everything / because when we are going to battle we will do it till one of us looses and we will make arrows / so he leaves for two suns again / they prepare themselves / then the indian sents a message to them / the two first children tell him: are you prepared now because we declare you war / he replies: yes, wait for tomorrow, we will meet to fight at dawn / this is how they met to go to war / they started making war / they made war with a lot of fighting people at the end of *awukwa*¹⁹ / they killed many people / they fought and hurt the indian but he was not killed, the one that had killed his sister / they fought for two suns / they killed many people / they killed people / so they fought with every possible technique while fighting, when the people came up the mountain of *wawmkah*²⁰ / they put tree stems on the hill for when the people climbed the mountain to kill people / they untied the stems so it would kill a lot of people / they also threw bombs while fighting / they found eachother, they did not let the people climb the mountain of *wawmkah* / they killed *hiye*, they killed the *hiye*, they killed the Galibi and they finished them / and the Galibi were afraid and started to withdraw from *awkwata*, they fled with their arms / they left / the Galibi installed themselves at *bruhiyet*²¹ / from here they started again to fight, the indian fought, fought, fought, fought against them / a lot of people were killed at both sides for a lot of years / they made war / they killed and finished *paykwene awkwa*, all the indians of Okawa were finished / not many warriors were left in the little village overthere / but they stayed there, the indian sent men of to search and recrute more people / here it happens that they meet a woman who has one son and a man / they meet / they say: today we came to you to fight / he said: okay / he waves goodbye to his son with his hand / he shakes hands with his wife / he tells her: we will see eachother again / he says: as you see, I am not going to die in this war and within one week I will come back to you / this is how he left for the war / they started to fight first / he dies because he is hit by an arrow but they continue to fight eachother / it is a cruel war / when his wife sleeps under her *moustiquaire* his soul arrives next to her all dressed up / he was afraid / this is how it goes, the indians make war [and have no mercy] between eachoter / and then they... they had pushed the Galibi as far as *cayanit*²²

19. Awukwa is Okawa.

20. Wamkah or wagumkah is a mountain north of Kumene, east of Yakotwit at the eastbank of the Okawa river. Like other mountains in the region, it houses also a lot of spirits.

21. Bruhiyet is the mountain at the French side of the Oyapock Bruyère. The Galibi were driven away from Okawa. The Palikur say that some Galibi remained and settled themselves in the Uaçá region where today the so-called Uaçá Galibi live.

22. Cayanit is the name of the river which passes the Cayan plateau to throw itself in the sea. The Palikur claim that Cayenne is a Palikur word. An ancient Palikur captain used to live in the bay of contemporary Cayenne and was called Cayena. The first Europeans in this bay called it after him.

on *kayan* / here they started to fight, they fought, they fought still against the Galibi / he killed them / they killed the people who shifted again to *mahonite*²³ and it is there that the Galibi live up untill today / they started to fight again and they killed a lot [of people] / so it is from there that the indians had pushed away again / the indian returned to *bruhiye* / they see one man arrive there / they see that he has taken place behind the house next to the plaza / they arrive there / they speak to him and he says: what did you do there, do you want to drink *wohska*²⁴ / he says: okay / they say: we will drink cachiri / now they take a small 'cui' / a small cui / at this moment his biggest friend arrives at the spot / they produce the drink / they give it to him / it was they who fought in those times a lot until today / they made peace until *mahoni* / then the indians return to their own people, the *paykwene awkweiyene* who were not exterminated / there were still plenty peopme at Okawa / there are also a lot of Galibi but *imawwy* was their father who lives under *wakaygi* where he has his road / they gave name to 'crique' *wasaygwen*²⁵ that springs up from the earth / they stayed but the ancient indians dance there for them / this story of the *paykwene* and *hiye* is over now / allright they say that there is no more war anymore / before they did not mention it / but with this story everybody talks about it / therefore is the story / nothing more.

2. minikwak amekenegben kawasahwa ayte wagunka kenesseh agimkat wohamah ayge igkis misakwa / pahaye adahan pahapwi wagamwi datka danun atege anapit adahan ig tagisne hiyeg adahan gasnih / ig wagamwi kenhen gipin anapi waxgih kennesah gihumwakis / pissenwa gahina ig ken tahan wasamdakat ku kiney hiyeg giwasa kahadbe ku aysaw hiyeg atak wasamdakak / ig wagamwi danun atege adahan tagisne hiyeg ku ig hiya hiyeg ayge / nikwe ig tagiswig gudaha(n) gihayo gasni / pahatgame gahina ig ken tahan ku kiney bakimnany awkepye payepgitak gikakis kiyapwiyegben / atege ig ken gahinar / pissenwa gikennir gahinar ig awna ta gut gihayo, ig awna: kuwis nah pissenwa akak nukennir nahinar / egme gihayo kaytwa giwn: mmah kuwis pis pisenwa akak pikennih pahinar / ig kaytwa: kuwis nah pisenwa / eg wanise awna git gugingir: suba atak kanik udahan kahnxima, nah matipwe kuwis pis kanipwiye paxnika kawki / hawwata paxnika kawki wix kamaxner matipwa / igme wagamwi kaytwa guwn gihayo, ig awna: payyepa pis ax kegepwe ba im ba kuwekwe / eg awna: nah axkegepwe kuwekwewa / ig awna: nah atakte hapiste pidahan kuweke gibentenwa adahan pis ax / aynewa ig tipik, ig wagamwi danun atere ig hiya hiyeg kahnxima awkepiye, tagapape awkepye ahakwa un / ig wagamwi hiyamnih henen ig tagisse pahapwi awayg / ig tipik gumkat gihayo / piyawakad gihayo hiyepg, eg awna: "oh, oh, oh" / kugi nah ax kuwekwe padaknig tahan amadgat imasiwtig / ig wagamwi padekwig atege / egkis kanum hiyeg ku kuwekwebe bowwa ka kuwekwema bowwa hiyeg / pisenwa eg iwe suyeg akak un / eg batankis-wig agiwitikut tiket adahan eg sakamteneg hiyeg / pisenwa eg awna git gugingir: bowba ax kuwekwe / igme kaytwa axnaba: nah ka ax no kuwekwe awaku nah ka batek ax no kuwekwe / pisenwa gaxnir eg awna kebeyneg: nah ax kuwekwe ku apim inin takuwaneg pis atak hapis udahan akiw / igme kaytwa: ihin takuwanek nah atak apis pidahan akiw hewke / ig dyunhen gumkat gihayo / ig awna gut: nah ka hiyapwa kuwekwe akiw / eg awna: kasam awaku kadahan hawki igkis axwa atege bowwa awaku bakimnahy awkepye akiw / ig wagamwi danun atege adahan tagisne hiyeg akiw / ig tagis kahnxima hiyeg gudahan gihayo wanise / apanekwa ig ken heneh pahaye hawki amekkenegben igkis kenneh kayka / igkis tipik madeg atege / igme pahapwi amekeneg ig kakagibdpipy / kahnxima kamukri nah akak kagayt / ig akak wasew / ig msekwe ig wow pahapa ayge gipineku / ig

23. Mahonite is the river Maroni. Whether this is a Palikur word I do not know.

24. *Wohska* is the *cashiri*-drink. It is used during dances and on feasts. Here it is used at a feast to conciliate the two fighting parties. This feast is up until today remembered.

25. I do not know where this creek is. Probably around the mountain of Imawwy.

ipegmineni gihiya kemnih / ig awna: kahnxima kamukri nah akak kagayt, nah ka miyakasakimah, nah atakte awektepe tahan ihapkat kahadbe nah axwika kahadbe, nah miyap kahadbe nah ka hiyag mbe nye akiw / henewa ig tipik ihapkat adahan ig awekpeye / henewa ig danun ihapkat ig tubuksep-wi adahan ig awekpeye / igme wagamwi nemnik akiw adahan tagisne hiyeg akiw / ig hiya pahapwiwa awekpeye aye / ig wagamwi awna, ig awna: mmahki yumah kewekwe akiw pahapwiwa ay axwano apew ah / ig awna: kasam, nah hapiswigte adahan nah imepgi adahan ig apugiwne nukamkahy / ig wagamwi hapiswig ke agagbuske: "tóóów" / ig tagisse amekene heneme ig ka umangig / ig wagamwi iwasa / ig awna: "oh, oh, oh" / nog kuwekwe kakagibdiye, ka kabay adahan axka / kasam nah tipikte gikak kahadbe nah pigipig adahan igme apugiwne mukamkahy / pisenwa ig iweppi / ig tipik gikak / ig danun tahan gut gihayo / ig awna: nah utipwa kuwekwe heneme nah ute phapwa axwano apew ah / heneme ka kabay adahan axka / ig kakagibdiye / eg wanise iwasa / eg awna: "oh, oh, oh" / inyewa ig ka kabay adahan axka / heneme uyamu iweppi adahan ig apugiwne ukamkahy / ig wagamwi kaytwa: uyah / pisenwa ig wagamwi iwe ipeytiy gidahan amekene / ig pigimpig / pahay paka ig amekene makuiw akiw gikangig / pisenwa ig wagamwi awna git amekene: kugi usuh iwepi pis adahan apugiwne ikamkahy kahadbe ku aysaw usuh atekne tahan kamikne pagahwokwat / pisme misakwa apugiwne ukamkahy ay paytgik / igme amekene kaytwa: ihin kasam ku aysaw is pes aytakihan, nahme misakwa adahan apugiwne musamwih ay paytgik / pisenwa ig wagamwi awna git amekene / ig awan: kugi pisme atak hapis gudahan pinag kuwekwe adahan gaxni / kugi nah iki pit no agagbus adahan pis kanikne gudahan pinag wanise / pissenwa ginetni gikak amekene / ig wagamwi awna git: pite hikekwa atak hapis kuwekwe ba pis huwit / henewa ig amekene tipik / ig danun atege / ig hiya kahnxima hiyeg awekpeye akiw ahakwa un / ig awna: nah hapiste ahumwew kadbe nukebyupwih wagehen madikte waxgite / henewa ig hapis: "tóóóh" / henewa gikebyupwiy made wagehen waxgite / igme amekene dyuhen / ig danun tahan gumkatkis / eg wanise awna git gugihgih / eg awna: ig ka huwitwa pis hiya / ig ayta henen yumah agikuhonama ay giwaku / pissenwa ig wagamwi awna git amekene, igme amekene giw maginay, ig wagamwi awna git maginay: ba huwit / igme kaytwa: ka huwitwa / ig wagamwi awna gut gihayo: nah matiste gipey adahan gawigapey adahan ig kawiga / henewa ig tipik iweneh ipeyti gidahan amekene / pissenwa ig abehppi / igme amekene ahyte apit giyakni / ig awna: kugi nah ka ik adahan nah kinisigi akiw / ku ka henemah ig hiyekepun nek / heneme kasam ku aysaw ig awakusun nah hapiste huwit / heneme nah hapiste ku payye kene nukebyupwimah nuhteknerma / pisenwa gawkepyi akak gipey / ig wagamwi awna gut gihayo / ig awna: kugi ig huwit hewke akiw / ig awna: suba atak hikekwa hapis kuwekwe akiw / egme wanise kaytwa: sumu atak piswa adahan pis hapis udahan takuwanek / igme atak hikekwa hapig / igme amekene awna: nahwa atak / henewa ig amekene tipik / ig danun / ig hiya kahnxima hiyeg awekpeye ahakwa un akiw / ig awna: nah hapiste huwit kugi / henewa ig hapis: "tóóóh" / ig tagisse pahapwi awayg / henewa ig dyuhen paytgikuteg / egme wanise ipeg tahan gimkat amekene / eg awna: kugi ig huwit pis hiya, ig ayta hiyuwe akak kuwekwe nemnik / ig wagamwi awna git amekene: kugi pis huwit / ig kaytwa: ihin kugi nah huwit / pissenwa eg wanise awna git amekene: padaknik tahan amadgat imasiwtig / igme amekene padekwig atege / eg iwe un awehweye adahan eg sakamtene amekene / igme amekene awna ahyte apit giyakni / ig awna: pipewkan ku usuh kuwekwene, usuh ka kuwekwenma, usuh hiyegiwata ke is be / heneme kasam / pissenwa gusakapti eg awna git amekene: bowba ax kuwekwe / igme amekene kaytwa: ahandye axnaba, nah ka ax no kuwekwe awaku nah ka batek ax no kuwekwe / bowwa ig ka ax giyakgi hiyeg hawatta / neg wagamwi kaytwa giwn: nah hawwata ka ax no kuwekwe awaku nah ka batek ax no kuwekwe / semah pinag batek ax nahme ka batek axgu heneme nah atak apis gudahan pinag / pisenwa hewke akiw ig wagamwi awna git amekene: kugi apimminih usuh ahegbetene unawiya adahan usuh atekne kenneh uwewpan kanikne tahan pagahwokwat / pisme misakwa adahan apugiwne pisamuki ay paytgik / ig amekene kaytwa: ihin nah misakwa ay paytgik gikak nusamwi / pisenwa ig wagamwi ahegbete ginawiya / pisenwa ig awna gut gihayo giwn wanise: uyaba hikekwa tipik / egme kaytwa: uya / pissenwa ig wagamwi awna git amekene: nah ikene pinetni adahan pis ka wew han apikutt inin ahin / kasam pis wew atege heneme han apikutt inin nah ka muwaka pis wew / atege awaku kadahan axtigi ayge ku pis wew atege / ig axswepnek kaba atak atege / ig amekene kaytwa: kawah nah hiyak, nah ka wew atege, nah ihan piwn made / bowwa ig

ka ihahwa giwn / pissenwa ig wagamwi awna git gikamkahy / ig awna: ku pis hiya pegni marche han apikutt inin ahin, pis akig nuthu / ig wagamwiyan kaytwa: ihin ku nah hiya ig wew atege nah aki pit / henewa ig wagamwi ekhew gukak gihayo / eskis tipik isgkisme misekwe gikak gisamwi ay paytgik pina hawkri agiwnttak / wagamwi gitepkemnih / ig amekene himakse gisamwi adahan ig iwaseseh inin ahin ku kitye in / heneme ahin hahapgingar akak hew kahadbe ku aysaw hiyeg wew atege ig ken gidukwen / igme amekene hiyak ku samah ig ken, ig iwe asagig adahan ig sagenneh gidukwen kahadbe gidukwen ka kahayak / pissenwa ig amekene himakse neg bakimnig / ig tipik kibentenwa / ig sigiseh apikug ahin / henewa ig hiya kabutnimdig adahan ben keh giwasgakis / henewa ig amekene awna: "ah; ah, ah", apusa neg wagamwi ka muwaka / nah wew atan apikutt inin ahin bowin inin pes atan amadgat inin was ku kinney nukebyupwih ken giwasgakis / henewa ig amekene hiya pahapu tino hiyepgi / eg apisaweg gibogh amekene / eg awna: anmaptih nemnik numkat / igme amekene awna gut: kaba apis nubowgih, nah ay pahapwite ay ke pisbe / eg hiyamnih heneh / eg awna git: kittyekap pis / igme amekene kaytwa guwn: nah ayta ekene pit ku payye axwey ay neg wagamwi / nah akki pit ku kinney ken gahinah / egme amakano tipik gikak / ig amekene ekeneh gipimud gumkat adahan pis kinetihwa gitkis ukebyupwih adahan igkis ka atak awkeg ahakwat un akiw / awaku ig ken gipinud tahan ihapkat ku kinney hiyeg awekpeye atege / ig ken adahan ig tagisne hiyeg / kabay awke atege akiw hawwata akiw / nah akbene pit adahan igkis ayta atan agimkat inin gipinud waxgi / igkis ken yagad pugunkun mabu yag akepyi atan kahadbe igkis umenpig / neg wagamwi ig kadahan gikamkahy pahapwi bakimnih awaygenisa / ig... ig ay paytgik akak inin awaku nah himakseppi ay paytgik / igme wagamwi yumahad ay akak inin ig tipik pagahwokwete kaniknad gukak gihayo wanise / usuhwaw ay paytgik gikak gikamkahy / heneme ig danun atan pesse kayg / magahan ig danun atan gipinwat / igkisme ukubyupwiy ku aysaw igkis pissenwa akak gikehnkis yag / igkis kabimasah kuwekwe puwipka abet / igkis kabimasat kuwekwe kahadbe ig ka kahawkan adahan ig kawwin gabagada ig hen sigiswig atege / henen ku aysaw ig danun atege / ig hiya hiyeg / ig gipewkan adahan ig sigis giminkis adahan gaxwitnis / ig ka danun gitkis awaku kadahan yag ayge mapitamig / igkisme hapis akak yakot gwitruk / henen adahan igkis ken ku igkis umepgad / igkis kabimansag kuwekwe akiw adahan gihayo ayta iwaseseh gugingig / igkis hapis akak yakot akiw kahadbe igkis umepig piyamate / pissenwa ginetnih ig amekene dyuhen / ig iweh asagig adahan ig sagen neh gikukwen kabay iwa / ig amekene danun paygiku / ig hiya bakimnih adukwenewa himak / ig misekwa bat ayge gihumwah bakimnih / pissenwa bakimnih wadise / ig awna git gegni: pis ka wew han apikutt inin ahin / ig kaytwa: kawwa nah ka atak atege / nah aynewa pihumwa ay / ig wagamwiyan awna: nah nupekam pis wewkam atege / ig kaytwa: kawa / pissenwa igkis misekwe ayge paytgik / pahaye danun adahan kayg magehepeye ig wagamwiyan awna git amekene: kugi apimminih papay danun gukak mamay / ig amekene kaytwa: miman hene, ig awna: kuwekwanek egkis danun atan / ku pis hiya kuwekwanek kayg wagehen pesse / kayg pes nikwe neg wagamwiyan awna sagany pipegih tahan pagahwokwat kimkat papay / ig nemnik gukak mamay / henewa amekene sagan gipeygi atege / ig hiya wagamwi nemnik hawwata ke kaygbe magehepeyebe giwtiyakad / ig nemnik / henewa ig danun tahan ihapkat / igkisme sigiseh gitiput atege / ig wagamwi awna gitkis kakimnahy: ba (p)is ay / igkis kaytwa: usuh ay papay, humah kuwis is danun / ig wagamwi kaytwa: usuh kuwis danun gukak wanise / ig wagamwi awna git amekene: pis ka wew han apikutt inin ahin / igme amekene kaytwa: kawwa / nah ka atak atege awwaku / nah timah pis awna ku kadahan axtigi ayge / ineki hen nah ka wew atege / ig wagamwi aya gikamkahy pegni ka wew hen / ig kaytwa: kawwa / ig ka atak atege mmah / henewa ig ka atakwa atege / ig wagamwiyan kaytwa: henewa ig ka atak atege / ig wagamwi awna: nahme nupekam inin atege / ig kaytwa: kawwa / bowwa agipa ig amekene tipik atege kuwis / igme wagamwi ka hiyak hewke atan / ig wagamwi iwasa gikukwen tahan apikutt ahin passeku hiyeg wew atege / ig kahayak gikukwen / ig awna: ig ka hiya gidukwen / ig awna: pinapiknawa / kugi nah hiyak ku pis ka atakwa atege kaba atak atege awaku kadahan axtigi ayge / ig amekene kaytwa: nah hiyaknita / nah ka atak atege / pissenwa ig wagamwi wagankisse giwwin amadgatak ginawiya / ig ewk in usis akak chuguway wagasus / madikte ig ewk / pissenwa ig awna gitkis: uyabay sakahwa / kugi igkisme kaytwa: uyay / igkis ayge sakenwene ayge / igkis axnes / pissenwa gaxnikis ig wagamwi awna gut gihayo wanise / ig awna: uyaba mayak / kugi eg wanise kaytwa: uya / pissenwa

egkis pagekbe agikut xam adahan egkis mayaknas puwipka abet / egkis himekneneh kuwis pahaye adahan kuwekwe kabiman: "ka-ah, ka-ah, ka-ah" / ig wagamwi kanikew kibentenwa / ig awna gut gihayo: pagiyeki danun wat kugi apimmih / keneh nah atakte iwasate kibentenwa aynewa / ig kanikew / ig ka kahawkan adahan ig kawiny gaba / ig ken sigiswi kebentenwa atege / ig wagamwi danun atege / ig hiya amekenegben ayge / ig gipewken / ig sigiswiye giminkis atege / heneme ig danun gitkis atege awaku kadahan yag mapitanig adahan ig danun gitkis / henewa amekenegben hapis akak yakot gak giwtgikak / ig wagamwi woke giwtyakad / igkis hapis giwtgik akak yakot / henewa ig wagamwi tagika mpanabu yag / henewa ig miya / henewa gihayo wanise awna: kit kuyapwiye kuba ka mbeyne, utepgimah kuwis / henewa eg tipik kibentenwa atege / eg hiya gugingih agipa gimigimnih / eg hiya amekenegben ayge / eg sigise gemnikis atege / henewa amekenegben hapis akak yakot / eg wanise tukiya pikana yag / henewa eg miyap / misekwe pahak yag / henewa eg miyap / pissenwa amekenegben kabimasah kuwekwe akiw / heneme igkis ka hiya akiw / igme neg wagamwi awna: kite nigun gukak nagun / kuba ka mbeynehmah utepgus kuwis / hene nah atakte iwasate kibentenwa aynewa / ig awna git amekene giwn maginay: asa iw udahan nigun gaba kahadbe nah kawinih adahan nah atekne iwaseneh nigun gukak nagun / igme amekene kaytwa: kaba dax pigmin gaba ku pis hiya pig gukak pinag / egkis ka pisenwa piskata akiw kaba atak atege akiw / ig wagamwiyan awna: akiw kuwis mbeyne ute nagun gikak nigun / pissenwa ig tihene ayge / igme amekene awna git: kaba tin, kasam mbeyneh kuwis ute pinag gikak pig / heneme wixme misakwa ay apugiwne pig min gipin ay / henewa ig wagamwi makansew / igkis misekwe ayge pahaye adahan ig wagamwiyan awna git amekene / ig awna: kite nah kugi nah yumah nagun gikak nigun / nah ka misakwa ay akiw / igme amekene kaytwa: suke tipik tahan magapuwate / igme kaytwa: mmah tipige / nah, ig amekene kaytwa: ihin tipige pis / aynewa ig wagamwiyan ahegbete ginawiya / pissenwa ig ekhew git amekene / ig tipik atege imagapuwate / ayge ig misekwe juktan akak inin kugi / igme amekene missekwe igwow ayge wagamka anapi waxgi / kupiknene ayge ig atege / estwa gidahan wagamwi / pisenwe yumah akiw. (*Emiliano Narciso, 24 III 1994*)

Translation:

a long time ago the first indians went to the 'abattis' at *wagunka*²⁶ close to *wohamah*²⁷ where they lived / one day one boa called *wagamwi*²⁸ arrived just overthere beneath the earth to catch some people to devour / there wagamwi made himself a house beneath the earth close to the place where the indians lived / then he made also two roads / one road led to the abattis where he could see people and when the people came there he could get there to catch some people / so he can catch some people for his wife / another road he made led to the place where the children and their parents of all ages would bath [Fig. 2] / one day later when he finished the road he spoke to his wife, he said: I have already finished with the roads / his wife answered him: you have already finished with your work on the roads / he answered: I have already finished / she, *wanise*²⁹, said to him: husband go upwards to hunt something for me, I am hungry because you worked already for four days / that means also four days we did not have anything to eat / wagamwi answered his wife,

26. *Wagunka* is the mountain where *wagamwi* lives with his wife and child. It is situated in the North between the *Okawa* and *Uaçã* river.
27. This was the name of the village near the already mentioned mountain.
28. *Wagamwi* is actually a human being but he can change into an anaconda when he puts on his snake-skin.
29. *Wanise* is the wife of *wagamwi* and she is always hungry. She can also change her personality by putting on a skin.

he said: what do you want to eat today; fish or *kuwekwe*³⁰ / she answered: today I want to eat parrot / he said: I will quickly shoot you a parrot so can eat [Fig. 3] / after these words he left / *wagamwi* arrived at the place where he saw a lot of people bathing and swimming in the water / *wagamwi* observed it and caught one man / he returned to his wife / she saw him coming and said: "oh, oh, oh" / so I will have parrot, throw it overthere on the table / *wagamwi* threw it there / but it is not a parrot as she said but people / then she took a pan filled with water / she put it on the fire so she could prepare the man / when it was ready she said to her husband: come and eat parrot / he answered about the food: I do not eat parrot because I do not like eating parrot today / when she finished eating she said: thanks for eating parrot today and tomorrow morning you will kill me another / he said: okay tomorrow morning at dawn I will kill you one / he goes out to have a look / he does not see people bath themselves again / he goes back to his wife / he says to her: I did not see parrot again / she says: it does not matter because it is still early / we will eat later when the children bath themselves again / *wagamwi* comes there later, to catch people again / he shoots a lot of people for his wife *wanise* / he hunts every day but one day the indians have a dance / they all go down there / one indian is ill / [he says] I have already been ill for years / he has rheumatism / he is left alone in his house / he thinks: what is wrong with me / he says: I have this disease already for years and still I am not dead / I am going to bath in the water so that he can eat me so I will die and because I have already suffered enough pain / then he goes in the water to bath himself / he dives in the water to bath himself / *wagamwi* returns again to catch people / he sees one which is bathing there / *wagamwi* says: why is there not one parrot, there is only one to eat which is in tree / he says: it does not matter / I am going to shoot it to take it with me so that he can look after the children / *wagamwi* shot like a rifle: "tóóóww" / he caught the indian but he was not dead [Fig. 4] / *wagamwi* looked at him and said: "oh, oh, oh", this parrot is ill and is not good for dinner / it does not matter, I am going with him and I will prepare a remedy for him so that he can look after my children / then he takes him and leaves with him / he arrives to his wife / he says: I did not see any parrot but I saw something to eat in the trees but is was not good for dinner, he was ill / *wanise* looks at him and says: "oh, oh, oh", it is true he is not good to eat but we are going to take him so that he can look after the children / *wagamwi* answers: we will do that / then *wagamwi* takes a remedy for the indian / he is going to cure him / after one week the indian was cured from his disease / then *wagamwi* tells to the indian: listen we take you to watch our children for when we go out fishing in the great sea / you stay here to look after our children at home / the indian answers: okay it does not matter, when you go there I will stay here to watch my little brother here at home / furthermore *wagamwi* talked to the indian and he said: you will go now to shoot for your mother a parrot for dinner / so I will give you this rifle to hunt for your mother *wanise* / after this discussion with the indian, *wagamwi* tells him: go and try to shoot parrot if you can catch one / so the indian leaves / he arrives there / he sees a lot of people bathing in the the water / he says: I am going to shoot but miss them so that my brothers will leave all from this place / then he shoots: "tóóóh" / then all his brothers leave the place / the indian goes homeward / he arrives at home / *wanise* tells to her husband: he did not catch anything as you see / he comes home with nothing under his arm / then *wagamwi* says to the indian who is called *maginay*³¹: did you shoot something / he answers: I caught nothing / *wagamwi* tells his wife: I will make a remedy for him so that he will always shoot something / he goes to fetch the remedy for the indian / then he prepare a remedy-bath for the

30. This bird is a parrot of which I do not know the common name; just its name in Palikur.

31. *Maginay* is thus the name of the indian in this story. It means in Palikur something like 'the small one'.

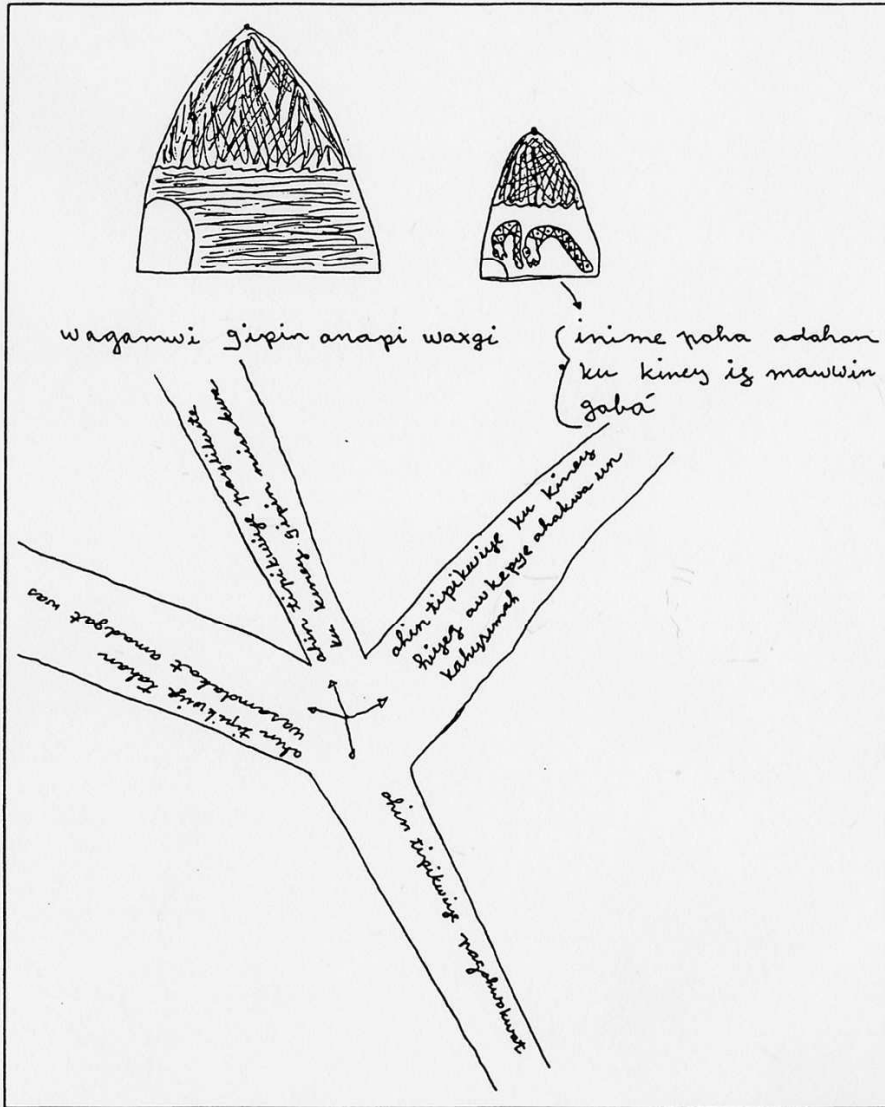


Fig. 2. Drawing by Emiliano Narciso of the house of Wagamwi and Wanise. It features the four roads under the earth made by Wagamwi which lead to four directions.

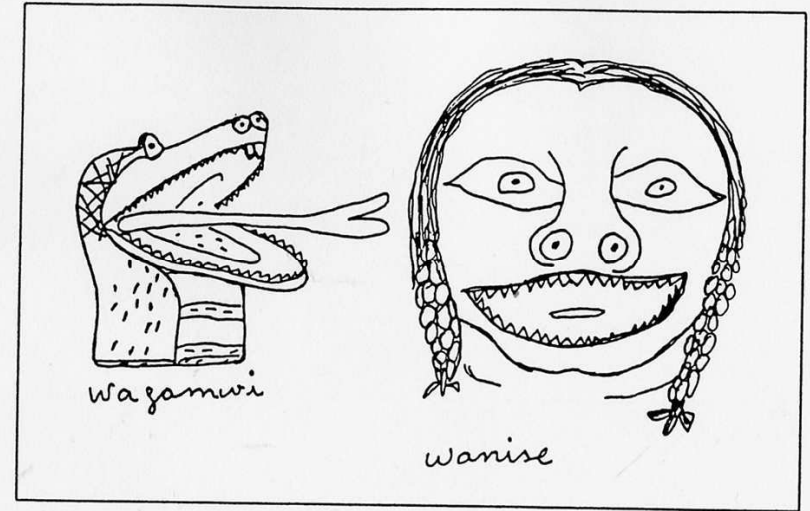


Fig. 3. Drawing by Emiliano Narciso of Wagami and Wanise.

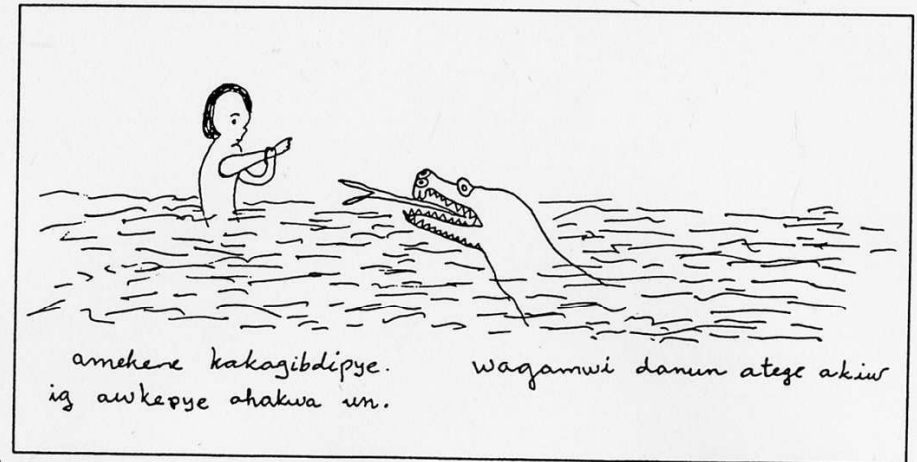


Fig. 4. Drawing by Emiliano Narciso of the hurted indian who is attacked by Wagamwi.

indian / the indian thinks deep down his *yakni*³² and says: soon I can not miss anymore but I do not want to do harm / he knows that I lied to him but okay / when he sends me off to hunt, I will not shoot my brothers from the same mother / then the indian took the remedy-bath / wagamwi says to his wife: tomorrow he will catch something / he says: go up and try to shoot some parrots again / wanise answered: go yourself to catch me something tomorrow / he is going to try to shoot something / he indian says: I am going / so he goes / he arrives there / he sees plenty people bathing themselves in the water again / he says: I guess I have to shoot / he shoots: "tódóh" / he hits one man / he goes back home / wanise stood on watch and sees him coming / she says: I saw you coming and you shot a parrot which is under your arm / wagamwi says to the indian: so you shot something / he answers: yes I shot something / then wanise says to the indian: throw it on the table / the indian throws it there / she takes hot water to prepare the indian / the indian says to his *yakni* you think we are parrots but we are no parrots, we are people like you but it does not matter / after the preparing she says to the indian: come and eat parrot / the indian answers: alright you eat, I do not eat parrot because I do not like parrot for dinner / this is because he does not eat his own people / also wagamwi answers to her: me too, I do not eat parrot because I do not like eating parrot / only his mother likes it / [the indian] I do not like eating that but I only killed it for her / then one day wagamwi tells to the indian: today we will equip the boat because we go to do our job, to fish on the sea / you will stay here to look after your little brother at home / the indian answers: yes I will stay here at home with my little brother / then wagamwi equips his boat / after that he says to his wife wanise: let's go out / she answers: let's go / then wagamwi says to the indian: I trust you on your word that you will not walk this road because at the end there is an *axtigi*³³ which will devour you when you walk there / the indian answers: no I know, I will not walk there / I obey your words / but he did not listen / wagamwi tells to his children: if you hear your brother walk on the route, you have to tell me / *wagamwiyan*³⁴ answers: when I see him walking there, I will tell you / this is how it was / wagamwi and his wife say him goodbye and they stay together at home with their grandfather down below / wagamwi left / the indian tucks his brother in bed so that he can check out the route / but the road was covered with ashes so that when people walk on the 'clean' road it will leave traces / the indian sees it when he walked on it / he took a broom to erase his traces / then the indian puts the child in bed and leaves immediately / he ran over the road and saw a light where he could get out and leave the earth where he reached the place where the indians made their cashiri / the indian says: "ah, ah, ah", this is why wagamwi does not want that I take this road because it ends on the abattis where my friends make their cashiri / the indian sees one woman harvesting her manioc / he arrives there / the girl spots him [Fig. 5] / she is afraid of him / she says: *anmaphith*³⁵ is coming to me / the indian says to her: do not be afraid, it is me in person just like you / she sees it at last / she asks: where are you going / the indian replies: I came to tell you who is eating us; wagamwi / I came to tell you where he made his road / she followed him / the indian shows the hole in the ground to her / then he says to her: go home and tell what I told you to our friends that they shall not bath anymore in the water because he made a hole next to the place where the people bath / he made it to shoot people / do not bath anymore overthere again / I tell you that they gather there by his hole and put up a barrier / stick several poles in the ground overthere so that you can

32. *Yakni* is a Palikur term for the soul or heart. It is difficult to translate because the spiritual world of the Palikur is not well known in general. It was also difficult to gather some information on this subject because shamans were not present in Kamuyune. The Palikur themselves even had to go for these matters to Brasil.

33. *Axtigi* means 'monster'. It is derived from *ax*, 'to eat'.

34. *Wagamwiyan* is the child of wagamwi and wanise. The suffix *yan* means 'small' or 'young'.

35. *Anmaphith* is the soul of a (deseased) person. A Palikur has also a spirit which is called *gitip*.

kill him from behind it / he has also a child, a little boy who is this moment at home and which I put in bed / wagamwi is not at home now / he went fishing at the sea with his wife wanise / I am [supposed to be] at home with his son / he returns there after one moon because he arrives there with him / they, our friends, when they finished with their manioc barrier, start screaming like the parrot at midday / they scream like the parrot so that he does not have the time to hunt / he has time to run there and when he comes out and he sees the people, he believes that he can catch something to eat / but he will not arrive there because there the barrier will stop him and the people will shoot arrows in his eyes / this is how they will do it / when they killed him they start screaming again like a parrot for his wife and that she will too come out to look for her husband / then they will shoot again with arrows to kill both / when they finished talking the indian went back / the took the broom to erase his traces carefully / the indian arrives at home / he looks at the boy who is still sleeping / he stays seated next to him / then the boy wakes up and says to his brother: you did not walk the route / he answers: no I did not go there, I stayed, at your side / wagamwiyan said: I think that you walked away / he replies: no / then they stayed at home / one day the full moon was there / wagamwiyan said to the indian: today papa will come with mama / the indian answers: how do you know / he says: soon they will return here because you see the full moon / the moon disappeared and then wagamwiyan said: fix your eyes on the sea because papa will come with mama / then the indian fixed his eyes there and he saw wagamwi arrive too as the moon 'dried up his eyes' / he came / he arrived at the floodline and they ran together towards him / wagamwi says to them: children how are you / they answer: we are okay papa, did you already arrive / wagamwi said: we did already arrive with wanise / wagamwi says to the indian: did you walk the route / the indian answered: no I did not go there because I heard you saying that there is an *axtigi* and that is why I did not go there / wagamwi asks his son: your brother did not walk there / he replies: no he did not go there, it is true that he did not go there / wagamwiyan answered: it is true he did not go there / wagamwi said: I believe that he walked there / he answered: no because he did not go there / wagamwi did not know of the fortnight / wagamwi looked at the traces on the road because when somebody should walk on it he could see traces / he looked / he did not see the traces / he says: it is true, I know when you walked there and I am happy that you did not go there because there is an *axtigi* / the indian replies: I know, I did not go there / then wagamwi got the meat from his boat / he brought the *im usis*³⁶ and the *chuguway wagasus*³⁷ / everything / he did that / then he said to them: now we are going to prepare it / they answered: let's do it / they cooked it / they ate / when they finished eating wagamwi said to his wife wanise: are we going to rest now / wanise answered: okay / they enter the dormitoire at midday to rest / they sleep already / then the parrot screams: "ka-ah, ka-ah, ka-ah, ka-ah" / wagamwi wakes up immediately and says to his wife: what is this today, I am going to have a look now / he gets up without breathing to put on his *gaba*³⁸ / he runs immediately overthere / wagamwi arrives there and sees the indians / he believed that he could run to them but when he arrived there a barrier blocked his way to come there / the indians shot with arrows in his eyes / wagamwi opened his big eyes / they shot both his eyes with arrows but wagamwi was able to destroy three poles of the barrier / he died / then his wife wanise said to herself: where is my man, did he hurt himself after he left / wanise left immediately / she saw her husband dead there / she sees the indians there and runs towards them / the indians shoot with arrows again / she opened her mouth / the indians shot with arrows in her mouth / wanise destroyed two poles but she died / one pole was left of the barrier but she died [Fig. 6] / then the indians screamed like a parrot again but nobody comes / wagamwi says: where is my father and my mother, did they find the evil /

36. *Im usis* is a kind of fish; the 'poisson dorade' (*im* means 'fish'). I do not know its Latin name.

37. This is a sort of snail which lives in the mangrove and is still eaten by the Palikur.

38. *Gaba* means 'skin' in Palikur. When wagamwi puts this on, he becomes and is an anaconda.

if it is true I will have a look rightaway / he says to the indian maginay: take the skin of my father for me that I will wear when I go up there to find my father and mother / the indian answered: do not touch the skin of your dead father when you will see your father with your mother / they were not able but you not at all / do not go there too / wagamwiyan says: the evil found my mother and father already / he cries / then the indian says to him: do not cry, it will not help / the evil found your mother and father but we will stay here to guard the house of your dead father / wagamwi does not cry anymore / they stay there / then wagamwiyan said to the indian: where am I now, I do not have a mother and a father / I do not wish to stay here anymore / the indian answered: you must go to the sea / he replies: I will go / the indian said: yes you must go there / wagamwiyan arranges his boat and says goodbye to the indian / he leaves for the island of *magapuwa* / he [the indian] stayed up until today / he remained alone there at *wagamka* beneath the earth / he is still there / the story of wagamwi is finished / nothing more.

3. nikwe nah kinetiwenen amin inilit gimin wohawki pagikwene minikwak ku samah kenesminate akapuska / hawkih ig wohawkih paykwene ig kenneh gimun manitya / pahaye adahan pahapwi sikuh bat apitmun / ig sikuh bat / pisenwa nikwe ig tihenen / ig ti-in: "senkwan" / kuri igme ig wohawki pagikwene hiyamnih henen / ig awna git sikuh: wake pis hiyegibe pi(s) akih nuthu pay mbeayne nemnikkupiye (= danun nuthu), payye pihipan / ayteke nikwe ig tinohew kanipwiye / kanipwiye ay puguneh gimantak pahaye adahan ig sagay gipegi gihapatak pahapwi awayg / kahnxima hiyeg kakamsapunad kaw gikamsah hiyuw akak giyako(t) / ig awna git: mmanih pin kasah / ig awna: kawa nahwa awnakepye gikak sikuh / ig tihenen ay, nahme awna pay pihipan wake pis hiyegibe pi(s) ku akinut ku payye pihipan mbeayne nemnik / ig awna: ka agiknonamah awaku wigwiw uhumten igme digiswasepiye inin waxgih akak un / ig wagkiswiye muwok inugitak / nikwe ig digiswensemni adahan il pisenwepye gikakis negas hiyeg ku payye kaneh kiyatig kene ihan giwn / nikwe ig hiyapki git iggwa paykweneh wakowkih giwtyapey / ig awna: bayta iwasah mbeayne ku payye nemnik / ig hiyapki waguwatnik / ig ipeg agimkanit inin waxgih akak muwok aka(k) bobo madèh waxgih digiseh / yumah hiyeg aymuhwenen / ig awna: inin kamax ada(ha)n madikawkubu kamukri akak pohokubu agawnih ku pi(s) hiya / igkis ka ihan nunhun / enbe nikwe nah digisaseh pismet amowka pis batak dagipwit nopsad / dagipwit adahan pis batak kasabwatip / ayteke nikwe kohadbe pis katapek gugikut gukak pihayo akak pikamkayupwiw , pihipwipiye pase / nah waykisne muwok / henewa ig kehen / ig bateke dagipwit kanopsimahad ayye / pahaye danun ahawkanapgi muwok wayk / pahaye hawkanawa inute kamuw / ig ipeg agimkanit tuwexu kakat seyno / ig tagakwa wahamaptak pahaye adahan egu tuwexu tagakwa muwok wayke nopsensa se-ih, se-ih, se-ih, se-ih juktan³⁹ kipuseh / hawki ateke muwok wayhneh / nikwe muwok waynen / kahnxima muwok wayk, muwok wayk juktan digise madiktè waxgi / juktan digise ku pay pi imutehnenèh / nikwe igme misèkwe abetpi pagaw agikuh dagipwit / ig sabutip lureh⁴⁰ danun adahan kuwis adahan pugunkunah kayg / ig timah bobo kahyswehwe ka binw akiw / nikwe ig mawasapthiwa wòke gisabatu pagaw ka kihawpa akiw hemeh padakanteh / nikwe egu pagaw gaku padekwig huwiteh gipitit bakibeh / ig miyah gikamkay miyah henemeh ig ka miyah kamax ada(ha)n pahak kamukri akak madikawka hawki un makagap akiw un magakap / ayteke nikwe ku aysaw un makagap ig pesse agigutak / nikwe ig ay / ig kapusa mutun amutri / ayteke ig timah mpuseh aygete hiyeg kadukman / kahnxima aygete hiyeg kadukman, hiyagepnen, pekneh, batekye, kayneh ta ku hewkanawa / ig iwasah yumah / aygete akiw / mpuseh amegemnit kayg kahnxima hiyeg ken kadukmankah / kada(ha)n pigikna, mpameku, paskeku / pahaye ig awna: nah tan iwasateh ken kuwis pasnika kayg / ig ta iwasah ku kitak ignebis hiyeg kadukman / ig iwasah kahnxima itey borikis (= bowwa ignekis) itey ignekis waypeyeneh / ig

39. *Juktan* is French Creole for *jusqu'à* which means 'until'.

40. *Lureh* is French Creole for *l'heure* which means in general 'the moment of'.

atak iwasah / ig hiya kahnxima kawapuwad ku kitak hiyeg kadukmah kawapuwad bowwa ignekis kawah egnekis kawah se kawakuyeneh... hiyeg / ayteke ig tan iwasah ku kiney kahnxima kadukmankah iwasah ig danun atere / ig iwasah ig utiy wakapneh bowwa ignekis hiyeg ku payye wakapneh wakapuyeneh / embe nikwe pissenwa nikwenih ku kitak kadukman / ig atak iwasah / ig utih ignekis hiyeg kahnxima wadak / wadahuneh ignekis / embe heneh gihumwenikis negas paykweneh ku pay waypeyeneh, wakapuyeneh, kawakuyeneh, paraymyuneh, wadahuneh / heneh gihumemnikis / aytere nikwe i(gki)s kapusah kibihweh juk⁴¹ kupikneneh akak inin kahawke / wixwiy ayte paykweneh asemneh. (*Paul Noriño, 09 II 1994*)

Translation:

I am going to tell you a story from a long time ago, from the time of the beginning of the world, of the first Palikur / one day the first indian was building a canoe / high up in the trees a *sikuh*⁴² was waiting / the *sikuh* was sitting (on a branch) / it started screaming / he screamed: "senkwan" / so the indian wonders what is happening / he asks the *sikuh*: does your people resemble, as you told me [by screaming senkwan], who is bad, coming towards me; who do you see / then he [the indian] does not hear working / now he is going to build a canoe / [the bird] waits, he turns his head to the other side / a man and a lot of people are wearing long loin-cloths and he [the man] has his loin-cloth under his arm and his arrow / he tells him [the man]: what did you hear before / he says: nothing, I want to talk with you, *sikuh* / he screams / I tell you: who you see, resembles your people and I tell you that what you see, the evil is coming / he says: no, there is no such thing because the Grandfather, who watches us, is going to exterminate this earth with water / he is going to let it rain from the skies / now he is going to exterminate all the people that does not respect nor obey him / now he is giving the first indian a sign to get up / he says: come and see what a bad thing is going to happen / he gives him an image / he looks over the people of this world where it is raining and a big sea, all the earth is filled with water / nobody is going to survive / he says: this will be for ten suns and five more / as you see they do not listen to me / now I am going to let it rain, but you have to build a big vessel / then you enter it with your wife and children and you take also with you a *pase* / I am going to let it rain / it is true, he did so / he built an enormous vessel / one day the time of the rain came / one morning at dawn [6 o'clock] when the sun came up, he looked over the people, the rainbow⁴³ with his white leg / he came from the East⁴⁴ / suddenly the rainbow appeared and the rain began slowly to fall white, white, white until it [the world] was filled / one day later the rain fell / now the rain fell, plenty rain fell, rain fell, rain fell until it had filled the whole earth / until it had reached the highest tops / now he stayed there on the water in his vessel / he closed it / the 'moment' had come and he stayed in there for sixty moons / he heard that the sea did not make any noise anymore / then he removed the lid, the water did not hit anymore [against the vessel] / but the sea threw water on his child / his children were dead but he was not killed, he waited for one sun and sixty days before the water ran dry, before it became dry / then when it became dry, he got out

41. *Juk* is French Creole for *jusqu'à* which means 'until'.

42. The *sikuh* or *sikuwa* is a small bird with a red tail. The *sikuyune* is also an extinct Palikur clan which is now part of the mythological past. This clan introduced the knowledge of ceramics to the Palikur.

43. *Tuwexyu*, the rainbow, is also referred to as 'le gros blanc'. In this story, he is the signal that the flooding of the world will start. In May, the rainbow is often visible when the rainy season starts.

44. *Wahama* is the East, but is also the word for the river Uaçá, located in the east, behind which the sun sets. The rain enters, from the Atlantic Ocean, the mainland from the east or northeast.

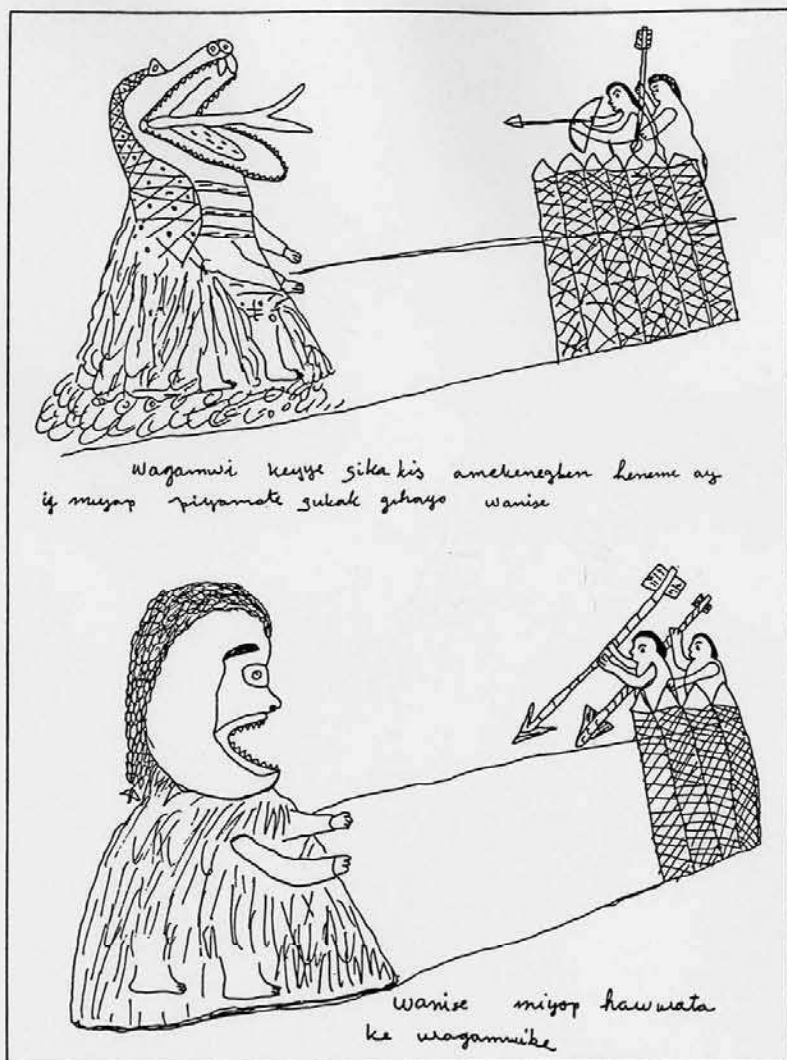


Fig. 6. Drawing by Emiliano Narciso of the attacks of the indians against Wagamwi and Wanise.

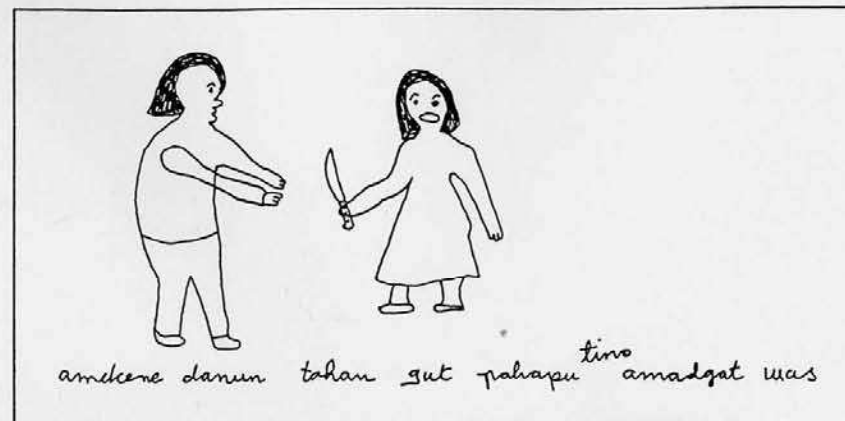


Fig. 5. Drawing by Emiliano Narciso of the escaped indian who visits the manioc fields and meets the girl there.

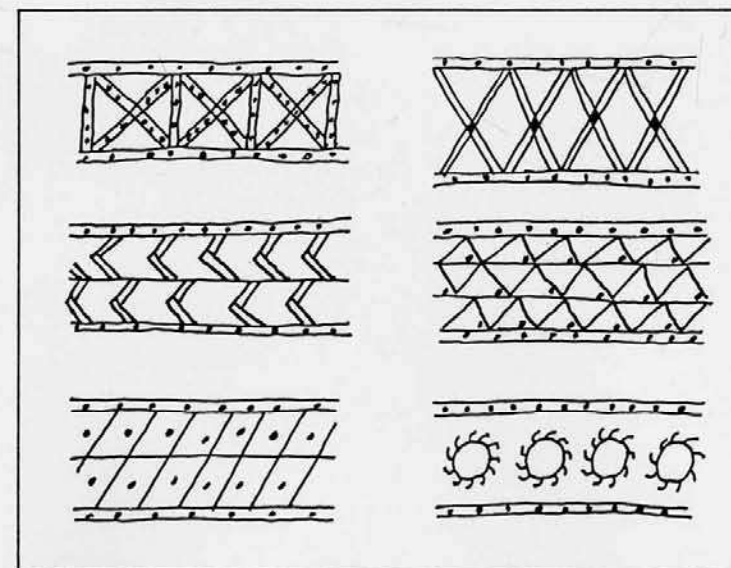


Fig. 7. Drawings by Paul Noriño of Waywuyune, Wadayune, Pagaiyune, Wakapuyene, Kawakuyune and Kamuyune.

the vessel and was there / he starts planting plants / then he hears every evening people making noise, a lot of noise / in the evening the people talk, drink cachiri, chant, be happy and dance / but the next day he goes there and he sees nothing / that evening again / every full moon plenty people make a lot of noise / it takes two, three, four moons / so he says: I am going to have a look because it takes already four moons / he takes a look where the noise is coming from / he looks and sees plenty *itey* caterpillars which had changed and became *waypeyene*⁴⁵ / he looks again / he sees a lot of *kawapuwad* where the people made the noise of *kawapuwad*, these pineapples became the *kawakukyene* people / then he visits again a place where a lot of noise is coming from / he finds some house posts, these are the people of the *wakapheh*, *wakapunyene* / then he goes to another spot where noise comes from / he takes a look / he finds plenty *wadak* / they are the *wadayune* / these are the indians which are neighbours of the same race, the *waypeyene*, *kawa kukyene*, *paraymyune*, *wadayune* [Fig. 7]⁴⁶ / but they have changed / then they made *kibihweh* which they still do up until now with the Grandfather / we are the remnants of them.

45. Waypeyene or Waywuyune is thus derived from *itey* ('caterpillar') or *way-way* (the specific walk of this species of caterpillar). *Yune* or *yene* is a suffix for 'the people of'; the people of the *itey* which gave this clan his name. Today each clan has an european last name which is for the Palikur the equivalent of the Palikur clan name.

46. Figure 7 shows the drawings made by Paul Noriño (member of the clan called Waywuyune) and his wife Elvira Felicio (Waxiyune; *waxi* means 'earth'), the potter of Kamuyune. These motives represent their clan name and are therefore derived from this myth in which their creation is explained. The pictographs show the animal or tree or a detail of it, which the Palikur themselves consider significant, which are painted on the vessels.

Notes

1. Whether the Palikur are the Marawan is not clear, but it is more plausible that the Marawan were a part of the whole Palikur nation. The wordlists in his article show a clear resemblance with the actual Palikur language.
2. A few years earlier E. Deyrolle (1916) also published a work on the 'Marouanes' of French Guiana.
3. All the following examples are taken from Derbyshire (1986).

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