

The First Peaceful Contacts with the Brazilians

As told by Mariana

(This story is) about the first peaceful contact with the Brazilians.

When they first made a peaceful contact with the Brazilians, Pa'i was the first to talk to the Brazilians. At that time I had my first menstruation and I was sitting in an enclosed room as was our custom. The Kaapor were gathering goods that the Brazilians gave them. And so they made a peaceful contact.

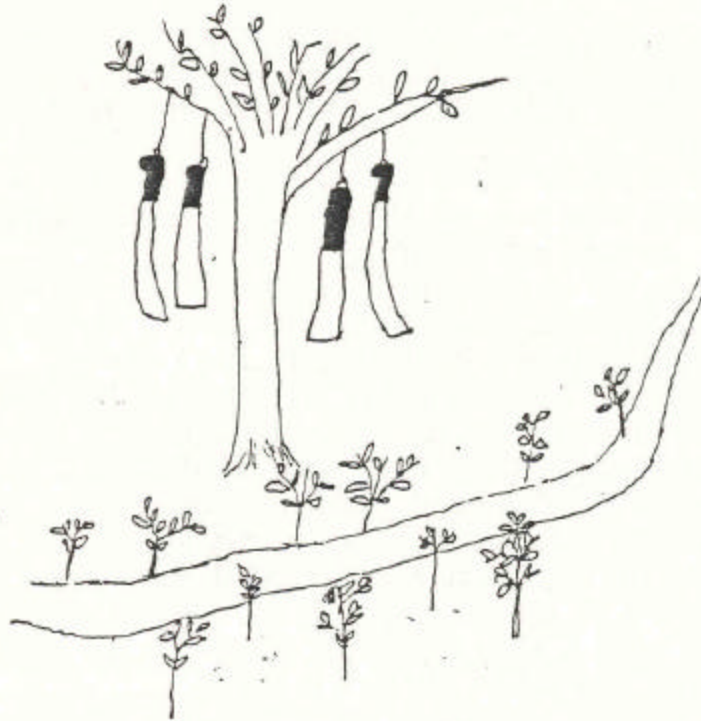
“Pa'i finished making peace with them,” they said.

And so Kaapor came to see the Brazilians, that is ... ah, the late Yratū came. And they were getting a lot of goods. Over here ... that one's father ... ah, Caetano's father put out goods. So the Kaapor got goods like cloth, machetes and a lot of other things.

After that they went to talk but they destroyed things. They destroyed the little shed that had the gifts and threw it into the river. It's true. They threw everything in the water. Then others arrived and went to see also. The Brazilians put more goods there along the path. It was for making peace. And they gathered them at night, things like machetes. They gathered a lot. They gathered mirrors. We called it “waruwa.” They also gathered matches and lot of other things like large beads. Those things they got a lot of.

After that my deceased father came. “There will be peace now,” he said. “Maruku” was my father's name. He was the first to come. “I'm going to go see,” he said. And so he came to see. And the people gathered a lot of goods. At that time Pa'i hadn't made peace yet. It was later that Pa'i made peace.

So, long ago the people went to see and gathered lots and lots of things and took them home, like this high, waist high. And others took them away. Then others came and went and others came and went. They gathered a lots of machetes in those days.



After that my father came also. And the Brazilians put out more goods like machetes, pants also and cloth. It was red. They called it “horse hair” because it was red. Those were to make peace. Another thing went like this “pen pen.” That was another thing which they blew on a lot. They took them all away. Bamboo, “steel bamboo” is what I called it. Those they took all away. And so they brought them home. They would blow on it “pen pen pen pen.” They were contented with the whistle. They sang a lot in the past. They sang and sang. They sang about the deer like this, “they cut up the deer. They cut up the deer – hey hey,” like that they sang. They sang a lot when they brought the goods. The older women cried, that is our older women. They said, “The Brazilians will completely destroy us. Those white people will completely destroy us.”

So they cried. Then another one came to us. What was his name? ... ah, Kawyrē. He was my brother. Ah ... he was Maruku’s son. That one came but the old men still cried.

And then the Brazilians brought the flu. It was a terrible flu. Their nose bled!! It hurt very very much. The old men groaned a lot and they died quickly. There was another old man ... what was his name? ... ah Yraju’i. He died also. One after another died. Mandemy also died. She was my grandfather’s wife. Ah ... she died emaciated. Also another ... ah, Jawarankā. He also died quickly. Many many died. The ones over here, a lot of them died also. The flu was terrible so many died. The flu was painful.

And after awhile the Kaapor came again. And so Pa’i spoke to the Brazilians. Right then Pa’i spoke long ago.

“It is okay,” Pa’i said. “It’s okay, all’s well,” he told the people.

“All’s well. All’s well,” they said.

And they brought machetes and were very happy. And they gave out machetes. They distributed a lot to the people and they were very happy. Caetano was very happy also. And so there was peace. Another arrived.

“Where is your wife?” the Brazilians asked.

“No. I don’t have a wife,” he told them.

The women hadn’t talked to the Brazilians yet. Then another went with his wife. The two of them went, that is Jape. And another ... ah ... Wajumby. The son of the one who first made peace. Pa’i’s son. And so they gathered a lot of cloth. They put on skirts. And they gave everything to them. Another and another arrived and they were all happy. Others came from over there and got things. The Brazilians brought salt. The old women called it “salt,” ah ... “Here’s white stick medicine” thus they said but didn’t understand it too well. And they wrapped up the salt and they were happy with it. And so they quickly distributed things. And the launch arrived with goods “put put put put.” There were lots of things for making peace. Thus it was a peaceful contact long ago. People had a lot of things and it was good and they were happy.

“We have beautiful things,” they said.

The Kaapor were very happy long ago and the Brazilians gave away lots of goods to people. At that time the Brazilian administrator ... ah ... what was his name? ... ah, First Lieutenant was the top administrator. The one who sat and had power. The First Lieutenant had his arms crossed in front. There was another one nearby, ah ... Ka’aro’s father, Jawaripo. That’s the way it was in making peace long ago among themselves. And all were happy. Araújo was happy. He gave everything to the people. Kaapor arrived to his house and entered like this. And they drank a lot of coffee. The old men were very happy and that is the way it was how they made peace. After that we returned and went to see where Mesquita was. Also Yperimby was there who is my relative ... ah ... Ka’arijã also. There were many of us then. Ah ... Ararankã, Kawyrẽ. The deceased Kawyrẽ gave us a lot of things, like cloth, dress. We called the dress “long shirt.” They gave out a lot of mirrors and beads. Then we came and others went. They returned and others went. Like that they gave a lot. They gave things free back then. They didn’t charge anything. It was free and the Kaapor gathered a lot of goods. Now days they charge people. At that time back then they didn’t charge. They gave out every thing free.

Oropó was still there with his wife. Araújo took Oropó’s wife’s picture. And then fever and chills came on her quickly. She was exhausted and died quickly. So Oropó was angry.

“Good grief! My wife died quickly,” he said.

And he left and arrived at Canindé. Nimmingu was there.

“Why did you come?” he asked.

“I came without a cause,” Oropó replied.

“You look like you’ve come with anger,” he said to Oropó.

“No. I came without a cause.”

And so Nimmingu went away from him. But Oropó was angry and he picked up his bow and arrow.

He said, “Now I’m going to go kill a tapir.”

Oropó was agitated and very angry. Araújo was just looking on without suspecting anything. And Oropó took an arrow and let it fly.

“Thud!”

And Araújo cried aloud. And many ran towards Oropó but he was grunting in hostility towards them. That is ah ... that one’s father, ah ... he was really angry at him, that is the way we were back then. What was her name? I can’t remember. That one fell dead with her son who were shot, those two. Then the Kaapor stamped their foot as sign of displeasure. They jumped into the river and crossed to go hide at that time. Oropó jumped into the river and swam away and disappeared. Maybe at that time the others would have killed him. Ah ... Nimmingu ran away into the jungle with his wife and darkness came. What was her name? ... ah, Jawareha muju. Ah ... the deceased Myter, Iraingwer, they all were afraid and ran away. They were all very frightened.

Then at night, some came back but didn’t stay. They went away in a canoe. And they called out unsuccessfully. Then ah ... Porĩ who was Araújo’s worker called out:

“Hey! Captain! Come quickly!”

They arrived at the river bank and jumped in.

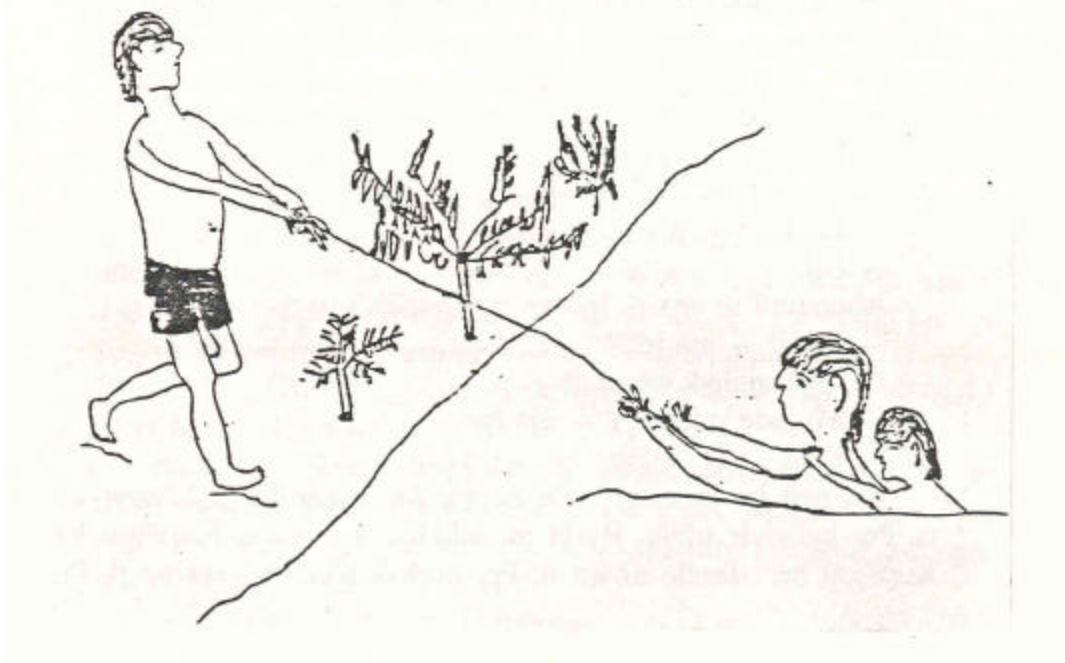
“Let’s go! Let’s jump into the river,” Nimmingu said.

He tied a jungle vine around himself to hold his son. And he jumped in and went under. He went to die. My goodness! He went bobbing in and out of the water with the old man. Finally they got out on the other side.

“Hey! Come return!” he said to that one, that is to his wife, “come return!”

“It’s impossible to go across,” she said to him.

So they tied a jungle vine on the other side and pulling on that they went across. That is how they got across. Jawareha muju crossed like that and so they all returned to their villages. Like the deceased Kamure’s mother with her child crossed, also ah ... another old woman, ah ... Jararakambé. She returned with the others. They were all very hungry. They didn’t have manioc grains. Ankanpirã was there also. He almost died of hunger. We called him “Ankanpirã” (Redhead).



So then those old men returned ... Nimmingu arrived and called out:

“Hey! Porĩ!”

“Hey! Captain Myra! Come quickly. You’re probably hungry as well as you children,” replied Porĩ.

Oropó was the one who did all this. He lost his wife who was very pretty indeed. She was young and hadn’t had any child yet. Her name was Apehym. If she had a child, one would be very sad for her. If she had a child one’s heart would be very agitated. If the child cried, he would have cried out now.

“She really died,” one would think in his heart, “I’ll get another one.” If he had thought that way, it would have been better.

She was very very pretty in his opinion. After that the old man called out, “Hey! Captain Myra!” that is, Nimmingu called out.

“Hey! Porĩ!”

“Hey!”

They called out a lot and also clapped their hands.

“It’s alright!”

And others brought him to the island.

“Where is your wife?” they asked.

“Over there.”

And so others returned with Jararakambé. So she returned also. And another’s wife returned also who was trembling with fear, ah her name was Kupi’ipe. She was our relative. And they

brought them and gave them bananas, the one called “apple banana.” And they ate some along with manioc grains. And they ah ... said, “Let’s go!”

And they crossed in a canoe. They were really afraid. It will be well again. And they were saying, “He went to hide over there,” they said about Oropó. It’s said he went. He left. Oropó went away.

An old man Ankanpirã got bitten by a snake like this. It got really swollen and rotted. It hurt a lot. They came over here, to Sarapoxĩ and laid him down.

After that Nimmingu came to toast the manioc grains. All the others had gone away in our direction, towards the headwaters of the Turiaçu river. They all went there scared. And then ... ah ... they were saying, “The white man will kill us all,” thus they were saying mistakenly.

Nimmingu arrived to his house and there was no one there. The house was empty. He went to the stream and the manioc was laying there in the water. It was soft so he brought it and toasted it.

After that he left it there on the hollowed out log. The next day, he took it to his wife. That satisfied them. They ate it with tortoise. And thus he arrived.

Meanwhile Captain Ruku arrived at Jararaca. “It ought to be okay here,” he thought. Tucano was there and my father went to where he was.

“Did my son go hide around here?”

“No. He left,” Tucano replied. “Your son left.”

Then Captain Ruku went by river with Tucano and arrived. They took hammocks ... that is, they tied cloths for hammock. It really was cloth. And they placed him in it. He was bleeding.

“Where is Oropó now?” the people asked.

“We don’t know,” others said.

They didn’t want to let them know.

So they said, “We don’t know.”

“What is going to happen now? What do we do now?” they asked without an answer.

Meanwhile my father arrived also. And the other one ... ah ... Nimmingu arrived. “They arrived,” said my mother, “they arrived. Kupi’ipe’s big toe fell off.”

Then they asked, “why did you go over there?”

“Well, that one took us, ah ... Wandupe, he took us. He is Terepyk’s father. He’s the one who took us awhile back.”

And all was well again. Some Kaapor took all our manioc plants and went away from here to make a garden over there. One remained, ah ... there was one who stayed back, ah ... Ndari. He stayed in his place with ... ah ... what’s his name? ... ah ... the old man ... Ka’aro. He stayed all alone. This old man here, this one stayed. The old man stayed.

“The others won’t come back now,” he said.

So he stayed. And so another arrived also. Oh, there was another one who also didn't go, that is Marikỹ. She was Ka'aro's sister and her name was Marikỹ. They stayed. All the others went away, way over there to the headwaters of the Turiacu. They all went in great fear.

The end.