Some Beliefs among the Egyptian Peasants

language when at the school of the 'arīf, the officiant who leads the singing in church.

One night during the month of Kiyahk the boy alluded to above was in the church with a number of his companions, reciting in Coptic certain passages from the Bible. He left the church for a few minutes, and on his way back he saw a very fine donkey standing in the open space in front of the church. The sight of this donkey proved to be irresistible to him, and he immediately mounted it, and, digging his heels into its sides, he urged it to go faster and faster, round and round the open space. All of a sudden the donkey began to grow taller and taller, till it reached the height of about five metres. It then suddenly vanished, and the boy fell to the ground, where a stone struck one of his eyes and destroyed the sight. As he fell he heard the 'afrit saying to him,—“Don't come here again. If you do, I will injure you.”

Up to the present time the boy, who is now a grown man, has never dared to return to this church for fear of the 'afrit. His work necessitates his travelling about from village to village, where he is doing good business. He told my informant this story himself, and swears to the truth of it.

The stories related above were imparted to me as a great favour, as such proceedings are naturally regarded as more or less private, if not to the individual, at any rate to the village community as a whole, and foreigners do not find it easy to get at anything like reliable information.

The 'afarit and the beliefs attached to them enter into the lives of the peasants at every turn. It must be remembered that the fellāhin are a very nervous and emotional people, which may well account for the firm hold such beliefs have over them. Winifred S. Blackman.

Mythology of the Guarayo Indians.

The Guarayo Indians are a tribe living on the confines of Bolivia on the eastern side of the Andes. In times past the
Franciscans carried on missionary work among them, and the following information is taken from a book written by Padre Jose Cardus in 1883-84, and printed in 1886.

They say that the beginning of all was water, and that a worm called \textit{mbir} walked upon some tall swamp grass, and this creature made man by its own will, and by the same power created the earth. The \textit{mbir} man was called Mbirachucha; the earth had been but a short time made when Zaguaguayu raised himself suddenly (this name means "crown of yellow feathers"), approached Mbirachucha and angrily said to him—"How is it that you have been raised up before me? I rather ought to have been before you." It is not known what Zaguaguayu was before he became man, nor how he became one; they only tell that his brother Alaangui so as to make man tried various figures, which he accordingly destroyed as he made them, on account of them being so ridiculous, until he succeeded in making a man, but with a nose so excessively thick and long that he gave it a slap and broke it off, an exploit which gave rise to his name meaning the man with the fallen nose. A fourth person figures from the beginning called Candir. The Guarayos claim that only three persons formed the world—Alaangui, Mbirachucha, and Candir—excluding for unknown reasons Zaguaguayu, notwithstanding that they hold and respect him as their first ancestor, and that each of the three created the lands of their respective descendants, by whom also they are adored.

The Guarayos are the descendants of Alaangui, the Brazilians of Mbirachucha, and the blacks of Candir, the descendants thus forming three distinct races. (The blacks seem to refer to the negroes, from which it appears that the story is not old.) They have a word \textit{Tumpa}, meaning God, but they do not render him any homage, and the idea is indistinct. Others say that Tumpa is the chief of the whites, and that the kings are his servants. The Grandfather or ancestor has a wife Guiyarei, but they do not know who or where she is. He felt hunger and other necessities, and to support them created the yucca, maize, plantains, etc., and they say that, during the time they were growing and ripening, he maintained himself
with the fruit of the *caamaapu*, a fruit like a small tomato. With such scanty food he passed the season until the yucca was ready, when he sent the woman with a large basket made of palm to bring some, and showed her how to make *chicha*.\(^1\) When he calculated that it was well made, he asked her to bring a small quantity in a gourd to try it. Finding that it had reached a good strength, he asked her to bring more. She brought a large gourd full, which he emptied at once. She brought more and more gourds full until Grandfather became perfectly drunk, when he took a piece of palm and attacked the woman, beating her stoutly. Finding herself so ill-treated without cause by her husband, she fled and hid herself in the forest. When the old gentleman tried to walk, he staggered from side to side until he fell full length on the ground, losing, as he did so, his beautiful crown of feathers which he carried on his head. When his drunkenness wore off, he could not find his wife in the house, and he went outside to seek her in the forest shouting for her.

At his continued cries she came out, and seeing her he said—"Where have you been, woman, that I could not find you?" She replied,—"I fled from you from fear that you would kill me, look," she added, showing her wounds, "how you treated me yesterday in your drunkenness," and he, very satisfied, replied—"Thus would I have it be, woman, and I wish that my descendants when they are drunk may beat their women," and his descendants have fully carried out his rule. Finally the two Grandfathers tired of living in this unhappy land, and consulted to go and find another where they could live more easily with their descendants. The result was that they separated from each other, Alaangui going westward, where, having found a desirable land, he remained and built a city where he lived with his tribe and where a Guarayo when he dies goes to enjoy the happiness of his Grandfather, which principally consists in drinking a rich *chicha* made from tender yucca, and in being continually drunk. For this reason, when a Guarayo dies, they place his face to the west, so that he shall look to the place where his Grandfather lives and to which he goes. They

\(^1\) Beer made from maize.
say that, when the Abuelo was making this journey and was crossing the river San Miguel with his company, he was angry with a woman, and he left her and her suckling converted into stone in the midst of the stream. Zaguaguayu, on the contrary, went to the east, and things did not go well with him, for he was not so fortunate as his brother in finding a good country where he might fix his abode. Unfortunately also, for his misanthropic genius abhorred all society and traffic with men, he passed on to the extremity of the world, and remained in a place where there is no sun or sky, only certain small birds which give light, and he lives there concentrated in his own happiness.

They say that the Abuelo had two sons, who were converted, one into the sun, the other into the moon. It was thus. Each one shot an arrow at the sky, and they were firmly fixed in the centre of the vault. Again they shot, and each cleft his previous arrow. Another shot had the same effect, and they continued shooting arrows with the same effect until they formed with them a kind of cord apiece and climbing up them to the sky became converted, one into the sun, the other into the moon.

They also attribute the marks on the moon to a misbehaviour on her part, or in their idiom his part. Becoming enamoured of a Guarayo woman he descended each night to sleep with her, but so disfigured that she could not tell who visited her. "Very well," she said, "I have got to know who visits me every night," and taking some cinders she ground them up with water and made a kind of paste with which she smeared her hand and awaited the arrival of her lover. The moon came on his accustomed visit, and the woman rubbing her hand vigorously over his face smeared it all. The following night the moon appeared full of stains, and the woman seeing him gave a great laugh, and said,—"Hallo, who were you with? Now I know you!"

*Abuelo is Spanish for grandfather, but with the Indians means "The Great Father."

*See "The Chain of Arrows," supra, p. 159.
The Guarayo's journey to the land of the Abuelo.

When the breath of a Guarayo has expired, they wash the whole body with water, and place it in the best hammock they possess, the face westward as looking towards the place where the Abuelo resides and where the dead has to go.

The body is immediately painted with oil and anatto, the tembela is placed in the lower lip, the crown of beautiful feathers with the three large plumes from a parrot falling behind is placed on the head, and the small stick is placed in the hole made in the cartilage of the nose, to which stick is attached a small pom-pom of fine feathers and from the ends a thread is tied to the quills of two feathers from the tail of a large humming bird which are placed in the holes of the ears, and many other feathers are attached to the body by means of wax.

A large gourd filled with chicha is placed in the right hand, and in the left a bundle of short straws. Lastly, they place at one side two pieces of thick bamboo with which in their feasts they make a noise, and on the other side are placed his bow and arrows and a quantity of sugar cane to present to the Abuelo. So adorned and supplied, he begins his journey to the land of the Abuelo, and they say that, as soon as he begins to leave the place in which he died, two roads present themselves to him, one to the right and the other to the left. That to the right is spacious and smooth, covered with flowers and many small pigeons which gambol around him, and is the road of the white people, the end of which the Guarayo knows nothing of, for he does not travel over it. The road to the left is very narrow and almost closed from the reason that few traverse it, and leads to the land of the Abuelo, and has its commencement below tobacco plants and other undergrowth. Along it goes the Guarayo, confiding in his bamboos which are his principal guarantee of a happy ending to his perilous journey. After walking a short distance he arrives at a deep and rapid river, without any bridge or any means of passing. Astonished, the soul remains on the bank, from whence it looks and searches in vain as to how or where it can pass.

Its eyes can discern in all the extent of the river nothing but
a deformed alligator stretched out in the centre of it, the only means of passing the river, and it desponds. The alligator sees it and greets it with a cry, and then bringing itself nearer and nearer to the bank it makes signs by the best means it can that the soul must mount its shoulders and it will pass it.

Then, recollecting that this is the alligator upon which they said he would have to pass to the Abuelo's land, he gathers up courage and places himself fearlessly upon it and sounds his bamboos. Hearing the sound the alligator sets himself in motion, accompanying with his brazen voice the sound of the canes, thus manifesting the pleasure he has in carrying on his shoulders a fellow-passenger, and conveys him to the other side. But if the unfortunate soul does not know how to play the canes well from any carelessness manifested in life, then the same moment that it mounts the alligator it is upset, falls into the water, and is devoured by the creature. It is known by the name of *yacarea*, or hairy alligator.

Happy beyond measure at having passed with ease from his first passage by the help of the bamboos, the Guarayo, confident that with the same triumph he will pass through the others, continues on his way, and having travelled another short distance arrives at another river as deep and as rapid as the former. The passage, though not so dreadful as the previous one, is sufficiently dangerous, because there is neither bridge nor boat for him to pass, only a tree on the opposite bank which comes and goes with great speed and on the top of which is a kind of box in which it is necessary that he should enter to pass the river. What is he to do? He steps to the edge of the bank and considers. When the tree arrives at the nearest point, for it does not come right up to the bank, he gives a leap and enters the box, and in an instant finds himself at the other side. But if he errs in his leap he falls into the river, and in a moment is torn to pieces by the innumerable *palometas* that are in it.

The second river passed, he continues without danger until he reaches the place of the Izoiramoi. This is a worm or very particular kind of snake which to a good Guarayo at a distance appears very large lying across the road so as to entirely obstruct the passage, but, as he approaches it, becomes each moment
smaller until it becomes so small that he can easily pass over it. But, if the Guarayo has been a bad man, he simply sees a ridiculously small worm and takes no notice of it, but it happens that, as he passes over it, it suddenly enlarges itself, bites him between the legs, and splits him in two, and he remains food for the beast.

Shortly after he has passed the Izoiramoi he arrives at a place called Pyntu (meaning darkness), in which the Guarayo suddenly loses the light. He finds himself in the night surrounded with terrible darkness, and in evident danger of losing the road and perishing. It is necessary here that he exercise all his courage so as not to succumb. He carries, however, a bundle of short straws, and these save him from his great danger.

Lighting them, by their help he passes the horrible darkness. It is necessary to observe, however, that, to pass out of the danger well, he must carry the light behind, so that it is not seen by the numerous large bats which are there, for should he carry it in front they would set upon him with fury and extinguish it, and in the darkness he would fall a victim to them.

The darkness passed, he arrives in a short time at a desirable place where is the famous Tuanandior bottle-tree, and approaching it he gives the large root which projects out of the ground a violent blow with his foot so as to advise those who are in this world that he has arrived at that place.

At the resonance of the tree, which they say his relatives hear, they all begin to mourn, and this, not because they grieve for the deceased, but because he has not taken them with him. The blow being given, he washes himself in the rivulet which runs by the tree, combs his hair, seats himself for a short rest upon the root, and drinks the *chicha* which he carries. The *chicha* finished, he takes a quiet walk round the tree, being charmed with its beauty and that of the large humming birds flying about its flowers. The sight of the humming birds reminds him that he has to carry some of their tail feathers to adorn the ears of the Abuelo; so, taking his bow and arrows, he wounds, without killing, a number of them, plucks out their feathers, and lets them free again. Placing the plumes in his *quepi*, and
throwing it over his shoulder, he proceeds on his way. Another short distance being passed over, he arrives at the difficult passage of Itacuru, meaning the stones which eat, between which the road passes. The Itacuru are two very large stones which are continually clashing against each other, separating and meeting with great violence, making the passage most difficult, and the Guarayo is in imminent danger of being crushed by them if he does not know the secret of the passage. This consists in his shouting as soon as they have separated so that they allow him to pass. Then they, as if they had understanding, cease clashing for a few moments leaving a narrow space by which the soul may pass. Through the opening it goes, and so escapes the danger.

But, if the Guarayo does not know the secret, and says nothing although he sees the stones clashing at the time of his bold attempt to pass, they close violently, and the soul is caught and crushed between them, and remains food for the infinite number of insects which live in the crevices of the rocks.

Passing from this danger, it arrives at another river, in which there is only a light raft to cross by. The Guarayo mounts it, and should he have been a bad man the raft turns over in mid-stream, and he is drowned and becomes food for the ferocious fishes. But, if he has been a good man, the raft passes him without any mishap to the other side, where he disembarks and proceeds on his way. In a short time he reaches a kind of cross-road, where the Urugu guazu, a large buzzard, is awaiting him. In its presence he stands, and coming near to him it looks him over and observes that the lower lip, nose, and ears are decorated. Had he failed to have these decorations, the buzzard would have said to him—"In that direction lies the road to the Abuelo," pointing out the contrary direction, in which the unhappy one would go astray and perish; but, being correctly adorned, he hears—"Go along and travel well, that you may not be long in arriving." Advancing again and covering a very short distance he has an encounter with a large monkey, which gripping him in its huge arms begins to amuse itself by tickling him. Though this is pleasant to the monkey it is not so to the poor Guarayo,
who all the time has to exert himself against laughing, for, should a smile rise to his lips, that moment the monkey carries him off to some place and there makes his breakfast off him. Perhaps on this account the Guarayo has always a pensive melancholy look and demeanour, so that he shall not laugh and thus will escape the hands of the monkey. At least, of the women they say that they are always laughing, and according to them they never reach the Abuelo. Coming out of the conflict happily, if in a kind of daze, he proceeds until he reaches Iguirar-oriyo, or the deceitful tree. This tree stands on the left hand of the road, and beneath it the infinite number of plants with their varying colours dazzle and cause the road to be lost.

From the trunk and all the branches proceed confused voices and horrible cries which stun and fill the traveller with fright. But this is not all.

That which surprises and terrifies the Guarayo is the knowledge the tree possesses of all his life, without hiding the smallest thing that he has done, or passing over the fortune which lies in front of him. He may wish to turn back and liberate himself from this peril, but he is forced to pass onward.

So, arming himself anew with the bamboos and sounding them, he passes in front of the tree without raising his eyes, or looking at any part of it, and closing his ears tightly lest they be surprised by the ferocious voices from the tree. For, should he be imprudent enough to pause and listen even for a moment, or if he has not his face averted, at once they become invisible, and he is lifted up and carried away by them to a place from which he can never come out. But, if he passes through the ordeal successfully and proceeds, in a short space he finds the road completely changed in aspect, by which he knows that he is not far from the land of the Abuelo. From this point the narrow and weedy road he has followed changes to a smooth broad one rendered delicious by the shade of trees always in flower which line its borders. On one side are the colorodillos with red and purple flowers planted in the best order, and with equal symmetry the tajibos with yellow flowers; on the other side are silk-cotton trees with flowers of mother-of-pearl colour,
and other trees of varying species, the whole presenting a most beautiful aspect. To this is added an innumerable variety of gaily tinted birds, which live in the flowery grove and which, seated in the branches, regale the illustrious traveller with their joyful and harmonious songs. So among these sweet surroundings the Guarayo passes, until in the distance his eyes discern in a wide tract of land the great city of the Abuelo. Leaping with joy at the sight of it the Guarayo, anxious as soon as possible to pay his respects to the Abuelo, increases his pace. At the noise of his steps and his sonorous bamboos which he strikes, the old man with long beard comes out to meet his grandchild at the entrance of the city, and transported with pleasure says—"So then you have arrived, my dear grandchild. Have you come because you desire it and remember me?"

"Yes, my grandfather," replied the Guarayo, "I have always desired this, I have always said to myself I wish to go to my grandfather, and had I not always desired this I should not have arrived here to be with you"; and, taking the sugar canes and humming bird's tails which he carries, he makes his present to the old man. Receiving them the Abuelo says—"Well, you are welcome, inhabitant of death. Here we are well, here there is no evil thing for us, here we enjoy every pleasure and contentment. Come," and taking him by the hand causes him to enter the city and conducts him to a great plaza before his house, where he seats him and gives him a gourd of his excellent chicha to refresh him. Meantime he orders that they bring water, and a beautiful young girl comes forth with a large dish which she places upon the three-forked stick which is in the middle of the square, other servants at the same time bringing the ornaments which are to adorn him. When he has drunk and rested a little, all rise, and the Abuelo, advancing with the Guarayo, leads him to the middle of the square where the water has been placed, and personally bathes all his body. Contact with this marvellous water immediately eases the Guarayo of all the sickness and injuries from which he has suffered. It cleanses from, and he loses entirely, the odour which he has contracted by his contact with the Christians; it creates a long and plentiful crop of black hair, and he becomes the most
elegant and beautiful youth that may be pictured. The bath over, the Abuelo combs his hair, paints him red with anatto and with skin from the fruit of the yandipa tree marks black stripes to add to his beauty, places the tembeta in his lower lip, the feathers in his nose and ears, the crown of plumes on his head, and ties the feathers below his knee.

Finally, that nothing may be lacking to this perfect happiness, a company of most beautiful women is presented to him, from which he chooses one to become his wife. After the marriage ceremony, the Abuelo assigns him a house, in which he lives with his wife and follows a similar life to his one on earth, i.e. he cultivates a garden, rears children, and drinks much chicha.

W. BARBROOKE GRUBB.