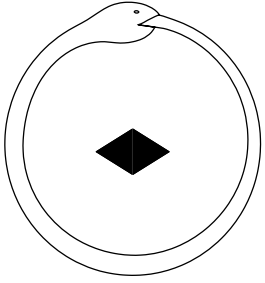


MUHIPH • ABÉ
THE TUKANO AND DESSANO SUN
Kumũ Doe and Carla Wisu



notebooks
SELVAGEM



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A'ti papera tu'ri ni dahse mera na uku ohakere portugues mera traduzinopâ, muhipo kihti na ukũkere. Kumū doe, Carla Wihsu ukupã te're. Te mahsinemosinina [até pu acessar niaparo](#) Ciclo Sol 17 ukusepu.

This notebook consists of the transcription in Tukano and the translation into English of narratives about the Sun, told by kumū Doe and Carla Wisu. Carla and kumū Doe's video can be [accessed here](#) as part of the Sun Cycle, which comprises 17 talks.

KUMŪ DOE

Yu' # ni'i miõñapitoku, yu'u wame Doe ni'i, yamahkã São Domingo wãmeti. Na yu' # ahkawererã, yu'u ñekusunuã dahsea, dikãrã, wirã na ukusama. K# muhipu atiro bahuápi ni'i werewã. Ku, ari Yepa-oãku nipin. K# Yepa-oãku, ati patire omemerã kahtigu nipin nigutaweyu. K# kahtiweg#, k#, atimukore amaguti nig#, k# #nãkhasan#kõpin.

I live at the mouth of the Igarapé Cabari, my name is Doe. My community is called São Domingos. My Tukano, Tuyuka and Dessano relatives tell about the emergence of the Sun and about the demiurge Yepa-oãku, as a being who lived in ethereal space breathing the air. Living there, Yepa-oãku began to strategise about how to build this new world. Seeing the possibilities, he sought out the forest, the earth, the minerals, the air and all the things that exist in the terrestrial world and did bahsese (blessing) to bring all these elements together.

Ku unākahsanukō, ate atinukukāre ate ditare amapin ku. Dita ama, utā, yukū, te ome. Atimuko nise nipetiro ku amáa, neō bahsepu. Ku bahsegū, ku wekaro niparo sārirō. Ti sārirōbui pehsaparo, ti watoro. Te murōpu, te patu unākahsanukō ku bahsepu, atimukore bahureguti nigū. Ku bahsee, ditare wehonukōpu, utāre wehonukōpin, omere wehoneōpin. Atimukore weneōku bahsee, ti patuwaropure puhtisāpin, weh kotepin.

Te ku kote, ku bahse wekaberore yuawāpā. Yuakā bahuati, ku tohwekaberore numiō bahuaro, Yera-buhkuo nipokoā. Ko Yera-buhkuo bahuā, ko arī Yera-oākure werepō niguta weyu. Kioro waweto mre nissapoko. Ni'i ko bahsepohta, ko bahse wego, ti patuwaro na mahsā buhanukāpahta. Na mahsā buha wekāre na unā añu nisapana. Ni'i kuma ti ati patire na bahuanukāka unā, ti atimukore ku nikū porátirāre bahurepāma.

The bahsese agency element was supported by sārirō. On top of sārirō there was the gourd of life. Smoking tobacco and eating ipadu, concentrated, he used bahsese to evoke elements for building this terrestrial world. With the power of bahsese, he brought the earth together, brought the stone together, brought the air together, brought all things together and he blew on the bowl.

With that, the gourd was filled with ipadu, as life potency. He waited for the manifestation of human life. He spent quite some time waiting, but nothing happened. After a while, a woman appeared. She was Yera-buhkió. Yera-buhkió spoke to Yera-oāku. She said that things weren't happening as he wished. Having said that, she did bahsese on the ipadu gourd for life to emerge. From Yera-buhkió's bahsese, the human potencies manifested in the gourd. Seeing his wish come true, the next step was to organise the things that exist in the terrestrial world.

Na bahure uñapāma. Na nipã, arã k̄ Muhipu ari Yepa-oãku na bahurek̄ma k̄ atim̄kokãhrãre k̄ bureyuato niḡ k̄ amapi ari Muhipure. K̄ Muhipu nipin, k̄ mahsamami weroho niḡ nipin. Kure k̄ ati patik̄re, atimuko ati bahsãbuari mahsãre suore k̄ bureyuaku nipin. Ku bureyuo weḡ, k̄ naye kahtirim̄ko, naye kahtiri heriporã, na kahtiriporã maĩrĩ mahsu, pahiri heriporãtiri mahsu nirãsamana niin, atim̄ko mahsãbuharãre.

Yepa-oãku made the Sun emerge to illuminate the terrestrial world. Muhip̄, the Sun, was given the status of older brother to human beings. The responsibility of providing light to future human beings and of being the illuminator of the terrestrial world was bestowed upon him. By being the light of the world, the Sun became the very life of human beings, became human existence itself. So, Yepa-oãku said: the Sun will be beloved, a being with a big heart, a being of life. He also said: human beings and the Sun will live together as beings of complementarity in this new terrestrial world.

CARLA WISU

Yu'u ni'i, Wisu wãmeti, yu'u ñeku bahseke wãmepema. Pehkasã wãmepema Carla ni'i. Sõpuu pukãña kõpu ni'i, top̄ bahuaw̄. Bahuaa bero yu'u pahkusuamuã yure mikãtiwãma pahiri mahkãpu bué mahsĩ, buen̄kã weato nirã. Yu'u wimo nikãp̄ were nhãtiwã tere kihti muhipu kãsere. Yu'u ñekõ, yu'u ñku werewã. K̄, ari k̄ werrekaronoh̄ta, ñam̄ kumu Doe nimimik̄, dahseu.

My name is Wisu, given to me by my grandfather, but in Portuguese my name is Carla. I was born on the river called Pukaña. Later, my parents took me to the big city to continue my studies and consequently get to know other things. But when I was a child, my parents would already tell me stories. My grandparents told me the story of the Sun. As kumũ Doe, of the Yepamahsã (Tukano) people, said, Umukori-ñeku, better known as grandfather of the world, was trying to make the human beings appear.

Tehe ñee kɥ ɯmɯkɔri ñekɥ na wehōɣɥpea, mahsã dareɣɥ wemipɥ. We webohkaa dero kɥ wedihrikurama bahuapo ko numiōpehɥa. Uhsã wiōrã ukesema Yebe-buro ni'i. Ko buhaa, dero weduhimimɥ nipoma kɥre. Atiro ɯñamarigɥ weroho ɯñapɥma kore. ɯñaa, mahsã darecimi wemiti mɯã nipoma kɥre.

Yuúkerã weñamayɥ nipoma kɥre. Te kɥ ñeduhiketa kɥre emaa wesapokoma. Ko tohwekã bahuaparã ahperã mahsã. Na dehko nipɥ kɥ muhipɥpehɥa. Muhipɥ pilsumimana arã dahsea, uhsã wiōrãpea Abe pihsɥ kɥre.

Kɥ mahsãkerã nipārãta, arã ñokoãmahsã, ɯmɯsepɥ ñami mari ɯñamorõkã bahuamarã. Ñee ɯmɯsepɥ nipetirã ñokoã buharã kɥ mahsã niparã. Atiro ñee bureyuuu wese niparoma, kɥ toh kahtikãpɥma. Kɥ berota bahuaparo ti pehkamekerã. Kɥ bahuanukã wekama, kɥ duhporopɥma atiro naĩtiarõ weroho nikãporoma ati marĩ kahtirinumɥ. Teee dero buhropɥ nibuhtiamitiyɥ ni'i atiro amarã weroho weparãta. Teee, amerĩ neõkɥ wesapana, tohweroma ati marĩ kahtiri pati, kumu nikaro nohta mahsuya ɯhpɥ nikãparõ mehã. Ñee, muhsã pehkasã pema corpo humano niseno.

It was during his time of concentration to make humans appear, but without success, that the woman appeared. In our Dessano language, we call her *Yebe-buruó*. She appeared and asked him what he was doing, concentrating for so long. When asked, he looked at her with a frightened look. At that moment, she said: you're trying to make human beings appear, aren't you? And added: let me try as well.

She took the things he was using and did the *bahsese*. Then many other human beings appeared, and the Sun stood among them. The Tukano call him *Muhipɥ*. We, Dessano, call him *Abé*.

He had his peers, they were Star-People, those who we see as stars when we look up at the sky at night. All kinds of stars were his peers. He was illumination, but illumination was existence itself. After him fire emerged. Before him, it was all darkness in this world we live in. Seeing the darkness, they asked themselves: what kind of space are we in? In the darkness, they moved their arms and talked to each other. Then they realised that this world was a living being, a body, as the *kumũ* said here. As they say in Portuguese, it was the human body.

Tee, tehrã uhsã kũ nipetirã na bahuakã
uhsã duhporo bahuakarã porã nimiba
uhsã nimisa uhsã. Kũ muhipu, ko Yeba-
buro uhsã duhporopũ atimũko bahuakãpũ
uhsãre nukãkarã nisama na'ia. Tohwema
uhsã ukusepema tohnimi uhsã, ati mũko,
ati planeta terra muhsã weõrõ, uhsãpema
numiõ nipomehã ko uhpũ. Ko popeapureta
atiro uhsã mahsise, uhsã bahsase, uhsã
ukuse wiseri nimito uhsãpema, mũhsãpema
maloca pihse wiseri.

So we, the Dessano, appeared before
everyone else did. Abé, Yeba-buruó are our
demiurges, they made the Dessano, us, ap-
pear as human beings. This world that you
white people call planet Earth is a body to
us. It's a woman's body. Inside her are our
houses of knowledge, our houses of festi-
vals, our houses of the art of speaking, all
of which you call *malocas*.



Drawing: Carla Wisu

Te wiseriperimah k̄u ʔm̄u ʔhp̄u nīparoma
 k̄u costela k̄uʔe nisenō nīparoma. Tohweroma
 terema atiro tuhtuase n̄k̄ōsasatoma. N̄ee,
 muhs̄ā p̄ehkas̄ā ukusepema te estrutura
 nisenō. Tohweroma ʔhs̄ārema te mahsise,
 bahsase, bahsese k̄āse, kihti-ukuse tere
 topuma ʔhs̄āre bueḡu weroho wepuma. K̄u
 ʔhp̄u nīrōma ʔhs̄āre añurō s̄āparo ʔhs̄ānoma.
 Tohwe, ko ti atimukopema, muhs̄ā planeta
 terra ehōsepema, ko Yeba-buro ko ʔhp̄u
 nīrō weparoma. Ko, atiro marī muhs̄ā ʔhs̄ā
 escolap̄u buekāp̄ehmata tohni weremuh̄āmi
 muhs̄ā, atiro ohpa surtua, atiro buro nīi
 ni ñomuāmiba. Na ʔhs̄ā ñek̄us̄muapema
 to buro nitiparota, to buhrometa nīi ni
 weremuāwā ʔhs̄ā wimarā nikāputa.

Atiro útero, to nihsutiro weroho buro
 nisato atim̄k̄oa ni weremuh̄ākuwā ʔhs̄āre.
 Were, na wereke ʔhs̄ā masī, nikāroākā ʔhs̄ā
 wererā wemisā musārema. Tohweroma
 atim̄k̄orema ate taa, ate ʔht̄āpu bahuamito
 tá, koya ʔhp̄u nīrōma, koya nihsopeno nīrōma
 tohwaparoma. N̄ee, noō nīrī lugata, noōnirī
 ditata, ʔht̄āta, muhs̄ā rocha nisenota
 wiasato tema. Ate yuku, ate ta, noōnirō
 buhakāparoma. Ko pahko nisamoko, dita
 pahko. Tohwero tohni ni weremuawā ʔhs̄āre.

These houses are parts of the human
 body, like ribs, arms, what you call structure.
 That is what strength, what power is to us.
 As we were part of the demiurge's body,
 when he taught us kihti-ukuse (narratives),
 bahsese, we used to learn it with great ease.
 This world that you call planet Earth is
 Yeba-buruó's very own body to us. At school,
 you teach us that the world is shaped like a
 ball. But our specialists, when they teach us,
 they tell us that it's not quite like that. They
 teach us that the world is shaped like a womb.
 That is what we have learnt, and today we
 are telling you.

For this reason everything we see, like
 these grasses, this forest around here, the
 grass that starts growing on the rocks, every-
 thing is born because the Earth is Yeba-bu-
 ruó's womb. That is why, in any little space
 where there is soil, a life is born, whether it is
 on the rocks, on the stone walls, anywhere.
 So she is the mother of the Earth. This is
 taught to us by our specialists, we have learnt
 this since we were children. Our specialists
 talk about it all the time.

Ñee, tehno ukuu, ñamikapeta uhsāre ukuu, were tuoo uhsā kārīāti duhporo weretuoo, bahsa wererekere, yu' u musāre werego wemiyu. Ko porā niparo uhsā, k obero atikārā. Tohwerā, atimukorema, te tano yu' u ehōke wihamisato, tohserota marī ñee, tetata uhsāma uhko dohkārō weparota. Doatirā sirīse, uhsā bahse, nipetise ato nuhkukā mari uñasenota atiro umusepukerā niparo tenho. Tohni werewī yu' u ñeku duporopu werewī tema. Ate, tee uhpupema, muhsā bahsase, uhsā mahsīse wiseripema yu' u pahku werewī tepema.

Tohwerō tohnisa niwī mehā. Tohwerā tiwi nore werā, ukurātirā bahserātirā uhsā wese wiserire duhporopurema pehkasā na uhākoākaberore uhsāre doatiseta, ukumahtiseno uhsāre ehakukaro niwu niwīma. Tohniparo.

To us children, they would tell it at dusk and, before we went to sleep, they would sing it to us. That's what I'm telling you today, that which my grandfather used to tell me. We, Dessano women, are the second group of women to emerge after Yeba-buruó. That is why, as I said, everything is part of her body. For this reason, our specialists say that everything that grows like vegetation is medicine to take care of our health and cure us of illnesses. Everything we eat, everything we have as medicine and everything we see; my grandfather has always told me that all this exists in the ethereal world.

And my father told me about the houses, their meanings, their importance and how they make sense to us. He also told me that after the missionary priests burnt down the malocas, everybody got sick, crazy, became disoriented, lost, started talking nonsense. All of this was a consequence of the burning of the malocas by the priests, because they were the very bodies of the people.

Tohwerāma arī muhipu kerāta mari kure uhputu ku muhiputiro siayurukāpuma doatise okamasi niwīta, duhpoa niāseta, duhpoa bahtaro weroho purisa niwī, kaperikerāta ku boreyu yurukāta marī uñareatisa niwīma. Ku tohwe marinore wense niparo niwīma. Atiro doatise wa'a, corpo tuhtuase mari wemuānosa niwīma kurema tohwayururā. Tohwe duhporopumahta tenorenta ukurā nikuparā usā ñekumuā, ñee nare ate werā niwu musā ni bahsesāpana na buhakāputa, ñee dita kāsere, muhipu kāsere, ahko kāsere, nipetise atimuko nisere. Tohweguma nikuputa niku tenho bahsee ku muhipure uku weguta.

Asiyurukārema ñami dehko, wuaritero wākā, kumerā uku, murō huu, pato baa we kumerā ukukusapikuta. Tohwerō duhporopuma asibuhtiatikuparo yupu. Kiorota asii, poeri heaa, ako peha wemerikāporo. Atenumrimama toh nisurianukōkama nimuāmi yupaku marikā. Uhsā te ñokōatero uhsā tepu uña kahtisetirāma atiro kioro watiparoma. Kuma nise numrinoreta, ahko pearo, ahko peasenumrireta muhipu asiwarokā, ahko mari wemuā niwīku. Tohweroma napema namerā ukuu wekārāpema atiroma weretiparā ahperārema, na wereronota napekerāta pehasā paya ehakārapekerā nare proibiparāma atiro ukutikāña, weretikāña, ñase nikama.

The Sun we see, who illuminates and shines, is capable of causing illnesses if we walk for too long without protection. Illnesses like headaches, nausea, a headache that feels like your head is going to 'break', vision problems caused by the glare. I have been told that these are the Sun's traps. If you don't protect yourself, the body starts to feel very tired, starts losing strength, becomes weak and ill. In the old days, my grandparents were specialists and masters in all the knowledge. So, from the moment of childbirth on, they would do bahsese to protect the child. They would protect them from the harm that earth and Sun can cause, from the illnesses that water can cause, protecting them from all the things that exist in this world.

Within the social group there was a person to take care of this. He would talk to the Sun when he saw excess heat. He would wake up between midnight and three in the morning to talk to the Sun. Smoking tobacco and eating ipadu, they would exchange knowledge. That's why it wasn't as hot as it is today. Everything was just right: the summer, the rains, the floods, everything was in balance. Nowadays, my father says that everything is mixed up. He says that the constellation periods we used to follow also have mixed up rotations. During the summer it rains a lot, during the winter the Sun is scorching and there is a lack of water. The people who communicated with them didn't pass this knowledge on to the next generation.

Tere na wiorãma tere ukubuhiatiparãma Nikãrerãta were, na buhkurã werirãtama na masĩkere miãwaparãma. Tohwero toni ni weremuãma na buhkurã. Uhsã Bahserikowipukerã teta uku, añurõ uhsã añurõ tuo aperãre weremuãrã niapu, uhsãre na buesere, to waparõ. Tohwero to niparoma ate musã mudanças climáticas ehõse.

Tewema marĩpekerã na pehkasã werota na fazendari na ehõse werãwe nirãta, yuku bahburekã wawama niwã namarikã. Tohwero te kioro watiparo. Uhsãnopeta wese parã bahsetanukõ, te yuku mahsãmerã ukutanukõ pa'a, bero yoakãberoputa huã, tere duapeotarãta to wiakaro dohkã to uñakãsa uhsã. Muhsã pehkasãpeta tota paburekã, tota te soromarirõ te tota wekãwami muhsã, tohero to waparoma. Kioro kahtitisa mariãma, atiro, uhsãnopekerã nikãrerãta te uhsã ukusema yutiti, uhsã bahsese noreta yutiti.

They often preferred not to pass it on. But it got worse when the priests began to forbid it, saying it was the devil's work, that it were bad things to teach other people. In fear, they would neither speak, nor transmit this knowledge. With their deaths, they ended up taking it with them. This is what our specialists tell us. This is also what we talk and learn about at [Bahserikowi](#). This is what we tell others, explaining that the consequence is what you call climate change.

In order to have things, you go about cutting down trees on kilometres of land, what you call plantation farming. This is what causes climate change. We, Indigenous people, make our swiddens, but only after the specialist has negotiated the land, through bahsese, with the beings who inhabit that place. Then comes the burning, the planting, the caring and, when we've finished harvesting the manioc, we let the vegetation grow into secondary forest fallows. Meanwhile, you white people are carelessly cutting down forests, without any understanding and without exchanging anything with the beings who live there.

Igreja sãnkãrãma tuobuhtiatu
#hsã ahkawererã pahrã evangélico
nohta doho, tenho bahsese ukusema na
acreditatiwarokã wekãma to wasa ni
werewĩ yu'ũ pahkumarikã. Pehe niwũ,
nikãroãkã uku peose Mehta nisa. Ate
numurima to #hsã katiropuma #putu waita
boa, boto m#hsã ehõrãta boa wewãmehã.

Mehã #sãya mapema to wã abutiatiwũ
waropeata. Wasome marĩyamama ni werewĩ
tekerãre. To asi, atiro heriporã mora
kahtisama na te ditakãrã, mohsã dia
wametiridia ni towero to wasa niwĩ.
#kuãtisa mahkõ tima niwĩ mehã, ñee pahsi,
n#kupori nisa tokõrõta niwĩ mehã. Tehma
wehti yurukãrema tohwasama niwĩ. Tema
wehtiyurukãrema #putu asisa niwĩma, te
asipotãrõma diapema, tohwerã na wai, na
nipetirã diapopeapũ nirã boapetiawasama
niwĩma. #hsãye mahkãripema to nitiparota,
bahse, wetidarekã wee wepãrã. Duhporoputa
na to we ka kahtika dita niparomehã,
wekama niparo.

This causes imbalance in every sense. Nowadays, we indigenous people of this new generation have come to disbelieve the *bahsese*, the words and guidance of our elders, we don't pay attention. We no longer believe. We go to church and believe what the priest says and we don't believe what our specialists say. Many Indigenous people become priests and pastors. All this causes imbalance, as my father tells us. There is so much knowledge that doesn't fit into just a few hours of conversation.

Today, in our territories, especially at the Rio Negro, there is a lot of drought, many fish are dying, the *botos*, pink river dolphins¹, are dying. But in my region there aren't so many disasters happening. My father said that this would hardly happen in our region. In the rivers known as *mohsãdiã*, which are low-oxygen rivers, these droughts occur, my father said the other day. He also said that these rivers are shallow, with *tabatinga* (white clay) beds, with sand beds. So when the river dries up, it gets very hot. The water gets hot and the fish and all who live in the water die. The *tabatinga* bed, the sand bed, neither controls the heat. The rivers in our region have a different structure. In addition, specialists do *bahsese* to balance the temperature, to maintain the necessary oxygen. This has always been done.

Te na mohsā dia na ehōrimakārāpea heriporā mora kahtikasama niwīma. Na ukuse mehkā nisa niwī. Tohwerā to wama niwīma ni werewī. Tohniparo. Muhsākerāreta ati cidade, pahkase mahkaripu buruarāma, kioro mari kahti marī ukuserema kahtibuhtiawe niwī uhsākerāreta. Na pehkāsā ukuse pere mahsikāri, ahpetoroma marī mahsisepere ahkobokā niwīma. Muhsā wīmarā tere ukukātikama petiawarotawe niwīma. Marī mahsitere heōpeokātikāta, uhsāre too, muhsā uhsāre heōpeo, bahseo wekāta petisomito niwīku. Towetikāma arā pehkāsapema marī ditare ema, huā, kure, pastepeo na wekāma petiwaroawarosa tokōrōma niwī. Nem ahko, nem wīrō, nem ku muhipu kerā bahuawarokā, ou bahuatiwarokā, pehkameta huwarokā warowe niwīma. Tewerā, uhsāperema, na uhsāporā, uhsābero atirāre wereseno niparoma.

White people live without caring about life. They keep destroying, they live in a rush, they don't have time for conversation, they don't have time to look after the forest and rivers. This is contaminating the indigenous people. The new generation wants to learn things that come from outside, they want to learn white people's stuff, they want to have lots of belongings and they forget their own knowledge, my father said. If our new generation doesn't take an interest in this, soon it will be gone, therefore the need for young people to learn our knowledge. Otherwise white knowledge will dominate and indigenous knowledge will be gone. Our commitment now is to pass this on to our children.

Ati marī pati nisa. Marī kahtiri pati, marīye bohtari, marīye oāri pati, marī oāmpuri pari nirōweparo. Tiwi nisa kārākowi, opekōwi nisa. Ato nisa tiwi, ato Rio de Janeiro na nirō, karāko dihtara, opekō dihtara na nirō. Pão de açúcar na niku nisa ato atiape niku, siku. Umuko bohtari nirō weparo tea. Te nisa umuko bohtari marire, marī kahtise, marī oāmpose nirōweparo.

Ti pati pohsekārā nisa marī, tohwegu ku Yepa-oāku bahuā, kumerā bahuakārā niparā, arā ñokoātero mahsā, arī yehe ñokoātero mahsā, muhā ñojoātero mahsā, pamo ñokoātero mahsā nisama. Na niparā kumerāre bahuaku arī nipīta, arī Buhpo. Na ku muhipumerā bahuakarā. Ku Buhpomerā bahuakarā nisama, arī Sepirōta. Na nipā.

Therefore, this terrestrial world, this world in which we live, is our body. Each element of the terrestrial world is a part of our body: the bones of our body, the skin of our body, the mass of our body. That's why we call it Kārākowi (house of sweet life) and Opekōwi (house of milk life). Here is the house, the one known by everyone in Rio de Janeiro, that we, Yepamahsā, call Kārāko-dihtarā, Opekō-dihtarā. This, known as the Sugar Loaf, is for us the central spine that supports the sky. These are constitutive elements of our body, the skeleton of our body.

The beings who appeared together with Yepa-oāku are the Star-People, the Star-Egret-People, the Star-Jacunda-People and the Star-Armadillo-People. Buhpó is the other, who appeared together with the Sun and Sepirō.

Ku oãku merã bahuankarã na atimuko, ati patire nikarã nisama, ku Yera-oãku merã nikarã ku Dahsepirõ, Bohsepirõ nisama. Arã ñokoãmahsã umuarõpu nisama na, umuse patipu nisama nakerã. Na arĩ muhipu merã ato Rio Negro bahuapã, ato Tacira Ponta na nirõ, to bahuapĩ kuã Muhipuã. To ku Pamuri mahsãre kote, to ku yuãkã kotepĩ tore. Ku ari Buhpokerã, ato Rio Uapere, Trovão na nirõ bahuapĩ kakerã. Kakerã ku mahkomerã bahuapĩ. Na Pamurimahsãre kotee potãti muhãwapa na. Ari muhipukerã to umuarõpu ni'i, ku arã ñokoã mahsãkerã umuarõpu ni'i, ku arĩ Buhpo mahsukerã umuarõpu nisami. Nakerã ku mahkomerã uputu wãparãti nukahaparã na. Towegu kuã Buhpoa uanisami kuã.

Ato pamurimahsã na bahuakãre arĩ bohsepirõ miõ bapĩ nare. Puakura peopĩ. Puakurã berore arĩ dahsepirõ mimuãpĩma. Na toh wekaro nisa ato Opekõ dihtara, ato Rio de Janeiro nanirõ. Tohni ukuma uhsã pahkusumuã. Dahsea, Dihkãrã, Wĩrã ukusama tere. Na tohni ukuke ni'i. Tere uhsã ato, tikerã uhsã pahkusumuã, uhsã ahkawererã na ukukere uhsã representar tere tohnisato ni werekio we. Tokõrõta ni'i.

The beings who appeared together with Yera-oãku in this new terrestrial world are Doe-pirõ, Dahse-pirõ. The Star-People are in the sky. The Sun appeared in the rapids of the River Uaupés, in a place called Tapira Ponta. Buhpó appeared in the rapids of the River Uaupés, in a place called Trovão [Thunder], together with his daughter. There they waited for a long time for future humans to pass by, and tired, rose into the sky. Star-People, Sun-People, Buhpó-People and his daughter, they are all in the sky. Buhpó and his daughter became enemies.

When the future humans wanted to move into this new world, on two attempts they were devoured by the serpent. This happened here, in what is known as Rio de Janeiro. This is what our Tukano, Tuyuka and Dessano elders say. This is our knowledge. Here we are talking about it, talking about it and representing our peoples, our knowledge. See you later.

SONG I: CARLA'S CHANT

[Listen here](#)

ʻHsā nīi Bahserikowikarā
Nikāre ʻhsā, muhipukāsere
Ukurā werāwe nuhsāre
Dahse niāpu, Wīrā niāpu
Dikārā kerā, ʻhsāre ukutamoama

We are from the house of Bahserikowi
Today we are going to talk about the history
of the Sun
Talk and show you who we are
We are... Tukano... we are Dessano...
The Tuyuka are also taking part with us

Nisamo...nisamo...nisamo
Nisamo...nisamo...nisamo
Nisamo...nisamo...nisamo

I say...I say
I say...I say
I say...I say

Yuarokāpu atiapu ati ditare
Keoropema atota nukārō niwu
ʻHsā kahtise,
Ati mahkāta bahua nukākaro niwu

I come from far away lands
In fact, in fact
Our story begins here
Our existence began in this city

Nisamo...nisamo...nisamo
Nisamo...nisamo...nisamo
Nisamo...nisamo...nisamo

I say...I say
I say...I say
I say...I say

ʻhsā ukuse, ʻhsā kahtise
Añu niāpu ʻhsā to nirō
Tota tuodihburoya ʻhsā mahsisere
ʻHsāya dita nimiba ati dita

Our knowledge, our wisdom
We're fine in our own way
Listen to what I'm saying about our knowl-
edge
Our territory is here, this land

Nisamo...nisamo...nisamo
Nisamo...nisamo...nisamo
Nisamo...nisamo...nisamo

I say...I say
I say...I say
I say...I say

SONG I: KUMŪ DOE'S CHANT

[Listen here](#)

Yuuu..yuuu..

Marĩyo wairi ya, marĩyo wairi ya, marĩyo
wairi yaya

marĩyo wairi ya, marĩyo wairi ya
Nikũwe yomari nakũ, yomari nakũ,
deyuu wayaka

Iĩroyũ, Iroyũ

Marĩyo wairi ya, marĩyo wairi ya, marĩyo
wairi yaya

Marĩyo wairi ya, marĩyo wairi ya
Nikũwe yomari nakũ, yomari nakũ, deyuu
wayaka

Iĩroyũ, Iroyũ

Yuuu..yuuu..

Yomari kaweyo, yomari kaweyo, yomari
kaweyo

Yomari kaweyo yakaa,
Nikũ ya yomari kaweyo, yomari kaweyo,
yomari kaweyo yakaa
Nikũya yomari kaweyo, yomari kaweyo

Yomari kaweyo yakaa

Nikũ ya yomari kaweyo yomari kaweyo
Ka yomari kaweyo yakaa
Nikũ ya yomari kaweyo, yomari kaweyo

Yuuu..yuuu..

This song is sung by the **Baya** and his group during big festivities of fruit and fish. These festivities are known as **Dabucuri**. All the festivities held periodically are part of health care. The festivities of fruit, game and fish are moments of socialisation and exchange between humans and the **Waimahsã** beings who live in the domains of earth, forest and water and are beings who take care of territories and things.

This is a ritual song that cannot be shared in Portuguese or other languages.

NOTES

1. The pink river dolphin, *Inia geoffrensis*, also known as boto, buefo or Amazon river dolphin, is the largest species of three existing tropical South American freshwater cetaceans. They are classified as vulnerable in certain areas due to dams that fragment populations, and from other threats such as contamination of rivers and lakes. (NT)

CARLA WISU

CARLA PO'TERIKŌ WÍ'RAÑO MAHSŌ, pu'kamã wametiri mahka buhako ahko ñinimã na po'terikahra na kahtiri di'ta kō. Bahserikowi'i yanunũ kahsa nu'kōgo UFAM pũ bu'ego nu'mia u'kũ muha nu'kose bu'ego.

CARLA WISU is an indigenous, from the Dessano people, born in the community of Cucura, in Manaus, in the Upper Rio Negro Indigenous Territory . She is the administrator of the Bahserikowi Indigenous Medicine Centre, our Tukano-Desana-Tuyuka Living School, and a master's student in Social Anthropology at the Federal University of Amazonas (PPGAS/UFAM).

KUMŪ DOE

KUMŪ DOE, Anacleto Po'terikũ ye'pa mahsa ku'ra kũ, mioña pi'to mahsakũ. Bahserikowi'i pũ kumũ ni'gu.

KUMŪ DOE, or Anacleto Lima Barreto, is indigenous, from the Yepamahsã (Tukano) people. He is a specialist in indigenous medicine, holding the title of kumũ of Bahserikowi, born in the village of São Domingos in the Upper Rio Negro Indigenous Territory, in Amazonas.

TRADUTOR DA LÍNGUA TUKANO
JOÃO PAULO TUKANO

JOÃO PAULO TUKANO yupuri puterikū papera kumū (Antropólogo) mioña pi'to mahsakū, arko ñirimã po'terikahrâ ya ditari pu mahsaku .Pehe bu'etūria muha kū, Antropología UFAM. Pu bue wihakū, yoaro kaharã kū ohakere ña kahsa nu'ko we'ku toho ni'ka NEAI wi pū pesquisa we'gu, manaus mahka rē Bahserikowi'i bau'renukokū.

JOÃO PAULO LIMA BARRETO is an indigenous anthropologist from the Yepamahsã (Tukano) people, born in the village of São Domingos, in the Upper Rio Negro Indigenous Territory, in São Gabriel da Cachoeira (AM). He has a degree in Philosophy (2010), a Master's degree (2013) and a PhD in Social Anthropology (2021) from the Federal University of Amazonas (UFAM). His PhD defence took place remotely on February 4, 2021, and [can be seen here](#). He is also a researcher at the Center for Indigenous Amazonian Studies (NEAI). In 2017, he founded the Bahserikowi Indigenous Medicine Center in Manaus.

TRANSLATION
JOANA FERRAZ

Dance artist and publisher, interested in the relations between thought, memory, dream and movement. Coordinates with Marina Matheus the dance platform and publishing house Acampamento. Holds a BA degree in Communication of the Arts of the Body (PUC - São Paulo) and is currently studying for a MA in Choreography and Performance at JLU, Giessen university, Germany.

TRANSLATION REVISION
GERRIE SCHRIK

Educator and translator; hiker, birder, beekeeper and storyteller, who loves reading and art - living in a small food forest close to a stream in the Piracicaba River Watershed. Honouring and acknowledging the *Guarani* and *Kaingang*, the traditional custodians of these lands and waters.

The editorial production work of the Selvagem Notebooks is carried out collectively with the Selvagem community. The editorial direction is by Anna Dantes, and the coordination is by Alice Alberti Faria. Layout by Tania Grillo and Érico Peretta. Coordination of English translations by Marina Matheus.

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