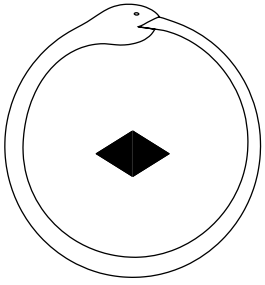


BARI  
HUNI KUÏ SUN  
Dua Busē and Netē Huni Kuï



notebooks  
SELVAGEM



BARI  
HUNI KUĪ SUN  
Dua Busē and Netē Huni Kuī

Na unarā hau ruaki xinā pepa kenewēnā ē hātxa kuīwē yuimai  
hushupanāwēnā hati hiweaburā haska Bari Kuipaxarabu  
Bari miyuirā Dua Busē inū Netē Huni Kuī. Xinā Dua Busē inū  
Netē [na hati](#) kuxipa hatipashka Bari miyui 17 hātxa bari txasha.

This notebook consists of the transcription in Hatxā Kuī and the English translation, from the Portuguese, of a narrative about the Sun, told by Dua Busē and Netē Huni Kuī. Dua Busē and Netē's video can be [accessed here](#) as part of the Sun Cycle, which comprises 17 talks.

BARI KUXIPA  
DUA BUSĒ

THE POWER OF THE SUN  
DUA BUSĒ

Eskaniaki bari rā matu yuinū  
nikakawē enabū nu shukuxiā kirā nukú  
rayashabakabinukunabuyaanunuma  
hiwei iti ē matu bepē shunima Una  
Shubu Hiwea anushū bari yuxibu miyui  
ē matu yuiyai rā.

I'm going to tell you the story of Bari,  
the Sun, in my language. My human family, I  
open my thoughts to you. We come together  
with all of the world to clarify our work and  
live in peace through the [Living School](#)<sup>1</sup>.

Bari rā yuxibu ipaunī kiaki  
unanuma mai hiwea bu hā txakanirā.  
Habiati, hā txabirākanirā bari rā tahi  
ushe hatxiā mai hā txi ipaunibu. Ha  
bari ikirā hiwepauni hanua anarabe  
ketā xinā hiwepauni hanua anarabe  
ketā xinā benawatā.

The Sun lived enchanted and sacred,  
leaning really very low on the Earth. He  
spoke to humans and to nature, to the Moon,  
to the earth and to the fire. That was how  
everyone lived.

Hātu xīnā kīrī shekeaketā bārī  
keyatapāi ita hātu nukú yuī kinā bārī  
nā habiatu nuku merabewamiski  
shabakabiwa shukinā hawā ruawakī  
txashawakinā nū rayanunā nū mītu  
shū pinū nā raya hawama hīwewa  
rayairā baiwai rayhirā atsa tauruarā  
na pikatsirā mituriai baka bikinā unu  
nīmerā kashū yuinaka ashū pinkinā  
nū haska waya nuku shabawa ibaihiki  
kū kai naya nukú hīwetā nukushū  
nukunabu betā nū mitutā shu piku baini  
nū ushhmiski.

Haskatā ana penabetsatanā iki  
ikū kai imis, hawē xīnā betsatā xīnā  
kinā nuku yuikinā hawē rau nuku baxi  
shuni hawē kenakiri rau kenarā. Hawē  
biabu rau bekuniki naximaki shetemaki  
bestewatirā hatiabainikira hawē rau  
baxikinā raberabe aba ini kirā bārī  
sitā ashū, bārī mukaki bārī pakeshki  
bārī rauki.

The Sun made a new thought and rose high. The Sun shines and helps us to work, to plant, to make our house, to clean the planet, to hunt and to fish. Night comes, we eat with our people and then we sleep.

The next day, the Sun appears and always continues to appear. He left us medicinal plants with the meaning of his name: the Sun is called Bārī. They are plants for treating the evil spirit, for smudging, for bathing, for eye drops, for smelling and for healing. He left four species: Bārī sitā ashū, or Sunray, Bārī mukaki, Sunbitter, Bārī pakeski, Sunshard, Bārī rau ki, Sunmedicine.

Hatī nuku ashū tā. Nuku yusi bāinī  
 nīsū rau aka naxī nū unanumamiski  
 Haska wakī hawē hāshaikakiri. Ea ea  
 anū bari kawē uī isa yarā ē kena yui  
 hāshaikirā haskatā uinesewatā matu  
 pesheki uimanunā. Ishū nuku shenipabū  
 naxarabu. Hatxai maniabū hatu yuikī  
 uī isaya ē kewayui hāsha inū bari kawe  
 uī nesewatā. Matu pesheai uī manūnā  
 nuku shenipabū nukushenipabū  
 nahātxa naxarabu hātchai maniabu  
 hatu yuiriani. Uī isaya hāsha inū  
 bari kawe bari bepē nakiranirā peshe  
 kiranirā ishī uisibexu mexuaya parakī.

Hū manemiski matuishunū ma  
 eanī kaira eskanikia kirā.

Barī hāsha i karā uniriki  
 Barikaka tai bu rabekeni eeeee  
 Barikaka tai bu rabekeni  
 Riri mai bawaira bekeni eeeeeee  
 lkā mane tsuiti rabekeni eeeee  
 lkā mane tsuiti ra bekeni  
 Riri mai bawaira bekeni eeeeeee  
 Riri mai bawaira bekeni eeeeeee  
 mai bawaira bekeni eeeeeee  
 mai bawaira bekeni eeeeeee  
 Inu ara ruabu  
 Inu ara rua bu  
 Hene mani huai uī huruwe eeeeeee  
  
 Inu basbasi kapanā basikapana  
 Basikapane eeeeeee  
 Hiri nai tarara anuri

The Sun left us all these species and explained them to us. The medicine for dizziness, we harvest it, make it lukewarm, we bathe and we feel at peace. And then there is a song of that species. “When it is raining a lot, ask me to do the singing,” said the Sun. “Keep saying my name, Bari, while you are singing”. And then it will stop raining. The Sun will shine. Ancient peoples used this a lot when they lived together. When it was raining, they would sing and stop the rain. When it rains a lot, we sing like this.

You will listen to me.

The Sun sang like this  
 The inhabited Sun is spinning eeeee  
 The inhabited Sun is spinning  
 Great Earth warm up and spin eeeeeee  
 Fire the bead on the rod and spin eeeee  
 Fire the bead on the rod and spin  
 Great Earth warm up and spin eeeee  
 Great Earth warm up and spin eeeee  
 Earth warm up and spin eeeee  
 Earth warm up and spin eeeee  
 True jaguar  
 True jaguar  
 Stashed a banana from the river and comes  
 to watch eeeee  
 Grass-haired jaguar  
 Grass-haired eeeee  
 The great sky rendered starring

Bari tiu i katū min bari kenakī  
Bari Kenairewe eeeee  
Riri Nai Tapūte  
Bebai Kakatsi, Huinawa Shanu Tsaukē

The bird of the Sun calls on the power of  
the Sun

The Sun calls eeeee

Below the roots of the great Samauma<sup>2</sup>  
a woman, owner of the voice, is sitting there

Bari xa  
Bari xa

Realm of the Sun

Realm of the Sun

Bari Tikū Māwānē eeee  
mī barikenakī ubari kenainiwe eeeee  
Tebebai Kakatis i kanawa shanu tsaukē

The black-fronted nunbird<sup>3</sup> calls on the  
power of the Sun, calls on the power of the  
Sun eeeee

Let's go to the root of the huge Samauma  
The bird is sitting there

Bari xa  
Bari xa

Realm of the Sun

Realm of the Sun

Nawa tete Bari mī bari kenakī  
Bari Kena iniwe eeeee  
Hiri na tapū Tete Bari kakatis

The harpy eagle of the Sun calls on the  
power of the Sun

The harpy calls on the power of the Sun  
eeeee

Below the roots of the great Samauma

Bari xa  
Bari xa

Realm of the Sun

Realm of the Sun

Tsa Tsa tsanawa shanu tsaukē

The enchanted fish is sitting below the roots  
of the great Samauma

Bari xa  
Bari xa

Realm of the Sun

Realm of the Sun

Nawa tetebarī mī bari Kenewerabu  
barinūnā

The harpy eagle<sup>4</sup> of the Sun calls on the  
Sun for sunshine

Baritikū mawānē mī bari Kenawe  
rabu barinunā Mai txātxāwakīna

Bari Yuxibu

The big black-fronted nunbird calls on the  
Sun to crack the soil, crack, crack, crack

Spirit of Bari

NETĒ

My name is Teresa Domingos Kaxinawa,  
I live in Jordão, Coração da Floresta village.  
But my name is Netē. I am 72 years old. I  
came to Rio de Janeiro to accompany Duá  
Busê. I am here. I am going to sing for you.

NETĒ'S SONG

Huni namā txai eye eye  
Huni namā txai eye eye  
Txa txa kanani eye eye  
Txa txa kanani eye eye  
Yube yube kirani eye eye  
Yube yube kirani eye eye  
Mī masuatubi eye eye  
Mī masuatubi eye eye  
Pae ibiranatū eye eye  
Pae ibiranatū eye eye  
Txa txa kanani eye eye  
Txa txa kanani eye eye  
Pae ibiranatū eye eye  
Re ibiranatū eye eye  
Pae ibiranatū eye eye  
Rā ka ikimanikē eye eye  
Txa txa kanani eye eye  
Txana

Under the Vine is my brother-in-law eye eye  
Under the Vine is my brother-in-law eye eye  
The yellow-rumped cacique<sup>5</sup> sang eye eye  
The yellow-rumped cacique sang eye eye  
The anaconda comes spinning eye eye  
The anaconda comes spinning eye eye  
In your head it is together eye eye  
In your head it is together eye eye  
Strong visions are coming eye eye  
Strong visions are coming eye eye  
The yellow-rumped cacique sang eye eye  
The yellow-rumped cacique sang eye eye  
Strong visions are coming eye eye  
The visions are spinning eye eye  
Strong visions are coming eye eye  
The visions are thunderous and heal eye eye  
The yellow-rumped cacique sang eye eye  
The yellow-rumped cacique bird

Banuabu Tsautā hawē kene yukaikia  
nāyuwe he eeee

Bari siri ikatū

Bari siri ikatū

Mī kene betsa inā yuwe eeeee

Bari tapū manishū mīkene yukai ikai  
eEEEE

Bari siri ikatū

Mī kene betsa inā yuwe eeeee

Banuabu tsaushū mīkene yukai ikai

Bari siri ikatū

Kumanewā tapūki sereshū tsautā

Mī kene yukai ikai ināyuwe he eeee

Mī Sepi kene ināki ināyuwe he eeeee

Bari siri ikatū

Shunūwā tapūki tsaushū Banuabu nī  
kene yukai ikai txikirā ināyuwē he  
eEEEE

Mī txere beru inākī ināyuwe he eeee

Bari siri ikatū

Mī Sepi kenerā ināki ināyuwe he  
eEEEE

Mī upi txikā kenerā ināyuwe he eeeee

Mī upi txikā kenerā ināyuwe he eeeee

Mī beshtī kenerā ināyuwe he eeeee

Mī bepukuru kenerā ināyuwe he eeeee

The women sat down asking to learn the  
drawings eeee

Anaconda appears with the Sun

Anaconda appears with the Sun

Come give your drawings eeeee

In the Sunlight, the women are sitting, asking  
for your drawings eeeee

Anaconda appears with the Sun

Come give your drawings

Banu women<sup>6</sup> are seated asking for your  
drawings

Anaconda appears with the Sun

At the Cumaru<sup>7</sup> roots, the women are seated  
asking for your drawings

Asking you to come give them drawings eeee

Come give your Sepi<sup>8</sup> drawing eeeee

Anaconda appears with the Sun

At the Samauma roots, seated Banu women  
of the forest are asking you to return to give  
them your drawings eeeee

Come give your Txere Beru drawing, of the  
orange-winged parrots<sup>9</sup>'s eye eeee

Anaconda appears with the Sun

Come give your Sepi drawing eeeee

Come give your drawing of the frog's back  
eEEEE

Come give your drawing of the frog's back  
eEEEE

Come give your drawing of the weaving  
eEEEE

Come give your drawing of the butterfly  
eEEEE

Mĩ isuhina kenerã inãyuwe he eeeee

Bari siri ikatũ

Mĩ kene yukai ikai inãyuwe he eeee

Come give your drawing of the spider monkey<sup>10</sup>'s tail eeeee

Anaconda appears with the Sun

Asking to come give you drawings eeeee

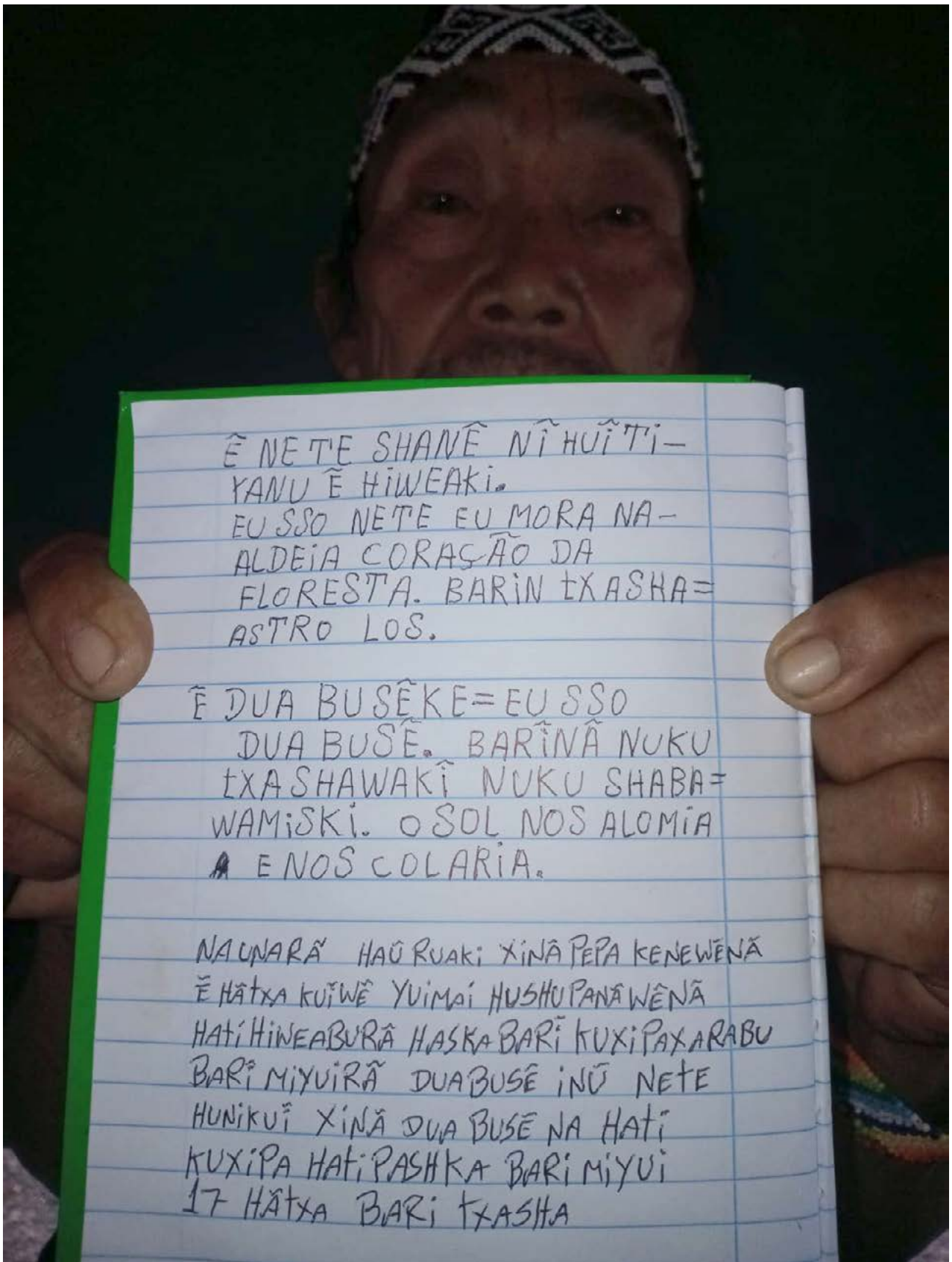
Eska paunibuki enaburã êtxitxiburã.  
Êtxitxibu ikaiburã hati besti êtapĩni. Ê  
matu ishuaĩ nĩ karakaiwẽ.

That is what my relatives and my grandmother used to do. That is what I learned from my grandmother. You can hear it.

Ê bababu yusĩ kĩ ã bakebu usĩki e  
babawabu yusĩki e bababũ aĩ ã hatu  
yusĩ birani ã huxia ikairã

Nowadays I am teaching this to my granddaughters, my daughters and my grandchildren's wives.





Ê NETE SHANÊ NÎ HÛITÏ-  
YANU Ê HIWEAKI.

EU SSO NETE EU MORA NA-  
ALDEIA CORAÇÃO DA  
FLORESTA. BARIN TXASHA=  
ASTRO LOS.

Ê DUA BUSÊKE=EU SSO  
DUA BUSÊ. BARINÃ NUKU  
TXASHAWAKÏ NUKU SHABA=  
WAMISKÏ. O SOL NOS ALOMIA  
A ENOS COLARIA.

NAUNARÁ HAÛ RUAKÏ XINÁ PEPA KENEWENÁ  
Ê HÁTxA KÛIWÊ YUIMÁI HUSHUPANÁWENÁ  
HATÏ HINEABURÁ HASKA BARÏ KUXÏPAXARABU  
BARÏ MIYUIRÁ DUA BUSÊ INÛ NETE  
HUNIKÛ XINÁ DUA BUSÊ NA HATÏ  
KUXÏPA HATÏ PASHKA BARÏ MIYUI  
17 HÁTxA BARÏ TXASHA

In the image, Dua Busê shows the notebook page where he wrote, together with Nete, their presentations in Hatxã Kuí and Portuguese. On the same page, there is also the translation of the introductory text that opens this notebook.

## TRANSLATOR'S NOTES

1. The Huní Kuín people of the Rio Jordão live a specific experience of school that is part of how the elders understand and define all the activities of culture transmission. Called *Uma Shubu Hiwea* by the shaman and teacher *Dua Busê*, it is a movement that has been experienced with and constructed in various ways in the daily life of the villages, in the sharing between master weavers, master herbalists and apprentices, elders and children, pupils and teachers. Living School, then, is a term that arises from the translation of the Huní Kuín concept *Uma Shubu Hiwea*, to refer to autonomous and joyful spaces for transmitting and strengthening traditional knowledge. Currently, Selvagem supports the Guaraní, Maxakali, Huní Kuín, Baniwa and Tukano-Dessano-Tuyuka Living School projects, named after this Huní Kuín initiative.
2. Also known as kapok tree, *Ceiba pentandra*, a huge tropical tree with buttress roots. A sacred species for many peoples.
3. The black-fronted nunbird, *Monasa nigrifrons*, is a fairly large, dark bird from South American lowland forests and forest edges, with a bold red bill.
4. The harpy eagle, *Harpia harpyja*, is a massive bird of prey, native to Central and South America, restricted to mature forests.
5. The yellow-rumped cacique, *Cacicus cela*, is a South American blackbird found in the canopy of lowland forests and their edges.
6. *BANU* women: a ritual and matrimonial Huní Kuín moiety.
7. *Dipteryx odorata*, cumaru, is a South American tree with very fragrant seeds known as tonka beans.
8. A specific type of path in the Huní Kuín design patterns: *bai sepi*, the path of the single line. Cf. Els Lagrou, A meditation on time Pattern and relational ontologies in Northwestern Amazonia, in: Paolo Fortis and Susanne Küchler (eds.), *Time and Its Object: A Perspective from Amerindian and Melanesian Societies on the Temporality of Images*. London, Routledge Taylor & Francis Group, 2021, p. 119.
9. The orange-winged amazon or orange-winged parrot, *Amazona amazonica*, is a large parrot, found in different kinds of forests and savannas in South America.
10. Spider monkeys, *Ateles paniscus*, found in tropical forests in Central and South America, have very long limbs and tails.

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**Cover:** Sun drawing by Renato Maná and Zenira Nesheni

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 Faria. Layout by Tania Grillo and Érico Peretta. Coordination of English translations by Marina Matheus.

More information at [selvagemciclo.com.br](http://selvagemciclo.com.br)

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