



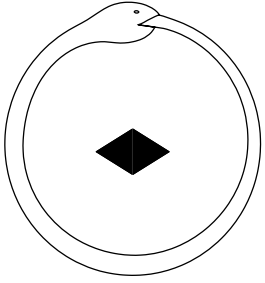
NHAMANDU

FIRST SUN

Carlos Papá



notebooks
SELVAGEM



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Kova'e kuatia ma ombo pará ijayvuá Guarani py comombe'u juruapy Kuaray oikó yvyre jave guareré, ha'éva'e ma omombe'u Carlos Papá. Marã video Papá omoĩ apy petxa xe [rãguãvã o nhemboréuka oĩ](#) ny Kuaray reguá, ha'e onhemomb'u 17 ayvu rubi kuaray rekoré.

This notebook consists of the transcription in Guarani and the translation into English of the narrative about the Sun, told by Carlos Papá. Carlos Papá's video can be [accessed here](#) as part of the Sun Cycle, which comprises 17 talks concerning the Sun star.

Xerery ma, Juruá py Carlos. Ha'e rã, mbyá py vy katu mã, Papá Mirim Poty. aỹ ma xeayvu ta, Mba'e, marami ete'i nda'vy, ko Nhamandu oiko'i raka'e. Nhamandu Tenondé.

Ha'e vy rima, pytũ. Mbovy pytũ ymã mbyte gui, Nhandexy, ombojera'i raka'e, Nhanderu Ete, Ko Nhamandu Ete rã, tenondé rã ombojera. Ha'e oiko'i ma onhembojera'i ma oikovy. Ha'e vy rima, mbovy pytũ ymã mbyte gui, ha'e onhemomba'e kuaa gui, vy ma peteĩ Ombojera'i ju guataendy rã'ĩ. Ha'e, ombojera'i oikovy rire, kyrĩ'ĩ teri oikovy.

My Portuguese name is Carlos. My name in Guarani Mbya is Papá Mirim Poty. Now I am going to tell you how the life of the Sun came about. The first Sun.

There was only darkness. Often, from the midst of the dark, our Mother made our true Father blossom. The true future Sun made the first future blossom. He now exists and life has already blossomed. After that, for so many times, from the midst of the dark, has he, with his knowledge of things, made a creation. The blossoming of his future light. He has blossomed this and, moreover, the child.

Ha'e vy rima, ha'e omba'e kuaa gui ju vy, ombojera'i ju, Mainõĩ. Mainõĩ oipeju'i erekovy, ha'e ombojera vy rima. Ha'e va'e omainõĩ, ogueru oikovy, ara ogueru oikovy, aguã rami ogueroayvu. Ha'e vy rima, ombojera, ha'e gui nire ma ha'e pytũ ymã mbyte gui ju, ombojera'i ju, Uru Kure'á. Ha'e ma, ko pytũ, pyau vy nhavõ, onhendu'i oikovy aguã rami ogueroayvu.

Ha'e gui, ogueroayvu pa vy ma, ombojera'i ju pytũ ymã mbyte gui ombojera'i ju, Nherumi ju, ombojera'i. Ha'e ma Nherumi ipoty pa'i, ha'e va'e ju. Mainõĩ ogueru, ha'e va'e py, ngu u ete ramõ mokãmbú'i erekovy, ijuru'i rupi omoaky mba'i, erekovy. Ha'e gui, ha'e va'e gui ma imbaraete ve ovy, ha'e va'e gui.

And so from there, from his knowledge of things, he made the Hummingbird bloom. The Hummingbird circled, breath after breath, after having blossomed. That Hummingbird carried the dawn of the day in motion, and that is what he was ordained to do. And that is why it blossomed. Thereupon, in the primary surroundings of darkness, he made the Owl blossom. This is a being responsible for the night, responsible for the melodies of the night.

After ordaining all this, from the primary surroundings of darkness, he made a shrub appear, called *Alecrim-do-Campo*.¹ And the shrub was full of flowers. The Hummingbird hovered over a flower of the shrub and brought the nectar from the flowers to wet the lips of the Heavenly Father, feeding him. Through this nourishment, he grew stronger and stronger.

Ha'e vy rima, ha'e, omba'e kuaa gui, pytũ ymã mbyte gui ombojera ma, ho'ambá rã, oiko'i aguã. Ha'e va'e gui, omboytá pa'i ma. Ha'e gui ma, omba'e kuaa gui, pytũ ymã mbyte gui, ombojera ma, Tupã Ru Ete rã, ombojera. Pytũ ymã mbyte gui ombojera, Karai Ru Ete rã, Karai Xy Ete rã, Tupã Xy Ete Rã.

Ha'e gui, pytũ ymã mbyte gui, ha'e oikuaa gui, ha'e, ojeupe ramo, ombojera ju, Jakairá Ru Ete rã, Jakairá Xy Ete rã. Ha'e, ojeupe gui oikuaa ju, ombojera, pytũ ymã mbyte gui. Nhe'ẽ Ru Ete rã, Nhe'ẽ Xy Ete rã. Ha'e, ombojera pa mavy ma, ombojera'i ju Mboi Ymã, ha'e ma Nherumi upy'i py ojeapa. Kua. Ha'e ma, mboi ypy ma, mboi jypy ombojera'i moiny va'e ma, mirami, nhandepy'a kirami, rami'i nhõĩ rami guarã ombojera.

And from his knowledge of things, in the primary surroundings of darkness, he gave birth to his future altar as his home. After structuring everything with his knowledge of things, in the primary surroundings of darkness he brought about the birth of the Father of the God Thunder. In the primary surroundings of darkness, he brought Him about to become the future Father to the mist spirits of the forest. And the Mother of the mist spirits of the forest arose to be the future Mother of the God Thunder.

From the primary surroundings of darkness, with knowledge of things from his own wisdom, he brought forth the future Father to the forest's protecting spirits and the future Mother, guardian of the forest. From his knowledge, from the primary surroundings of darkness, he brought forth the future Father of the spirits of speech and the Mother of the spirits of speech. After he had brought everything into being, he also brought the primordial serpent into being. She was coiled around the *Alecrim-do-Campo*. The primordial serpent, the *Jararaquinha Dormideira*², emerged in the beginning, to give us hardships and teach us the path of balance.

Ha'e ombojera pavy katu, pytũ ymã mbyte gui, guata endy'i ko yvy rã re, oguerová, ha'e vy rima, ojapo ma, peteĩvy. Ha'e vy ma omboytá. Omboytá, yvyrá'i gui rive omboytá. Ha'e va'e yvyrá'i huũ mba voi. Ha'e va'e huũ mba ramo ma, ombovaipá ju yvy. Ha'evy ma, omobovaipá vy rima, yy py rive'i ombovaipá. Ha'e gui omboytá ju, omboytá ju vy ma, pindó, pindó ovy gui, omboytá. Ha'e va'e mã oĩ hare. Oĩ hare va'e ri, yvytu gui. Yvy ramo oĩ va'e, ndopyta porã, oryryi riae. Ha'e rami ramo ma, ombovaipá ju vytatá py omobovaipá. Oapy pa vy rima, amboae py ju omboytá. Aỹ gua rã, omboytá vy ma, ita gui omboytá. Irundy enda py omboytá, ha'e py ma yvy onhonõ. Ha'e vy rima aỹ peve, jaiko'i aguã rami omboytá. Ha'e va'e ita omboytá pa, omõi mba ma yvy mavvy maema.

Iporã rei ma ritu ra'e yvy, ha'e rami ramo ma ha'e oimo ma yy, yvy rupi ou, oiko. Ha'e vy rima ojapo ma, ombojera, nhande ypy rami ombojera'i. Ha'e vy rima je peteĩ kunhataĩ va'e rima je oiko, ombojera'i va'e kue. Ha'e va'e rima, ha'e ae'i rei ekony ramo rima je ha'e.

After he brought everything into being from the primary surroundings of darkness, from his light, he moved to make the Earth, and from that he brought forth an Earth. He structured the Earth. He structured it only with firewood that decomposes very quickly. When everything decomposed, he decided to destroy that Earth. He destroyed the whole Earth with just water. Then he structured it anew with palms, blue palms. He structured it and that Earth lasted much longer. But when the wind blew the Earth was not really stable and shook. So he destroyed the Earth again, this time with fire. After everything had burnt down, he made the pillars out of another material. For it to be the Earth we know today, he made stone pillars at four corners. He built a very firm structure and then placed the Earth on top of the structure. In order for us to exist until now, from that structuring stone that supported the whole Earth he made his future light blossom.

When the earth was perfect, he brought forth water, so that it could reach the Earth. After structuring everything, he brought forth the first human on Earth. It was a young woman who existed at the first appearance of the Earth, the one who gave birth to the first human. She calmly lived alone.

Aĩy rei ri nhiã, mba'e mo jajapo vy jajapo vy, nhande ae nhande rembiapo jajapo vy jajou porã vaipa, ha'e ve rei, jarovy'á. Ha'e rami hoã nga vy manje peteĩ kunhaĩ ojapo va'e, iporã vaipa'i je ha'e vy rima. Ha'e rupi oiko ramo oexa. Ha'e vy rima yvy py oiko vy aipo he'i: "peteĩ xera'y mba'e aeja ta, araa ta apy gui, yvy ramo oĩ va'e gui araa ta, araa pa ju ta".

He'i vy rima, ha'e va'e kunhaĩ va'e je ojapo oikovy nhuvãĩ, inambúi pe ojapo oikovy. Ha'e va'e kue py rima je ha'e ho'á potae vy marã. Uru kure'á rami onhembojera'i vy ho'á, nhuã py. Ha'e va'e kue ri manje ogueraa nhuã gui ogueraa vy, oguaẽ ramo py je iporã vaipa'i ramo oguereko ndaexa ete'i, mba'e ve. Ha'e rami ramo py je, omongaru ta vy rima je ogueru, kyju'i, tarave'i, Mba'emo, omy omyiĩ va'e ma guive je ogueru, va'e teĩ, ndó'ui, ha'e rami py je ogueru avaxi, avaxi ojoxó va'e kue pire kue'i ju ogueru ramo ha'e maema je ho'u. Ha'e rami ramo py je, ha'e va'e py omongaru. Ha'e py je omongaru erekovy. Pyau vy je, inhakãĩ py oipete'i jepi je, opepo py.

Just as today, when we make things for ourselves, we find it very beautiful, very good, and we rejoice, that is how the woman felt when she did things for herself. That is how, while she was living on Earth, she said: 'Something of my son I'm going to leave behind, I will take it from here. I will take things found on Earth, I will carry everything again.'

So the girl kept making snares, to catch Tinamou. And in that snare, something decided to get caught on purpose. It was a male Owl. She pulled him out of the trap and took him home with her. When she saw how beautiful he was, she decided to look after him and keep the bird, who didn't seem to be afraid. To feed the owl, she caught crickets, cockroaches and anything that moved, but the bird wouldn't eat. So she decided to take some maize. She pounded the maize, separated the bran, and brought only the maize bran to feed him. Finally, the owl agreed to eat the maize bran. With that, she fed him. At night, the owl would flap its wings at her head.

Ha'e rami py je, mboapy ará gua py kunhãĩ va'e hye guaxu ma, kova'e rupi ma hye guaxu. Ha'e rami ramo py je, ixy ogueroayvu: "mba'e re tu oko rami nhaũĩ reiko?" He'i. "Remenda va'e he'ỹ, va'e ri?" Ha'e rami ramo py je ha'e voi onhemondyi: "mba'e re pa mirami aikoa ma ndaikuaai." He'i. Ha'e jave manje ha'e py oguapy oiny. Onhemonguetá: "mba'e re tu mirami aiko?" He'i. He'i jave aema je, uru kure'á rami oiko'i va'e kue... Opuã rã tu je, avá porã. Ha'e vy py je aipo he'i: "Xee rima ne nhuãĩ py háá, ndee aema xereru. Aỹ ma nhande ra'yi rereko ma."

"He'i. Ha'e rami ramo ma xee aa ta ma, ko. Xee ambá re" He'i. "Xee rekoá re aa ta." He'i. "Ha'e rami vy ma, rogueraa ta." He'i. "Rogueraa aguã vy rima aju." Ha'e rami ramo py je kunhãĩ ju aipo he'i: "Xee ndaa reguai, ha'i kuery ndaeja pa rive xei, ha'e rami vy ma apytá. Apytá ta ha'e gui aa ramo pe Aỹ ndee rekoá py neretã rã kuery xerexaa vy, xerexa kuaa va'e'ỹ ramo, axĩ guive, ha'e rami vy ndaa reguai" He'i. "Ndaa reguai voi." He'i. Ha'e rami ramo py je, Nhanderu'i aipo he'i: "ha'eve ae katu ndereo reguai ramo ha'e ve ri." He'i. "va'e ri, reo xe ri japy'a ramo, xeraky kue reo ta ri ramo ma, ko nhandera'yi nderye oiĩ va'e pe rãe tu reporandu ramo ma ha'e omombe'u rã marupi pa aa, ha'e va'e rupi rã ko reo." He'i.

After three days, the girl realised that her belly was growing. And for that reason the Mother came round and asked her daughter: 'Why do you look like that? You are not married, are you?'. She was startled: 'I don't know why I look like this'. Suddenly, the owl appeared. He stood up and was a handsome man. He said: 'I was caught in your snare, you took me home yourself. And now you will carry our son.'

'I am sorry to inform you, but I am already on my way to my altar, to my village.' He wanted to take her with him. She said, on her turn: 'I am not going with you, I don't want to leave my family behind. So I will stay here. In your village, you have your family, and you won't recognise me because of that. I'll be ashamed, so I won't go with you. I don't want to go.' Our Heavenly Father said: 'It's fine if you don't want to go. If you change your mind, this child inside your belly will guide you. You have to ask him. He will show you which way to go. He will help you.'

Ha'e rami vy py je, ha'e rami opyta.
Oiko je ha'e rupi. Ha'e gui rima je, mboapy
ará gue py rima, ha'e onhemonguetá ju,
ndovy'a vei ome re. Ha'e rima: "xee aa ta
tevo." He'i je, oxy pe. Ramo py je: "Reo ta
ri ramo, ha'eve ae katu" He'i. "Va'e ri..." "reo
ta ramo ma, tereo ri." He'i. Ha'e rami vy py
je, anhente. Omba'emo'i omoatyrõ tyrõ tu
je ja ha'e oo. Tape rupi oó oiny.

Oó pukú ma rima apy, tape akamby
kamby rei apy oguãe rima je oporandu
ju vy manje mirami, oporandu vy ma je,
mirami, guye py oupixy: "Ava'i." He'i. "Marupi
tu nderu oo ra'e?" He'i ramo je hye py py
oĩ va'e, aipo he'i: "Ha'i, ko marã, ndeaxuá...
Ndeaxuá re tape'i oĩ va'e rupi rã ko reo."
He'i. Ha'e vy py je ha'e va'e rupi oo. Amboae
py ju oguãe: "Havy aĩy? Marupi tu nderu
oó ra'e?" He'i. "Aĩy ma mbyte tape'i oĩ va'e
rupi rã ko reo." He'i je. Ha'e va'e rupi oó.

The owl returned to his village and the
girl's life continued. For three days, she
wondered if she would miss her husband.
Then she said to her mother: 'I think I will
go after him.' Her mother replied: 'if you
feel like it, you can go.' And so it was. The
girl packed her things and went.

Along the way, she kept looking out.
After a long walk, she came to a crossroads
and turned to her son. She caressed her belly
and said: 'Which turn did your father take
on this path?' Her son, who was in her belly,
replied: 'Mother, it's that way, to your left...
You should go left.' So she took the left. And
when she reached another crossroads: 'Which
turn did your father take on this path?' And
he showed her the way she should take. 'Now
you must take the middle of the road.' And
so she continued.

Ha'e rami jave py je yvoty'i oexa. Yvoty'i oexa vy rima je aipo he'i: "Ha'i, peva'e yvoty rejopy vy eraa xevype." He'i. "Xeru roka py nhaguãea py... Yvoty'i re anhe vangá'i aikovy aguã." He'i. Ha'e rami ramo py je omope'i eravy. Ha'e rami py je jogueraa, vy py je yvoty'i oexa va'e nhavõ: "peva'e emope'i eraa xevype." He'i. Ha'e rami py je yvoty, are rã je, marã, kova'e rupi ma ojokua'i, eravy. Jogueraa.

Ha'e vy maje tape akamby kamby ikuaia rupi ju oguãea py rima je, oporandu ju: "Marupi tu nderu oó ra'e?" He'i. "Aỹ ma, ko reiporuá regua rupi rã ko, ijyke'i rupi rã ko reo." He'i. Ha'e rami oó... Jave rima je oexa, pete'i yvoty. Tuvixá va'e je yvoty oĩ, ipoty porã! Ha'e rima je: "Peva'e! peva'e, emondó!" He'i je. Ramo je, omondó. Omondó ta jave rima je mamangá ipó py opi. Opi ramo ve py je yvoty'i omboi va'e opoi. Ha'e vy rima je ivai ju opi'a'i pe. "Mba'ere tu... Ará py he'ỹ teri reĩ va'e ri, ne mba'vyky xe?!" He'i. "Aỹ ke eporandu merami vemẽ ke!" He'i. Guye... Oipete pa... Aỹ mirami, he'i: "eporandu vemẽ ke aỹ gui." He'i. Ha'e vyma je oó... Yvoty'i oĩ va'e kue omombó pa. Ha'e vy rima je oguãe ju, marã, tape akamby rei apy ju oguãe. Ha'e vy manje aipo, he'i: "Marupi tu nderu oó ra'e, ava'i?" He'i. Teĩ je nda'i jayvui. "Ava'i?" He'i. "Marupi tu nderu oó ra'e?" He'i. Nda'i jayvui. "Ava'i, marupi tu nderu oó ra'e?" He'i. Nda'i jayvui...

On the way, he spotted a flower and asked: 'Mother, pick that flower and take it for me. When we get to the yard, I want to play with the flower.' So she picked the flower and took it with her. And so she continued, picking the flowers she found. He kept asking: 'Pick the flower for me, mother'. There were so many flowers that she tied them up and carried them like a bouquet. And on she went...

When once more they arrived at a little path full of crossroads, she asked again: 'Where did your father go?' And the son answered. In the middle of the road they found a big, very beautiful flower! He asked: 'That one! Pick that flower for me.' When she went to pick it up, a carpenter bee stung her hand. When she was stung, she threw all the flowers on the ground and got angry with her son, who was still in the womb. 'Why is it that...? You are still in my womb... and yet you want to play. From now on, stop asking for things, OK?' She patted her belly and said: 'Now don't keep asking me for things.' And so she went on... She threw the flowers she had collected to the ground and carried on. At the next crossroads, she stopped and repeated the question: 'Where did your father go, my son?' And he didn't answer. 'Son? Where did your father go?' And the silence continued. 'Son, which turn did your father take?'

Ha'e rami ramo je oó tema rive. Oó tapé rupi oguejy'i ,ovyá py rima je uguãe ma peteĩ oó ramingua'i py uguãe, uguãe rã tu je vaimiĩ je oiko ha'e py. Ha'e rami ramo py je vaimiĩ va'e, aipo he'i: "Xe remiarirõin, ejevuy ju ndee!" He'i. "Ejevuy ri!" He'i. "Xereo xe remiarirõin." He'i. "Apy ko nda'evei reju aguã." He'i. "Aỹ'i, teréo! Ejevuy!" He'i. Teĩ je, ndoó kuaa vei. Ha'e rami ramo py je, oikuaa pota py je ko, Xivi Ypy apy... Xivi Ypy apy uguãe. Ha'e rima je aipo he'i: "Apy ma, xepi'a kuery nda pó rayvui ko apy ikuai." He'i je. Ha'e rami ramo py je: "nda kuaa vei." He'i. He'i ramo py je, kurive'i he'ỹ ramo je ou nhendu ma peteĩ. Peteĩ ou nhendu ramo ve je: "Apy enhemi! Apy Enhemi!" He'i. Ha'e vy je, varái tuvixá va'e raminguá py omboyru. Ha'e py onhomi.

Without any answers, she aimlessly picked a path. On her way she went down a mountain and spotted a hut. When she reached the hut, she saw that there was an old woman. When the old woman saw the girl coming, she said: 'Ho! My granddaughter, you should go back. Don't go any further, my granddaughter. You must not stay here. You must hurry back!' The girl found the woman's behaviour strange but she didn't have the strength to go back. The old woman was an old jaguar. The girl realised that she had arrived at the house of an old jaguar. And the old jaguar said: 'My children have no heart.' And the girl replied: 'But I don't remember how to go back.' Before long, they heard the sound of footsteps. 'Hide here,' said the old jaguar. She hid inside a basket and stayed there.

Ha'e vyna je oguaẽ oikovy ha'e rupi vya je, oetũ ma je aipo he'i: "Hmmmmm! Xe jaryi, mba'e pa reporaká ra'e?" He'i je. Ha'e ramo je ijaryi: "Xee tu, vaimiĩ ma, aiko aiko'i aguã nda'eve vei ma! va'e nhiã xe poraká ta?" He'i. "Ndee katu reporaká reikovy rangue ma. Ndee katu reporaká reikovy ma rangue va'e ri, reju rive ra'e." He'i. "eiko rive ma!" Ha'e vya ma je, ndoikuua potai. Oiko rei ha'e rupi oikovy. Kurive'i rã je amboae ju ou, oetũ etũ: "Hummm... Xejaryi!" He'i. "Mba'e tu reporaká ra'e?" He'i. "Xee ma nhiã xeporaká ta? Xe vaimiĩ aiko vya va'e ri?" He'i. "Eiko rive ma!" Oiko rive rei ju. Ha'e rami py je peteĩ teĩ je, ha'e rami ijayvu. Ha'e rami py je peteĩ, japyre kue ou va'e rima je ouvy, oetũ etũ oikovy, vya rima je ni noporandui je, ha'e vya ve tu je, marã, ajaká'i raminguá oĩ va'e kue oipe'a. Ha'e py, ipuru'ái va'e oĩ. Oguenõe, ha'e py onhãpyrũpã okuapy. Ha'e vya ma je ijaryi aipo he'i: "Ipuru'ái kue'i ke, pemombó emẽ, xevyke ke ipuru'ái kue'i." He'i rive je.

The jaguar son soon entered the hut and became nervous. Perceiving the scent, he said: 'Hummmmm! Granny, what have you been hunting?' And the old jaguar replied: 'I am an old woman, I don't have strength to walk any more! How am I supposed to hunt? You are the one who should bring the game, but you came empty-handed. Calm down!'. He unwound and appeased. It didn't take long for the next one to arrive, who also perceived the scent: 'Hummm... my grandma! What did you hunt today?' he asked. 'How am I going to hunt? I am too old for that!' the old jaguar replied. 'Come on, calm down!' And he appeased. And so they arrived, one by one, saying the same things. Then the most daring, the youngest, arrived and perceived the scent. He didn't even ask questions, he just went towards the basket and opened the lid. There he found the girl, who was taken out of the basket and, right there, the youngest son killed her. When she arrived at the hut, the old woman said: 'Give me the foetus.'

Rire tu je ha'e rami. Ipuru'á kue'i oguenõe, ome'ẽ je ojaryi pe. Omombiru pa'i ramo ve, omombiru aguã py je, Ipuru'á kue'i, tatá py onhonõ. Ra'ga tu je opó ha'e gui. Ha'e ramo je oikutu ra'ga rã je, yxyĩ ha'e rami eté, ni nda'evei. Ha'e gui rire manje... yakú py ju omoĩ, ra'ga rã je, yakú ha'e ramo ve, ipiru pa, yro'y xã mba. Ha'e rami ramo py je, nda'evei ae ramo Kuaray py omombiru. Ha'e vy rima je ijaryi oguenõe oká py, marã, Kuaray py, Kuaray oxapé'i omoiny va'e py, omombiru'i. Kurive'i, omombiru pa'i ramo ve py je... Oiko ma, ha'e rupi. Onhã onhã oikovy.

Ha'e vy rima je, ojaryi pe aipo he'i: "Rejapo rangue xevy pe, popo'i ajuka'i aguã." He'i. Ha'e vyma, guyrápá'i oja'pó, kyri'ĩ va'e. Ha'e va'e. Oja'pó je, popo'i je oiko ha'e rupi oiko, onhyvõ ta oikovy. Ha'e rami... Hare ma rire py je, oporandu ju guyrápá tuvixá ve'i va'e, tuvixá ve'i va'e. Há'erami. Aré ramo je, tuvixá ve'i ma oja'pó. Ha'e vy rima je... Oó ma oikovy, oó pukú pukú ve'i ma oikovy. Ha'e rami py je are ramo guyrá'i ma ojuka' oikovy. Ha'e vyma je, ojuka vy rima je ojaryi pe ogueru rã je ijaryi oguerovy'a vaipa eté. Ha'e vyma je ojaryi omongaru oikovy. Ha'e vy py je. Guyrápá oiporu kuaa ve ma oikovy vy je ogueru ma, guyrá'i tuvixá vixá ve va'e ma ogueru. Ha'e rami ko, oikó. Ha'e rami py je ha'e, ogueru ma peteĩ... Peteĩ guyrá'i tuvixá ve'i va'e ma. Jave rima je ijaryi aipo he'i: "Ha'evete katu." He'i je. "Xe mongaru'i erekovy." He'i je.

So that is how it went. They took out the foetus, which was handed over to the old lady. She put the foetus in the fire and the baby jumped out. She tried to poke the little body, but he was very smooth. Then she tried to put the baby in hot water. Instantly the hot water dried, cooled down. She realised she wouldn't succeed, so she decided to put the baby in the Sun to dry. When the baby was dry, he started walking around and running around.

Soon he started asking for things to play with: 'I want something to kill butterflies.' So a small bow was made, really tiny. A butterfly was floating around, and he tried to shoot it. After a while, he asked them to make another, bigger bow. Another bigger bow was made. From then on he started to go a little further. It wasn't long before he was skilled and started hunting birds. He started bringing birds to his supposed grandmother to feed her. He practised archery and realised he was gaining skills. So he started hunting bigger birds. And that was what his routine was like. Then he hunted a bird, a much bigger bird. And the old jaguar thanked him: 'Thank you so much for bringing me food.'

Ha'e gui kue rima je, oó mombry mbyry ve'i ma oikovy. Apy rima je, ha'e ae, ha'e anhoĩ ndoikó xe vei mavy, guvyvỹ rãĩ ombojera ta vy rima je, kurupi ka'y omopẽĩ, omopẽ vy rima je aipo he'i: "Xeryvy!" He'i. "Epuã!" He'i je. Ramo ve je tyvy opuã. Rire ma je jogueru. Ha'e rupi ikuaai jave rima je ijaryi oporandu: Mangui tu, okova'e avai reru?" He'i je. Ha'e rami ramo: "Xeryvy ri." He'i. "Nderyvy?! Mba'eixa tu nderyvy?!" He'i. "Ha'e teĩ, okanhy oikovy'i va'e rima ajou kuri ka'a guy re." He'i. He'i ramo je ijaryi, opuká vaipá rive teá gui ma je, aipo he'i. "Ha'e ve katu va'e ri, tapeo mombry mbyry ete emẽ ta'vy va'e ri, ndaipotai tavy pe... Ka'á guy oĩ va'e tuvixá ve re ke tapeó emẽ!" He'i. Ha'e rami... Vy py je, ndoói okuaapy. Ri ranhe. Ha'e gui kue rinhã je, tyvy ae ju aipo he'i : "Jaá rangue aetu nhama'ẽ? Mba'e re tu ndaipotai pe py jaá aguã?!" He'i je: "Anhente, ha'e rami ramo jaá ha'vy, ha'e py nhama'ẽ." He'i.

From then on, he started to go a little further. But he felt lonely and didn't want to be alone any more. So he made a brother emerge with a Kurupi ka'y leaf. When he picked the leaf, he said: 'Brother, rise'. And the brother rose. The two of them stayed together. The old jaguar saw the two of them and asked: 'Where did you bring this boy from?' 'Oh, he is my little brother.' 'Your brother? What do you mean?' 'I found him lost in the woods, I found him.' After a good laugh, the old jaguar said: 'Very well, from now on, you mustn't go to distant places.' And so they made no effort to go any further. Until one day, one of them said: 'Why don't we just go and have a look? Why is it that we can't go?' 'That's right, let's have a look!' the other one replied.

Oguãe rã py je, ha'e py anhente... Nhã! guyrá'i je joo ramingua he'ỹ he'ỹ je ikuai. Ha'e vy rima je... ja, onhyvõ, onhyvõ, ke are ramo, omoxã puku emoiny. Ha'e vy rima je, Parakau ma je oĩ aví, yvate. Ha'e va'e re ma je... ma... Tyvy hu'y opoi. Mirami, ho'ã ngá ha'e gui opoi omondovy ramo ve tu je Parakau oĩ va'e kue ojeavy. Uká! Vy rima je ijayvu: "Mba'e re tu hu'y xere pemombó?!" He'i. "Pendexy re oporaká va'e kue rive ma pemongaru pekuapy!" he'i je. Ha'e rami vy je, ojopy ju ha'e gui je ha'e kue rami ju, omombó. Ramo ve je, parakau oĩ va'e kue ojaeavy uká ju. Ha' rami ramo py je, ojeavy uká vy ve je, "Mba'e re tu okorami pende kuaai?!" He'i. "Pendexy re, oporaká va'e kue rive ma pemongaru pekuapy!" He'i je. Ha'e rami ramo py je tyvy aipo he'i: "Kua, mba'e re tu pova'e porami ri ijayvu?" He'i. "Aa ta amombe'ú, ke'y pe" He'i je.

Ha'e vyma je oó, omombe'ú vy: "Ke'y! ke'y!" Peva'e guyrá'i tu mba'e re porei ma hu'y apoi ramo ojeavy uká vy tu, ijayvu ri katu ha'vy!" He'i je. Ha'e ramo je jogueraá ha'e py ramo tu je: "Neĩ, epoi jaexá aguã." He'i je. Rire py je anhente, ho'angá pora'ĩ ha'e gui opoi mborovy ramo ve tu je Parakau ojeavy uka ju, ha'e vy rima je: "Kua, mba'e re tu okorami pendekuai?" He'i. Pendexy re oporaká va'e kue ribema pemongaru pekuapy." Ha'e rami ramo py je, Kuaray rã va'e, guyrapá re ojepyta xó vy, ojae'ó... Ojae'ó, ojae'ó, ojae'ó...

When they got there they were amazed at the wide variety of birds! They got excited and took their arrows. And began to shoot lots of birds and tied them up with vines. Then they spotted a parrot high up. It was at that moment that the younger brother shot his arrow. He was aiming, sure that he would hit his target and release the arrow, but the parrot dodged and spoke like this: 'Why are you shooting the arrow at me?!' This aroused the brother's curiosity, and he picked up his arrow and shot again. This time, the parrot, who was sitting on a branch of the tree, dodged the arrow. And when the parrot dodged the arrow, he said: 'Why are you behaving like this? You are feeding the very jaguar that killed your mother!' Then brother Moon said: 'My goodness, why is that creature saying so? I will tell my brother.'

So he went to tell his brother: 'Brother! Brother! What was that bird saying when I pointed my arrow at him? He dodged and said something.' They went back to find the parrot and when they got there, the little brother said: 'Now release your arrow to see what happens.' The future Sun was very keen to hit the target, but the parrot dodged. 'Gee, why are you acting like that? You're feeding the very jaguar that killed your mother.' The future Sun heard everything and understood what had happened to his mother. He picked up his bow, knelt down and wept. And wept, and wept, and wept...

Hagui rima je tyvy voi ndoikuaai mba'e re pa ojae'ó vy, ha'e voi ojae'ó avi, ni oikuaa vy he'ỹ. Tyke'y ojae'ó ramo omboaxy vy rive ojae'ó. Ha'e vy rima je... Guyvy pe aipo he'i: "Peteĩ teĩ guyrá'i ke epoi!" He'i. "Epoi!" Japoi!" He'i. Ha'e vuma je peteĩ ojará vy opoi! Ó poi rima je aipo he'i: "Kova'e ma tukã!" He'i. Opoi! Amboae ju: "Kova'e ma inambú!" He'i vy, opoi! Ramo py je guyrá'i omanõ va'e kue ovevé. Ha'e rami py je, peteĩ teĩ omboery eravy, omboery pa katuiĩ , guyrá'i. Omboery pa vy rima je, yy xypó omoxã va'e kue ju omboapu'á poraĩ ha'e gui rire manje ombojera vy aipo he'i: "Kova'e ma Jyry!" He'i je.

Ha'e vy rima je ha'e gui, ja jogueru. Ha'e vy rima je, oporandu ma, ojaryi pe: "Mamõ tu kuevé peporaká va'e kue kangué?" He'i je. Ha'e rami ramo py je: "Pe, yvyã guyi peká vy rãe tu pejou." He'i je. Ha'e rami je ha'e rupi oeká okuapy, vy rima je ojou ma. Ojou vy rima je ou ju, ojaryi apy. Ha'e rami je ijaryi aipo he'i: "Mba'e re tu nderexá, penderexá, irurú pa?" He'i je. Ha'e rami ramo py je, ha'e kuery ijayvu vy aipo he'i: "Kavy rima ore pí pa kuri!" He'i je. "Ha'e rami ramo ae ma tapeó mombyry emẽ, ha'e karamboae." He'i je.

Moon, who didn't know anything, saw his brother weeping and started to weep together. He cried even though he didn't know why. He saw his brother weeping, felt sorry for him and wept too. Afterwards he, in turn, said to his brother: 'Start releasing these birds we've caught one by one! Let go!' he said. So they untied and released one bird! As they released the bird, the future Sun said: 'This bird is Toucan!' Now another one: 'This is Tinamou!' And released the bird! And so the little birds who would have been eaten, went off to live and fly again. And that is the way it was: one by one. And they proceeded giving names to each of the birds. After naming each bird, he took the vine used to tie up the birds and kneaded it well. After kneading the vine, he called a bird into being and said: 'This one is *Motmot*.'

After the release, they returned home. Upon arriving the future Sun asked his supposed grandmother: 'Where are the skeletons you threw away from the hunt?' And she had to answer: 'There, under the cliffs. If you search, you might find them.' So they started searching and they found them. Once they had found them, they returned home and went to talk to their grandmother. She asked: 'Why are your eyes swollen?' And they replied by saying: 'It was the wasps stinging us!' 'It was out of prevention I asked you not to go far away'.

Ha'e vryma je ijaryi ha'e rupi oiko jave rima je ha'e kuery ojevry ju, ha'e vy manje vryã guy katy onhã mba jogueravy. Oguãe py je marã , ikangue'i ojopy, omboaty pa poraĩ rima je, gyvy pe aipo he'i: "Tereó, pe rupi eiko, enhe vangá vangá'i ekovy." He'i. He'i ramo je tyvy oó. Onhe vangá vangá'i oikovy. Jave rima je omopuã vy aipo he'i: "Ha'i, hevry vi!" He'i. "Jaa juma!" He'i ramo py je, ixv ovy!Ovy, ikanguy rei'i teri jave rima manje, tyvy oexa vy aipo he'i: "Ha'i! Revry ritu ra'e?!" He'i.Ou katu je oxy re okambú ta... Ha'e rami je ixv, ho'á ju... Ha'e rami ramo je, tyke'y aipo he'i, "Tereó mombyry, pe katy ve ranhe!" He'i. "Tereó katu emondy eikovy inambú!" He'i je. Tyvy oó je mombyry oinya rami ve je oikuaa potá, oma'ẽ, mba'e re pa... Ha'e rime ma je oxy pe aipo he'i: "Aã katu hevry!" He'i."Hevry jaá ju!" Ha'e rã je ixv ovy. Ovy jave ma je, tyvy ramo ou, onhã reve je: "Ha'i revry juma!Okambú ta je Ha'e rami ramo py je tyke'y aipo he'i: "Tereó mombyry ve ranhe avi ta'vy!" He'i. Ha'e rami py je, mboapy kue je ha'e rami ho'angá teĩ no mbovyi ha'e ramo rima je. Oxy kangue'i ojopy vy aipo he'i: Oipeju: "Kova'e kue gui ma Jaixá rami rã reó!" He'i. He'i vy aema je Jaixá rami oó raka'e, ixv.

When their grandmother didn't pay attention, they took their chance and went downhill. They ran to the foot of the hill. Getting where the skeletons were, they started to put everything together. Sun told his brother: 'Take a stroll and play a bit.' So the little brother took a stroll. When Sun saw his brother engaged in play, he got up and said: 'Mother, get up! We can go!' And at that moment, his mother stood up! Still weak, she got up. But the little brother noticed and said: 'Mother! I'm so glad you are getting up!' When he approached, he already wanted to suckle. But she hadn't had time to recover yet... So the big brother said: 'Go a bit further away, go there! Go and play at scaring the Tinamou bird!' The brother went a little further, but not without being curious. He still wanted to know about the resurrected body. Meanwhile, the older brother concentrated on assembling his Mother's skeleton. And he repeated: 'Get up! Get up so we can go.' The Mother got up and, as soon as she did, the younger brother came running: 'Oh, you're up'. And he already wanted to suckle... The older brother asked again: 'Go a little further away, please!' He tried three times and couldn't bring his Mother back to life. So he gathered all his Mother's bones and said: 'With this breath, you will become a Paca!' And she became a Paca...

Ha'e gui rire ma je ha'e gui kue ma je, ha'e kuery. "A'ỹ katu, jaepy nhande xy!" He'i je. He'i vy rima je, mondé ojapo mavi, avaxí'y gue gui. Ha'e va'e ojapo okuapy jave rima je Peteĩ Xiví ypy va'e oporandú: "Kua, mba'e tu pejapo?" He'ije. "Anguja'í rombo'a aguã rima!" He'i ramo je: "Okova'e va'e py tu ni napembo'ai rã rima!" He'i "Eiké havy!" He'i ramo je oike! Oiké avaxí'y gue guy re oike ramo ve je, ha'e ramo ve ombopé. Ojuká! Axy py je ogueraa yv'ã guy katy omombó. Kurive'i rã je amboae ju uguãe: "Kova'e py tu ndapejukai rã rima!" He'i. "Eiké havy!" Ha'e rami py je Peteĩ teĩ je ojuká eravy. Ha'e rami py je are rã peteĩ oikuaa ma. Oikuaa vy rima ja, ombovaipá uka pá. Ramo py ombovaipá.

From then on, they began to organise themselves: 'And now we are going to avenge our mother's death.' So they came up with the idea of making traps out of corncobs. And they were setting the trap when a jaguar approached them and asked: 'What are you doing?' 'It is a trap for catching mice,' they said. 'But this trap won't catch anything!' replied the jaguar. 'So go in and see!' And the jaguar went in! When the jaguar entered under the corncob, the corncob crushed and killed the jaguar. With great difficulty they dragged the body to the cliff to throw it down. It wasn't long before another one came saying: 'But this trap will never kill!' And they replied: 'Go in then!'. And so they eliminated them one by one. And then one of them became suspicious and found out. When she found out, she forced them to disarm the trap.

Ha'e vy rima je ha'e kuery nhomongueta ju. "Jaá jaru... "Guapytã!" He'i. "Guapytã raminguá!" He'i je. Óó ha'e gui, ogueru. Guapytã peteĩ... Mboapy'i je ogueru, ojaryi pe. Ha'e va'e kue ma je ojaryi peteĩ gue'i ojaxu'u vy ma je aipo he'i: "Mangui tu pova'e, porami ete gua peru?" He'i je. "Yy rovai gua gui ma rogueru!" He'i je. "Ha'e rami ramo tapeó peru, pejokuai pendery ke'y kuery togueru retá mavoi!" He'i je. Ha'e vy rima je, yy pa'ũ rami ombojera va'e kue ovai re... Omoĩ, yvyrá ombopy axá omainy. Ha'e vy rima aipo he'i: "Peteĩ yvyrá re pavẽ ma oĩ mba ma jave ke, nhambojere!" He'i. "Anhemboexa'i rã ko ndevy pe, ha'e rami ramo ko nhambojere rã ko!" He'i je. "Ha'e vy ma ja, opa ma!" He'i. Ha'e vy rima je, ha'e rami... Yy ary, yvyra omoĩ.

Soon they made new plans. 'Let's fetch Queen Palm seeds! This one looks just like the fruit!' They went to fetch some and the older brother took a handful to his supposed grandmother. He asked her to chew the fruit, and she wanted to know: 'From where did you bring this delicious fruit?' 'We brought it from across the river.' 'Then hurry up and get some more! And ask your jaguar brothers and sisters to help you bring a lot.' So they went to the other side of the river, where the future Sun created an island. The future Sun placed timber as a bridge across. And he said to his brother, the future Moon: 'When all are on the bridge for the crossing, we will overturn them all in the river. I will give the signal! When I wink, we will overturn the bridge and conclude our task.' This was agreed by the two of them and they placed the timber across the river.

Ha'e vy rima... Ha'e py Xivi py, onhemoxyrõ mba. Ha'e vy ma je oó, peteĩ... Mbegue'i je oaxá ta jogueravy. Ramo je, mokoĩ jovai gui ojopy je: "Neĩ, peju katu" He'i je. "Peju katu!" He'i je. Ha'e rami py je mbegue'i jogueraá eravy, jogueraá eravy... Ha'e vy rima je, peteĩ ipuru'ái va'e rive ma je... oaxá... oaxá ta oikovy ri, ijapy py rive teri oikovy... Ha'e vy rima je, guyke'y rova re oma'ẽ ramo ve je tyke'y aipo he'i: "Ambe'í ranhe ke!" He'ia rami, guvy, guvy pe... Ra'ngá rã tu je, tyvy, nhambojere ma pa he'i vy, ha'e ombojere tema rive ramo py je Xivi ha'e ramo ve, yy py hó'á pa jogueravy. Ramõ py je ipuru'ái va'e, oó ta va'e kue opó ju, ojevvy. Ojevvy ramo py je tyke'y mombyry gui oxapukai vy aipo he'i: "Ndee ma, ka'á guy mboavá eté aguã rami rã repytá!" He'i. He'i ramo ve je mombyry, okororõ nhendu ovy.

Ha'e vyma je yvyrá, yakú ra'á raminguá, yvyrá tuvixá va'e kue ombojera vyma mboi. Guaxu rami ju ombojera. Ha'e vyma ha'e va'e kue ju, Xivi re okaru va'e rã, ombojera. Ha'e vyma, ovai re ma oiko. Ha'e vy rima je, tyvy ma kova'e regua re oiko. Ha'e vy rima je: "Tereó katu yakã rembé rupi." He'i.

So then... The jaguars got ready and lined up. One of the jaguars was slowing down and went carefully. While the two brothers held the timber on both sides: 'Do come,' they said. 'You can cross without fear.' The jaguars were very cautious, going very slowly. And suddenly they realised that there was a pregnant jaguar trying to cross, going very slowly. Then brother Moon looked at his older brother and Sun gave him a look, asking him to wait a little longer. He kept looking, trying to tell his brother Moon to wait just a little longer, but his little brother understood that he should overturn the timber! Moon did not wait and turned it. The jaguars who were on the bridge began to fall into the water. The pregnant jaguar, who was on the edge of the timber, managed to jump out of the water. When the older brother saw the jaguar escaping, he shouted: 'You shall become a future being who will look after the forests!' At that moment, the pregnant Jaguar growled at length.

The future Sun transformed the timber used for the crossing into a huge monstrous snake. And the snake who had been created began to devour the jaguars. Meanwhile, the little brother was on the other side of the river. And the older brother said: 'Follow the river.'

He'i rima je oó je, jovai gue jogueraá eravy. Ha'e vy rima je, tyvy... Ójopy je, mba'e mo... Yvyra'á. Yvyra'á ojopy vy rima je guyke'y pe oporandu: "Ke'y?!" He'i "Kova'e mba'e nungá tu?!" He'i je... Ha'e rami ramo py je, tyke'y aipo he'i: "Mba'exa rei tu?!" He'i je. Ha'e rami ramo je: "Pytã rei'i va'e ri... Hogue ko, kyri'i rei'i vi" Ha'e rami ramo py je aipo. "Ha'e rami ramo, guavirá ra'e!" He'i. "He'u katul!" He'i je. Ha'e vyma je ho'u. Oó ve ju... "Ke'y!?" "Kova'e mba'e nungá tu?" He'i ramo je tyke'y: "Mba'exa reitu?" He'i. "Marã, ipiré tu, na inhanã, arami ve tu ojererei!" He'i. "Ha'e rami ramo cambuci!" He'i "Ha'e rami ramo eipyte katul!" He'i je. Oipyte! Oó oiny... "Ke'y?!" Kova'e mba'e nungá tu?" He'i je. "Mba'exa rei tu?" He'i je. "Ipiré hũ rei'i, ha'e gui, ojere porã rei'i katul!" He'i je. "Ha'e rã ko... "Yvyra'á... "Yvaí hũ ruma ha'e!" He'i, py je ha'e rami. "Ejaxu'u katul!" He'i Ojaxu'u... Ha'e rami py je oó.

"Ke'y?" He'i. "Mba'e tu? He'i je. "Kova'e nungáto kova'e? he'i je: mba'exa rei tu?" He'i. Ha'e ramo py je: "Ipiré tu na inhanã in rei'i va'e ri, iju re'i guive!" "Ha'e ramo tu aguaí ruma!" He'i. "Ha'yí gue'i ke, ejatapy ha'e gui tatá py enhonõ!" He'i je. Ha'e vy je... Aguaí ho'u pa vy je ha'yí gue'i, tatá py onhonõ. Onhonõ, kurive'i he'y re je ha'e va'e kue gui opororó vyma je ha'e gui onhemondyi vy rima je, opoi! Opó vyma je, guyke'y apy ma oí.

And he followed his little brother on the other side. Then Moon spotted something and picked it up. It was fruit. When he picked it up, he asked his older brother: 'Brother? What is this?' So the older brother asked: 'What does it look like?' And Moon said: 'It is quite reddish... And the leaves are small.' So from across the river, he replied: 'It has to be Guabiroba⁴ then! You can eat it.' So Moon ate it and continued walking... 'Brother? What is this?' The older brother asked: 'What is it like?' 'The skin is soft and it's really round.' 'So it is Flying Saucer Fruit⁵. You can eat it.' And he did! And on they went... 'Brother? And what is this?'. The big brother replied: 'What does it look like?' 'The skin is very dark, and it is really round!' 'Oh, well, if it is on a tree it's Brazilian Grape!⁶ You can enjoy this fruit, you can eat it.' Moon enjoyed it and kept going.

'Brother? What about this one?' 'What is it like?' The little brother replied: 'The skin isn't thin and it is yellow.' 'Ah, so it is Sapote fruit⁷. Save the seed and put it on the fire.' So he ate the Sapote and put the seed on the fire. Instantly the seed exploded. He was so startled that he jumped! And because of the jump, Moon found himself at the other bank of the river together with his brother.

Ha'e vy ma ja, jogueraá ma, jogueraá...
 Ha'e vy ma je, guvvy pe aipo he'i: "Aĩy ma,
 apy ma jaguãe ma, aĩy ma, hu'y oĩ epoi!"
 He'i je. Ha'e rã je peteĩ ojopy, opoi. Ramõ
 je, onhendú je... Tú! He'i nhendu! "Óguãe ma
 ra'e." He'i je. "Aĩy ma amboae ju epoi!" He'i.
 Ha'e rã py je are rã oguãe ma eravy. Ha'e
 vyma je oguãe ma yvy py ramo mae py je
 guvvy aipo he'i: "Aĩy ma jaa ma." "Xeru, oikó
 apy." He'i. Ha'e rima je, guvvy ranhe... Pe aipo
 he'i: "Tereó ejeopi." He'i. Je, tyvy ojeopi... Ha'e
 vyma je guvvy pe ojarukai: "Reguãe ma pa?"
 He'i ramo je: "Aguãe ma rima!" He'i. Ha guãe
 ma: he'i je. Tyke'y ju oó. Ojeupi vy rima je,
 guyrapa'i oĩ va'e kue pe, aipo he'i: "Ndee
 ma yvyrá, guyrapajú rami repytá!" Ha'e
 vyma je yvyrá opuã! Vy je opoi, ha'e vy je
 oó ve vy je omondó... Omondó ovy... Opoi vy
 ma, opoi eravy, omondó ha'e gui opoi eravy,
 omondó ha'e gui opoi eravy... Ha'e rami py
 je oó... Ha'e py je, nguu apy oguãe...

Oguãe... Oguãe rã py je, tuú oarõ ma.
 Vy, aipo he'i: "Aguyjevete xera'y kuery!" "Pe
 guãe rity ra'e?" He'i. "Poarõ ma voi rima." He'i.

Ha'e va'e peve! Opá!

They continued together... Walked together... Then the future Sun said to his younger brother: 'And now we have reached the place, you must release your arrow!'. Brother Moon raised his bow, drew it and released the arrow! Just then, they heard... tum! A noise! 'Hmm, must have got there,' they commented. The older brother said: 'Now release the other arrow.' And so the arrows hit the ground. Then, when he saw that they had hit the ground, Sun said to his brother Moon: 'Now we can go to my father's dwelling.' He told his little brother to go first and said 'Go on up.' So Brother Moon went up. Sun shouted to his little brother: 'Are you there yet?' and got the answer: 'I'm already there!' And it was his turn to go. He climbed up already telling his arrow: 'You will be a tree, a yellow tree!'. That very moment, a tree emerged! And as soon as he let go and continued climbing, he kept pulling and pulling... he went shooting and shooting. And after he let go of everything, he kept pulling... he went on shooting... finally he arrived where his father was.

When he arrived his father was already waiting for him. There he said: 'I greet my son the Deity! How good you made it here. I have been waiting for you.'

That's all there is to it!

Nhamandu

Nhamandu Tenondé, ho yvá rapy re
Mba'e kuaa gui, onhembojerá...
Pytũ ymã mbyte gui
Nhanderu, Nhamandu Tenondé
Nhamandu Tenondé
Tenondé, Tenondé...

Nhamandu Song

Nhamandu Tenondé the first Sun, from
the reflection
of his divine wisdom, originated
From the midst of the primary darkness
Our father, the first Sun
The first Sun
The first, the first

NOTES

1. *Baccharis dracunculifolia*.
2. *Dipsas Mikanii*.
3. *Barypthengus ruficapillus*.
4. *Campomanesia guaviroba*.
5. *Campomanesia phaea*.
6. *Plinia cauliflora*.
7. *Pouteria gardneriana*.

Carlos Papá Mirim Poty ma ha'e oiko cineasta ha'e gui opy'ire onhangarekó va'e havi tekoapy. Ha'e ma omba'eapó oikovy ma 20 ma'ẽ tyré oexauka aguã nhanderekó, audiovisual re,filmes ha'e nhombo'e tekopy kó ipyau kuery pe. Ha'e ma oikó karamboe tenonde'i rami guarani yvy rapa py 2019/2022. Ha'e omo'ã krã Instituto Maraca ha'e oiko avei conselho Aty Mirim ha'e Museu das Culturas Indígenas de São Paulo. Ha' ema oiko nhombo'e ha' e nhopytyvõ ombojeré aguã ha' e guima oiko havei nhombo' e kovea py ha'eguima Guarani ha'e Ponto de Cultura Mbya arandu porã py havei. Ha'ema hekoá rio silveira py,ha'ema oĩ município Bertioga ha' e São Sebastião py.

Carlos Papá Mirim Poty is a film-maker and spiritual leader in his community. He has been working with audiovisuals, documentaries, films and cultural workshops for young people for over 20 years. He was the representative of the *Guarani Yvy Rupa* commission from 2019/2022. He is the founder of the Maracá Institute and a member of the *Aty Mirim* Council of the Museum of Indigenous Cultures of São Paulo. He is a collaborator with *Selvagem - Cycle of Studies on Life* and coordinator of *Guarani Living School* and *Mbya Arandu Porã* Culture Point. He lives in the Rio Silveira Indigenous Land, located on the border between the municipalities of Bertioga and São Sebastião.

Cover: Sun extracted from the painting *Yvy Ijyry Hague Ha'e Kuaray Ha'e Jaxy Oiko Ypy Hague* [The First Creation of the Earth and the Birth of the Sun and the Moon], by Fabiano Kuaray Papa, 2023.

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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.

More information at selvagemciclo.com.br

All Selvagem activities and materials are shared free of charge. For those who wish to give something back, we invite you to financially support the Living Schools, a network of five educational centres for the transmission of Indigenous culture and knowledge.

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