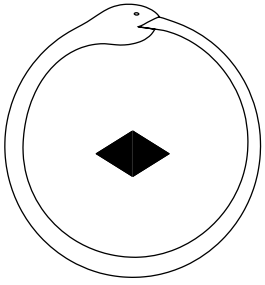


A large, stylized sun illustration in the background, rendered in shades of yellow and green. The sun has a circular center and several long, pointed rays extending outwards. The background of the entire page is a gradient from blue at the top to orange at the bottom.

HEERI
THE BANIWA SUN
Francisco Baniwa



notebooks
SELVAGEM



HEERI
THE BANIWA SUN
Francisco Baniwa

Kua papera upé aikué ukuntarísa Nheengatu upé asuí ta musasa aé kariwa ta nheenga kití portugues yã kurasi resewá,awá umbebeu sesewara Francisco Fontes Baniwa. Yã video mamem Francisco [uyukuáwa uikú iké](#) uyeresá kurasi (Ciclo Sol) upé mamem aikué ukuntari sa 17 yeenga. Reputai ramem rekúa kua baniwa ta umbembeusa ta resewá, aikué yã livro mundo muruã (Dantes, 2022) awa umuyã yã Francy Fontes Baniwa asui e paia irum, Francisco Fontes Baniwa.

This notebook consists of the transcription in Nheengatu and the translation into English of a narrative about the Sun, told by Francisco Fontes Baniwa. Francisco's video can be [accessed here](#) as part of the Sun Cycle, which comprises 17 talks. You can find out more about the cosmological narratives of the Baniwa People in the book [Umbigo do mundo](#) [World's Navel] from Dantes publishing house, 2022, written by Francy Fontes Baniwa together with her father, Francisco Fontes Baniwa.

Yandarã yandé Baniwa ita, mairamen uyukúa yã Ñapirikoli urikú musapí imun Heeri, Mawirikoli, aité pa ta yunpirunga yã. Yã ara uikurewa e ara upé urikuã wate yã kurasi, urikuanã wate yã imun, serawaá heeri yandarã serawaá heeri aité yã kurasi. Yawerã yepe parte upé yandarã yandé Baniwa ita, heeriene ta seruka kurasi raita ita hohodene. Yawerã umuyã yane yupirunga yepe wasu Ñapirikoli irum.

For us Baniwa, when Ñapirikoli came into being he had brothers: Heeri and Mawirikoli. That was the beginning of everything. In the ancient world, which was his world, the Sun was already there. He already had his brother, who we call Heeri. The name Heeri is the Sun. Part of us Baniwa, the Heeriene, call the Hohodene 'Sun's children'. All this was done at the beginning of the world, together with Ñapirikoli.

Aé kurasí ta yensá amun yane yenga rupi yã heeri. Yandé yaseruka kamoi, mã sera retewa, kuaye payeen awa ukua wa, aite uwike umutawarisa upé heeri, yawe sesewara kua kurasí.

Yawearã kuxima Ñapirikoli ramem re, yepewasú wate uyukua irum, mayé imum yawe, imun té yã. Aé umã uriku umásá iké iwi resé, asui paranã, umã piri paranã resé, ta uyem umutawarisa upé, ae umã piri yã paranã. Yansé ape aikue yã yawaité wa ita, yawe arã yawe upita yã.

Amum upé kuxima uiku ramen re kua ara upé yã Ñapirikoli, uiku wa mamen ti wa uwata, uyai yepe lugar upé, yansé isui wara te uyusãramen. Kuayé ara upita yandarã yandé kuiiri waraita, pãyen mira ita mundu turususá, uriku yã mainta ya yen, upuderã aite kua kuayewa pituna, uwatã kuaye kua kurasí. Usu wa uyuka amun irun, yawe umen sesewara yande baniwa ita kua kurasí.

In the *Koripako* language, the Sun is called Heeri. In the *Baniwa* language, we call the Sun Kamoi. In *Nheengatu*, the Sun is Kurasí. But Sun's real name, which everyone knows and which is used in blessings, is Heeri. That's how we talk about the Sun.

In Ñapirikoli's primordial times, the power and wisdom of him and his brother Heeri were equal, because both were brothers. Ñapirikoli realised that Heeri was seeing over the earth, but his focus was on the river. This is how it is said during the blessing: he stares firmly at the river because there are dangerous beings in that place. And so it was and will remain.

In ancient times, when Ñapirikoli was in his world, Sun didn't change places, he used to remain still in one place, because he was Ñapirikoli's very body. Heeri felt himself as part of Ñapirikoli. This is how time turned out to be for us of the new generation and for all humankind in the world. Changes happened so that there could be the night, and Sun could rotate. Ñapirikoli went in search of the night with his father-in-law. This is how Sun's history is for us *Baniwa*.

Kuxima yane ramunhã ambira ita yane rundewara ita, até akua yã, ae ramen ré uiku kua ara upé Ñapirikoli imun dzuli imun kaali e kua heeri wa será kurasí. Aintarewa ta mã, aitarewa ta mã yã ba, mainta ya yeen, tiwa yapuderi, ti yariku ae ba yawerã yariku wara ae aintare ta mã yane runde asui usasa yandarã.

Yandé kua mira ita uyuka rire yandé, ae te uxari yandarã yapuderã yaiku sese, marãta yaiku sesé, marã ta yaputari que aikue ae yandarã yandé yaiku wa yane, yamunhã rã yane rimbiu. Que yandarã yande mamen yaiku wa, ti kuayé maye amu retamã ta yawe, mamen aikue wa so amãna, amun ramen yasi aikue amãna, amun ramen yasi akue kurasí, yásí aikue manungara amun lugar upé. Yandarã yande uriku yã mamen umearanwã kurasi yã mamen umenrãwa amãna, yawearã yakua mã ara umearãwa kuarasi, man yasi ita ta umearãwa kusari, indé rekua re mã rerikú sesewara, resã que ae umuyarã re riku manungara. Kua re munhã rã manungara re munha wa, yã kurasi wirupi kurasi kuara upé, re suarã re yuka manungara kurasi wirupi, mairamen ara puranga yansé ti yapuderi yapuraki, ya yuka manungara pituna wasu wa cupé, ti yamã.

In the old days, in the time of our grandparents and our ancestors, when Ñapirikoli was in his world with his brothers Dzooli, Kaali and Heeri, the Sun, they were analysing, understanding what we should and shouldn't have. For this reason, all that we have was decided by them, before us. They passed everything on to us.

After we humans were born, Ñapirikoli himself left Sun, in order for us to live from him. And why do we want Sun's presence? To prepare our food. The territory where we are is not like other places in the world, with months of rain and sunshine at the same time. We have the Sun season and the rain season. That's why we know when Sun is going to come out – we know exactly in which months Sun is going to come out. We have the knowledge, we feel it and we know that Sun is the one who makes us have something. It is with him that we prepare everything. Under Sun's beams you prepare something within the sunlight. When you harvest something, it has to be under sunlight, when the day is beautiful. We can't work or harvest something in the dark, because we can't see.

Puxuwera mawa ya yusã tiwayamã kurasi, puxuwera mã yayusã tiramen kuaye ara umuturi yandé, apé yawera rupi yandarã yã kurasi akua katu yaikuarã sese umuyã puranga yandarã ae wate ukua que yandé taíra ita te yande, yaweara yã umanwara uiku yané rese kua ara upé. Ape yã mairamen ta mutawari kurasi, manunga sui proteção sempre ta manduai heeri, heeri yã ta seruka wa, yã mairamen ta mukaturu tainã imasí ou yandeté yane masi ramen, sempre ta manduai yã heeri porque ae te kurasi mã, ta mutawari rame kupixa ta manduari heeri resé. Umbá, yã so mairamen ta yã yane resé yandé mira ita, asui ta manduai ramen kua maíwa itá, paranã pura itá, kaá pura itá, kurupira itá. Ta yui ta manduari aite yã imira sa yã míra Heeriene ta yeen wa, ae supi te ta xarí yansé yã kurasi raira ita sui pa ta tiarí ta sui yawaité sa, yawerã ta manduari wara ta uiku yã imira sa ainte yã kurasi raíra.

When there is no Sun we feel bad, we feel bad when Sun doesn't shine on us. That's why Sun makes us feel good, because he knows we are his children. He is always looking after us, up to this day. He is always looking after us in this world. We call on him to give us protection, to bless us humans. When the guardian beings – who are the enchanted ones of the rivers, the beings of the forest and the owners of the forest – are remembered, these beings think back and recall the Heeriene clan. They don't forget them, because the Heeriene clan is Sun's child. They keep all danger away from the Sun's children, and that's why they always remember their clan.

Kuiri mairamen yã Hohodene uputai uyuseruka uyenkua yui ixé kurasi raira, ta pude ta yuseruka yanyen kua Hohodene itá. Ta pude ta yuseruka, yansé yã heeriene yã taira ita, ae yã ta paya yawewa ta ramunha akua, mayé kua yandé Dzuliene yandé sisui tapuia, Dzuli raira ita. Yawete yã heeriene, yã heeri raira ita, yawesa yã, ta pude ta yuseruka yãyen muyukua ae upuderã upita uyukua satambica, ta supé kuaita, amun ramen amun rupi wate, amun kiti wate aité yã.

Mayé yande ya putai ramen ya yumbeu kuayé yane anga, kua yá yane rupirunga, kua yane paya kua yane mira sa, ta pude ta yeen, yande yui ya pude ya yeen. Ape yã mira ita kurasi raira ita, ta uiku waranã kiti, ape yã ta iwí yã kurasi raira ita? Eem, apé ta uiku payen yã ayari ipuku sá, içana yui uyumunã kuiri ea ta uiku. Ta iwí ayarí, waranã.

So today, the Hohodene can call themselves Sun's children, because they are the children of the Heeriene. Sun is their father, their grandfather. Just as we, the Dzolienes, we from the Siusí clan, are Dzooli's children. That's how the Heeriene are, Heeri's children. They can call themselves that, they can show and appear to them, so they can be sure.

Just as we, who wanted to talk about our spirit, our beginnings, can say 'this is our father, our people'. Both they and we can say it. The land of Sun's children is Ayari and Waranã. Yes, they are there, along the Ayari River. They're also living by the Içana River now.

GLOSSARY

MAWIRIKOLI: the first mortal, the first person to die in *Ñapirikoli*'s time and who introduced death to the present world. He was the youngest of *Ñapirikoli*'s brothers.

HEERI: 'Sun' in the *Koripako* language, the second of *Ñapirikoli*'s brothers.

ÑAPIRIKOLI: the creator of the world.

DZOOI: the owner of blessings.

KAALI: the owner of the swidden.

KURASÍ: 'Sun' in the *Nheengatu* language.

KAMOI: 'Sun' in the *Baniwa* language.

AYARI: a tributary of the *Içana* River.

WARANÃ: a tributary of the *Ayari* River.

HOHODENE: tinamou clan from the *Baniwa* people.

HEERIENE: Sun's children clan, from the *Baniwa* people, just like the *Koripako* and *Hohodene* ones.

DZORIENE: Dzooli's children clan, from the *Baniwa* people, just like the *Siusí* and *Tapuia* ones.

FRANCISCO LUIZ FONTES ae ïdijina Baniwa e mirasá suisi tapuya, uikuwa tenda Ukuki Kaxuwera, uikuwa paranã Uaraná rupi, paranã Ayari apira upewa, umunhãwa parti içana paranã irum. Ae maadzero – mayẽ satayã “ukuawa” Baniwa mirasa ta supe. Ae ùbuesa murasita, yẽgai saita, yapurasi rupia ita, mütawarisá asui umüyawaita payẽ mãnugaraita – akua irupĩtu, ipaya irum, itutira tairum asui samuyã tairum yuiri suisi tapuya ita asui inãbu tapuya ita. Ukũtaiwa siya yẽga asui ùbeuwa papera upe mũdu murũa (Dantes, 2022) resewara. Unãse ukũtai Baniwa asui Koripako, asui ukũtai yẽgatu ipaya irum, usendu Kubeo, iyariya rupi imayã mayã. Ukua yuiri português asui español, assui ukua upurũgita wanano uwatawa tarupĩtu, uri ukũtai yẽgatu puranga mairamẽ uiku wana assunção upe asui umẽdai assunção kurumiwasu sape.

FRANCISCO LUIZ FONTES BANIWA is a Baniwa of the *Waliperedakeenai* clan, from the community of *Ucuqui Cachoeira*, located on the *Uaraná* River, a tributary of the *Ayari* River, part of the *Içana* River basin. He is a *maadzero* – which means ‘wise person’ to the *Baniwa* people. He is a master of dances, chants, musical instruments, a storyteller, a healer and a craftsman – skills he learnt from his father, uncles and grandfathers from the *Waliperedakeenai* and *Hohoodeni* clans. He is a polyglot and the narrator of the book *Umbigo do mundo* [*World’s Navel*] from Dantes publishing house, 2022. He was born speaking *Baniwa* and *Koripako*, started learning *Nheengatu* with his father, and understands *Kubeo* because of his maternal grandmother. As well as knowing Portuguese and Spanish, he also learnt to speak *Wanano* on his travels and became fluent in *Nheengatu* when he settled and married in Assunção, in his younger years.

NHEENGATU LANGUAGE TRANSLATOR

BIANCA ALDECIA BITENCOURT FONTES yane yenga rupi e sera kurasi kuema sa aé Baniwa asui siusí tapuia, uyukirai missão upé, ukuntai nheengatu e aé Francisco Luiz Fontes raiera y uyumbúe asui umiyã uiku História reséwa Universidade Federal da Fronteira sul (UFFS) upé.

BIANCA ALDECIA BITENCOURT FONTES, whose Indigenous name is *Kerako*, is a *Baniwa* from the *Waliperedakeenai* clan, from the community of Assunção do Rio Içana, and speaks the General Language, or *Nheengatu*. She is daughter of Francisco Luiz Fontes and an undergraduate student of the History programme at the UFFS - Universidade Federal da Fronteira Sul [Federal University of the Southern Frontier].

Cover: Sun extracted from the painting *Umbigo do mundo* [World's Navel], by Frank Baniwa, 2023.

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SELVAGEM Notebooks
A digital publishing by
Dantes Publisher
Biosphere, 2024
English translation 2024

