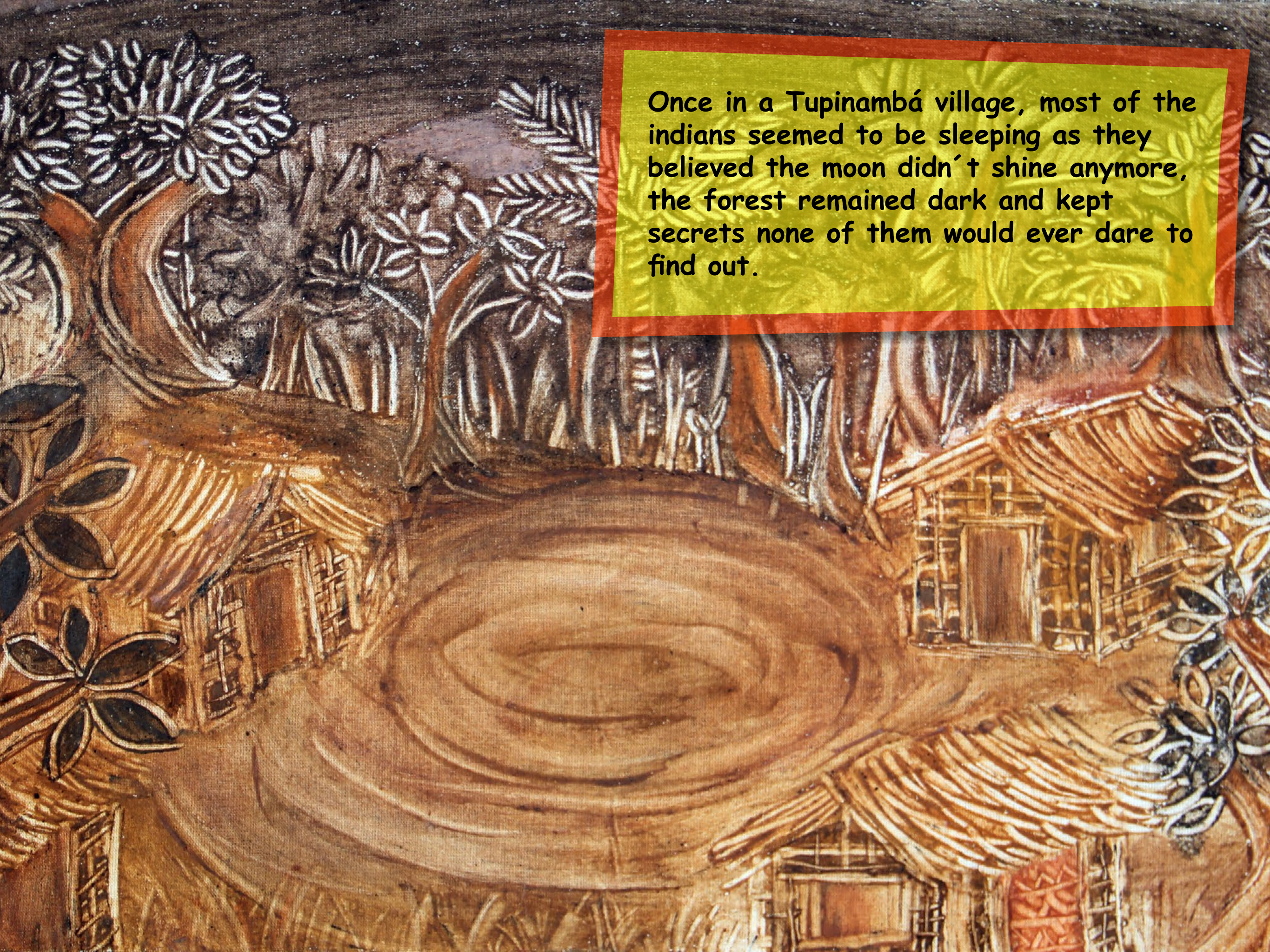



The Song of the Moon



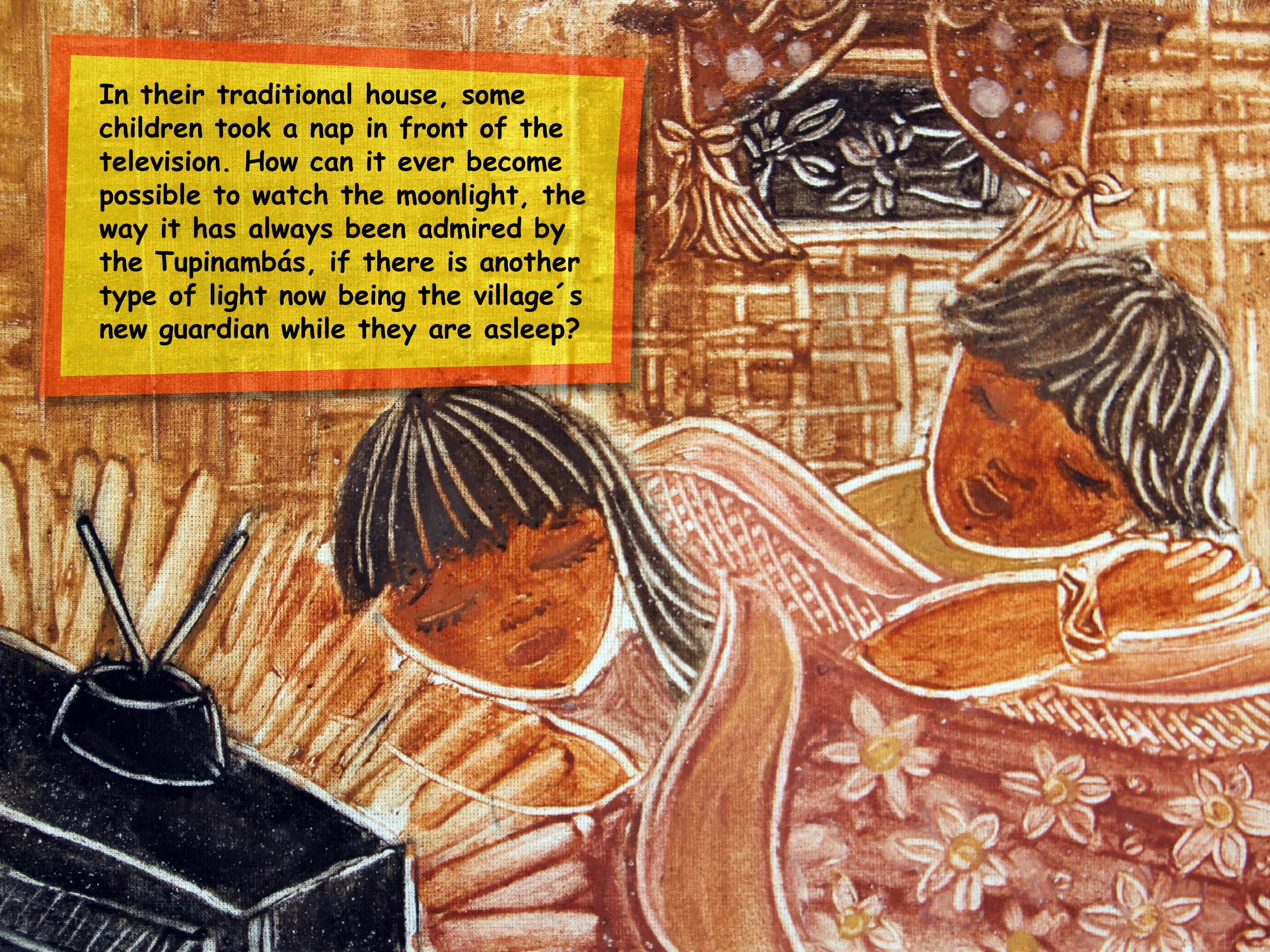
The background of the page is a painting of a Tupinambá village. In the center is a large, circular, earthen fire pit with concentric rings. Surrounding the pit are several houses with steeply pitched, thatched roofs made of palm fronds or similar natural materials. The houses have woven walls and small, rectangular doorways. The scene is set in a dark, dense forest with various types of trees and plants, some with large, rounded leaves and others with more spiky foliage. The overall color palette is dominated by earthy browns, tans, and dark greens, with a touch of red in the text box.


Once in a Tupinambá village, most of the
indians seemed to be sleeping as they
believed the moon didn't shine anymore,
the forest remained dark and kept
secrets none of them would ever dare to
find out.

A painting depicting two indigenous people sitting on the ground under a large, gnarled tree at night. The person on the left is wearing a white headband and a white garment with a black belt. The person on the right is wearing a large, feathered headdress and a white garment with a black belt. They are both looking down with sad expressions. The background is dark and textured, suggesting a night scene. A yellow text box with a red border is overlaid on the right side of the image.

Even so, some brave elders, facing the lack of the moonlight, got together around the bonfire. They looked sad as they missed those bright nights when they used to sing and dance.


In their traditional house, some children took a nap in front of the television. How can it ever become possible to watch the moonlight, the way it has always been admired by the Tupinambás, if there is another type of light now being the village's new guardian while they are asleep?





The shaman lit his pipe, fanned the fire,
grabbed his shakers and sang:

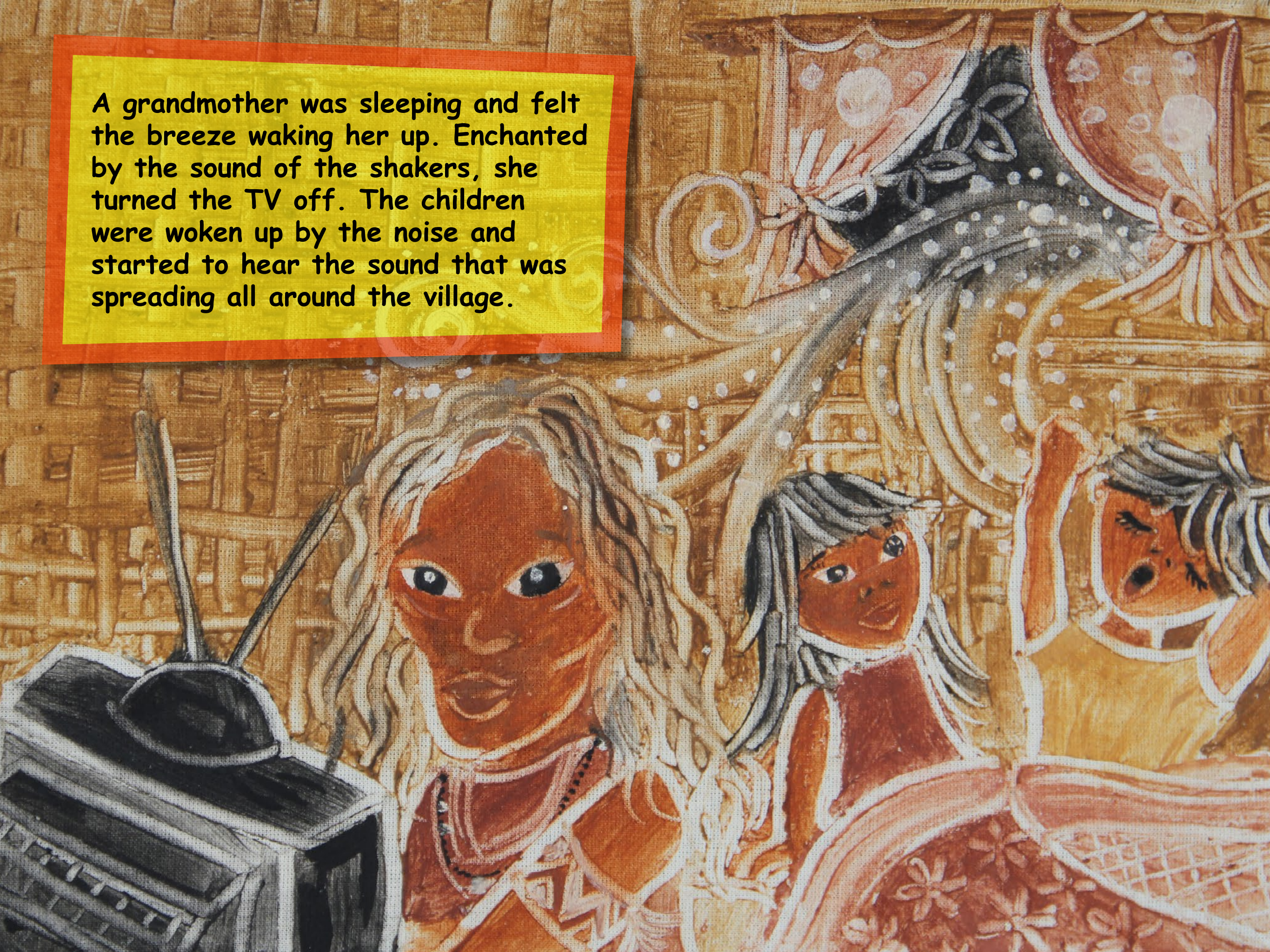
JACY is our moon
And enlightens our village
TUPÃ comes to us
To enlighten our village



The song spread all around the village.
Taken by the wind, it entered all the
houses, opening the windows.

JACY is our moon
And enlightens our village
TUPÃ comes to us
To enlighten our village

A grandmother was sleeping and felt the breeze waking her up. Enchanted by the sound of the shakers, she turned the TV off. The children were woken up by the noise and started to hear the sound that was spreading all around the village.



Slowly, every one started coming out of their houses. What is going on? - they asked themselves. Behind the clouds, a shy bright sky started to come up. The sound of the shakers was getting louder and louder and the people headed towards the forest. Then they started singing all together. As the shakers impacted, the brightness of the light got even stronger.



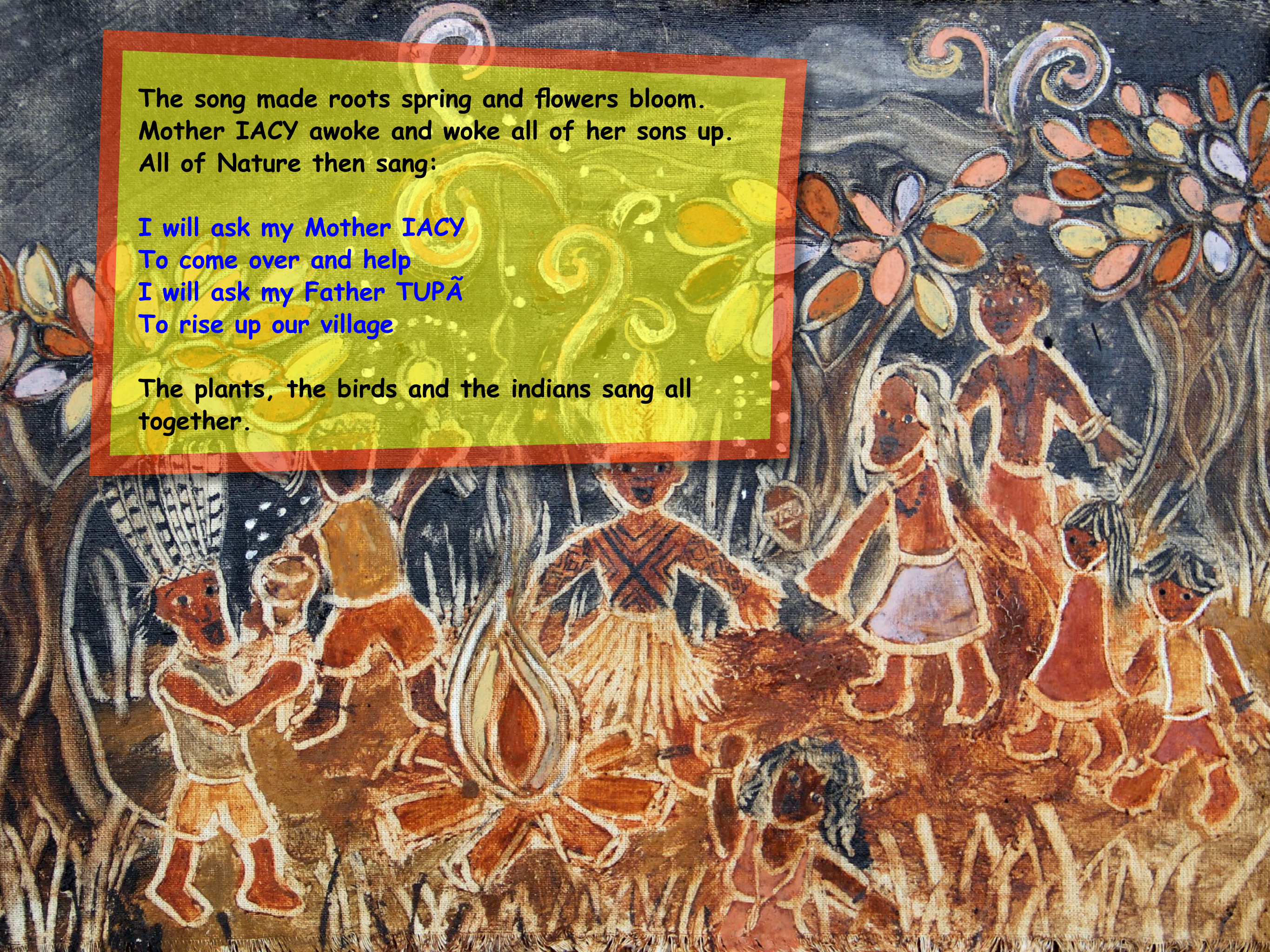
The moon then rose from beneath the sea and everyone in the village woke up and danced around the fire.




The song made roots spring and flowers bloom.
Mother IACY awoke and woke all of her sons up.
All of Nature then sang:

I will ask my Mother IACY
To come over and help
I will ask my Father TUPÃ
To rise up our village

The plants, the birds and the indians sang all
together.





From that day on, the village would
never fall asleep watching TV any more.
And every night, Mother IACY smiles at
the awakened Tupinambás.

At the beginning of 2015, the Tupinambás population was estimated to be around 7000 indigenous people living in many villages located near the cities of Una, Ilhéus and Buerarema, in the South of Bahia, Brazil. To this day, the Tupinambás do not have their territories 'delimited' and this is why they find themselves in such a violent situation with so many land conflicts.



The song of the moon

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