

NO.1

MARCH 2026

# NAI BAIYA

MAGAZINE

## COUNCIL IN ACTION

PROTOCOLS TO  
PROTECT THE  
SACRED

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## DIALOGUE WITH THE WORLD

MONACO, TÜRKIYE AND THE  
LEGITIMATE INTERNATIONAL  
ENTRY

## WORDS OF THE ELDERS

WHY THE  
SACRED NEEDS  
GUARDIANS

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## EXCLUSIVE INTERVIEW WITH PRESIDENT BAINAWA

WHY WAS IT  
NECESSARY TO CREATE  
THE COUNCIL NOW?



0065922

Issue No. 1 — March 2026

This quarterly magazine is published by  
**Nawa Sia Amazonia Alliance**  
in support of the Nai Baiya Council.

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**Legal Deposit: February 2026**  
Publisher Identification — BnF  
0065922

*“Where Protected Wisdom Exists, a Future Is Possible”*

NAI BAIYA Magazine

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# *NAI BAI*

*THE GREATEST SPIRITUAL LEADER OF THE NATION*

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*NAI BAI* - "The Sacred Path of the Sky"

*NAI BAI* is one who is born with a calling.

It is not a role chosen by personal decision; it is a mission carried into the world.

It represents the sacred path of those who live in alignment with the laws of the Sky, with ancestral wisdom, and with the truth of the spirit.

They are spiritual leaders — guardians of memory, tradition, and the living connection between Sky and Earth.

Men and women who walk with responsibility, awareness, and a deep commitment to the balance of life.

*NAI BAIYA* is the collective body of these spiritual leaders.

It is the union of those who walk the Path of the Sky and assume the shared mission of protecting, guiding, and spiritually sustaining the Nation.

*THE NAI BAIYA COUNCIL* is the council formed by these leaders.

It is dedicated to preserving the spiritual essence of the Nation — safeguarding sacred values, ancestral ethics, and the continuity of traditional knowledge.

Its role is to keep the spiritual essence alive, protect the identity of the Nation, and ensure that future generations remain connected to the Sky, to the Earth, and to the memory of the ancestors.



**“ THE NAI BAIYA  
COUNCIL**

was created so that ancestral wisdom may remain alive, protected, and transmitted with responsibility.

”

**BAINAWA INU BAKE HUNI KUI**  
PRESIDENT OF THE NAI BAIYA COUNCIL

# Editorial Note

*“ This magazine is born at a decisive moment.”*

This magazine was created to communicate the spirituality of the Nai Baiya Council with clarity, legitimacy, and responsibility.

In a world where spirituality often becomes disconnected from its roots, this publication affirms an essential principle: all knowledge has an origin, a lineage, and guardians. Here, the word is carried by those who live it and protect it.

*Nai Baiya Magazine* is an instrument of preservation and truth.

To communicate is to protect.  
To communicate is to keep the integrity of ancestral wisdom alive.

This first edition inaugurates a spiritual voice with its own authority — built upon tradition, collective responsibility, and respect for the sacred.

**“ The sacred now has collective guardians.”**



**NAI BAIYA MAGAZINE**  
ISABELLA VIEIRA — EDITORIAL DIRECTOR



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“TRADITION REMAINS LEGITIMATE  
ONLY WHEN IT IS PROTECTED BY  
THOSE WHO TRULY LIVE IT.”

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# COUNCIL IN ACTION

## WHY SPIRITUALITY NEEDS GUARDIANS

**At a time when ancestral knowledge is circulating around the world at an unprecedented pace, spirituality faces a paradox: it has never been more sought after — and never more exposed.**

Traditional medicines cross borders. Sacred chants echo in contexts far removed from their origins. Spiritual designs are reproduced without an understanding of their deeper meaning. What for generations was protected through lineage, territory, and discipline is increasingly being treated as a trend, a product, or an experience.

It was in this context that the Nai Baiya Council was created.

Its creation does not represent a rupture with tradition, but rather its conscious organization. For the first time, spiritual leaders have formally united to establish protocols, guide decisions, and protect what cannot be reduced to consumption.

The Nai Baiya Council acts as a body of collective wisdom. Its role is clear: to ensure that the transmission of knowledge remains legitimate, that sacred medicines are conducted according to their traditional foundations, and that dialogue with the world takes place with respect and responsibility.

This is not about prohibition.

It is about guidance.

Traditional spirituality has always required preparation — diet, discipline, time, attentive listening, and recognition from the elders. Without this path, there is no depth. Without responsibility, there is no balance.

By regulating external participation, mapping knowledge holders, and organizing spiritual gatherings, the Council transforms protection into concrete practice. It establishes boundaries not to close doors, but to ensure that every door opened is crossed with awareness and respect.

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EXCLUSIVE

**EXCLUSIVE  
INTERVIEW**  
BAINAWA  
HUNI KUĪ

PHOTO BY REBECCA ROUTMAN

First Public Statement Following the  
Creation of the Nai Baiya Council  
Exclusive Interview with the  
President: **Bainawa Huni Kuī**

WRITTEN BY NAWÁ SIÁ  
PHOTO BY REBECCA ROUTMAN

The Huni Kuī Nation officially announces the creation of the Nai Baiya Council – a collective body dedicated to protecting sacred medicines, ancestral rituals, the spiritual art of Kene, and the legitimate transmission of traditional knowledge.

In this first public statement, the President of the Council explains the historical significance of its creation, its mission, the formation of its leadership, its coordination with FEPHAC, and the beginning of a structured dialogue with the world.

***President, the Nai Baiya Council has just been created. Why is this moment historic?***

This moment is historic because, for the first time, we are officially organizing the protection of our spirituality within a collective and structured framework.

We have always had our elders, our Nai Bai, our Txana, and our spiritual leaders.

But now we have created a formal decision-making body to protect our medicines, our chants, our rituals, and our knowledge in the face of the world.

The Council was created to affirm something very clear: the sacred has guardians.

***What motivated the creation of the Council at this particular moment?***

Because our medicines, our chants, and our rituals began to circulate outside our spiritual path.

Often without authorization, without spiritual preparation, and without connection to the territory. What is sacred to us began to be treated as a product.

We realized that it was time to unite officially to establish clear boundaries, protect our knowledge, and guide the dialogue with the world in a more just and dignified way.

***What is the central mission of the Nai Baiya Council?***

The mission of the Nai Baiya Council is to protect the True Path of Huni Kuī spirituality — from the Sky to the Earth, from the forest to future generations. It is sustained by four fundamental commitments:

To protect sacred medicines and traditional rituals, ensuring that they are conducted only within ancestral protocols.

To ensure the legitimate transmission of spiritual knowledge, training young people in the time of tradition, with discipline, dietary practices, and collective recognition.

To defend our sacred arts such as \*Kene, a living wisdom.

Within every line of Kene live mysteries. Each design carries an ancestral narrative, a vision of the world, and a way of walking in harmony with life.



“The mission of the Nai Baiya Council is to protect the True Path of Huni Kuī spirituality.”

In Huni Kuī tradition, it was the sacred boa serpent that revealed to the ancestors the teachings of how to draw the \*Kene.

These symbols are not human aesthetic creations — they are spiritual revelations.

When a \*Kene is drawn, a story is activated.

When it is respected, knowledge remains alive.

For this reason, its reproduction or commercial use without collective authorization constitutes cultural appropriation.

The Council also guides dialogue with the world, ensuring that every national or international partnership is built with respect, transparency, and collective decision-making.

The Council does not close doors — it establishes sacred boundaries.

***Many people are familiar with the term “pajé.” Why does the Council use the name Nai Bai?***

“Pajé” is an external word. In our tradition, the true spiritual guardian is the Nai Bai – the one who walks the True Path of the Sky.

To become a Nai Bai requires undergoing deep dietary practices, years of spiritual study, discipline in life, and recognition from the elders. By using our own name, we reaffirm our complete spiritual identity, without simplifications.

***How was the leadership of the Nai Baiya Council formed?***

The leadership was formed through nominations from the territories and collective confirmation in assembly. Each region presented its Nai Baiya, women guardians of knowledge, and recognized spiritual leaders. The names were openly discussed and validated by consensus.

There was no individual choice and no isolated decision.

The leadership arises from collective trust and spiritual legitimacy, built over years of formation, discipline, and service to the community.

Each person who is now part of the Nai Baiya Council – from the president to the council members, advisors, and executive consultants – was chosen not for political position, but for their spiritual capacity, their way of life, and their commitment to the True Path. In the Huni Kuī understanding, this formation is not only human.

It is also guided by the Great Spirit, who directs collective missions when the right time arrives. For this reason, the Council is not merely an institutional structure. It is a spiritual responsibility entrusted to those prepared to guard it.



***Does the Council replace the former Nai Baiya and the elders?***

Not at all.

The Council does not arise above the elders – it arises from them.

It is the collective expression of the wisdom that has always guided the Huni Kuī Nation.

Before, this authority existed in a dispersed way. Now, it manifests itself in unity.

The Council does not change the tradition. It organizes it, protects it, and strengthens it for the present and for the future.

***“ The sacred now has collective guardians.”***

Bainawa Inu Bake Huni Kuī – President of the Nai Baiya Council

***How does the Council view the commercialization of sacred medicines and the transformation of the sacred into a product?***

Medicines are not commodities.

When the sacred becomes a product, it loses its deeper meaning and creates risk – for those who use it without proper preparation and for the communities whose knowledge is appropriated without respect or collective return.

The Council states clearly: any commercial use without collective authorization is illegal and constitutes both a cultural and spiritual violation.

Those who wish to learn must understand that there is protocol, authorization, a path, time, discipline, spiritual preparation, and responsibility – not “consumption.”

Preparation is essential. It involves training with the elders, dietary practices, listening, discipline in life, and a deep understanding of the spiritual meaning of the medicines. Without preparation, there is no protection. Without protection, there is imbalance.

For this reason, the Nai Baiya Council is establishing clear protocols to guide practices, training, and partnerships – not as a form of prohibition, but as a path of respect, spiritual safety, and justice for the communities.

The sacred is not a quick experience.

It is a lifelong commitment.



PHOTO BY THOMAS KNAUS

***What are the first concrete actions of this new body?***

To regulate external participation in diets and ceremonies, to officially map the holders of spiritual knowledge, to establish guidelines for the use of sacred medicines and sacred arts, and to organize annual spiritual gatherings at territorial, regional, national, and international levels.

One of our priorities is to strengthen the Living Schools of Ancestral Knowledge. We are structuring what has always existed – now with institutional clarity.

Everything now happens through collective decision-making.

***Will the Council work in coordination with other institutions of the Nation?***

Yes.

The Nai Baiya Council works in direct alliance with the Federation of the Huni Kuī Nation (FEPHAC), ensuring transparency, responsibility, and collective benefit for the communities.

Decisions and partnerships are carried out in an organized manner, ensuring that the results return to the territories and strengthen the Nation as a whole – never individual interests.

***What is the role of women within the Council?***

Women are central guardians of the continuity of spiritual life.

They preserve traditional food practices, plant baths, the Kene, daily care, and the upbringing of children.

Without women, there is no true transmission of knowledge.

The Council officially recognizes this leadership as a foundation of the True Path.

***And the youth – how can the future be ensured?***

Through deep formation, time, and responsibility.

Young people learn directly from the elders through dietary practices, spiritual discipline, chant, attentive listening, and collective work.

They receive not only knowledge, but also values, balance, and commitment to life.

Without a well-formed youth, there is no continuity.

The Council was created to ensure this living future.



***What is the difference between the governance of FEPHAC and the NAI BAIYA COUNCIL?***

We work together, but with different and complementary roles.

FEPHAC is the **legal and administrative structure** of the Huni Kuī Nation – responsible for projects, legal partnerships, institutional organization, and the defense of collective rights.

The Nai Baiya Council is a **body of spiritual wisdom and ancestral guidance**.

It functions as a true council of guidance, ensuring that all legal, political, and economic decisions, as well as national and international partnerships of FEPHAC, remain aligned with spirituality, respect for the forest, and the collective good.

We walk together, but in distinct dimensions.

**For FEPHAC to bear good fruits, it must be guided by spirituality.**

Without spirituality, there is no balance. Without balance, there is no future.

***“FEPHAC and the Nai Baiya Council together  
are the two pillars of the Huni Kuī Nation.”***

“THE MISSION OF THE NAI BAIYA COUNCIL IS TO PROTECT THE TRUE PATH OF HUNI KUI SPIRITUALITY — FROM THE SKY TO THE EARTH, FROM THE FOREST TO FUTURE GENERATIONS.”

# Is the Council closed to international dialogue?

On the contrary.

We are open to partnerships with universities, governments, and institutions that respect our spiritual and cultural protocols.

This dialogue must be transparent, collective, and approved by the Nai Baiya Council.

In this first public statement, we announce that the Council will officially participate in its first diplomatic meeting in **Monaco** in the coming months, as well as in a gathering of **world parliaments in Türkiye**, initiating a direct dialogue with governments, parliaments, and global institutions, in coordination with partners such as the **Nawá Siá Amazonia Alliance**.

This will be an important step in bringing our spiritual voice into global spaces of decision-making.

These two meetings, by their distinct nature, consolidate the institutional presence of the Huni Kuĩ Nation on the international stage, establishing ethical partnerships with clear rules and reaffirming that the protection of knowledge requires institutional responsibility.



### **What would you like the world to understand now?**

That there can be no true change without human healing.

The crisis begins within the human being, in the disconnection from the Earth and from the spirit.

When the human being heals, the system changes.

When the system changes, the forest is respected.

The forest is not only nature. It is a living pharmacy, a living school, and a living memory of humanity.

To protect spirituality is to protect the balance of the planet.

### **To conclude, a message and a word of thanks?**

We thank the elders who have safeguarded this knowledge for generations, the women who sustain life and the transmission of knowledge, the young people who choose to learn the True Path, the communities who placed their trust in this Council, and the entire team that forms the Nai Baiya Council – its leadership, council members, advisors, and collaborators – who have embraced this mission with responsibility, discipline, and spiritual commitment.

The Nai Baiya Council is born to serve, to protect, and to guide.

**As long as there is forest, there will be medicine.**

**As long as there are elders, there will be wisdom.**

**As long as there is respect, there will be dialogue.**

Haux.

## **TRADITION WITH COLLECTIVE AUTHORITY**

This is not merely the birth of a Council.

It is the beginning of a new spiritual maturity.

By assuming collective responsibility for its knowledge, the Huni Kuī Nation affirms something greater than protection: it affirms autonomy, clarity of identity, and a legitimate presence on the global stage.

The time when Indigenous peoples were merely observed is now behind us.

Now they speak for themselves – with structure, awareness, and their own direction.

The Nai Baiya Council does not arise as a response to the past, but as a decision for the future.

***“The future begins when a nation chooses to guide its own destiny.”***

“OUR SPIRITUALITY DOES  
NOT ASK FOR SPACE —  
IT DEMANDS RESPECT.”

BAINAWA INU BAKE HUNI KUI  
PRESIDENT OF THE NAI BAIYA COUNCIL

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# WHEN EATING IS HEALING:

THE LIVING MEDICINE THAT COMES  
FROM THE FOREST

**For generations, the Huni Kuī Nation has known something that modern science is only beginning to rediscover: food is not merely sustenance — it is medicine, memory, and balance.**

In times of rising diseases and industrialized food systems, the answer may lie precisely where it has always been: in the fields, the rivers, and the forest.

In the Amazon, health has never been separated from everyday life. Fresh fish, cassava, beiju, wild fruits, and game prepared with specific rituals formed not only the basis of nourishment but also the first system of medicine of the Huni Kuī Indigenous Nation. Each food carried energy, spiritual strength, and teachings passed down by the elders.

*“In the past, we did not know the diseases of today,” say the elders.*

The body was strong. The spirit was aligned. The forest was respected.

This relationship began to break with the arrival of industrialized foods: refined sugar, processed oil, white flour, and canned products. With them came the weakening of the body, new illnesses, and a deep imbalance that the Huni Kuī call Nisu — a form of weakness that cannot be healed with the medicines of the city.

But the loss was not only nutritional. It was spiritual.

In Huni Kuī tradition, food requires respect. The meat of hunted animals, for example, must be prepared with reverence according to ancestral rituals and knowledge. It is necessary to ask permission from the spirit of the animal — the yuxin— so that the strength of the forest may remain in harmony with the human body. Eating without this care, the elders teach, turns food into illness.

Today, many young people no longer follow these rituals. The impact appears not only in health, but also in cultural and spiritual weakening.

Even so, the solution has never been outside the territory.



PHOTO BY NAWA SIA AMAZONIA ALLIANCE

**This is what the Nai Baiya Council has been reaffirming: traditional food is the first medicine.**

More than a cultural recovery, this is a strategy for survival, food sovereignty, and the restoration of collective health. Strengthening traditional gardens, practicing the sustainable management of hunting and fishing, transmitting spiritual knowledge about food, and educating the younger generations are all part of a movement that unites the healing of the body, the protection of the forest, and the continuity of culture.

For us, the Huni Kuī Nation, there is no separation between nature and health.

The forest is a living pharmacy.  
The garden is an ancestral hospital.  
Food is prayer made tangible.

In a world facing food crises, chronic diseases, and environmental collapse, this ancestral wisdom offers a simple and powerful lesson: the human being cannot be healed without healing their relationship with the Earth.

By reconnecting food and spirituality, the Huni Kuī Nation does not look to the past with nostalgia, but to the future with clarity — a future where eating once again becomes an act of respect, balance, and life.

Because, as the elders say:

As long as there is forest, there will be medicine.  
As long as there is real food, there will be health.  
And as long as there is respect, there will be a future.

***When food loses its origin, the body loses its balance.***



“FOOD SOVEREIGNTY IS  
SOVEREIGNTY OF LIFE.”

# THE ROLE OF THE COUNCIL



CHIEF NINAWA PAI DA MATA  
MEMBER OF THE NAI BAIYA COUNCIL

In the face of weakening health, the loss of spiritual knowledge about food, and the growing dependence on industrialized products, the Nai Baiya Council assumes a clear responsibility: to organize, strengthen, and protect the return of traditional food as the first medicine.

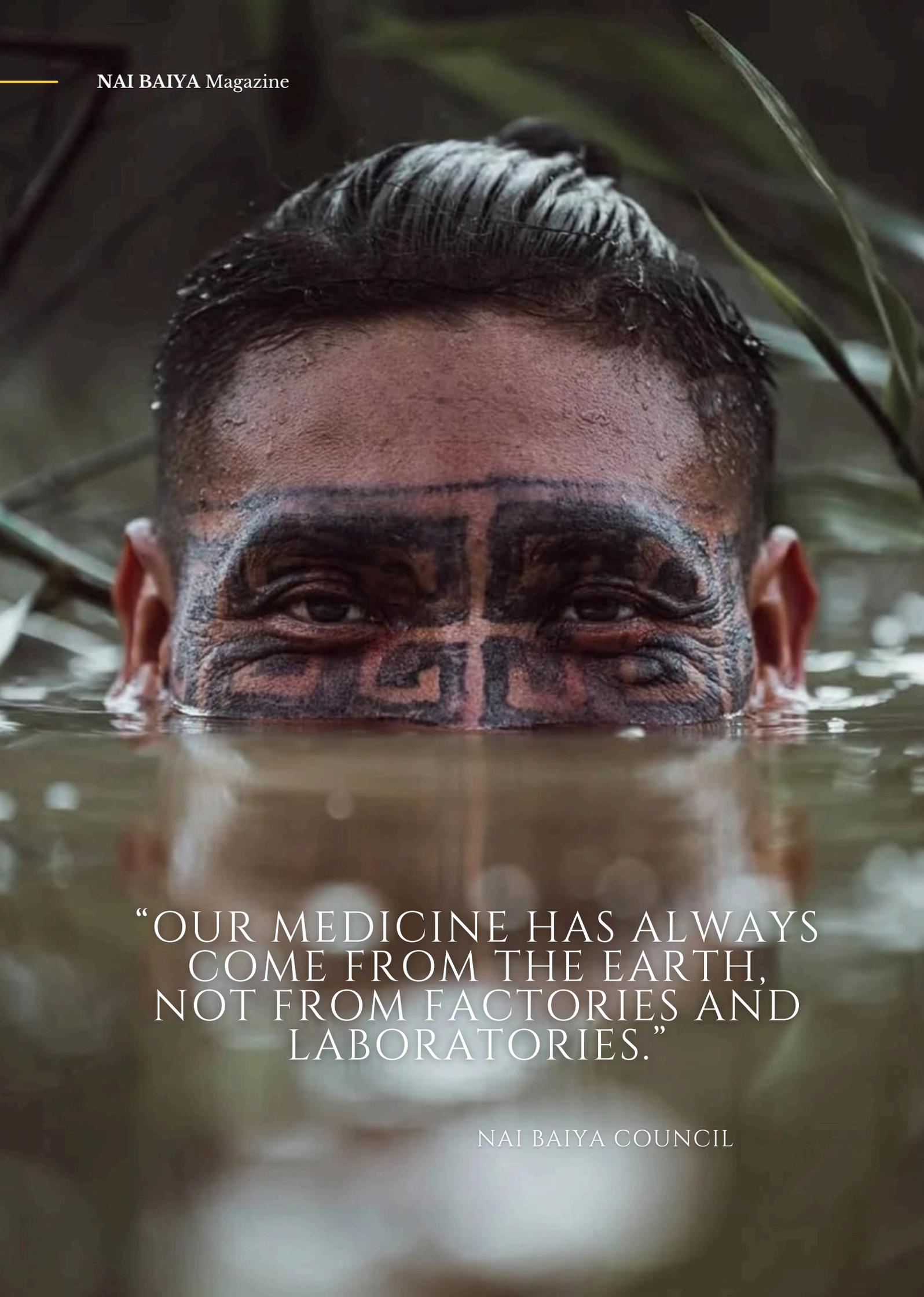
“It is not about creating something new, but about strengthening what has always sustained the life of our Nation: traditional gardens, the ritual preparation of food, spiritual respect for hunting and harvesting, and the transmission of knowledge from the elders to the younger generations.”



The Council works to ensure food autonomy within the territories, restore the spiritual protocols connected to food, integrate traditional nutrition into the education of children, train young guardians of living medicine, and establish community systems that keep food circulating within the villages.

Everything is guided by collective decision-making, listening to the forest, and community work – principles that have always guided the Huni Kuī Nation.

By restoring food to its place as a form of healing, the Nai Baiya Council protects not only health, but also culture, spirituality, and the future of the forest.



“OUR MEDICINE HAS ALWAYS  
COME FROM THE EARTH,  
NOT FROM FACTORIES AND  
LABORATORIES.”

NAI BAIYA COUNCIL

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# LIVING SCHOOLS OF ANCESTRAL KNOWLEDGE

WHERE WISDOM CONTINUES  
TO LIVE IN THE FOREST

**The Huni Kuī Nation has always educated its generations within the territory, through spirituality and community life. Knowledge has never been separated from life.**

Learning has always meant listening to the elders, observing the forest, participating in rituals, understanding the time of tradition, and assuming responsibility toward the community.

This unique form of transmission has crossed generations because it is rooted in lived experience, respect, and the collective recognition of the wise.

The Living Schools of Ancestral Knowledge arise from the commitment to strengthen this transmission so that it may remain intact in the face of the transformations of the modern world. They do not create a new system of knowledge. They protect and organize the ancestral system that has always existed.

For generations, knowledge has been transmitted directly from the elders to younger generations through the living word, spiritual practice, daily coexistence, and the discipline of tradition. This process has always ensured legitimacy, depth, and continuity.

Today, in the face of new challenges — the circulation of knowledge beyond the territories, practices carried out without spiritual preparation, and the risk of weakening tradition — the Nation has made a collective decision to protect its own way of transmitting knowledge.

It is within this context that the Nai Baiya Council acts, a spiritual body created by the elders themselves to guide, accompany, and ensure that ancestral knowledge continues to be transmitted with responsibility, respect, and fidelity to the True Path.

The Living Schools of Ancestral Knowledge are one of the concrete expressions of this responsibility.

They are not schools in the model of the modern world. They are living spaces of formation within the territories themselves, guided by the wise elders recognized by the communities. Each territory may structure its Living School according to its local knowledge, always in dialogue with the Council and under the guidance of the elders.

At the center of the Living Schools are the elders — true living libraries of ancestral wisdom.

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**Each elder carries stories, chants, spiritual teachings, formation protocols, values of community life, and a profound knowledge of the forest. Their learning did not come from books, but from decades of discipline, listening, and recognition by the community.**

When an elder teaches, they transmit far more than information. They transmit a worldview, spiritual responsibility, and a commitment to life.

For this reason, the Living Schools place the elders at the center of formation. It is they who guide what must be transmitted, when each stage of learning takes place, and how knowledge should be carried forward. This guidance ensures that wisdom remains legitimate, protected, and alive.

The Living Schools also organize the recognition of the holders of traditional knowledge — men and women of medicine, guardians of the spoken word, and spiritual sages — honoring their life paths and ensuring that their knowledge is respected and passed on to future generations.

At the same time, they strengthen the formation of young people who walk the path of traditional learning, accompanying the elders, learning according to the time of tradition, and developing discipline, responsibility, and commitment to the community.

The transmission of ancestral knowledge is neither fast nor superficial. It requires time, spiritual preparation, ethical conduct, and deep respect for the elders and for the territory.

The Living Schools do not simplify this path — they preserve it.

The Nation's position is clear: ancestral knowledge is not a commodity, not a form of quick consumption, and not a practice without responsibility. It belongs to the community, is protected by the elders, and is transmitted with awareness.

The Living Schools of Ancestral Knowledge affirm the autonomy of the Huni Kuī Nation over its own knowledge and ensure that tradition remains strong, legitimate, and alive.

More than spaces of learning, they are spaces for the continuity of ancestral memory.

To protect the elders is to protect the future.

To strengthen transmission is to strengthen the Nation.

To organize wisdom is to ensure that it remains alive.

The Living Schools represent the collective commitment to keep tradition breathing within the territories, guided by the wise and sustained by the new generations.

The strengthening of the Living Schools of Ancestral Knowledge represents a commitment assumed by the NAI Baiya Council, by the elders, and by the communities of the Huni Kuī Nation: to protect ancestral knowledge, ensure its legitimate transmission, and prepare future generations to walk with spiritual responsibility.

This commitment is translated into concrete actions: the accompaniment of Living Schools in the territories, guidance in formation processes, recognition of knowledge holders, organization of gatherings for transmission, and the establishment of protocols that ensure respect, ethics, and continuity.



**In addition to the direct transmission between generations, the Living Schools are structured within an annual calendar of spiritual and organizational gatherings that strengthen the unity of the Nation.**

The Nai Baiya Forum creates a space for the collective construction of the Living Schools, bringing together spiritual leaders, elders, and territorial representatives to define guidelines, needs, and paths for continuity.

The Gathering of the Nai Baiya brings together elders from different territories — true living libraries — to share knowledge, align decisions, and strengthen the collective spiritual memory.

The Gathering of the Txana ensures the formation of the messengers of the word, preparing new generations to continue the oral and spiritual tradition.

***Wisdom remains alive because it is held under collective responsibility.***

The Living Schools also include the official mapping of the holders of traditional knowledge. Each Nai Baiya, midwife, medicine keeper, or spiritual guardian is recognized with their name, territory, field of knowledge, and path of formation, validated by the community itself. This record does not turn knowledge into a document; it protects it, values it, and ensures its responsible transmission.

In the same way, young people who walk the path of learning are accompanied, recognized, and guided throughout their formation process, ensuring ethical commitment and fidelity to the spiritual principles of the tradition.

Each Living School operates under the direct guidance of the Nai Baiya Council, which ensures organization, continuity, and fidelity to cultural, spiritual, and territorial protocols.

All actions are supported by legal protection and collective decision-making, ensuring respect for ancestral knowledge and transparency in any partnership.



## ORGANIZATION OF LIVING WISDOM

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The Council establishes an annual calendar of spiritual and organizational gatherings that strengthen the Living Schools within the territories.

Through the Nai Baiya Forum, the Gatherings of the Elders, and the formation of the Txana, the transmission of knowledge takes place collectively, continuously, and in alignment with the decisions of the Nation.

## RECOGNITION AND PROTECTION OF KNOWLEDGE

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Elders, as well as men and women who are spiritual guardians and guardians of the medicines, have their knowledge recognized, valued, and protected. The Council organizes the mapping of traditional knowledge holders, ensuring respect, legitimacy, and responsible transmission to future generations.

## FORMATION OF NEW GENERATIONS OF GUARDIANS

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Young people who walk the path of spiritual learning are guided directly by the elders through processes of deep formation, discipline, and community responsibility. The Living Schools ensure that wisdom is not lost, but continues to live through new guardians of knowledge.

CHIEF NINAWA NASSÓ  
MEMBER OF THE NAI BAIYA COUNCIL

“RESPECTING THE ELDERS  
IS PRESERVING THE  
GREATEST LIVING  
LIBRARY OF THE HUNI KUI  
NATION.”

NAI BAIYA COUNCIL





**“THE COUNCIL  
EXISTS TO  
GUIDE US  
ALONG THE  
RIGHT PATH.”**

Public Statement by Nai Bai  
Pae Nawa Following the  
Creation of the Nai Baiya  
Council

WRITTEN BY NAWÁ SIÁ  
PHOTO BY JOEY GRAY

An elder of the Huni Kuī Nation, Nai Bai Pae Nawa is a guardian of ancestral wisdom living in the traditional territory of Igarapé do Caucho, in Acre. A master of the Huni Kuī traditional school, he dedicates his life to the preservation of the Huni Meka (sacred chants), the sacred diets, and the spiritual formation of the new generations.

With decades of practice and discipline, he is a respected guide of ancestral medicines and was present at the creation of the Nai Baiya Council, now a spiritual foundation of FEPHAC. His voice helps guide collective decisions, keeping them aligned with the “right path” of tradition, truth, and responsibility for the future.

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# WORDS OF THE ELDERS

## WHY THE SACRED NEEDS GUARDIANS

In the depths of the Igarapé do Caucho territory, in Acre, lives a man who cannot be defined only by his name. Pae Nawa is far more than an elder

He is living memory.

He is lineage in motion.

He is a breathing library.

His presence goes beyond a ceremonial role.

He is a master of the Huni Kuī traditional school, a teacher of Txana, a guardian of the Huni Meka, and a spiritual guide to the Council that underpins FEPHAC.

But above all, he is continuity.

To sit in ceremony with Nai Bai Pae Nawa is to witness wisdom in its purest form. His chants rise like the mist of the forest, his words move like ancient rivers, and his presence carries the strength of the ancestors who sang beneath the same stars.

He does not speak only of spirituality.

He speaks of responsibility.

When asked about the moment of the creation of the Nai Baiya Council, his answer does not begin with politics or organization.

It begins with a dream.

**“The Council already existed in the dream.”**

For him, nothing is born only on the material plane. What today exists as a structure was once dreamed by the ancestors. What is now organized as the Nai Baiya spiritual Council was already being formed in the invisible.

He describes that moment as a confirmation of good energy — and for a Huni Kuī, the heart confirms what is true.

At the creation of the Nai Baiya Council, he felt his own identity pulsating: the strength of the ancestors, the forest, and the spirits. It was not an institutional event.

It was a spiritual happening.

The Council, therefore, is not a human invention. It is an ancestral revelation.

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“WHAT ALREADY EXISTED  
CONTINUES TO EXIST —  
I SIMPLY GUARD IT AND  
PASS IT ON.”

NAI BAI PAE NAWA

***“The Council exists to ensure that we remain on the right path.”***

This sentence summarizes his vision.

The right path is not ideology.

It is not a political strategy.

It is spiritual alignment.

For Nai Bai Pae Nawa, truth is the foundation. Without truth, there is no formation. Without truth, there is no correction. Without truth, there is no leadership.

The Council exists to:

- Work with truth
- Correct when necessary
- Form hearts
- Ensure that nothing is done wrongly “for everyone”

Because decisions do not affect only the present. They affect those who will come after. They affect the forest. They affect the collective spirit.

One of the teachings most often repeated by the elder is simple and profound:

“Education — the education of our hearts.”

For him, true formation is not technical.

It is spiritual.

A federation may have structure. It may have statutes. It may have organization.

But if it does not have an educated heart, it is lost.

The education of the heart brings:

Truth that cannot be negotiated

Unity that does not fragment

Leaders who serve rather than simply command

The Council is the guardian of this invisible education.

When speaking about the responsibility of being part of the Council, Pae Nawa does not mention power. He speaks of simplicity.

“The responsibility of a Nai Bai is simplicity in our way of life.”

To be a Nai Bai (spiritual leader) is not a title.

It is a state of being.

It is respecting everything.

It is working with love in the heart.

It is living the truth in such a way that “everyone can see it.”

On the spiritual path, there are no masks that last.

The heart reveals.

Pae Nawa explains that perhaps the most striking teaching is the time required to become a true Nai Bai.

His story reveals:

- Beginning of teachings at the age of 7
- Entering the sacred diet at 10
- Twenty years of the first cycle
- Another twenty years of deepening
- First full formation at the age of 50

Forty years of discipline.

Decades of diet, practice, and transformation.

A Nai Bai is someone who is born with a spiritual calling.

One does not become a Nai Bai merely by choice — he comes into the world with this mission.

To be a Nai Bai is to reach the path of Shaneibu Inka (elder spiritual leader) — the true path toward the true Creator.

***“A Nai Bai is the one who knows the road and can guide others along it.”***

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## *Responsibility Is Collective!*

“When we make decisions, we do not decide alone.  
We decide for the families.  
For the youth.  
For tomorrow.  
For the forest.

If we make a mistake, we make it for everyone.  
That is why we walk the right path with spirituality.”

— Nai Bai Pae Nawa





“WHAT EXISTED STILL  
EXISTS — AND WILL  
CONTINUE TO EXIST AS  
LONG AS THERE ARE  
THOSE WHO WALK THE  
RIGHT PATH.”

**NAI BAI PAE NAWA**  
MEMBER OF THE NAI BAIYA COUNCIL



**Perhaps the most delicate part of his words is the call to the new generations:**

“You are not beginning something new.  
You are continuing something ancient.”

Transmission is at the center of everything.  
Life flows like a river — from the ancestors  
to those who will come.

“I walk ahead.”

The elder opens the path.  
One day, the young will say the same.

Calling him a living library is not an exaggerated metaphor.

He carries Miyui — the ancient stories.  
He carries chants that have crossed  
generations.  
He carries diets, healing practices, and words of  
truth.

But a living library does not keep knowledge for  
itself.

It teaches. It forms. It corrects. It loves.

***“In the Nai Baiya Council, I am here to  
teach what I received and to prepare  
the young to continue.”***

***“I received it from the elders, and my mission is not to let it stop — to  
teach the young so that the word may continue to live.”***

— Nai Bai Pae Nawa

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# DEFENSE OF SACRED MEDICINES

## COUNCIL PROTOCOLS

Public Statement by Keā Inu  
Bake Huni Kuī — Deliberative  
Council Member of FEPHAC

WRITTEN BY NAWÁ SIÁ

The Nai Baiya Council, in communication with FEPHAC, publicly reaffirms its historical, spiritual, and legal responsibility in protecting traditional medicines, sacred chants, ancestral knowledge, and the protocols that sustain the spiritual and cultural life of the Huni Kuī people.

The medicines of the forest — such as Nixi Pae (Ayahuasca), rapé, and the master plants — are not isolated substances. They are living expressions of a cosmology, of a millennia-old spiritual science, and of an ethic of care transmitted from generation to generation.

The Council does not act only as a spiritual guardian. It also acts as a representative body for collective protection — cultural, ethical, and legal.

At this historical moment of expansion and exposure of these medicines beyond traditional territories, it becomes necessary to reaffirm clear protocols.

As established in the Guidelines of the Living Schools of Huni Kuī Traditions:

- The medicines are prepared in sacred spaces under the guidance of designated traditional medicine keepers.
- They may not be commercialized as products.
- They may not be taken outside the village for ceremonies without the direct leadership of a Huni Kuī Nai Bai.
- They may not be mixed with other traditions without the explicit guidance of the responsible elder.
- They require strict spiritual discipline, including dietary practices and ethical conduct.

The medicine is not a recreational experience.

It is not spiritual tourism.

It is not entertainment.

It is not a spiritual export product.

It is a sacrament.

It is a science of the forest.

It is a collective responsibility.

***Our Medicines Are Not Commodities!***

“SPIRITUALITY IS THE  
INVISIBLE FOUNDATION  
THAT SUSTAINS OUR  
CULTURE, OUR MEDICINE,  
AND OUR IDENTITY.”

**KEĀ INU BAKE HUNI KUI**  
MEMBER OF THE NAI BAIYA COUNCIL  
DELIBERATIVE COUNCILOR OF FEPHAC

## ***Sacred Protocols: Inside and Outside the Territories***

The Nai Baiya Council establishes that:

- Every ceremony must take place under legitimate authorization and leadership.
- The entry of individuals into the territories must respect the formal consent of the leadership and the protocols of the Council together with FEPHAC.
- Young people who travel outside the territory must be accompanied by institutional guidance from FEPHAC and the Council.
- The use of sacred medicines outside the village requires alignment with the representative bodies.

The legal action aims to:

- Protect collective intellectual property.
- Prevent improper commercialization.
- Defend the spiritual and cultural legitimacy of these practices.
- Ensure that any external circulation respects formal agreements.
- Act against distortions, appropriation, and irresponsible use.

The defense of the medicines is not only spiritual — it is also constitutional, cultural, and legal. It concerns the protection of a collective intangible heritage recognized as a fundamental right of Indigenous peoples.

In response to the growing circulation of traditional medicines and the improper appropriation of ancestral knowledge, the Nai Baiya Council will be supported by specialized legal counsel in Indigenous rights and cultural rights at both national and international levels.

***“We have a highly qualified legal team dedicated to protecting our culture, our traditions, and our collective identity.”***

***— Keā Inu***



PHOTO BY JOEY GRAY

**The Nai Baiya Council reaffirms that the use of traditional medicines outside their proper contexts, protocols, and legitimate guidance may create real risks.**

On the physical level, there is the possibility of adverse reactions, interactions with medications, organic imbalances, anxiety crises, dissociative episodes, and the worsening of preexisting psychological conditions. Not every body is prepared, and not every moment is appropriate.

On the emotional and psychological level, the medicines can activate deep content and sensitive memories. Without preparation, guidance, and integration, such experiences may lead to internal disorganization, suffering, and vulnerability.

On the spiritual level, access to the sacred without discipline, traditional authorization, and ethical commitment can produce energetic imbalance and a rupture with the principles that sustain these practices. The sacred is not a recreational experience nor a form of spiritual consumption.

For this reason, the Council reinforces:

- The medicines require preparation.
- They require proper training.
- They require responsible guidance.
- They require respect for the communities that safeguard them.

Care is part of the tradition.

Responsibility is part of the path.

Commitment is part of the sacred.

Knowledge is not extraction.

It is relationship.

Those who receive must offer reciprocity — whether through community support, institutional strengthening, the training of youth, the preservation of the House of Medicine Preparation, or support for cultural continuity.

The Council acts to ensure that the University of the Forest remains alive for future generations.

The defense of the medicine is the defense of life.

Haux.



“THE FOREST TEACHES,  
THE NAI BAIYA COUNCIL  
PROTECTS.”

KEĀ INU BAKE HUNI KUĪ



“OUR STRENGTH IS BORN  
FROM UNITY.”

***“Without communication, there is no Council.  
Without dialogue, there is no future.”***

NAI BAIYA Magazine

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We close this first edition aware that we are not publishing words alone, but affirming a position before history. We assume the responsibility of opening a legitimate space for listening, respect, and the transmission of ancestral wisdom, honoring traditional medicine and the dignity of the Huni Kuĩ Nation.

This is the beginning of a journey committed to preserving memory, building bridges between knowledge systems, and sustaining the living continuity of the University of the Forest.

May these pages mark the beginning of a lasting movement — where respect, tradition, responsibility, and the future walk together.

Haux.

**ISABELLA VIEIRA**  
EDITORIAL DIRECTOR

Team — Nawa Sia Amazonia Alliance



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## ***Official Communication Platform***

*NAI BAIYA Magazine* is not merely an editorial publication. It is the official communication platform of the Nai Baiya Council to the world. Through this magazine, we make public:

- Institutional positions
- Spiritual and cultural guidelines
- Protection protocols
- International articulations
- Strategic partnerships
- Structuring projects such as the University of the Forest

Here, the word is legitimate and collective.

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## ***Dialogue & Partnerships***

*NAI BAIYA Magazine* is also a space for articulation. Institutions, foundations, universities, and international organizations that wish to understand, engage in dialogue, or build cooperation with the Huni Kuĩ Nation will find in this magazine:

- Institutional transparency
- A clear organizational structure
- Official guidelines
- Legitimate points of contact

The magazine functions as a permanent channel for diplomatic and cultural communication.

To collaborate with us is to strengthen an ethical and responsible dialogue aligned with the spiritual protocols of the Nation.

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## ***Institutional Collaboration***

Areas Open to Cooperation:

- Strengthening the Living Schools
- Structuring the University of the Forest
- Legal protection of traditional knowledge
- Food sovereignty programs
- Academic and cultural exchanges
- Ethical research with collective consent
- Training of young spiritual leaders

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## ***Would you like to collaborate with us?***

We welcome cooperation in the following areas:

- Governmental and institutional partnerships
- Diplomatic and cultural relations
- Academic and scientific cooperation
- Legal protection of traditional knowledge
- Cultural and environmental preservation
- Structuring projects of the Nation

All partnerships are reviewed and approved collectively by the Nai Baiya Council.

INSTITUTIONAL AND DIPLOMATIC CONTACT

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**Next Edition — June 2026**

We continue moving toward what must endure.

HAUX HAUX - Gratitude

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NAI BAIYA Magazine

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