



• C A A P O R Á •

A guarani jungle creature, Caá-Porá (Caá = mouth, Porá = forest) takes on different forms in the different territories where this ethnic group lives. In the jungle of Rio Grande do Sul, Brazil, it is a spirit in the form of a beautiful, naked woman, who lives in the forests and protects them. It was created directly by Nhanderuvucú, the primeval energy that originated the creation of the world, with the purpose of taking care of living beings. In the regions protected by Caá-Porá, the first people emerged.

The hunters who enter the forest can count on the help of this woman, if they are respectful and good. If so, she makes it easier for them to hunt, as all wild animals obey her. On the other hand, if she gets angry with the hunters, she will capture and beat your dogs, making them wallow in pain, chasing away the prey. Its beauty can also provoke the madness of hunters.

In other regions, for example in Argentina, this spirit takes on masculine forms, resembling a furry giant armed with a stick, smoking in a pipe made of a human skull.





Caaporá is a **GUARANI** creature
Current population: 7.000.000



The Guarani ancestors are the first settlers of America, arriving from Asia around 17,000 BC. The first Guarani ethnic groups were located around the 5th century AD, in the Uruguayan jungles. Hardened nomads, spurred on by the search for a legendary 'land without evil', their populations did not hesitate to travel throughout South America, settling in much of its geography. Today there are Guarani tribes in Argentina, Bolivia, Brazil and Paraguay.

Hunting and fishing occupy a prominent place in their culture and economy, using bows and slings for land animals, and harpoons, reeds and nets for river dwellers. However, this jungle town also practices

agriculture, using polyculture techniques in small plots, previously cleared of vegetation (sometimes using fire). These small farms were family farms, although the mutual help of other families of the tribe was used for the most laborious jobs.

They live in villages that they build on forest clearings in communal houses of ten to twenty families. Each village can have several of these houses. In the center of the communal house lives the chief, who together with the heads of the other houses forms the government of the tribe. At the head of the whole tribe is the main chief, the Mburubichá. The Shaman is in charge of spiritual matters.

In such a geographically dispersed ethnic group, culture and spirituality vary greatly from place to place. The Guaranis are generally considered monotheists, attributing the creation of the world to a single, supreme being. In many cases it is called Tuba, or Nhanderuvucú ('Our Great Father'), and it is believed that its role ended after creation, retreating to regions inaccessible to people. In their cosmovision, earth and nature play an essential role, being endowed with soul and needing the care of the guaranies.

These Indians call themselves 'Avá', but they are known for the first words that the European conquerors heard when they set foot in America: 'guará-ny', that is, 'Fight them!' During the fifteenth to eighteenth centuries the Guaranies suffered the conquests of the Portuguese and Spaniards, who enslaved them to use them as labor and confined them in the Jesuit 'reductions' to suppress their way of life and religion. However, thanks to the protection of the immense

jungle areas, the Guarani culture was preserved. Only at the end of the 19th century did it begin to suffer a major threat, with the promotion of extensive monoculture agriculture, which devastated the jungle and deprived the Guarani of their territory.

The Guarani movement demands the return of their lands and respect for their traditional forms of government. In addition to government opposition, they face assassinations and disappearances by hired gunmen from landowners.

