The Tapajós River, in the state of Pará, is threatened by the Brazilian government’s plans to continue to expand the construction of hydroelectric dams in the Amazon. If built, São Luiz do Tapajos dam, would cause irreversible damage to one of the last major Amazon rivers free from dams and home to the Munduruku Indigenous People. They have struggled for decades to prevent this from happening. Greenpeace has allied with the Munduruku people in their efforts to save the heart of the Amazon. Join us!

“THE MAPPING IS A WEAPON WE HAVE TO DEFEND OURSELVES.”

“The mapping is to defend ourselves, to defend everything, so that the law can continue as it is allowed, so that the awaidip (forest) can remain alive. It’s for those who live in the forest to keep the way they are. The mapping is a weapon we have to defend ourselves. The government has tried to fool us, to deceive us, in every way. But we are many: the shamans are with us, the elders, the storytellers, those who know the uses of the river, teachers, students, pregnant women. They are all here in this movement. Where will our women raise our children? It must be in the daipi (land). Now that we have the Map, let’s spread the word.

That’s why we walk. So, the mapping is not going to stay here by itself, but it will connect all the places where we exist. We are here to defend the whole area (Tapajós River). We must not stop with the land demarcation. It is how we can defend ourselves. If we don’t fight, we lose our rights, and the water rises to flood our lands. No, we have to fight, organize ourselves, listen to our fellows. We are fighting here not only for us, but for everyone, not only for the land of Sawre Muybu land but for all of the Munduruku territory.”

BRUNO KABA
HEAD OF THE MUNDURUKU MARINES

Bruno Kaba

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The Tapajós and Sawre Muybu land: The view of the Munduruku people about their river and their territory

WE ARE MAKING OUR OWN WAY

“It is important for us to continue our struggle until we reach the demarcation of our land. In fact, this is the land of all of us, Munduruku. It is to be used respectfully, allowing us to raise our children in our vilage. The land is our mother raises our children. We would not exist if it did not exist. That’s why this demarcation is so important. We not making our way in a street but we are not invading anybody’s land. "We are making our own way.”

JUAREZ SAW
CHIEF OF THE SAWRE MUYBU VILLAGE
THE MAP OF LIFE is born from the indignation of the Munduruku indigenous people toward the Brazilian government’s claims that the construction of the São Luiz do Tapajós hydroelectric dam would flood “only” seven percent of the Sawre Muybu indigenous land. It’s not seen just as a loss of land, but as the loss of their culture, identity, and ways of life. The Munduruku saw this as a violation of their rights, and decided to fight against it.

When they learned about the hydropower project, they realized that the Tapajós River was their life, and that the Tapajós was vital for their survival. They decided to fight for their rights, and to protect their land and culture. The Map of Life is a way to show the importance of the Tapajós River and the Sawre Muybu land to all the Munduruku people, and to the Brazilian society as a whole. It is a way of showing that the discussion is not about the size of an area, but about the survival of an entire culture.

In 2016, they asked Greenpeace Brazil to help them to develop a dialogue with the society, in order to show the importance of the Sawre Muybu land, in the Tapajós River basin, for the physical and cultural survival of the Munduruku people, and for the conservation of the Amazon basin. This is an extremely important project, in order to protect the environment and the rights of the Munduruku people.

The demarcation of the Sawre Muybu land is vital and urgent. Join us with more than 1 million people who are standing up for the Munduruku people and help save the heart of the Amazon:

www.TAPAJOS.ORG/MAPOFLIFE
"The mapping is to strengthen our fight and to show where are the places that cannot be destroyed, where are our sacred things, everything that cannot be touched."

Juarez Saw
Warliw, Mother and Sacred Place Coordinator

THE MAP OF LIFE

TAPAJOS AND SAWRE MUYBU LAND: THE VIEW OF THE MUNDURUKU PEOPLE ABOUT THEIR RIVER AND THEIR TERRITORY

"This river is our home. This is where we originated. Here our grandparents, our ancestors, raised us. Our children were born here. We are showing the lakes, the mountains, and the rivers to show that here is life, our culture and our identity. It is our sustenance with sugarcane, banana, and black soil. Nobody can say that this is not of us. This is our land. And if we continue like this, our grandchildren will understand the map, the history, the UN, the world, the Everything that cannot be touched."

Ana Poxo
Munduruku, Sawre Muybu

"The river is our history, our past. It is our life. This is a dream, our dream. It is the mapping of the sacred place. We are telling the story of the present, the story of the future, the story of our ancestors, and the story of all Munduruku, in all our communities. This is the story of the One who created the world and its things (ancestor Munduruku, who are the non-indigenous). We are showing the lakes, the mountains, the forests, the rivers, the sacred places, the places of the Jamanxin River. The area in the territory. These places are on the banks of the river, to the season. The hills that connect the mountains are the center that connects the sacred places and make the sacred place. They are lost. Here we register the important places and main places."

Bruno Kaba
Munduruku, Map coordinator

"We are on the island where, in the river, one can see the end of the river in the lake. There are many things that can be seen. There are mangroves. It is the forest that has the history and the culture of the people. We live in this forest. It is the forest that gives us buriti, açaí, acai, and all our needs. Everything is here. It is sacred. The forest is sacred. We cannot move it. The pigsty cannot be moved, anything else cannot be disrespected, the hunting cannot be disrespected, the fishing cannot be disrespected, the rain who fertilizes everything."

Valto Dace
Warliw, Mother and Sacred Place Coordinator

"These chestnut trees are beautiful, and we are afraid of touching them. That is why we are avoiding all the contact with these chestnut trees. They are untouchable places."

F. Solano Akay
Munduruku, Sawre Muybu

"The mapping is to show why this island cannot be flooded, why this river cannot be destroyed. They don’t know about that. They are here destroying the people in the forest. They don’t know about that. They are here destroying the sacred places, all the sacred things. They don’t know about that. They are here destroying the culture, the history, the places. They don’t know about that. They are here destroying the creation story, the sacred place, the forest."

Ana Poxo
Munduruku, Sawre Muybu

"One has to avoid the river. It is the home of the animals. These are untouchable places. These are the places of the animals. These are the places where they can take bodó, the sacred bodó. The animals are afraid to take bodó. They are afraid to touch the sacred places."

Valto Dace
Warliw, Mother and Sacred Place Coordinator

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Ana Poxo
Munduruku, Sawre Muybu

"This beach is flooded. It is not only us who need to eat. That is why this island cannot be flooded. It is the home of the jaraqui and other fishes. The jaraqui and other fishes come to lay their eggs. It’s life for the animals, the wild pigs, tapirs, catitus, cutias, jacu (forest). There are many things in the forest that would change our way of being."

Juarez Saw
Warliw, Mother and Sacred Place Coordinator

"We are on the island where, in the river, one can see the end of the river in the lake. There are many things that can be seen. There are mangroves. It is the forest that has the history and the culture of the people. We live in this forest. It is the forest that gives us buriti, açaí, acai, and all our needs. Everything is here. It is sacred. The forest is sacred. We cannot move it. The pigsty cannot be moved, anything else cannot be disrespected, the hunting cannot be disrespected, the fishing cannot be disrespected, the rain who fertilizes everything."

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Bruno Kaba
Munduruku, Map coordinator

"These hills are the center that connects the sacred places and make the sacred place. They are lost. Here we register the important places and main places."

Adriana Lila
Munduruku, Map coordinator

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Adriana Lila
Munduruku, Map coordinator

"We decided to map our territory to show the sacred places, all the places of the forest, all the places of the river, all the places of the sacred place. We decided to map our territory to show the sacred places, all the places of the forest, all the places of the river, all the places of the sacred place. We decided to map our territory to show the sacred places, all the places of the forest, all the places of the river, all the places of the sacred place. We decided to map our territory to show the sacred places, all the places of the forest, all the places of the river, all the places of the sacred place. We decided to map our territory to show the sacred places, all the places of the forest, all the places of the river, all the places of the sacred place. We decided to map our territory to show the sacred places, all the places of the forest, all the places of the river, all the places of the sacred place. We decided to map our territory to show the sacred places, all the places of the forest, all the places of the river, all the places of the sacred place."