

A Search for the Origins of Ojeo, *Ye-jharú* or *Tupichúa*

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In a short article (CADOGAN 1956, pp. 63-66) I pointed out that in Yuty and Caazapá, as also in other southern towns of Paraguay, the name *tupichúa* is applied to a mysterious ailment known in other parts of the country as *ojeo* and *oye-jharú*. *Tupichúa* being the name of the familiar spirit or ghostly counsellor of the pre-columbian Guaraní sorcerer, suggests the necessity of further research before labelling this Paraguayan folk belief – as had been done – as of purely European origin: *ojeo* = ojo = eye = Evil Eye! At the same time, the possibility was broached that this *ojeo*, *ye-jharú* or *tupichúa* might be a survival of some sort of pre-columbian Guaraní sorcery or witchcraft (MONTROYA's classical "Tesoro de la Lengua Guaraní" shows that more than one sort was practised). The information available on the subject may not be sufficient to prove this statement, and it is not the purpose of the present paper to uphold the validity of that proposition, my object being as follows:

In August 1959 a group of Guayakí Indians placed themselves under the protection of the Paraguayan Government. It is known to specialists that, in spite of the numberless volumes which have been written on Tupí-Guaraní culture, our knowledge both of the language and the spiritual culture of these groups is very deficient. I therefore suggested, at the Jornadas de Arqueología y Etnografía, Buenos Aires, November 1960, that interested countries might pool resources in order that exhaustive field work by competent professionals could be carried out. An appeal to the same effect was later addressed to the International Committee on Urgent Ethnological Research (HEINE-GELDERN, Vienna); also, a brief sketch of Guayakí mythology, calling attention to the urgent need for research, has been sent to the Instituto Indigenista Interamericano (Mexico). The present study has the same object in view: the information contained in Paraguayan folklore and Mbyá, Chiripá, Pái-Kaiová and Guayakí myth and legend regarding or connected with *ojeo*, *ye-jharú*, or *tupichúa* will, I am sure, provide a convincing argument in favour of extensive field studies by specialists, to investigate the spiritual culture of the surviving Tupí-Guaraní remnants.