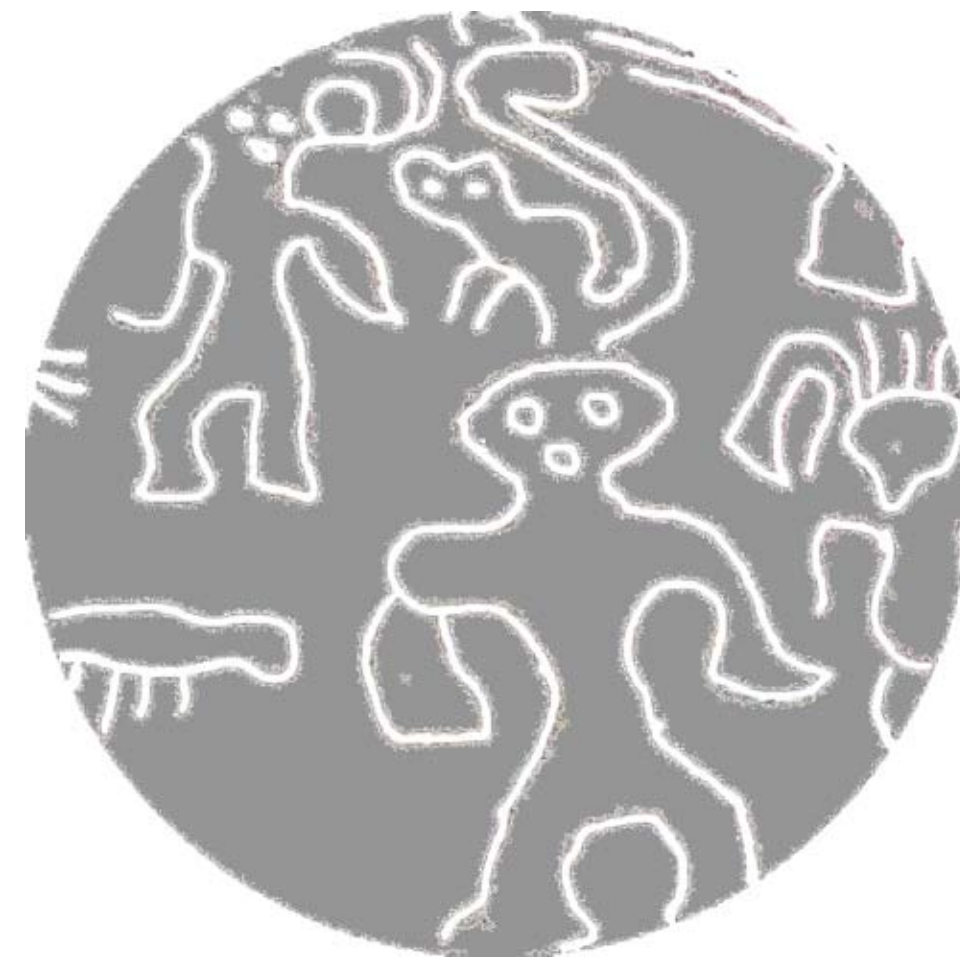


INDIGENOUS PEOPLES FROM THE SNOW-TOPPED MOUNTAINS OF SANTA MARTA, COLOMBIA

Our Ancestral View of Territory



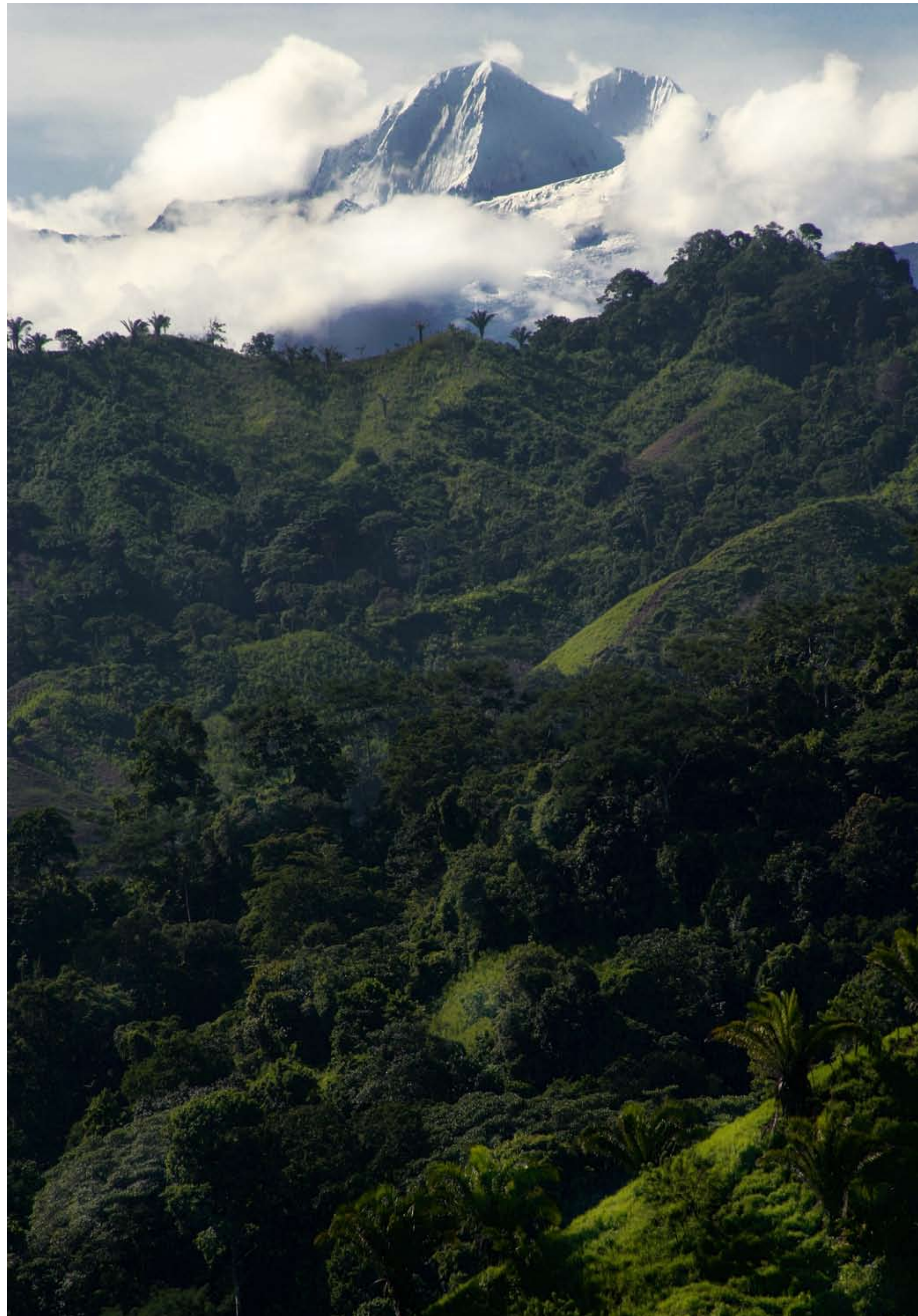
Wíntukua Arhuaco/ Kággaba Kogui/ Wiwa Arzario/ Kaku´chukwa Kankuamo

“The time has come for the people from the outside to understand, without wrongful translations, what is our view of the territory and why the violations to our Law of Origin are so serious.”

Amado Villafañá, Arhuacan Director of Photography

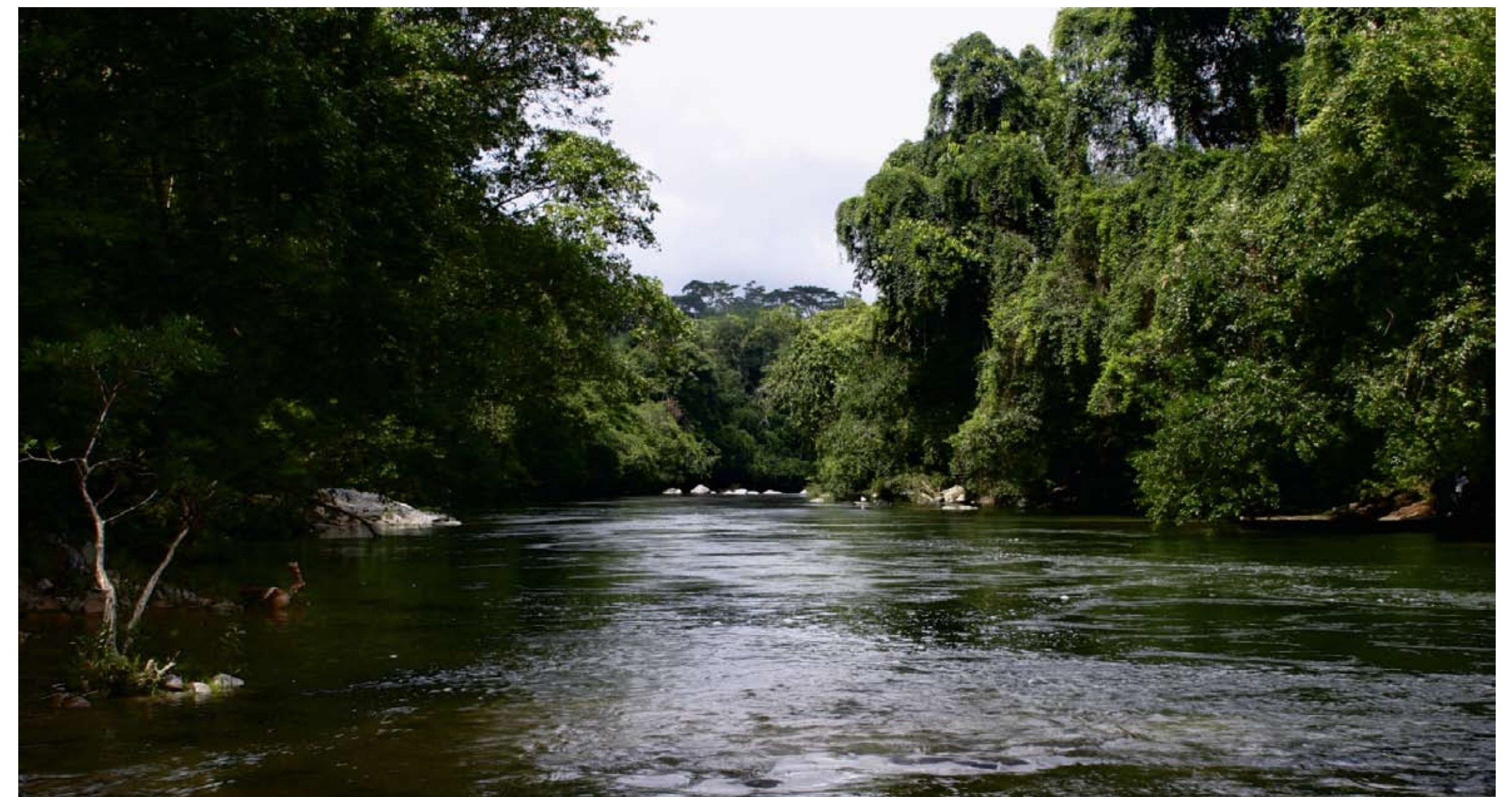


Our Territory



Chundua Peak

Danilo Villafañe, 2005



Don Diego River

Danilo Villafañe, 2004



Sacred place at Tayrona

Amado Villafañe, 2006

Niwi Úmukin Arhuaco/ Senúnulang Kogui/ Ungumakana Wiwa/ Ancestral Territory Kankuamo



View from Kennedy Hill

Danilo Villafaña, 2003

For us, the Sierra Nevada is the origin, the beginning
and the centre of the world.



Eugenio Villafaña, Arhuacan Mamo, in El Morro, Santa Marta

OGT Archives, 2006

The Sierra Nevada is thought and reality.



Kogui child on the Doanama Sacred Stone, Santa Marta

Amado Villafañá, 2006

We are the heart of the world.



Butterfly on the banks of the Aguja River

Danillo Villafaña, 2004

We have the mission to keep the world balanced spiritually.



Before seeing the light

Our Law of Origin



The Law of Origin has given us the principles and norms that regulate the order of our territory.
Although we speak different languages our principles are the same for the four peoples.

Photos from OGT Archives, 2006-2009

Seyn zare Arhuaco/ Sé Kogui/ Shenbuta Wiwa/ Mundo espiritual Kankuamo



Sunrise at Chendukua

Amado Villafaña, 2009

In the beginning, the world was darkness, spirit, thought
in which the order of everything that exists came into being.



Full moon at Chendukua

Amado Villafaña, 2009

The step from darkness into light marks the border between the spiritual and the material, the tangible from the intangible.



On the Mamankana Moors

Amado Villafaña, 2005

Before coming into being in the material world all things were like people,
the offspring of our great spiritual mother.



The Doanama Sacred Stone

Amado Villafaña, 2005



OGT Archives, 1996

The principles that govern us are molded in the territory
and are codes that are found on the stones, on the hills, the peaks and the rivers.



Arhuaco and Kogui Mamos at Doanama

Amado Villafañá, 2006

Our traditional leaders, the *mamos*, have the task communicating with the spiritual world.



Arhuaco and Kogui Mamos at Doanama

Danilo Villafañe, 2006



Sacred place at Makutama

Roberto Mojica, 2009

The *mamos* are constantly rebuilding the balance between the spiritual and the material worlds, reviving the norms that are laid down in the Law of Origin.



Sacred lake and Chundua Peak

Amado villafaña, 2004

Through rainfall, streams and rivers the sacred places of the moors
connect to those of the coast.



Arhuacos at Nabowa

Amado Villafaña, 2004

The water of the moors, coming from the rains brought by the wind,
returns to the sea in the shape of rivers.



Don Diego River

Danilo Villafaña, 2004



Kuncha Navingumu, Arhuacan Mamo

Danilo Villafaña, 2004

The water cycle perpetuates and recreates the balance of the world
and the deep relationship between the coast and the mountains.

The Principal of Order

Since the beginning, a particular territory and knowledge was bestowed on each of the four peoples.



The Koguis were given the north face of the Sierra from the Tucurinca Edge to the Ranchería River along the coastline up to the snow peaks.



The Arhuacos were given the materials, stones, rocks from Mamatoco in a direct line to the Chundua Peak and from there to the Hurtado lagoon to look after.



The Wiwa were given the materials of fruits and seeds and insects to heal from Dibulla up to the Badillo River and on the inner face up to the snow peaks.



The Kankuamo were given the territory from the Badillo River to the Hurtado Lagoon with access to the snow peaks.

Amado Villafañá, 2007

K'adukwu Arhuaco/ Ezwama Kogui/ Mamanoa Wiwa



Meeting of Kogui Mamos at Pueblo Viejo

Danilo Villafañe, 2006

The four territories are divided into greater and lesser districts
in which there are sacred places of government.



Meeting of Arhaucan authorities at Gunmaku

Amada Villafaña, 2006

The knowledge for the management of the territory
is deposited in the sacred places of government.