



Arhuacan government place at Kankavarúa

Amado Villafaña, 2009

Each place of government has a spiritual owner
and a specific *mamo*.



Camilo Izquierdo, Arhuacan Mamo



Andrés Nolavita, Wiwa Mamo

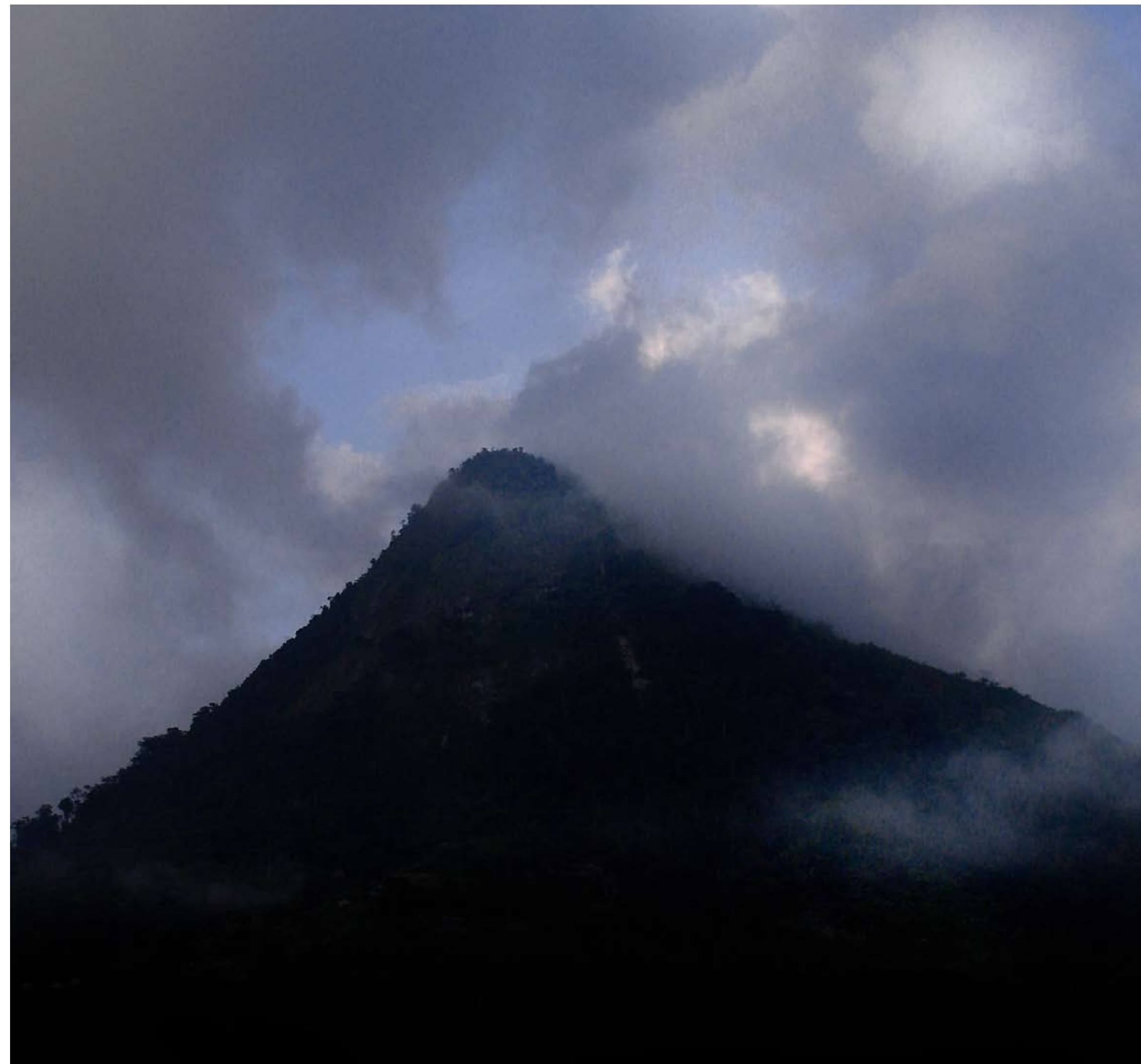
Amado Villafaña, 2008

In these traditional places the *mamos* gather together, journey down to the lower world and bring back the strength to govern according to the Law of Origin.



Our sacred places

The sacred places are sites which are strategically placed in different zones and are those which guide us spiritually on to how to manage the territory as regards different spheres of our environmental, social, political, cultural and economic life.



Sacred hill on the banks of the Garavito River

OGT Archives, 2005



Kogui authority at Pueblo Viejo

OGT Archives, 2005

Mamanoa yina Wiwa/ Ka'duku yina Arhuaco/ Ezwamakué Kogui/ Sacred Places Kankuamo



Arhuacos collecting materials for taxes

Amado Villafaña, 2009

All of our sacred places are spiritually connected,
forming a network that gives meaning to our territory.



Arhuacos building a house

Amado Villafaña, 2006

For any activity that we carry out we must ask for permission from the spiritual owners of those sacred places.
If not, illness, disasters and death will come.



The Jukulwa sacred place damaged due to the construction of a port

Amado Villafaña, 2008

For this reason, our sacred places cannot disappear or be violated.

The Lineages



According to the Law of Origin, each one of the four indigenous peoples belongs to some lineages.



The lineages have the duty to nurture and preserve the places of government from which they have originated and all the sacred places in their territory.



Photos from OGT Archives, 2006-2009



Our job is to maintain the connections between the sacred places, make the energy of all the elements of the Sierra and the world circulate.



Wiwa wise woman

Amado Villafaña. 2006



David Gil, Wiwa leader and Pedro Juan Nuivita, Kogui Mamo at Nubiyaka

OGT Archives, 2005

The non-compliance of the duties of a given lineage give rise to imbalance in the territory and, therefore, in social disorder.



At Gunmaku



Amado Villafaña, 2008

In our social life, we have to comply with many obligations, among which there are four main ceremonies:



Wiwa family at Kemakúmake

OGT Archives, 2005

Birth: this is the appearance of a seed,
the fruit of the harmony of opposite genders.



Young Arhuaco at Doanarimakú

Amado Villafaña, 2006



Kogui girl at Nubiyaka

Danilo Villafaña, 2006

Growth: each seed, according to its gender, must flower when insects and birds come to feed from their sweet honey.



Kogui family at Nubiyaka

OGT Archives, 2005



Rumaldo and his Kogui family at Teyuna

Amado Villafaña, 2003

Marriage: new seeds appear, the fruit of the harmonizing of the genders for the conservation of the species.



Camilo Torres, Arhuacan Mamo at the burial of his daughter

Danilo Villafaña, 2006

Mortuary: the fulfillment of the cycle of life.

Our vision

Strategies for ordering the territory



Wiwa handwoven bags and Poporos (container made from calabash used for coca)

OGT Archives, 2008



Jacinto Zarabata and other Kogui Mamos at Pueblo Viejo

Danilo Villafaña, 2006

The management of the Sierra Nevada de Santa Marta must have the Law of Origin as its guiding principle through the full government by our traditional authorities of our districts and sacred places.



Arhuacan meeting at Nabusimake

Amado Villafaña, 2007

It's fundamental that the territory of the Sierra Nevada returns to its ancestral structure.



Deterioration of Jukulva, our sacred place, due to a construction of a port

Amado Villafaña, 2009

Different threats hinder the full exercise of our cultural mission.



Coca planted by "colonos" at Don Diego



Huge Dam construction at the Ranchería Sacre River



Coal Mining on ancestral land



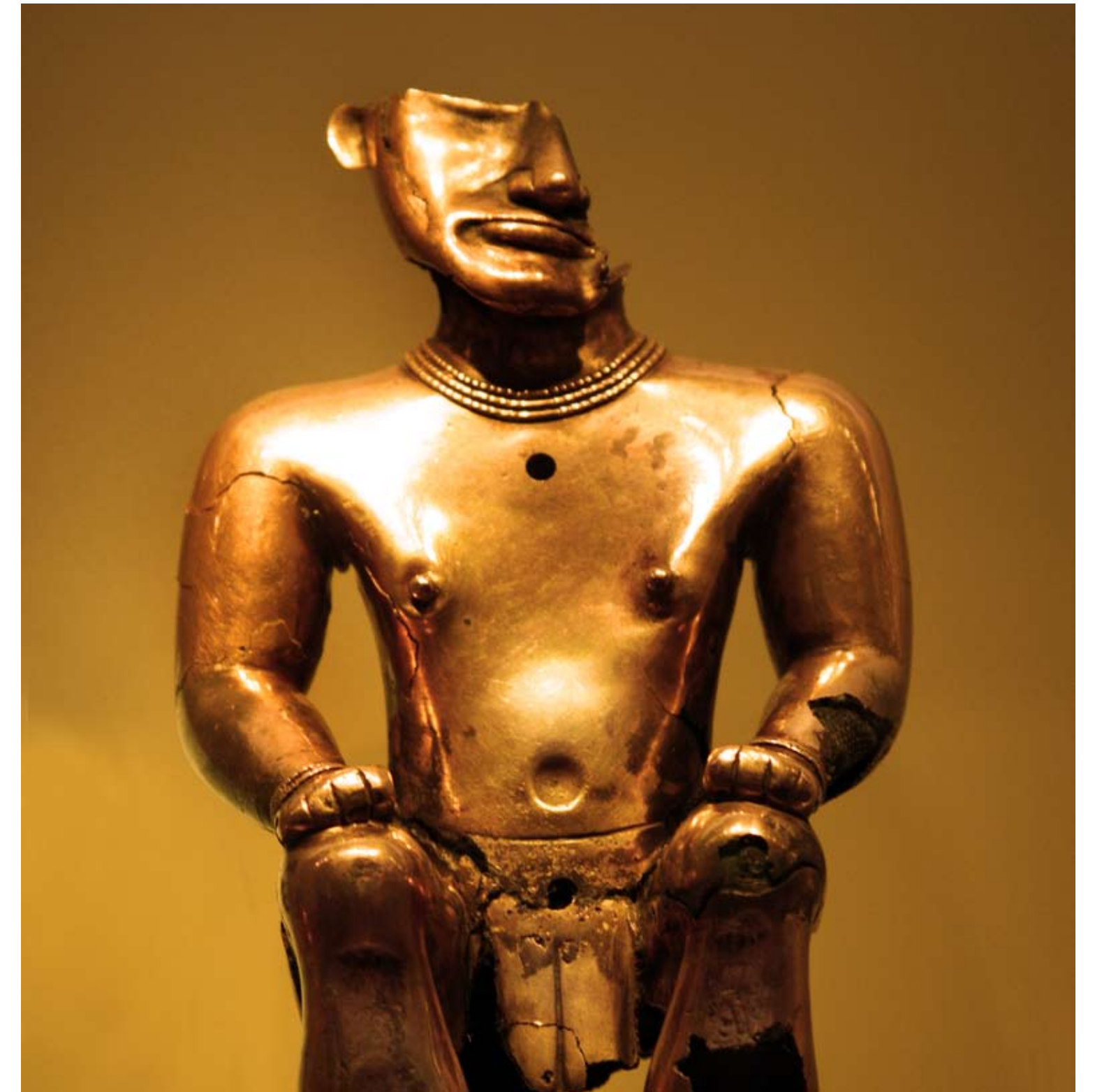
Commercial banana single crop farming on ancestral land

Photos from OGT Archives, 2006-2009

The lands of the "resguardos" do not cover all of our ancestral territory and, because of this, we must carry on extending these and negotiating use of resources.



Mamo taken prisoner during the Capuchin Missions



Indian tombs sacked for valuable objects and sacred places and objects are seized Amado Villafaña, 2009



Despite constitutional advances made,
our cultural integrity remains under threat.



José Romero, Arhuacan Mamo



José Shibulata, Kogui Mamo



Sebastián Loperena, Kogui Mamo



Amado Villafaña, 2008

From time immemorial, the sacred territory of the Sierra Nevada has formed the basis for our culture. It contains the foundations that determine the way we think and our identity.



Zhigoneshi

The Communications Centre

In 2001, by decision of the *mamos*, the idea came up to spread the ancestral vision of the indigenous peoples of the Sierra Nevada of Santa Marta, through photographs and videos made by the indigenous communities themselves so that people outside their culture could come to know and appreciate this natural-cultural territory and to establish links of alliance for its preservation.

The human rights situation is serious and threats and murders against us have reached unimagined extremes. Three years later, in the Gonawindúa Tayrona Indigenous Organization, a digital image production centre was born which currently houses an important archive covering a variety of aspects of our culture, brought into being wholly by kogui, wiwa and arhuaco photographers and video cameramen.

This exhibition is the first undertaken by the *Zhigoneshi* Communications Centre showing the efforts of the Territorial Council of Cabildos (an entity that groups together the four indigenous organizations) to put on show in writing and visually the ancestral thoughts on the territorial organization of the Sierra Nevada of Santa Marta.



Amado Villafaña, arhuaco



Danilo Villafaña, arhuaco



Roberto Mojica, wiwa

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The exhibition *Our Ancestral View of Territory* is possible thanks to:

