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**TRANSPORTADORA DE GAS INTERNACIONAL S.A ESP**  
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**BOGOTÁ ENERGY**  
**GROUP.**

**Project Coordinator**

JORGE PEÑA

**Research Team**

DIANA GARCÍA - RESEARCHER

FREDY HERNÁNDEZ -

ELABORATION

JOANNA RAMÓN MONJE - ELABORATION

**Information contained in the booklet and  
photographic record - RESGUARDO**

ALDOMIRA - MARSELLA/RISARALDA

MAJOR GOVERNOR JULIO CESAR NIAZA FLÓREZ - 2023

DEPUTY GOVERNOR JOHANA AGUDELO GONZÁLEZ - 2023

MAYOR RAMÓN VALENCIA ENEVIA

MAJOR OSCAR CARDONA VELÁSQUEZ

MAYORA/JAIBANAWENÁ (FEMALE TEACHER) GLORIA INÉS

CARDONA VELÁSQUEZ

TEACHER DAVID CARDONA

**Layout and printing**



 320 581 8038

**ESCALAR INGENIERÍA S.A.S**

Carrera 10 No. 97A - 13 Oficina 505 Torre A. Bogotá D.D,  
Colombia

Phone: (601) 6347183

[www.escalaringeneria.com](http://www.escalaringeneria.com)

**TRANSPORTADORA DE GAS INTERNACIONAL S.A ESP - TGI S.A ESP**

Carrera 9 No. 73 - 44 Floors 2, 3 and 7. Administrative

Headquarters - Bogotá D.C, Colombia

Conmutador: (+57) 601 3138400

[www.tgi.com.co](http://www.tgi.com.co)

Copies 2,000

June 2024

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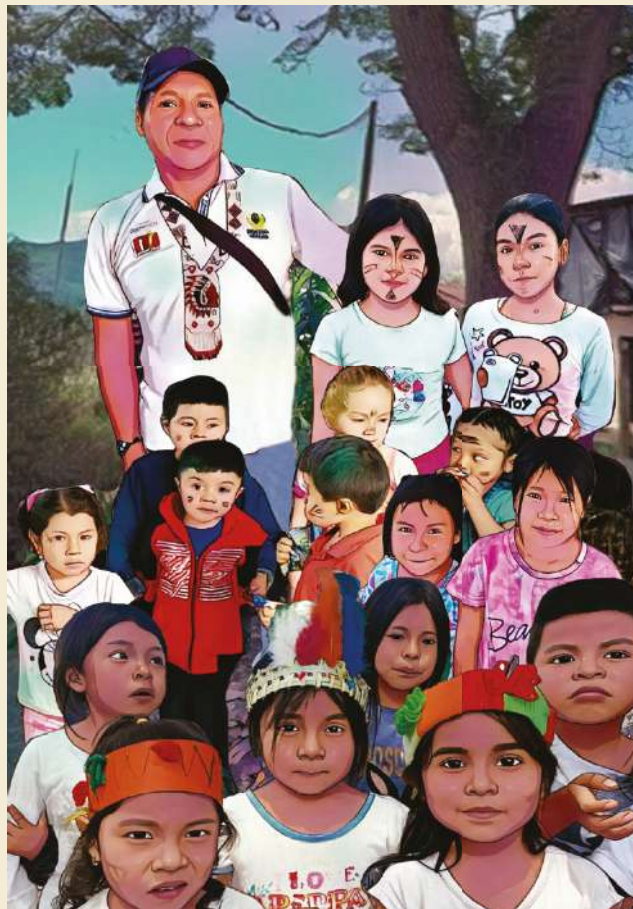
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Bibliography

The information contained in the booklet and the photographic record were provided by Major Governor Julio Cesar Niza Flórez, Majors Ramón Valencia Hemevia, Omar de Jesús Cardona Velásquez, Oscar Cardona Velásquez and Mayora/Jaibanabwená (Woman Teacher) Gloria Inés Cardona Velásquez. Professor David Cardona and his wife Johana Agudelo González



# 1 Who are we, where do we come from, how did we get to the municipality of Marseille and what do we want?

The Governor, in the shade of the oldest tree in the reservation, gathered in front of the little ones and began to tell the story.

**"Our community of the reservation Altomira preserves many customs, beliefs, and traditions," the children fascinated, they did not stop seeing and Listen to the old man, amazed with ancestral knowledge and the world that surrounds them.**

The very curious children asked the Governor who we are, where do our ancestors come from and how did they get to the place where we were born?

What do we find today? The Governor upon seeing the enthusiasm of the new generations began to narrate:

**"Our indigenous community of the Altomira reservation was formed through a process of colonization by who were forced, due to intimidation and the need to displacement. Our community represents a remnant of the Emberá Chamí culture, where we struggle every day to remain and consolidate our origin and customs.**

In the middle of the sixteenth century (sixteenth) and with the arrival of the Spaniards to the municipalities of Alto San Juan, Anserma, Belén and Mistrató, the Emberá Chamí to different areas of Colombia, repeating the steps of the ancestors who came from the departments of Chocó, in the limits and the corner of the northwest of Risaralda. We were nomads, and by Law 89 of 1890, of unification of territories for indigenous groups, we had to settle, to finally establish ourselves in the village of La Argentina in the municipality of Marseille, in the department of Risaralda".

From our ancestors the first to arrive in the municipality, to a farm, were Mr. Cristóbal Cardona together with his wife Fidelina Valencia and Mrs. Joselina Bedolla, who later together with his son Clemente Cardona and daughter-in-law Ana Joaquina Velázquez, bought a lot with resources Own; later, those who today we recognize as Elders, among them Ramón Valencia and his wife Amelia Cardona, Omar Cardona Velázquez, his brother Oscar Cardona Velázquez were the ones who managed before the INCORA the acquisition of land for the formation of the reservation where it is located currently.

It is necessary to emphasize that our original surnames changed in the moment when our ancestors were welcomed by the people of the different estates and these, wanting to protect them, "adopted them with the surname of the owners of the land". Some of our last names were Wasorna, Enevia, Arce, Nacavera and Iupa.

## FIRST FOUNDERS OF THE ALTOMIRA RESERVATION

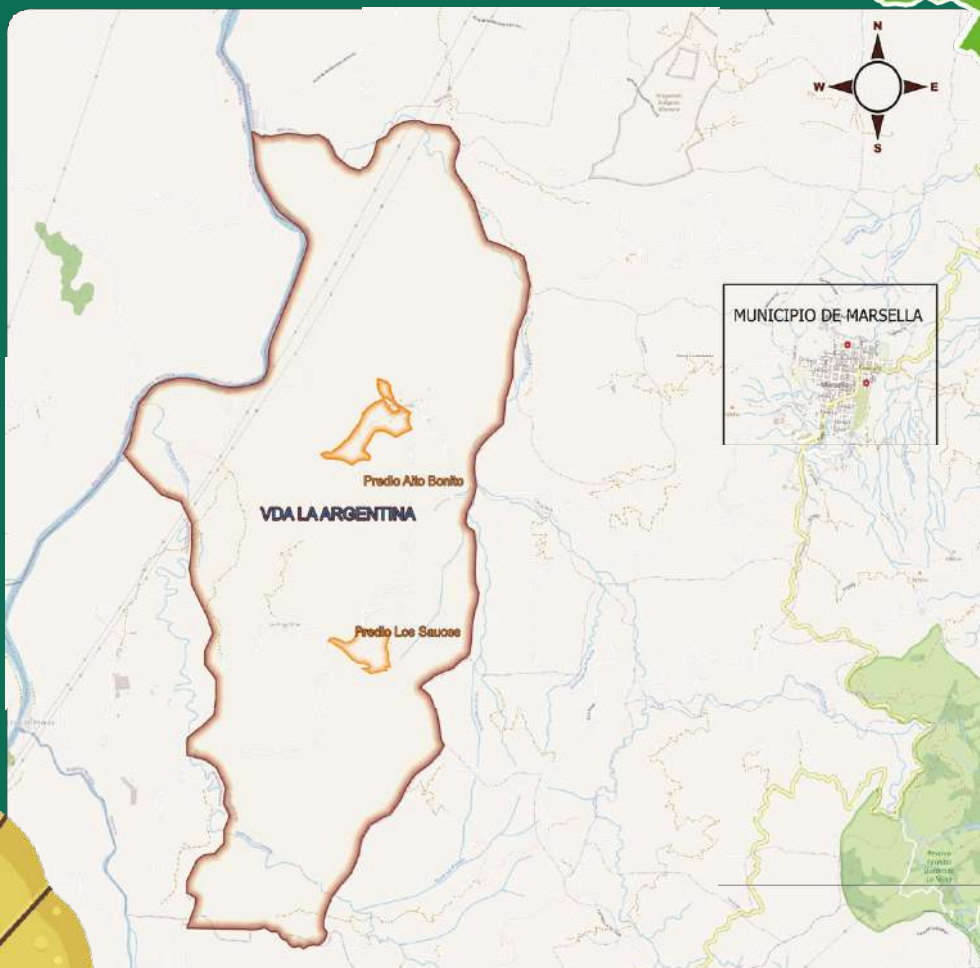


From left to right: Jhon Jairo Zapata, Guillermo Zapata, Eduardo Enevia, Abelino Valencia, Elí Zapata Niaza and Omar de Jesús Cardona

## 2 Where are we located?

Our reservation is located in the village of La Argentina to the west of the municipality of Marseille – Risaralda, is a collective territory, constituted by Resolution No. 01 of May 11, 1998, issued by the Ministry of the Interior.

The total extension of the reservation according to the land title is 494,599 m, which is equivalent to 49.4 hectares.



We are distributed in houses grouped in two hamlets, one, located in the Los Sauces property, and the rest in the Alto Bonito property, La Bordadita sector where they are located most of the members of the community.

We have the "Center for Thought" and the "Booth", spaces where we hold meetings community activities and recreational activities.

### Center of Thought



### Meeting and meeting booth



### Center of Thought





## 3

## How are we formed?

**We are currently made up of 158 families and have approximately 575 inhabitants.\***

Our nuclear families are mainly composed of a group of relatives of Paternal or maternal descent that establish an extended family of three or four generations. The Resguardo is made up of several nuclear groups, in which we establish relationships of mutual help to elaborate different activities jointly, in addition to having our own crops, animals and means of work.

When we hold parties and ceremonial acts, many families gather, making these events propitious. meetings for conjugal agreements and the affirmation of cultural identity. The Unions marital marriages begin at a very early age, especially for women.

In the same house, parents live with our children, their children, and their children. couples (husband or wife) and our grandchildren. We share this space until our son or daughter it becomes independent; in many cases most of the children have We have been heirs and we are still in the same lands. We are families aborigines, with kinship ties, with this we protect our greatest heritage, which is the

territory. Generally, between 4 and 10 people live in a house.

We are a society where both Men and women make family decisions. Are descendants of ancient settlers and we still preserve their possessions Traditional. Decision-making about crops and resources economic falls on us men, (the Governor points to each of the males in the group), while the woman is in charge of the house and the care of the children, but Many of our women also work outside, either on the farms surrounding the reservation, in Marseille or Pereira, performing in different activities.



*\*Population census of the reservation Altomira. Ministry of the Interior, 2024.*

Our homes, our own constructions, are mostly of a single floor, rectangular or square structure, made of wood and bamboo, with cement or cement flooring. wood, which provides greater strength to the structure, are roofs with zinc tiles to prevent them from deteriorating due to the action of the rain; A few houses are made of material (adobe and cement).

Inside our homes we observe wide spaces; in the living room we hung hammocks, in Spacious rooms There are beds and we have mats and hammocks.



Guadua is incorporated into the construction of our homes, in order to "bring nature to the our homes and remember that it is nature that provides protection, support and sustenance".

## 4 Our customs since ancient times

### What must we do to maintain the survival of our indigenous people?

The Governor remembers and tells the attentive children:

"Much of what represents us as a reservation comes from our ancestors; knowledge and cultural tradition that the "Elders and Elders" share with the community.

The great-great-grandparents told us through stories the cultural memory, the interpretation of myths and legends, experiences and beliefs, through their grandchildren and these to their great-grandchildren and so on from generation to generation.

Mothers sing to us when they feed us, and through their songs, rounds, cooing and dances they teach us a good part of the wisdom, maintaining cultural survival".



Hence we are a community recognized by our beaded fabrics, which signify life, and through their colorful we manifest feelings and emotions that are born from the most sacred part of our ancestors.

## Professor Fabiola Jaramillo



The art of weaving with beads, tradition that is taught from generation to generation is a technique that we use to create apparel and ornaments such as earrings, necklaces, straps, bracelets, and animal figures, such as The hummingbird. The hummingbird for our people means "The connection with the world

from above, with the jai or with the outside world." Weaving with beads we also relate it to the mathematics, geometry, physics and chemistry.

## Tania Carolina



## Tascón Panchí



We use these fabrics as decorations in the houses or as keychains, and we make sets of necklaces, earrings and bracelets with light and neutral colors to match certain outfits. Us we project that a large majority of the inhabitants of our community Be experts in the art of weaving with beads and become entrepreneurs who can sell the products to the extent that in the To protect the development of ethnotourism.

The figures that we represent in the fabrics are the reflection of the spiritual world, of nature, and of nature ancestral territory. The tiger is one of the figures that is most often made in the pectorals, collars and bracelets. Geometric figures, flowers, leaves, birds and the figure of the "redskin Indian" (Native American).



The governor asks the children there attentive to his narrative, Have you noticed that colors like yellow, red, green, blue, orange, they are striking, they are colors present in all our artistic expressions, embodied in costumes and ornaments?.

Colors Have Meanings that connect with the earth and with nature, yellow with the sun, blue with the sky, green with the nature, coffee with the earth and red with blood, white with peace, tranquility, with purity, the more "whites the purer".

The children look at each other and They identify the different colors they wear in their daily clothes.

The children laughingly speak: We make mischief with the "colored nuggets, the beads", and when there is a party, which we like very much, when we adults like us They paint our faces for the event, they tickle us.



The Governor complicitly lets out a big laugh "and we make that face and body paint based on achiote or jagua, it is a form of protection, resistance and permanence of our people.

With geometric shapes and figures we represent mountains, rivers, roads and/or animals. Through painting, We communicate and transmit a message to the community.

With the figures we show the life cycle, mood, marital status, and also the purpose of falling in love or beautifying the face and body."

Many of our indigenous women still retain part or all of the complete traditional costume that is made up of a paruma (skirt) and A brightly colored blouse such as orange, yellow, bright green, violet, red, royal blue, and fuchsia, with lace and geometric figures that define the limits of the blouse.

Our artistic expressions such as dance, singing in the native language, face painting, weaving with beads and costumes are very practical practices. important to our community. Art and musical expressions are an instrument to strengthen these cultural customs, allowing them to prevail over time. To the extent that we express this knowledge, we share joy, emotions positive, and, by being more cheerful,

We tend to get sick less.

Although they are incorporated during our festivities, these manifestations and spiritual practices are part of our worldview and have a connection with the territory; are linked to the philosophy of the reservation and facilitate the link with the cosmogony, worldview, spirits and Mother Earth.

Traditional dance and songs to nature have several meanings.

Between drums and other instruments musical dances are performed to heal, dances to celebrate, and for the processes advance. That is, allegorical dances and songs are performed with the purposes of, in addition to protecting us spiritually, celebrating an activity the well-being of the community, establishing a relationship with our territory and in turn exalt and to maintain our indigenous culture and tradition in favor of our struggle Ancient.



We also celebrate the "Eadora" festival, which is the ceremony that is performed with each of the girls who turn fifteen, symbolizing the initiation of the young woman, the passage from girl to woman.



New practices have also been incorporated into our experiences that are carried out by neighboring populations to the protection, such as Mother's Day, Father's Day, Christmas, New Year's and Easter, among others.



Our mingas, an invitation made by a member of the community to the neighbors, are used, for example, for the preparation of crops or the construction and/or inauguration of housing or communal spaces and support in general. In these mingas We offer guests food, liquor, tobacco and the necessary amenities for the enjoyment of the celebration.

As for food, the Governor asks the children if they remember the support they give when they help their parents in the harvest of the crops of the traditional food crops and transport them in the assigned basket?, in chorus they answer YES and ask Who taught our fathers – mothers and brothers and sisters?

The Governor gives a big smile of pride and explains that the wisdom comes from the ancestors, from the interaction with mother nature, of the balance and coexistence of each member of the reservation with animals, plants and water, wisdom that has been passed down from father to son.

The little ones admired for the resistance and strength of their ancestors, their ancestors, grandparents and parents ask: How have we managed to survive?

The Governor looks into the eyes of each of the children, "In our reservation, economic activity is mainly based on work As day laborers on the surrounding farms, men and women work in different tasks such as: The preparation of the land for crops, the harvesting and packaging of the fruits and products of the harvests, while continuing to the daily tasks and activities of their family life. You boys and girls, They also contribute to the family economy when they perform different jobs at special times, such as harvesting coffee at harvest."

In many of our gardens we grow some foods that we consume the most such as coffee, bananas, cassava, mafafa, beans, cocoa, sugarcane of sugar and citrus, complementing

our poultry nutrition, pork and fish. Some of these crops we put on the market in Marseille.



Closed legs = Child





## Mafafa Cultivation



## Cassava Cultivation



Another way of teaching our culture is through traditional or indigenous games, "I am sure that you have fun when you practice them"

**1. Measure strength:** At full moon time, we take the children, between nine and ten years old, at 3:00 am to the river. They must choose large stones that they can lift, and walk against the current of the river. The goal of the game is for everyone to start increasing their body strength so that they can go hunting. A variation of this game is "wrestling" between minors and Majors.

**2. The Blowgun:** It consists of making a target shot of an arrow by middle of the bolakera, this is played by all men from the age of 5 years, in order to sharpen our aim, and, from the age of 12 we go hunting.

**3. Guatín:** It consists of running with a harpoon made of Chonta wood behind some wild animal and give it hunt. The game is played by boys from a very early age with a wooden stick, to Training.

We play these games as a family; hunting is promoted in children, while the girls, who accompany in the games, are the collectors and future responsible for cleaning and organizing what is hunted for the Kitchen preparation.

## Our Food Preparation



## 5 What are our myths and legends?

In our community we still have some myths, such as:

- **The Mohan:** It is an animal that was previously a person. He was a hunter who lived in the mountain ranges of San Antonio de Chamí (Mistrató) and died. Then, He turned into an animal and if someone passes by the mountain, he devours it.
- **Damatata:** It is the mother of all snakes.
- **Dojura wera:** She is a beautiful woman of the aquatic world.
- **Doosina vandra:** It is the pig of water.
- **The solitary paw:** It is an animal that is missing the left foot and the right hand.
- **Okaka:** It is the most dangerous animal of all.
- **The Karagabí:** It deserves a special mention, it is the Jaibaná of the ethnic group Embera Chamí, is the one who transmitted wisdom and converted men and women into Jaibanás, along with the teaching of medicinal plants and natural secrets.

In addition to the above myths, the Governor reveals that when, for example, a snake is found,

a black butterfly or chickens emit a different crowing or at six in the morning or at six o'clock in the morning or

late, it is true that what is to come will be bad.

Another thought is that the spirit of the dead who do not go to the sky, hovers around the house where he lived, and we must perform a ritual for rest, the same happens with children who die without being baptized.

The sunrise and where it sets are important, as they are points of reference in the spatial and temporal orientation of the Jaibanas, which they order ritualization in healing practices.

### OKAKA:

It is the most dangerous animal of all

**Author:** Johana Agudelo González

### DOJURA WERA:

She is a beautiful woman of the aquatic world

**Author:**  
Johana Agudelo  
González

## 6 How do we express our most cherished spirituality and rituals?

As we already know, our territory is located in the Alto Bonito and Los Sauces properties; in addition, outside these spaces we have places sacred with spiritual limits. The Sacred Areas are characterized by being large and visible spaces in the territory, in which medicinal plants are located, and it is the place where spirits dwell, from where the mythical animals emerge and where the spirits that have been expelled arrive in the form of animals.



Our traditional doctors are the ones who identify the jaide, which are the "houses of the spirits" and the ones who can enter these areas; in the Altomira reservation we have 11 Sacred Areas, which are called


La Nona, El Lago, La Sierra 1, La Sierra 2, La Coneja, La Hermosa, De la Verdad Caracas, El Indial, El Guayabo, Los Sauces and El Corozo.

Since our ancestors we have used the native plants of the territory, which are used by the Jaibanás, who have medicinal plants to make cures and Rituals; Midwives and women also use these plants to make remedies.

In the reservation there are medicinal plants such as: Agucatillo, button, cañaguante, dandelion, eucalyptus, yellow flower, galanday, Guava, fig, platanillo, rose yellow, elderberry, aloe, sage, totumo, yerba mora, blackberry. Our goal is to achieve in a short time the creation of a medicine pharmacy based on our ancestral knowledge of the medicinal uses of plants.



La Hermosa Sacred Area



Our Embera ancestors worshipped those reflections of creation, they sang to the sun, the wind, the moon, they practiced Thanksgiving rituals and requests for great harvests for well-being collective, for the good times and for the healing of Mother Earth, which it is the one who provides us.

Curious children ask What or who is El Jaibaná?, the Governor answers, he is our specialist in the management of health and disease because, just as it can heal, it can heal and generate harmony, can also promote conflicts or damage to people's physical and mental health. Is

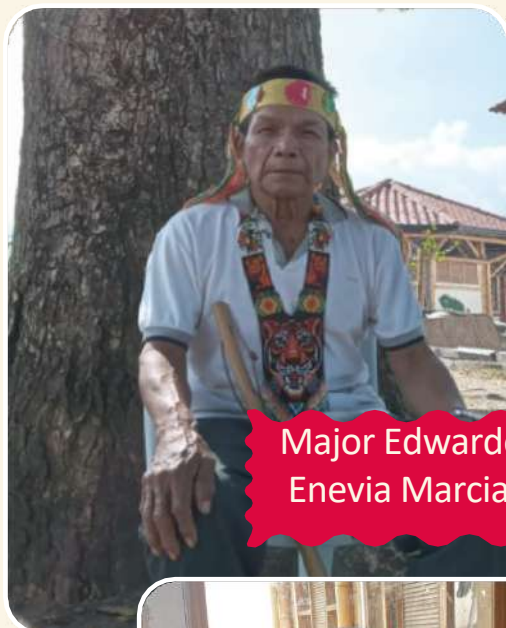
the man or woman who possesses the knowledge and manages segments of the world, the current Jaibanás of our reservation are the Elders Omar Cardona, Ramón Valencia, Elí Zapata, Eduardo Enevia, Abelino Valencia and Mayora Gloria Cardona, through them of the jais or jaidé (Spirits), some of whom are found within the sacred places and help to heal, to harmonize cleansing; and the others who are outside the places sacred, they have no "owners", they have no one to "manage or direct" them and they are the ones who can do harm. The Jaibanás are people who should be admired and respected.

For our Embera people, diseases have different origins. Some come from

The gods that dwell in the world

from above, from which result the diseases of the God Trutuika and those of Kapunia Jai, white or non-indigenous disease.

For the treatment of diseases the Jaibaná intervenes not only in acquiring and preparing the remedy, performs songs to call the spirit, makes offerings, blows, soba, uses his cane to give strength, he sucks to extract the disease, he puts secrets, patches and speaks to transmit knowledge or information. Traditional medicine is one of the values that remain stronger in our community.



Major Eduardo Enevia Marcial



Major Ramón Valencia Enevia

The Jaibanas use the plants to make the drinks, when using medicinal plants, they talk to them to ask permission and request the healing of the person; the ritual of harmonization and cleansing of the body, spirit and territory, called Benekwa, which is celebrated with the In order to form a harmonious relationship with nature, we practice it in times of scarcity to increase the harvest, or of intense seasons of heat or rains and storms, as they are the reflection of an imbalance in the nature that must be harmonized, cleansed, healed and protected. Depending on the type of harmonization, certain species may be required to consume in the rituals, so they hold hunting events and food is shared.



Benekwa Healing Ritual



### Benekwa Healing Ritual

To carry out the Benekwa ritual, the Jaibanás ask several women from the community to play the role of queens and are in charge of the collection of certain plants and the preparation of foods such as fruit-based preserves. The spaces are adorned with flowers collected by the queens.

In the same way, the Jaibana, chooses a certain number of men to participate in the hunting of wild animals such as the armadillo, the guatín or ñeque and the iguana. The men are also in charge of fishing and collecting seeds such as the and santa marta, for the elaboration of necklaces and outfits that accompany the costumes; Another task that men perform is the collection of firewood to use in the stoves where food is to be cooked.

### Queen collecting plants for ritual



### Preparation of food for the Benekwa ritual



The cleansing of families, young people and of children and the relationship with the spirits (Jai), make up the essence of the ancestral knowledge of the Jaibaná about disease, health and territory. Health is complete harmony with nature, with the environment and with the being.



## Harmonization of nature

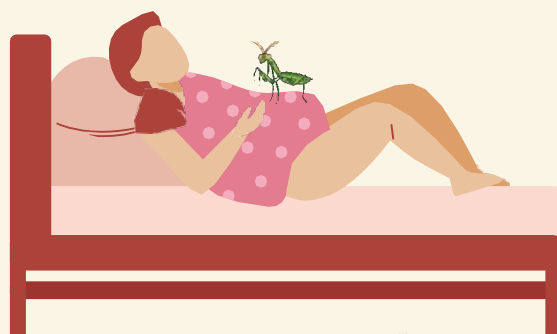
We cannot forget our midwives, women who with traditional medicine have accompanied generation after generation, the pregnancy and childbirth of our mothers, wives and daughters. In addition to using medicinal plants in cases where needed, they used "The Diviner", which is the animal known as the praying mantis, and they placed it on top of the mother's womb and if The Diviner he kept his front legs closed, announced a child, if, on the contrary, opened her legs meant that she was a girl.

In our shelter we found the midwives Nelba Niaza Estua and María Josefina Cardona Marcial.

Open legs = Girl



Closed legs = Child



It is also important to remember, says the Governor, that our ancestral and spiritual knowledge continues especially in the Elders and Elders. Majoras and traditional doctors, who strive to ensure that this knowledge is not lost and survive over time; These efforts are reflected in the oral tradition, in the groups of medical trainees traditional language classes, teaching of chaquiras, citizen participation and the political legislation of the reservation, which are taught at the La Bordadita school and to the high school students of the community, who seek the strengthening of values and cultural identity, without ignoring that we must relate to Western culture by strengthening the knowledge and necessary principles that identify us and make us part of an indigenous culture that has an ancient knowledge that must not end.



Our goal is to ensure that the educational institution is owned.

### Infrastructure and children at school





## 7 How are we organized and what laws are we do we comply to live together in harmony?

The highest authority of our Embera Chamí people of the Indigenous Reservation

Altomira in the municipality of Marseille, is the General Assembly, made up of the communities of the Reservation and their traditional authorities.

The General Assembly is the one who elects the Board of Directors of the Cabildo Mayor.

The members of the Board of Directors are elected by means of a vote, which is carried out by the members of the community of legal age in the month of December, the date on which the General Assembly is held, the Board is made up of the Governor, Sub-Governor, Guardia Mayor, Prosecutor, Secretary and Treasurer, who carry out our work for a period of (1) year. There is another way of electing the members, which is the granted by Law 89 of 1890, which allows the members of the General Assembly determine who will be the members of the Board Directive.

The elected members are presented in January to the Mayor's Office of Marseille – Risaralda, to take the oath of rigor and sign the Act of Possession that is also signed by the mayor of the municipality.

Both the members of our community as well as the members

therein, this regulation consists of 70 Articles.

of the Board of Directors must abide by the Community Regulations and comply with the

We also have the Counselor for social control, he has the function of conciliatory and to serve as a mediator to resolve internal conflicts.

When it is not possible to resolve the problems "by the good graces", the sheriffs and the indigenous guard are called upon to be the Board or Assembly of

the community that solves the case. Our ancestors used spiritual punishment which consisted of taking the trail of the person who made the mistake and through prayers and support of the plants, this energy sought the person and his body began to

to the extent that the person accepted or did not accept the error, got better or continued to get sick until I die. Nowadays we use as means of punishment the correction element made of wood called "Stocks" (Photo) where they are introduced the accused person's feet so that they cannot move during the that the punishment is imposed on him, which is not more than one week; on the other hand, there is physical punishment, which consists of the person who makes the mistake

must carry out cleaning, also called collective work on the farm that is assigned. If the error is minor, the person can tell the time of punishment to which he is going to submit but if the error is greater, it is the High Court, which is composed of the community that defines the time of punishment.



Members of our Guard Indigenous are in charge of distributing the summonses, control public order, make arrests, collaborate in the workshops and mingas, also fulfill environmental and ecological guard tasks within the community.

### Indigenous Guard



### Indian Guard and Baton of Command



The rules of the Community Regulation are not contrary to the Constitution, the laws, the international standards that they are part of the Colombian legal system and the uses and customs of the Embera people.

As a last resort, the justice of the State to define through the ordinary channels, above all, cases of homicide, drug trafficking, rebellion or serious personal injury. The Sheriffs also represent the community before the authorities police, in the cases of indigenous people who are involved in conflicts over outside the community.



# Word search



- BENEFICIA
- RY OF
- THE
- ALTOMIRA
- CHAQUIRA
- EADORA
- TIGER
- BASKET
- PLATANO
- GOD
- DAMA 2000
- 
-

# Match the words and their meaning

Medicinal plant ○

Benekwa ○

The Nona

Capunia Jai ○

He is the pig of  
the water

They are the ○  
reflection of the

○ Dowdy is a  
Doctor

○  
Sacred

○

○ Tissues

○ White or non-  
indigenous  
disease

○ Ritual of  
Harmonization and



## Who read this booklet?

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## Glosarium

**1. Ancestors:** In the Embera culture Chamí, the ancestors, known as "Abuelos", or "Elders", are considered sacred and venerated figures. His importance is manifested in various aspects of daily life, the spirituality and ceremonial practices.

**2. Mythical animals:** They are beings supernatural that intervene in the cycle of life of the Embera Chamí, from birth to death. These spiritual entities reflect the connection that this ethnic group has with nature.

**3. Benekwa:** It is a ceremonial practice of harmonization, especially of the body, of the spirit and of the territory. This ritual is led by the Jaibanas of the community and is practiced at times of imbalance of nature.

**4. Center of Thought:** Place of Meeting for social gatherings of the community of the Altomira indigenous reservation.

**5. Colonization:** It is the historical process that refers to the arrival of the European colonizers to the country's indigenous ancestral territories, generating a significant impact on their culture, territory and way of life.

**6. Counselor:** This is the person who exercises social control and has a conciliatory, serves

as a mediator to resolve internal conflicts in the community.

**7. Cosmos:** A concept linked to the spiritual beliefs of the Embera Chamí ethnic group, its relationship with the Nature and Understanding of Order that governs the universe. The cosmos encompasses both the visible world and the invisible.

**8. Worldview:** It is the particular way of interpreting and/or understanding the natural phenomena. It is the sum of all the versions about the cosmos, its ordering derives from the human conceptions.

**9. Damatata:** In the Embera Chamí language she is the mother of all Snakes.

**10. Trutuika:** God who dwells in the world above, from which diseases result.

**11. Dojura wera:** In the Embera Chamí language, she is a beautiful woman of the aquatic world.

**12. Doosina Vandra:** In Language Embera Chamí, is the pig of water.

**13. Eadora:** It is a ritual that is celebrated to adolescents or fifteen-year-olds so that they eliminate all bad energies, negative streaks and undergo a spiritual cleansing . The aim of the ritual is to make the girls intelligent, active

and that they have good ethical training at the level of society and their environment.

**14. Embera:** It is an indigenous group that lives mainly in Antioquia, Caldas, Risaralda, Quindío and Valle del Cauca. The Embera people are made up of various communities, including there is the Embera Chamí and Embera Catío sub-ethnic groups, they have their own cultural and territorial characteristics.

**15. Embera Chamí:** It is a sub-ethnic group that has particular cultural and linguistic characteristics that the Embera Chamí. They distinguish within the broader indigenous group of the Embera.

**16. Nuclear family:** Refers to the basic family unit made up of parents and children who share the same household. In Embera Chamí society, the nuclear family structure is a fundamental component of its broader social organization.

**17. Extended family:** Refers to a large family unit, goes beyond the nuclear family because it includes close relatives such as grandparents, uncles, aunts, cousins, and other members who they share blood ties.

**18. Jai or Jais:** Refers to the spirit or spirits in the worldview of the Embera ethnic group.

**19. Jaibana or Jaibaná:** It is the man or woman who has the knowledge and manages segments of the world by middle of the Jai or Jaidé (Spirits). He is the specialist in the management of health

and disease. It has the power to heal, heal and generate harmony, it can also cause damage to people's physical and mental health. For the indigenous people of Chamí he is the magical healer, the one who heals with song, the yerbatero or medicine man.

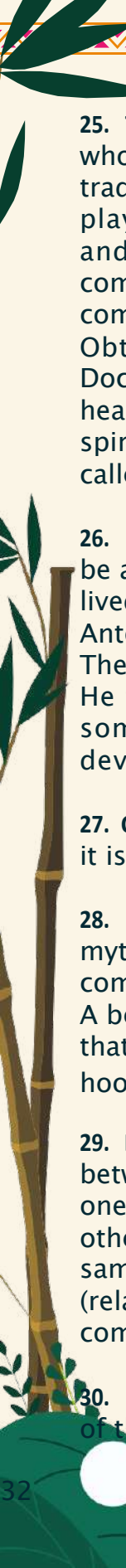

**20. Jaibanabwená:** Female teacher.

**21. Kapunai Jai:** It is the disease of the white or non-indigenous in the Embera culture.

**22. Karagabí:** It deserves a special mention, it is the Jaibaná of the Embera Chamí ethnic group, it is the one who transmitted the wisdom and converted men and women into Jaibanás, along with the teaching of medicinal plants and natural secrets.

**23. Mother Earth:** Among indigenous communities, land is not simply a resource or a physical environment, but is seen as a living being, through often personified as an entity with which they are intrinsically spiritually connected. The relationship Spiritual reverence, respect, and reciprocity implies reverence, respect, and reciprocity.

**24. Elders and Elders:** They are men and women considered sacred and venerated figures in the Embera culture Chamí, are recognized by the other members as the wise, which is what traditional doctors and Jaibanas.



**25. Traditional doctors:** They are those who have specialized knowledge in traditional indigenous medicine, play a crucial role in the health care and well-being of the community. They have the ability to communicate with spirits and Obtain guidance and healing. Doctors are not only seen as physical healers, but also as individuals with a spiritual connection. They are also called Jaibanas.

**26. Mohán:** It is an animal that used to be a person. He was a hunter who lived in the mountain ranges of San Antonio de Chamí (Mistrató) and died. Then, He turned into an animal and if someone passes by the mountain, he devours it.

**27. Okaka:** In the Embera Chamí language, it is the most dangerous animal of all.

**28. La Patasola:** It is a legend or myth of Colombian narrative that commonly represents the soul in A beautiful woman who has only one leg that ends in shape hoof.

**29. Kinship:** These are the relationships between individuals who descend from one of the others by blood ties or come from the same common trunk that can be cultural (relationship with the land and the community) or spiritual.

**30. Paruma:** It is the traditional costume of the Embera indigenous people. Is

a single piece that made up the women's clothing, is fastened to the waist by a tie simple.

**31. Survival:** Refers to the permanence of culture through time.

**32. Ancestral knowledge:** It is the set of practices, beliefs, rituals and Myths of peoples and communities Indigenous. This knowledge is obtained and developed through of the indigenous societies with the elements and conditions of their habitat or their environment and on the relations of these among themselves, that is, social, spiritual and political relations.

**33. Nucleated housing:** This is the type of housing concentrated and integrated in a relatively small space and close to community spaces.



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