



CROSS DIAGNOSIS

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I give you, you give me, enter the Exchange.



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(*) I give you, you give me; we exchange.

In the Drôme (France), Kogi shamans and modern scientists find themselves at the focal point of the Earth.

In September 2018, for a "cross-territorial diagnosis" in the Haut-Diois, thirty scientists came to share their expertise and observations with four Kogi shamans. The purpose? To live fraternally in order to recognize each other, a state for the emergence of a new "active" thought in the service of life and a common destiny, that of mankind.

Walking on a ledge in the Haut-Diois (Drôme), Mama Bernardo, a Kogi Shaman, suddenly stops in front of a tangle of boxwood that hides strata of sedimentary rocks that appear to have been stacked vertically by a giant hand. "Aquí está" (It's here!) he says, turning to Mama Shibulata who follows few steps behind. "¿Aquí está qué?" (Here is what?) asks Eric Julien, the French geographer accompanying him. "The door, it marks the entrance of the Valley, this is where security, the checkpoint of the Valley, is located." And he adds with a touch of mischief –"It's amazing, these mountains work exactly like our mountains, home, in the Sierra. Junkuakukui. For us, these are places where the safety of a valley is located (the point of entry of the Valley). It is through this door that all the questions related to the safety and protection of the Valley are revealed".

Mama (shaman) Bernardo has never been to France. No doubt he has no idea what the word "France" might mean. Guardian of the Ezuama of the heart (an ezuama is a "sacred" place where the Kogis manage the "functional authority" of a territory, a place where humans and the living world connect. Humans, from the perspective of the Kogis, are inherently part of nature.), He has never left the Highlands of the Sierra Nevada of Santa Marta, Colombia. A member of the Kogi indigenous community (Kagaba), the last heirs of a thousand year old civilization, the Tayronas, he is one of the guardians of an ancestral knowledge that is passed on for 18 years, from generation to generation, in darkness, following systems that remain largely alien to our modernity. In this society, the notion of ego is almost non-existent, the object of any education being to return to the state of childhood, Sukua, which precedes the construction of the self. This "door" is quite obvious to him, evidence that -"all the mountains of the world are important and that they work well in the same way".

The mountains of the world work the same way? But how does a mountain work? What is this knowledge, or rather, this understanding that allows them to assert what appears to be evident to them? And finally, what is this evidence that mountains and landscapes present? Does the Earth have something to tell us that modern people cannot hear? Might there be a dimension of life that eludes us? A way of seeing we have lost?

Mama Bernardo, Mama Shibulata and Saga Narcisa, accompanied by Arregoces, their translator, were invited to the Drôme to participate in a "diagnosis of territorial health " of the Haut-Diois. In other words, it was about knowing what shamans from another culture could say, share, or grasp an understanding about a the functioning of an unknown territory to a panel of scientists, anthropologists, architects, physicians, astrophysicists, historians, philosophers, cartographers, geobiologists, bee specialists, gathered by the French NGO Tchendukua-Ici et ailleurs that has stood alongside the indigenous Kogi for nearly 22 years. A way to go beyond projections, rejections, interpretations of all nature, try to live the values of brotherhood, in order to begin to respond to the question posed by the historian Alan Ereira, Professor at the University of Wales, Trinity Saint David,:

"Do Aboriginal societies, including the Kogi, really know things that we don't? Is there, from a scientific point of view, "indigenous" knowledge about nature that we still have to discover? To learn? What could be born, emerge, from a dialogue between Western scientists and "scientific" Kogi?".

The impression is strange, confusing. Not looking through the eyes of tourists, the four Kogi walkers seem to move according to a logic, with precise observations that completely escape our "modern" vision of what is in front of us. Here is an offering deposited on an outcrop of rock in the middle of a beech forest, there, at the top of a rise, those are two twin

mountains, hills striped by layers of almost vertical sedimentary rocks, which elicit a long commentary:

"Sea creatures live there. These two summits are important, they have a strong relationship with the sea, this is where she gives advice to protect and conserve nature. The one on the right gives the mountain's advice for the sea; and to the left, that of the sea for the mountain. It's rather like two poles, two energy points".

The translation is followed by surprise and astonishment from Gilbert and Béatrice Cochet, naturalists, professors of Earth Sciences (ENS) who are accompanying them.

"It's amazing! It is true that we are here in an area of sedimentary rocks. 100 million years ago, this was the edge of a tropical lagoon with palm trees, fish, shellfish and a whole marine life. If we search a little, we must inevitably find fossils and traces of this extinct sea. Yes, there must have been sea animals, and yes, in some places their evidence remains. What intrigues me is how they know this and especially how they work with this information".

Between the humid fir forests of the Northern Alps and the drier, sunny Southern Alps, the lands of Haut-Diois, south of Grenoble, have remained wild. There are few dwellings, though you can discern ancient traces of human activities and some preserved ecosystems; the diversity of wild fauna makes it a privileged field of experiment.

A stone with strange shapes, a tree, a line of vegetation, does it indicate a geological fault-line? Along the path that now winds beneath a steep cliff, everything becomes the subject of exchanges, sharing, and mutual astonishment. For example, there are little yellow sandstone balls on the mountainside, whose presence is incongruous in a sedimentary region of marl and limestone. "These rocks are very important, they are "Mochila" rocks, memory rocks, which come from the depths of the Earth, which tell us about the creation of the Earth. They're very old. We must protect them and above all, leave them where they are, quiet", shares Mama Shibulata. And Gilbert Cochet comments: "When you look at the geological map, it is true that these rocks are actually very old. They had to return to the surface through geological faults. There are a lot of them here. It is undoubtedly an area of contact and fracture between the East/West tectonic plate of the Pyrenees mountains and the South/North tectonic plate of the Alpine chain. They are right, they tell us something about the creation of the Earth."

Higher up, arriving on an edge, after observing at length on the ground regular lines that seem to mark the occurrence of geological faults, our visitors comment on the black pines and Austrian pines resulting from a massive reforestation.

" The thing that strikes me is these trees. They have nothing to do with the place. They suffocate native vegetation. They are selfish trees that spoil the soil and do not allow native trees to grow. They no longer allow the animals to feed and they destroy the flow underground. You say that they will disappear, Yes, probably in many years, but there is one thing that is not going to disappear, it is the spirit that allowed that. It's still there, it's not going to disappear".

Gilbert and Béatrice Cochet come back saying: "It's really surprising to watch them travel through a place, a territory. They are in a state of constant awareness. It feels like they see everything, that they feel everything. I, when I go to a region I do not know, I take guides to study the species of plants, the mountains that I am discovering. I need these books, these materials, to understand. They, they arrive here for the first time, they have read no guide, seen no document, and they already know that the area is invaded by "foreign" trees. How do they do that? This is amazing!"



Movement of animals, geological faults, the nature of the soils, orientation and structuring of mountains, underground streams, little by little, the Kogis reveal to our untutored eyes an incredible network of lines, or Shikwakala, invisible threads (Shi) that, according to them, keep the structure of the world alive like a human body. For the geobiologist Philippe Cissé, this experience is particularly disturbing: "This fully validates the principles of geobiology. Sometimes I doubt my own work, it is an apprenticeship that takes time. I sometimes ask myself questions, and here, the Kogis, in a few days, completely validate this type of approach. Better yet, they go even further. It's unbelievable! I work on a small scale, a few hundred meters, they work on a whole region, even the whole earth. That's crazy!". For the Kogis, and many "traditional" societies, the Earth is covered with an immense network which corresponds to the human body. It is largely invisible but very real, made up of frameworks, systems of exchange, that permit, structure and organize life. To help us understand this way of seeing things, they use the analogy of a house, where pipes and wires, may not be visible but allow water to flow to taps and electricity to sockets and light bulbs.

Would we risk breaking through the walls of a house without knowing where there are pipes or cables?

“On Earth, the places are all connected, interconnected. They communicate with each other, with the mountains. Each has a role, a function that together help to maintain balance. We must not break, affect or damage these lines, these lifelines, because that prevents the vital energy from circulating. It risks building up a concentration in certain locations, places, and damaging the health of the land. As in a body, this blocks the flow and generates imbalances, tensions that end up being released through landslides, earthquakes or thunderstorms and violent hurricanes. When there are too many negative charges on the Earth, or in a body, when energy can no longer circulate, it makes the earth crack and suffer”.

Mama Shibulata

Above, on the site known as "de la Vières", a former site of intensive agriculture, the Kogis were particularly interested in the cliffs they call "Seizhua". They describe these cliffs to us as "kinds of libraries" where all the rules are stored, the land's knowledge of animals and life. -"I have connected. Here the energy is still alive, but this site really needs help. It has been treated too badly. This rocky peak in the middle is very valuable. It is a particularly important site that has a very special function. We really need to protect it. It is through this place that animals are "animated". There is certainly a large water table underneath. There are places that you really have to learn to feel, to listen, to know what they have to say to us, to make a connection with them "-

On the way back down, below a grassy slope, long barbed wire fences closing off a spring enforce a wide detour. Concerned, Mama Shibulata comments on the barriers and fencing:

"If you put up fences like this to take the water, where will the animals go to drink? Why did you decide to take all the water for yourselves? Birds, frogs, deer, snakes, how are they going to manage? Do they have to die? Or do they have to go somewhere else? In both cases, this will affect the entire balance of the region. You may end up with illnesses and no water at all. All the animals come here to drink, so what will they do if the site is inaccessible? They will move and it will start to become unbalanced and in cases like that there are diseases”.



Later on, there was strange thunderclap in the cloudless sky this late afternoon. One thunderclap followed by a second, stronger. Standing, his poporo (a symbolic support for meditation and communion with life energies) in his hand, Mama Shibulata seemed agitated. "You have to look for water. It's a call from Maku to go to his door, to listen. The House of Maku is the House of Water. The water asks me how I see it".

After a few hours of research and exploration in the forest, the Kogis will teach us at the entrance to a small gorge, from the bottom of which emerges a spring embedded in lush vegetation. Gently, Saga Narcisa (a female shaman) approaches and closes her eyes. She seems to be listening to something. "I had to come here and find this place to talk with the water, because I know how to read what is going on in the water; to sing for her, to put myself in touch. Water is a mother, a woman and when she starts to feel bad, she will die. This waterfall is still all right, it must be preserved, but on the other side it is very bad. Many tourists arrive who do not understand the order of things. They walk, disturb and transmit negative energy. Tourism upsets animals even more, disturbs things. They can no longer come to the place of the mother where there is water. The contamination is getting worse. It's a problem for the mother. As a woman, as a mother, I think that's right, there are terrible problems with water. Drying the water, making it disappear, is destroying the house of fish, insects, all aquatic animals. The water society is dying. Dams and pipes not only kill life in the water, but also the life of walking and flying animals. Why are you doing this? Who advises this? Where do these negative thoughts come from? There is a history of the "mother", of life, of why women exist. The mother earth is water. Without a mother, without water, there is no reproduction of life. What kind of life does not use water? That is why woman has a central, important role, representing water, nature. Mistreating a woman is a maltreatment of nature, water; and mistreating water is a maltreatment of women, life. Today, here, this water suffers, it is not well".

Saga Narcisa

Petite, almost fragile, Saga Narcisa expresses herself forcefully, giving evidence. With profound sadness, she testifies to having encountered a damaged and particularly polluted environment. For Béatrice Milbert, physician, homeopath, the words, the links posed by Saga Narcisa between water and the feminine, the impact of pollution, even if they are known by many traditions, greatly widen her fields of understanding of the world and phenomena. - "There is a real potential for environmental change for the future. The Kogis take us into a world of knowledge that is both very concrete, but also very subtle, through the energy relations they maintain with the Earth and the different places we have visited. This is a decisive moment for me".

In the room where scientists and shamans met to continue this dialogue, despite the length of the statements, sometimes more than an hour, in Kogi, then in Spanish and English, silence and attention are total.

Coming here, we saw that there were mountains, places where the spiritual fathers were still present, and it shows that we have a small chance to sustain life if we really want it to continue, and if we can get in touch with these places and listen to them. We have a knowledge that you may not have, which is difficult for you to access, but if you took the time, you could access it.

Is it true that we were born in 9 months, or maybe there were born in 10 days, in 5 months (laughter)? The world is also born in 9 steps. You yourselves say that there are have been several eras, sometimes with large animals that nature has eliminated because they were not useful. There's been a lot of steps like that. We started pretty well, with long periods that were not too bad, but it has become very negative, so the mother will perhaps do as with the other unsuitable species, she will exterminate us. We did not come here just to have discussions, no, we would like to come to an agreement to do something together to make peace with nature.

That day, under the sun that illuminates the former summer residence of the archbishops of Valencia, an "Entre-Deux" opened. Like the two sides of the same room, two "regardes" try to find each other, to meet each other. A "visible" world that divides and separates knowledge for control and transformation. Another "invisible" world, more feminine, more porous, that connects and interconnects, things, phenomena, knowledge.

[Translator's note: Eric's response to the Kogis' visitation to the landscape follows. I lack the philosophical education to interpret it, so I have left it in a literal form and italicised it.]

From Michel Foucault to François Jullien, a specialist in Chinese culture who evokes "the risk of the other", passing by the Kogis Indians; spaces "between" have always been considered as spaces of great fecundity. Spaces where "I"s can meet other "I"s in an intersubjective dialogue, prior to the emergence of what has not yet happened. It is the consciousness of this "essential", of these "between two fruitfulnesses" that led the Kogi to place the act of reproduction at the heart of their spiritual life, since from two, masculine and feminine, by the creative movement of "love" that it allows, life will be born. The Kogis have a Word, a concept, to designate this spiritual "posture" that they propose we should adopt on this day: to make Shibulama, what the jobal tradition calls -"putting intersubjectivity in fraternity".

Shi, designates the thread, elementary knowledge, basic

Bu, designates our ability, to connect threads, to weave them, to interfertilize them, for consciousness and to vitalise the "frames of life"

La, speaks of a truth, a greater reality, which can this be approached

Ma, evokes the vital energy, the energy of life that allows the flow of relations.

[Translator's note: Falk Parra-Witte translates Shibuldama, which I take to be the same word, as 'Thread of Life, Knowledge. The hot threads of truth, knowledge and being']



Then comes the sharing of diagnostics, of the exchange of ways of seeing, of alteration of our thought... This raises the question of who will open the debate and make the first presentation. The scientists? Shamans? Very quickly, the latter express the wish to speak second, in order to be able to hear to "where are the scientists", what is their "level of knowledge". They know exactly. Denis Chartier, Professor of Geography at the Université Paris VII, starts the presentation of "modern" territorial diagnosis. He was part of a team that included naturalists (Béatrice and Gilbert COCHET), cartographers, geographers, biogeographers (Etienne GRESILLON and Clélia BILODEAU) historians, (Alan EREIRA) anthropologists, (Françoise and Pierre GRENANT), philosophers (Patrick DEGEORGES/Damien DELORME) Geobiologists (Philippe CISSE), an astrophysicist (Pierre Yves LONAGERETTI), an architect (Didier HILARD), and a melittologist Roch DOMEREOGO.

"Our modern "diagnosis" brought together the contributions of geographers, cartographers, naturalists, historians, but also geobiologists, with the intention of opening up other ways of approaching and understanding a territory. We worked in a place we didn't know, with the tools we had. We began by going to our equivalent of Ezuamas, the libraries, to identify what information our ancestors and our contemporaries had already assembled, including historical "Cassini" maps and aerial photographs, some from 1966. We also met the locals, then visited the ground, where we collected different elements, stones, plants, but also sounds and smells".

We examined three specific areas: the Claps, the site of a landslide in 1442 caused by the widening of a commercial route between Italy and France, the Vières, a large intensive farm at 700 meters and the site called "La Comtesse", at 1300m, which remains relatively wild. The preliminary analysis of the information collected allowed the scientists to share some first observations including:

The overexploitation of pastures/the presence of Juniper, an indicator of natural spaces that are closing down /the return of some wild species such as the wolf, which seems to indicate serious trouble for a flock of sheep/the significant presence of hunters.

"We are in a region of the Prealps [*a sub-Alpine mountain range*] structured around high massifs, with summits approaching 2000 meters. The site above La Comtesse is 1600 meters, with some very sunny slopes and others in the shade, which facilitates the development of a large disparity of plant systems. In terms of geology, it is a very special site that corresponds to a set of folds that are called the Provençal folds, which go from East to West, and there, there is a North-South axis. It is curious, but La Comtesse is at the intersection of these two axes of folds. This doubtless explains the large number of geological faults on the site".

Then, it is the turn of Gilbert and Béatrice Cochet naturalists, Professors of Earth Sciences, to speak.

"The history of the Earth is 4.5 billion years. Here, with these mountains, we are only talking about the end, the end of this story, since we here the geological time scale s in the order of 100 million years. Much longer ago, in the second geological age, there were no mountains. This area was completely flat and there was water practically everywhere, with doubtless some variations in depth and some emerging areas of land. On these small islands, vegetation must have appeared. But remember that there were no mountains. It is the mountains which, by a process of erosion, allow the emergence of minerals (calcium and coal) that will be transported

by the rivers to the sea. Calcium once in the oceans, will allow the formation of shells, coral, and in the end, the reduction of CO₂ present in the atmosphere”.

At this moment of the presentation Mamu Shibulata and Mamu Bernardo acquiescence with a smile. They express the fact that they agree with this diagnosis. And they add that it seems very dangerous to make too many dams on rivers and rivers, because the process of transformation/transport of minerals can no longer be done, which makes the mother "sick". "It's as if you block pee with a cork or a knot. If the minerals and urine can no longer come out, you will get sick. For the mountains, it is the exactly the same. At this point in your presentation, we would have a question to ask you. Were the rocks part of the creation of the Earth? Where did they come from?”.

After a moment of reflection, Gilbert Cochet resumed his speech.

"The question is very interesting. As I said, the early geological history of the Earth and the last 100 million years are two distinct worlds. This rock barrier that we see in front (out of the window – the South Plateau of Vercors) is a living barrier because it is coral, and the coral is alive. For such a barrier of coral to form, it had to be very hot at the time of its formation. A long time ago, here we were in the tropics. The tectonic movement is from South to North, and it is a movement that is still going on. The Kogis know this, they told us. It comes back to what they shared when we were on the land. Right here we are on a place, an important geological fault that communicates with the depths, because it must lie within the field of tension of the two tectonic movements, including the one that rises from the South. We can add that, given the nature of the rocks, which here are limestone, the water that we are polluting, will be the water that our children will drink and enjoy in a few years. This water will be full of chemicals. We must listen rather more to the Kogi, be more thoughtful and stop polluting the water... Just watch it flow”.

Geological maps, synthesis of information collected at the local museum or with old people, after a presentation of the territory, its history, its geological structures, its various waves of human activities, its highways and communications, it is Bernardo who takes the stage:

"I do not speak here, as a person. It's the mountain that speaks through me. Jaté (father) Kagshibaka has left everything to us, the mountains are like humans, like us, but bigger. Birds are an important authority. We are air, mountains, nature. Are humans here not breathing? They don't need mountains? Everything is the same here and where you live and where we live, everywhere, that's how things are. Each on our territory, with trees, birds. It is necessary today to be able to make an agreement with Nabuldue who is connected to the whole world. Do you understand that? For you, for things to be true, official, they must be on paper. We don't have the writing, so it's hard".

What seems to intrigue our guests is the use, we could say "the non-operativity" of our knowledge. Climate change, collapse of biodiversity, pollution of water..., according to the Kogi, scientists know many things, have access to a lot of information about the evolution of the planet, and yet nothing happens. Why? On several occasions, they interrogate the scientists present, from different fields, the "Shi" [threads], water, trees, Earth, birds, bees, rocks in order to try to understand why they come to a place? What is the purpose of their work? Is it to protect, take care of things, or just to study and enter conflicting debates?

"Little brothers have learned a lot, they know how to explore planets, do things, machines, they are environmentalists, naturalists, but one wonders why, with all these studies, their knowledge, they continue to destroy things? We have gone a long way with this destruction and everything's going to be eliminated. You don't pay attention to signs, knowledge. When all is said and done, what is the purpose of a teacher? A researcher? What are the results? Is it done for the sake of debating? Or does it allow you to live more quietly, without doing harm, caring and helping each other? On a piece of land, when we create an "Ezuamas", this allows us to gather in scattered knowledge, whose connections must be understood to protect and heal a territory. You give the impression of always thinking from foot to head. You do things, then you wonder if it was good or not? For us, it is the spiritual dimension that comes before action. You always have to think about things before you enact them".

After the presentation of the "geographical" analysis of the scientists, in an attempt to go further in this dialogue, a work of cartography of the senses guided by the Kogi accompanied by Ana-Maria Lozano, a plastic artist and Colombian anthropologist, was presented to the scientists.

The aim was to try to represent all the complex relationships and hierarchies which, for the Kogis, constitute in themselves a system of territorial and spiritual organization that underlies the "visible" geography of a space. One can imagine that the Kogis, or at least their shamans, are able to "feel" an invisible dimension that organizes and determines the relationships between human and non-human, but also between present, past and future. Mama Bernardo explained this in a very simple way: "The Earth is a network that interconnects everything. It's like a connected system. If, for example, we cut a vein, the whole body is affected. These connection points, they are called sacred sites. These are certain stones, lakes or mountains. It is in these places that the balance of the world can be sustained. That is the link between these places. When you cut these threads, the balance is lost, the connection is broken, and the energy can no longer flow. Just as there is a flow in the body of the Sierra Nevada, this connection is wider, it is an inter-connection with other parts of the world, which originally consisted of only one part, such as Patagonia or Australia for example. It is exactly like the circulatory system of a human body".



For our Kogi guests, these connections and associated networks of which they speak, would have originated when the present continents formed Pangea, which they call in the Kogi language "Askuikalda": this primordial state of the Earth in which today's continents formed a single body. The division of the continents led to the division and bursting of sacred sites which were originally part of a single entity. It is from this "original" separation that the "planet-wide connection network" spoken of by the Kogi would be born. How could the Kogi know of the existence of Pangea, this single continent 250 million years ago, whose reality was suggested in 1912 by the meteorologist Alfred Wegener? He was the first who, after seeing the symmetry between the contours of the West coast of Africa and the East coast of South America, imagined that this was not the result of chance.

Two sensory maps are placed on the floor. Bodies lean in to see, try to discover... Two geographical representations were made in order to try to represent in a visual way what for the Kogi represent the two perspectives, visible and invisible of a territory. On the first map, mountains and lakes were drawn as they can usually be perceived. A set of shapes, material things, lakes, rivers, forests, screes, which do not seem to have any connection between them. A representation that could correspond to what we call "the visible world".



From left to right the "visible" peaks identified by the Kogis Junkuakuui, Maku, Kagshibaka, Junkuakukui, Jugukui, Nugsuzuldue, Nagkuakuka.

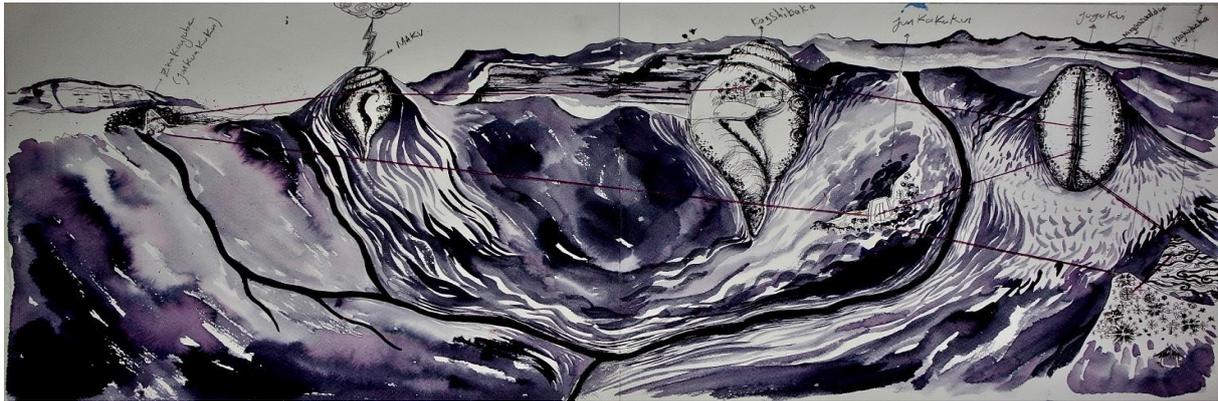
On the second, it is the Kogis who directly oriented the graphic choices and modes of representations of "sacred" places. Following step by step the precise indications of Mama Shibulata, thanks to the talents of Ana-Maria, a completely different territory is offered to our understanding. Now we are taking part in the revelation of the "hidden" dimension of things, from the "mother". In this system of "reading phenomena", it becomes possible to perceive a multitude of spiritual and energetic connections between places, which we will call "sacred". The notion of "sacred site" remains for the Kogi a "modern" term, which does not necessarily reflect the reality of their acts. They designate these places by the words "Jaté" and "Jaba", or "fathers" and "mothers", as the two energetic polarities (the Ying and the Yang for the Tao, or [a Kabbalist interpretation of] the forces of the star of David) that elicit movement and creation. Jate and Jaba are interconnected sites from which are derived the rules of a territory, and whose influence extends far beyond the geographical space where they are located. If these sites are not protected, respected, then there is serious risk of nature being unhinged, with floods, storms, landslides, drought, and also of diseases and social conflicts.

"Often, when we talk about these places, you believe that we are just speaking of ancient cultural practices, or they are even obstacles to economic development. Perhaps because the effects of their destruction, do appear just like that, from one day to the next. They appear in the long term, when a river dries up, animals die and disappear or the snow melts and natural disasters multiply. Our job is to keep the flow of energy between these places working with what remains of the flow to preserve life".

For each of these "sacred" places, Jaba and jaté, the Kogis have proposed specific forms of shells that correspond either to species they use during spiritual works to balance these types of places; or shells they found in the Drôme, on the actual ground of their explorations. For the Kogi, it is the "sacred places" which, connected together, form an immense network that structures the entire planet.

Each "place" has a particular "mission" which can be identified, anywhere on the planet. It is a "revolutionary" world view that totally challenges our way of understanding, linking and classifying mountains. This is a classification not by nature or rock family or even by historical periods, but by "organic", interconnected functions.

In this reading book of the world, it becomes possible to perceive the connections and the spiritual and energetic interactions that exist between places.



On this second document, the symbolic representations of the places that have been identified by the Kogis, and the functional relationships that can be established between these places, are positioned. From left to right Junkuakui, Maku, Kagshibaka, Junkuakukui, Jugukui, Nugsuzuldue, Nagkuakuka.

These two "cartographic" documents integrate and attempt to account for the invisible but real principles of "territorial organizations" which, according to the Kogis' representations, are determined by a hierarchy and logical articulation with specific functions. Mama Shibulata explained -"it must be taken into account that every place qualified as "sacred "has a function", a "mission" related to a cosmogony and mythic characters carrying specific roles and missions. The function of a kagshibaka, for example, is to create the rules, that of a jugukui is to ensure their good execution, and that of a junkuakukui is to execute them. These concepts, which, according to the Kogi, actually operate, are located in mountains, lakes, stones with special characteristics, spread all over the world, but which always maintain lines of "action/reaction" between them.

Each place may have a mission related to certain types of ecosystems, animals, plants, trees... The whole composing a living and organic "mother earth". It is these "energy flows" between these "places" that allow the territories, and more broadly to Earth, to be organized spiritually and physically.



A conception of knowledge that is reminiscent of the work of Jean-François Froger, researcher, specialist of Greek myths who leads research groups on symbolic function and Robert Lutz, mathematician and Professor at the University of Haute-Alsace.

"The very existence of matter can be conceived as order and non-order or forms, expressed by physical laws, which enter into "composition" with "formless" to give us the more-or-less stable systems that we call particles, atoms, planets, stars, galaxies. (...) It can be conceived that there are only interactions and that "matter" is an effect of these interactions".

What is drawn there, under the incredulous eyes of the people present, is nothing less than an epistemological revolution. For the Kogi, the "development of the Earth", is of the same order as the development of human life. The Pangea, that geological epoch, or the present continents, only formed a single area of emergent land, could be put in parallel with the first cell, resulting from the fertilization of an egg by a sperm, which triggers embryogenesis, then organogenesis. Just as the continents gradually formed, with their mountains, climatic spaces, forests, lakes and sea areas, so starting from the fourteenth week, the functions of the embryo gradually appear. With this development, embryonic or geological, the relationships that allow the interconnection of organs, become fundamental, structuring the future "living being", as with the Earth. As the blood circulation that brings to all the cells of the body the heat the oxygen and the nutrients they need, rivers, rivers, streams, bring oxygen, nutrients and living elements, which the Earth needs.

"We could characterize true religious thought as the belief that there is an order of invisible things, to which our supreme good is to adapt harmoniously. We are asked to believe in the reality of an object that cannot be seen".

William James, *Religious Experience*, descriptive psychology essay (1906)

Is it the particularly serene presence of our Kogi guests? Their "magic of silence", their common sense too, their capacity to express the sensory world? During these improbable days, the words were flowing, shared, with fruitful interpellations, "energised activity", this "haï" evoked by J. M. G. Le Clézio, after his experience with the Emberas of Panama, was at the meeting.

It seems obvious that the Kogi have access to a knowledge, an experience of things and phenomena, which disrupts our conception of the world so strongly that all the major epistemological changes question our "modern" understanding. This is knowledge that announces a true epistemological mutation, comparable with, in its time, the discovery of the roundness of the Earth, its place in the solar system, and closer in time to us the understanding of the "dynamic" tectonic plate system.

This is a human society which, for thousands of years, with an extraordinary patience and intelligence, has made considerable efforts to conceptualise, raise awareness, and then transmit from generation to generation, a "chain" of knowledge that dates back to the dawn of time. Today they have made the effort to learn Spanish, to come back to us, to brave our ignorance and obscurantism, to try, one last time, to make us understand an aspect of life.

One feels in their words an urgency, almost a febrility when they evoke the cosmic temporality of the Earth, which they name: its 9 eras or Kelkuats (units of time), as the 9 months of gestation of a child, at the end of which major transformations will be carried out. "Why do we say that? Not because we have invented it, but because it is knowledge that comes from Mama Valencia, one of our wisest, most educated Mamas, who had received him himself from other Mamas, following a chain of knowledge, which connects us to ancestral knowledge, thought before the thought, before life... The world of Sé".

At the end of these meetings, it seems clear that it is possible to answer, not only to the question posed by Alan Ereira, whether "scientific" knowledge of the Kogi would be known, but that we would ignore it, but also the fact that there are other ways of being in the world and learning, whose sharing and discovery could prove vital to give birth to this "new form of intelligence" that Hubert Reeves calls his vows.

In these concluding remarks, Emilie RAMILIEN, anthropologist says. "Exciting encounters, out of the ordinary and even necessary in the context of our climate crisis. At the same time, I am

weary of seeing that indigenous peoples are still obliged to come to testify and to dismantle the relevance of their knowledge. On a scientific level, the approach was remarkable, the diagnosis and the times of dialogue, with geologists, beekeepers, geobiologists have been very rich in teachings for me. The use of the drawing, to illustrate the reality of the links between places and entities, was extremely educational. To have lived and witnessed this, makes me think even more about the urgent question of "making visible the invisible for the greater number, in the interests of protection and survival".

The conclusion of these 10 days of exchanged vision brings us back to our Kogi guests.

"If we really want our life to continue, we must listen to these spiritual fathers and mothers, these laws of nature. To do this, we must find the spirit of the children, act like children. Otherwise, there will be places where the fire will be triggered, the mother will want to clean things, purify them. There should be several meetings like this. It helps to raise awareness and understand what is happening. Today I go back happy, now I know that we can both share this knowledge and try to engage on this path, and it's really good! Thank you very much".

"The encounter with the Indian world is no longer a luxury today. It has become a necessity for those who want to understand the modern world. (...)Understanding is nothing, it is more that we must explore these shadowy passages to survive".

J. M. G. Le Clézio/Haï