



### Huichol Art Collection

Is the most important in the experience of the indigenous peoples of Mexico, one of the aspects is valuable sites appreciation of Mexican folk art and culture with its customs and traditions. one of the most appreciated is undoubtedly the Huichol art or wixarika. We have the highest regard and respect for the Huichol ethnic group (wixarika) and we believe deserve to be valued and respected, that is why we are honored to bring his art for you to know and appreciate. And we want to spread their culture, traditions and customs, which is why we try to help make it known and appreciated throughout the world.

**Expression of Folk Art Huichol (Wirraritari):** The Huichol Indians: The Huichols are one of the only ethnic groups that has managed to remain "pure" since the time of the Spanish conquest. They refer to themselves as "Wirrárrica" or "Wirraritari" (plural). It is not known whether the word "Huichol" is a variation of "Wirrárrica" or "Wixarika". They are in the mountains of the Sierra Madre Occidental, north of Jalisco, the mountains are inhabited by a mystical Huichol culture; in which enigmatic worlds are created constantly recurring whose protagonists are moons, suns, trees, labyrinths, spirals, mountains and cosmic oceans tirelessly are expressed in art, religion and customs of the Huichol, a town of Huichol artists who It has remained free from outside influence through the centuries come

from the central western Mexico, where the Huichol live in places removed from the Sierra Madre in the states of Nayarit and Jalisco.

**The origin of Huichol art lies in an ancient tradition:** the physical transcription of visual images by the Huichol shamans; induced by the ingestion of peyote (hikuri), the sacred cactus, allowing them to cross the threshold of the unknown and thus relate to the divine. These Huichol art works are made with beads or thread (yarn), each carries symbolic motifs, stories Huichol Huichol culture and legends of his cosmogony that we provide an overview of the Huichol society.

**Initiation ritual art:** Belonging to the specific religious practice of an indigenous group, the Huichol art is different from the contemporary art usually found in museums and galleries dimensions. The Huichol world, is divided into three worlds: the mythology, the Huichol holds that life began in the ocean; the reference to corn, where daily life and develops Huichol traditions and that has to do with mysticism, which reveals the Huichol Huichol art world and its rituals that give them distinctive and Huichol community identity.

While the origin of this fascinating Huichol ethnicity is uncertain, what is indisputable is that during the period of the conquest, many survivors of various indigenous Huichol mainly fled into the Sierra Madre Occidental to escape the trail of destruction left by the Spanish troops.

The Huichol art is a form of writing, because through the creations, the Huichol tell their stories and myths. In each Huichol handicrafts leave a piece of your life. Currently, one can say that no other ethnic group in Mexico that conserve as deep beliefs, cults and traditions as the Huichol.

**Ancestors born:** The Huichol Art has an enigmatic beauty that takes us through mythical roads and brings us closer to the beginning of time in the Huichol culture, but not just about Huichol myths drawn by the Huichol artists performing drawing them into yarn or thread in the religion of the Huichol, the world exists thanks to the visionary experience of the Huichol started and effort to get the "nierika" or "gift of seeing". Thus for the Huichol Huichol artistic creation it has a cosmological dimension.

For the Huichol, the world has a sacred dimension to which the mara'akame (shaman) penetrates through dreams, establishing a link between the world of gods and profane.

**Customs:** If the Huichol has sickened because of a curse, the mara'akame must "clear" the patient with feathers as smoke snuff sprayed all over her body and then suck the mouth the object that causes the disease; when the patient has lost the Kupuri (a part of the Huichol soul that is located at the top of the head) the mara'akame should go in their quest to put it back in place, but when it itself has been stolen a sorcerer, the Huichol mara'akame should confront him to retrieve it. It is because of the importance of sacred Huichol world and its intrinsic relationship with the way of life of the Huichol, who always express his art, hundreds of stories that tell the mythology and cosmogony of this fascinating culture. All those crafts Huichol which are not aimed at commercial purposes, are created to narrate the various religious experiences of the Huichol in each of the authors, becoming fantastic pieces of beautiful colors and unimaginable figures that can be conceived only in the mind Huichol artist.

**The ancestral Legend:** The Huichol legend relates how, in the beginning of time, there was no light in the world than that of the Moon, this being a major drawback for man. The elderly and those who had the knowledge then gathered to discuss how to bring more light into the world, they prayed to the moon send them to their only son, a lame one-eyed child. Moon initially objected, but eventually consented. Then they donned the boy in ceremonial robes, consisting of huaraches (sandals) feathers and backpacks to store snuff; after he was given as a weapon a bow and arrows and painted her face, and then throw it into a furnace where the fire completely consumed. However, the boy rose and ran under the earth, and was amazed at all five days later, the sun appeared.

When the sun spread its light in the earth, all the nocturnal animals (jaguars and mountain lions, coyotes, foxes and snakes) and tremendously bothered fired their arrows to the star of the day. The heat and rays of the sun were intense and blinding animals at night, forcing them to hide in dark caves, puddles and trees; if it were not for the squirrel and the "woodpecker" the Sun could not have completed his first tour of the sky. These were the only two animals who defended the sun; they would have preferred to give their lives to allow the Sun died, and at sunset let some "tesguino" in sight for the sun could happen. Jaguars and wolves killed the squirrel and woodpecker in the end, but even to this day, the Huichol Indians make offerings to these heroes and call "Father" the squirrel.

The main deity of the Huichol is Tatewari (ta-our, tewari-grandfather) often called fire grandfather, first maráñame (shaman) .It says that existed before the sun.

Another important gods is the Mother Goddess or Goddess of land and water that is considered the origin of vegetation and rainfall. There is a mother in each cardinal point

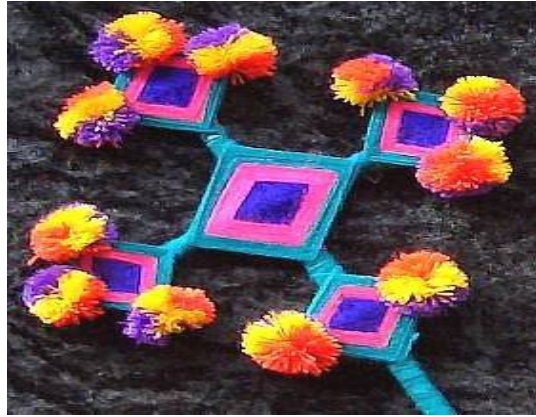
and one above making sure that the world does not fall. The Nacahue grandmother is protecting underground underworld. The sun is Tayau father.

**Productive Activities:** Aside from selling their crafts, the main productive activities of the Huichol are basically those necessary for sustenance: hunting, fishing and agriculture. Its main crops are corn, pumpkin, squash, amaranth, beans and chile. Even they plow the land using wooden plows, and when the terrain allows, using a team of oxen. All agricultural land is communal property.

There is a seasonal migration among the Huicholes: Their religious, political and economic life is organized in such a way that they can migrate from one place to another and then return to their places of origin. There Huichol settlements in Tepic, Calvillo, Fresnillo and Guadalajara; although it is unclear whether these settlements are temporary or permanent.

**Social organization:** The Huichol are governed by a caste of shamans, warriors and mysterious wizards who fought epic battles in the supernatural level, in order to solve problems and mundane or divine matters. The governor Mara'akame known as "the one who knows." This caste prepares new shamans or Matewame, "who know" to keep alive the lineage and knowledge. The current Huichol traditional authority system is a mixture of pre-Hispanic group organization with customs imposed by missionaries. These authorities are the "kawiteros" (elders) who have fulfilled their civil and religious obligations to the community, besides the fact that they have knowledge of the traditions of the group, that is why they are the more members respected and revered in the community. The kawitero is responsible for electing members of the traditional government, which is renewed every - at a ceremony where wooden sticks "power poles" are exchanged. This ceremony is held in January of each year. The government consists of a number of officers led by "taotani" (governor), whose main function is judicial in nature, apart from playing an intricate role in making each and every one of the decisions. Other officials are the judge and the mayor, the deputy or delegates and "topiles" whose main function is as messengers or police and are under the command of a captain. There are also other religious charges assigned to each temple or "tupika".

The Hikuri Ceremony is the pilgrimage that every year is for knowledge and pray for humanity. It is done in Real de Catorce, San Luis Potosi.



Among the Huichol party drum or green pumpkins, where children from 1 to 5 years make offerings before God is done.

They are designed as offerings to ask physical and spiritual protection, varying in size and color.

Content objects are magical and religious symbols of power to see and understand things unknown.

These amulets integrate them into a cosmic tree hairy holding the sky at the end of the party thrown to the sea or take a pilgrimage to a sacred place.



The **Urus**, or arrows to pray ceremonial arrows are created to be thrown into the air and to petition the gods for special blessings. Sometimes they usually leave in certain places or thrown downstream. These arrows are decorated with symbols and designs related to the request. A "**kuka**" is a three-dimensional ceremonial mask, which is decorated with beads. These masks emerged from small bowls originally covered with pumpkin seeds, bone, clay, coral and shells, but these have been replaced by accounts commercially produced. It is from these masks that modern practice of sculptural wooden cover with snake heads, dolls, small animals and derived jaguars, and other forms.



This old traditional legend as the Huichol Yuramec escaped the flood and peopled the world with Mother Nature Nacahué.

They say that on one occasion a Huichol named Yuramec set to work on the ground, knocking down trees to prepare the field for planting; the midday sun burned his back and the wounds were unbearable because of the harsh rays. The sweat from his forehead fell on the ground and was immediately absorbed.

At dusk, the field was ready, without any tree to prevent him from start planting; Yuramec went home, happy to have finished the work and longing for some rest. When came the first rays of the sun, the Huichol went into the field; however, to his surprise, he discovered that the territory was vacated the day before was again thick.

Five days repeated the same event; Yuramec trees knocked down one by one and the next day they were again standing in the grounds. On the fifth day the Huichol decided to stand guard to discover that happened there, which was delighted. Yuramec was almost overcome by sleep and fatigue after spending many hours observing the earth, when suddenly he appeared a little old lady with a cane in his hand. Nacahue was the Goddess of the Earth, which brings out old vegetation. Yuramec he not knows her and she, raising his wand, pointed north, south, west and east, up and down, and immediately all the trees that were cut were young Huichol again. Then he realized what had happened on their land.

Are you the one that has been undoing what I do? Yuramec claimed.

Yes, because you are working in vain, I answer the goddess. He'll drop a flood within five days and will a strong wind you will smell of chili and cause coughing. Make the trunk of a strong tree and rigid box your size; Put a good cover to lock you in, keeps you five grains of corn of each color and five bean seeds, also of each color; also it takes light five pumpkin vines to feed the fire, and take a bitch brown.

Yuramec followed the instructions of the old. Five days had listed the box and got into it everything he had been told. She locked herself with the black dog and put the lid Nacahue, covering all openings with such a strong glue like tail. Then he sat down with a macaw on his shoulder. Walked on water box southbound for a year, to the north another year, to the west a third year and fourth eastward.

The fifth was raised very high, as water filled the whole earth; until the sixth started down and stopped on a mountain near Santa Catarina, where it can be seen yet.

The Huichol lifted the lid and saw that the earth was still filled with water. Macaws and parrots canyons with their beaks opened and water began to run, were separated into five seas. He was so began to dry land, born trees and grass.

The air grew old woman and was not seen until later.

Yuramec cleaning his field. He lived with the dog in a cave, where the left all day when he went to his work.

Every afternoon was returning tortillas He was curious to know who made them. After five days he hid behind some bushes near the cave, to spy. He saw the dog hanging skin and took off, being turned into a woman, after kneeling grinding corn for tortillas. Yuramec approached slowly from behind, he grabbed the leather and cast into the fire.

I've burned my clothes! Putting her cry like a dog howling.

Yuramec then washed the head of the woman with nixtamal water which she had prepared, and the soda. Since then she is a woman. Shortly thereafter, Yuramec women and had children, they married and settled in the world and went to live in caves.

Legend has it that the woman who saved the Huichol natural threat is but Nacahue mother, who converted into air and dog joined his life to Yuramec to populate the world.

And this is how it ends this beautiful legend



### **MEETING WITH THE SPIRIT OF Hikuri (peyote)**

The elders, who long, long time in the Huichol Sierra grandparents met to discuss the situation in which they found themselves. His people were sick, there was no food, no water, no rain came and the land was dry. They decided to send four young hunting communities with a mission to find food and bring it to their community to share out a lot or a little. Each representing an element is fire, water, air and earth.

The next morning began the journey of four young men, each carrying his bow and arrow. They walked for days until one afternoon some bushes jumped a big fat deer. The young men were tired and hungry, but when they saw the deer they forgot everything; they began to run after him without losing sight. The deer looked young and had compassion. The rested one night and the next day to follow up the persecution. Thus they passed weeks until they reached Wirikuta (desert of San Luis Potosi and sacred path of the Huichol). They were right at the door next to the hill of the Noses, where dwells the spirit of the land and saw the deer jumped in that direction. They swore they had gone there, I searched but did not find him. Suddenly you hit an arrow landed in a big deer figure formed in the land of peyote plants. All together with the sun shining like emeralds looking at an address. Young confused with what happened, they decided to cut the plants that formed the figure of deer (marratutuyari) and bring his people. After days of walking they reached the Huichol sierra where his people waited. They appeared immediately with grandparents and told their experience. They began distributing peyote (hikuri) to everyone that after a while he healed, fed them and took thirst. Since then the Huichol peyote worship the same time that deer and corn, its guiding spirit. So each year until our times, keep walking and pilgrimage, keeping alive this route of the Huichol Mountains to Wirikuta, asking God for rain, livelihood and health for its people.

Pampariusi (thanks in Wirrarika language) .Since that time the Huichol peyote worship the same time that deer and corn, their spirit guide. So each year until our times, keep walking and pilgrimage, keeping alive this route of the Huichol mountains to Wirikuta, asking God for rain, livelihood and health for its people. Pampariusi (thanks in Wirrarika language).



## GLOSSARY OF SYMBOLS HUICHOL

**SHAMANS.** Spiritual leaders who are ambassadors to the gods, shamans preside over ceremonies, recite the divine passages, heal the sick, interpret dreams, etc., it is believed to have supernatural powers, a view of the metaphysical world that are considered scope for loved normal humans.

**SPIRITUAL GUIDES.** Intermediaries between humans and realms of the spirit, the guide may take the form of being half animal. These figures appear in dreams and visions and each shaman remain even after learning.

**FIRE.** Considered as a valuable gift from the gods of fire, fire is called Tai. Tai is believed to allow the Huichols have visions. The God of fire, Tatewari is always honored the Huichol ceremonies and receive many offerings such as cornmeal, salt water and much of the art they do.

**HEALING RODS.** Muvieri called every shaman carries a wand in your shopping medicine. They consist of pairs of eagle or hawk feathers ceremonial arrows and other divinations of rain.

**TRACES OF LIFE.** The wavy lines represent life path the "vine of life," the goddess gives life Huichol given soul (human animal, plant) at birth. This vine is spiritual soul connection to the breath of the goddess in the United ethereal. L When people decide to go their "way of flowers", they receive their blessings, prosperity, abundance, creativity, health and desires of their hearts.

**WEREWOLF.** It is believed that the first ancestors lived as people spoke. Tacutsi, the goddess of life, first teach them how to live well and overcome hunger and cold.

**ARROWS OF PRAYER.** Used to thank or ask the gods, called Urus arrows of prayer, as recipients of the plant, they are ceremonial objects though the gods are believed to give his blessings. Arrows have special prayer crystals attached to them, representing the spirits of deceased ancestors.

**PEYOTE CACTUS.** Symbols of life, livelihood, health, success, happiness and acquisition of shamanic powers, peyote appears almost everywhere in the Huichol art and is considered a gift from the gods to the people to light up your life in the mystical Kingdom

**SUN.** And lighting brings light to the world. Tayaupa's father Sol, year of the heavens and the eagle his wife, mother of heaven and goddess of life. The Huichol believe that all living things get their energy from the sun, and that ensures healthy crops and abundant food.

**SNAKES.** Instruct shamans to become healers. The rattle in the Rattiesnake is believed to be the language of the greatest shaman of all, who is the God of fire. Snakes can also be associated with the goddess of rain. Sea Mother Goddess is depicted as a huge snake called forming itself into a cyclical storm cloud rain. The Huichol believe that the rain is composed of millions of tiny snakes. They are valued for their work in the corn fields where they eat rodents and parasites harmful to the corn crop.

**DEER.** Kauyumari spirit guide, leading us to the shamans in visionary ways and teaches them how to get their special knowledge. One of the most common reasons, deer, maxa in Huichol, often appear in male and female pairs, symbolizing the unity between men and women in their spiritual journey. Deer legends abound in the Huichol culture. The mother is the guardian spirit deer, the animal important Huichol shamanism. Has gouds snuff and corn plant, both of utmost importance for the survival of the Huichol. The Huichol believe that deer willingly give their lives who hunts in a sacred manner. After a hunt deer, hunters have to perform purification rituals for many days to ensure that animals are properly thanked who gave their lives for the benefit of the people.

**FLOWERS.** Participate in all Huichol ceremonies and all the flowers are considered sacred in healing rituals, healing the patient is anointed with flowers. Shamans used to prepare for deer hunting one during harvest ceremonies to decorate the new corn. A flower that appears often called Kiera, wind tree. It is a hallucinogenic plant said to open the Huichol spirit at the highest level of enlightenment.

**BIRDS.** It is believed to be messengers of the gods and all the birds are held in great respect. Shamans use tail feathers and eagles and hawks in their rituals and ceremonial songs. The double - headed eagle is another common design, which represents the omnipotent power of the shaman to see in all directions.

**TURTLES.** Estimated as assistants to the goddesses of rain. Turtles responsible for supplying water underground springs and purity of all water sources are created.

**LOBOS.** Carrier spirits Kumukemai. The wolf is honored in all of peyote ceremonies. Many Huichol believe they are descendants of the "Wolf - people" primordial times. Huichol shamans claim to have the strongest power to transform into wolves.

**PUMPKIN BOWLS.** Used by shamans as filled with symbols, such as corn, animals and pictures of family members containers. Decorated colorful, performed during the ceremonies and prayer for protection, health and abundance. The symbols represent different attributes of a goddess gods. They are placed in sacred along the Huichol homeland places.

**SCORPIONS.** Used by shamans to repel evil and bad luck. They are both loved and feared. A deadly scorpion species inhabits Huichol land and causes many deaths each year. However the Huichol believe the spirit of scorpion is a powerful ally it protects.

**SALAMADERS.** Agents mother rain, salamanders are connected to water and rain, stirs up clouds and rain did not fall.

**JAGUAR.** Fire messengers of God. TATEWARI, are guardians of the sacred vows taken by shamans during their induction year called Mayestse, they are given the power to devour the spirits of those who have fallen.

**EAGLES.** He believed to be the incarnation of a goddess known as Queen of Heaven and Queen of Heaven. Huichol Werika admire the eagle as the most magnificent of all the birds.

**CANDLES.** Lighting represent the human spirit. Catira, candles hold the sacred gift of the gods of the sun and fire. Along with flowers and ribbons attached candles serve as offerings to deities and payment have special wishes grated to a huichol.

## THE MEANING OF COLORS

**WHITE.** Cloud, spirits

**RED.** To the east, fire, masculinity

**BLUE.** The south, the Pacific Ocean, water, rain, femininity

**GREEN.** The earth, the heavens, heal, heart, grandfather, growth

**YELLOW.** Following a special Wirikuta, used for face painting in Ceremonies.

**ORANGE.** "Wirikuta" the sacred land where the Huichol believe that life began and where it meets the peyote.

	Shaman: Medicine man. Shaman: Curandero.		Cadle: Offering to the Gods. Vela: Ofrenda a los Dioses.
	Deer: The messenger of the Gods. Venado: Mensajero de los Dioses.		Arrow: Sacred offering to the spirits. Flecha: Ofrenda sagrada a los espíritus.
	Lion: Messenger of the God of fire. Leon: Mensajero del Dios del fuego.		Gourd bowls: Colorfully decorated used by shamans. Jicaras: Son decoradas con símbolos usan los shamanes.
	Wolf: Knowledge and wisdom. Lobo: Conocimiento y sabiduría.		Muwieri: Important tool for the Shaman. Muwieri: Herramienta importante para el Shaman.
	Turtle: Assistant of the rain Goddess. Tortuga: Asistente de la Diosa de la lluvia.		Ririki: Sacred house and temple. Ririki: Casa y templo sagrado.
	Salamander: God of the rain. Salamandra: Dios de la lluvia.		Fire: Enables to have visions. Fuego: Permite tener visiones.
	Scorpion: Protector of the Peyote. Escorpión: Protector del Peyote.		Eclipse: Union between male and female. Eclipse: Unión entre macho y hembra.
	Serpent: God of the Ocean. Serpiente: Dios del Oceano.		Moon: Fertility. Luna: Fertilidad.
	Iguana: Adviser of future. Iguana: Adivini del futuro.		Sun: Power. Sol: Poder.
	Bird: Freedom. Pájaro: Libertad.		Uxa: Root of a plant. Uxa: Raiz de una platnat.
	Tow Headed Eagle: Duality of the Gods. Aguila de dos cabezas: Dualidad de los dioses.		Flowers: Are utilized in all ceremonies. Flores: Son utilizadas en las ceremonias.
	Butterfly: Announces transformative visions. Mariposa: Anuncia visiones transformadoras		Keri: The plant is hallucinogen. Keri: Planta alucinógena.
	Mother of the Corn: Is the creation. Madre del Maiz: Es la creación.		Peyote: Symbol for life and success. Peyote: Símbolo de la vida y el éxito.
	Eye Of God: Protection for children. Ojo De Dios: Protector de los niños.		Corn: Health and prosperity. Maíz: Salud y prosperidad.