#Magalys

00:01 – 00:08

Well Neko, you are entering the Macuira mountain range.

These are land of the Arpushana (family lineage)

00:10 – 00:14\*\*\*

The story of Wolunka, happened in the land of the Arpushana.

00:16 – 00:20\*\*\*

Here is the stone where Wolunka was that

Day, as I told you.

00:24 – 00:30

TRUE. In fact, in our culture it is necessary

let us know these stories

00:31 – 00:36

So that we continue to value these wonders that we have now

00:37 – 00:43

Since this is what our ancestors have left

and our grandparents

00:44 – 00:48

That's why I'm here in your territory Magalys.

00:49 – 00:55

See I come from the west and now I'm here

in the north. Yeah.

00:56 – 00:58

Where the Wayuu people originated.

01:00 – 01:08

I am glad to know the place where Wolunka was.

We can talk a little more about that.

01:09 - 01:11\*\*\*

I am going to tell you then the story of Wolunka.

01:14 - 01:15\*\*\*

This here

01:16 - 01:21\*\*\*

It is the stone of Wolunka, where he used to sit

01:22 - 01:25\*\*\*

Wolunka was a very beautiful woman

01:26 - 01:29\*\*\*

Who used to sit there while taking a bath in the afternoons

01:31 - 01:35\*\*\*

And back then there were also two brothers

01:37 - 01:39\*\*\*

They were twins as they call it now.

01:41 - 01:44\*\*

But when they saw her bathe in the afternoons

01:45 - 01:51\*\*\*

they were scared and did not want to bathe near her

because of the teeth they saw in her vagina.

01:52 - 01:57\*\*\*

And they said "what could we do" because we won't have

descendants for her.

01:59 – 02:04\*\*\*

Since the men were afraid of him and of course,

she did have teeth in her vagina

02:05 - 02:09

None of the men wanted to get close to him for fear of

his teeth

02:11 - 02:12

One day.

02:13 - 02:16

Before, I clarified that Wolunka was Juya's daughter.

02:38 - 02:42\*\*\*

So, one day they sat down to think about what they should do.

02:43 - 02:47\*\*\*

Since they were worried about not leaving descendants, but with

Wolunka like that, you couldn't

[meaning they couldn't have sex with her]

02:48 - 02:51

Said the twin brothers

02:53 - 02:55

As they talked.

03:04 - 03:10\*\*\*

They decided then that they should knock out his teeth,

those of the vagina

03:11 - 03:14\*\*\*

And they went looking for the arrow

03:16 - 03:20\*\*\*

It was from up there where they shot the arrow

while bathing

03:22 - 03:26\*\*\*

In fact, there you can see his footprints when he

they shot the arrow

03:28 - 03:32\*\*\*

Too bad we can't go up there

03:33 - 03:36\*\*\*

Because there you can see the footprints of his Kou'su (shoes)

03:37 - 03:43\*\*\*

The arrow that was thrown at him was right in his intimate part

03:44 – 03:50\*\*\*

Which caused a great bleeding that

came to the lake

03:51 – 03:53\*\*\*

Making the water red.

03:55 – 04:02\*\*\*

Wolunka, for his part, left bleeding

and tormented by pain

04:04 - 04:07\*\*\*

He went to his father Juya (rain)

04:08 - 04:19\*\*\*

I told him what they did to him

04:11 - 04:16\*\*\*

Then Juya got angry and went in search of the brothers

04:20 - 04:26\*\*\*

But they fled immediately, they had

hidden in a cave

04:28 - 04:33

They hid from Father Juya because they knew

that he would be angry

04:34 - 04:35

by Wolunka

04:37 - 04:41\*\*\*

While they hid in the cave they were looking for them

04:45 - 04:50\*\*\*

Juya divided the stones in two from the rage he had

04:52 - 04:53

They called at

04:55 - 04:56

Birds

04:58 - 05:03\*\*\*

So that they pecked at the cave where they were

[that is, the brothers asked the birds for help to get out]

05:05 - 05:10

That explains why some birds have

05:14 - 05:19

It has a short beak, an example of which is

05:21 - 05:25\*\*\*

The bird Utta (bridged boob) Utta, yes Utta.

[He was the first Wayuu palabrero or intermediary]

05:26 - 05:27

He

05:28 - 05:30

utta and the other

05:31 - 05:32

That it's called

05:37 - 05:41

This, the woodpecker too

05:44 - 05:50\*\*\*

From there, they chose utta, fuel that won out of all

[i.e. the one who won of all the birds]

05:51 - 05:56\*\*\*

To stipulate the matrilineal lineage, by which

we are organized now. Yeah.

05:57 - 06:00

Because it was not only for the woman but for everyone

06:01 - 06:04

So yeah, it was utta that won

[i.e. father Juya chose him]

06:05 - 06:06

he organized everything

06:07 - 06:10

And of course I win out of all the birds

06:11 - 06:16\*\*\*

I give the name to each one, he said this is Uriana,

This is Pausayu

06:18 – 06:19

He was

06:20 - 06:26

Who won. He was in charge of distributing the eirüku

(family lineages) according to the accounts of the elders

06:27 - 06:34\*\*\*

That's why I remain engraved in the stone of destiny

as they say, there, at sword point

06:35 - 06:36

Where now\*\*\*

06:38 - 06:39

They all go\*\*\*

06:40 – 06:43\*\*\*

And those who enter or the one who enters

06:45 - 06:46\*\*\*

must pass

06:49 - 06:51\*\*\*

Does the one who manages to pass the cave have a long life?

06:52 – 06:54\*\*\*

Yes, live for many years

06:55 – 06:58\*\*\*

Whoever gets stuck won't live many years

07:00 – 07:02\*\*\*

This is the story of wolunka

07:03 - 07:08\*\*\*

And after they knocked out his teeth

What happened to wolunka?

07:09 - 07:11\*\*\*

We have our families, now

07:13 - 07:15\*\*\*

we have our lineages

07:16 - 07:23\*\*\*

She bled a lot right? Yeah. Well, that's where it comes from.

menstruation in women so that we can ovulate

07:24 - 07:26

We already have children and we have multiplied on earth

07:28 - 07:33\*\*\*

If she hadn't knocked out her teeth

07:35 - 07:40\*\*\*

We did not have ancestors, we did not exist, we would not multiply on earth

07:41 - 07:47

This is how our ancestors have told us about the

Wolunka's story

07:48 - 07:55\*\*\*

That is, our origin as a people is from Wolunka,

yes it was thanks to her

07:57 - 08:05

It is very important to talk about it since many are unaware

of this story, yes.

08:06 - 08:12

It is not so common to talk about these stories, as

Wolunka's, yes.

08:14 - 08:21

About the culture of us Wayuu. Even so, I know

Speak, the story is told

08:22 - 08:26

They come to see it.

has your name

08:27 - 08:30

The water was red, it turned red

08:31 - 08:34

It was very reddish, where

08:36 - 08:40

Blood was spilled, yes, where I spill blood,

because I bleed a lot

08:42 - 08:49

This is the story of wolunka, so that we

we existed and multiplied on earth

08:51 - 08:52

Juya's daughter (rain)

08:54 - 08:55

the beautiful wolunka

08:56 - 08:59

From which we originate, from which we exist, yes.

09:02 - 09:04

What else do you want to know.

09:06 - 09:09

It is very interesting to hear everything you have told me

09:10 - 09:11

If I am correct

09:12 - 09:14

Yes of course.

Now.

09:16 - 09:19

I am here in the north zone, to know about Wolunka,

09:20 - 09:21

To know

09:22 - 09:23

yes, how interesting

09:24 - 09:30

To know our origin. Yes, of us the Wayuu,

since ancient times.

09:33 - 09:40

The thing related to wolunka, like that stone where he sat, right? If he sat there.

09:41 - 09:45

Well, I used to see the images on sheets, too

09:47 - 09:49

I also saw it on the phone until now

09:50 - 09:59

I was like, I wish I could go there, but you're already here,

You already know it, you already saw it, we are already here and it is very good

10:00 - 10:04

There's always water, that's good, it's always cold

10:06 - 10:10

They say that when people get close

10:11 - 10:12

It's like,

10:13 - 10:15

They felt the spiritual atmosphere of the place,

10:16 - 10:21\*\*\*

when someone arrives, a lot of spiritual energy is revived

in the place

10:22 - 10:29\*\*\*

If the environment is heavy, even some people

her spirit appears

10:30 - 10:38\*\*\*

You hear sounds of her washing, at night, if you pass

around here, you hear as if bathing or swimming

10:39 - 10:41\*\*\*

She manifests herself like this, with whoever wants to listen to her

10:42 - 10:44\*\*\*

Some like it and others don't.

10:46 – 10:48

This place is sacred, right.

10:49 – 10:50\*\*\*

They call it sacred

10:52 – 10:53\*\*\*

Or sacred site

10:56 – 10:58

Yes, and with this

11:00 – 11:06

I say that I have learned, but just as I was there

many who still don't know

11:08 - 11:12

And they need to know stories like this

11:13 - 11:18

So that they recognize their value and importance within

of our culture

11:19 - 11:26

So that they say and share what their lineage is,

how is represented

11:27 - 11:29

Since we all have a lineage, yes.

11:30 - 11:32

For example, this is the territory of the Arpushana

11:35 - 11:42

Instead, my territory is there, now we are going there

in Alewalu, where my grandmother is from

11:43 - 11:48

It still has mangoes, where my grandmother has mangoes.

I always went to look for mangoes

11:50 - 11:52

And Kayushipuna is my father's territory

11:54 - 11:55

AND

11:56 - 12:02

One day. When we arrived, my mom told me

“There are still mangoes from my grandmother here”

12:03 - 12:04

And my mom showed them to me

12:05 - 12:10

They came by donkey, sometimes 5 or 6 donkeys.

12:12 - 12:13

To take mango from here

12:14 – 12:19

Although it is far away, we always come and suffer a lot

12:20 - 12:23

Sometimes the mangoes fall on the road, yes.

12:24 - 12:26

There are still mangoes from my grandmother.

12:27 - 12:29

we are Pausayu from Usijouje´

12:30 - 12:33

same now let's

12:35 - 12:42

To see. That is, to see more places for them

learn more about our culture

12:43 - 12:44

and that also

12:45 - 12:49

It remains engraved, for the new generation

12:50 - 12:53

Also for, children, yes children

12:54 – 13:02\*\*\*

So we will continue exploring, of course, we must train

to the children and tell them what life was like for our ancestors

13:03 - 13:09\*\*\*

So that they keep what we are, that they are not ashamed

of culture when they go to the city

13:10 - 13:11

Totally true

13:12 - 13:18\*\*\*

They don't want to wear our clothes anymore, it embarrasses them,

they are going to wear pants when they leave

13:19 - 13:24\*\*\*

That is why it is necessary to preserve what we are

13:25 - 13:26

we shouldn't be ashamed

13:27 - 13:31

Rather, rather, the arijunas are more interested

(person who is not wayuu)

13:32 - 13:34

We don't care sometimes

13:35 - 13:39\*\*\*

We don't give it importance, if we are the ones

selfless and our children

13:40 - 13:43\*\*\*

Because? Because of the technology, yes.

13:44 - 13:48\*\*\*

That is the cause, as you already know the technology

children are no longer interested in anything

13:49 - 13:56\*\*\*

They no longer want to put on the blanket but pants, they are

cell phone earring

13:58 - 14:05\*\*\*

That is why it is necessary to talk to the children, train them

and instill in them

14:06 - 14:10\*\*\*

Values such as solidarity, because now being supportive

it is very necessary

14:13 - 14:15\*\*\*

Solidarity is our greatest wealth

15:17 - 15:19

Can't see a bit

15:20 – 15:23

Yes, you can see it, but it is prohibited

15:28 - 15:31

There are Maaiku's footprints when he injured Wolunka

15:32 - 15:33

where is it?

15:34 - 15:39

It's on the other side, up there? No, it's from the other side

for that rubble

15:40 - 15:43

I thought it was from this side, how it came out of the water

15:44 - 15:47

Not because it came from there and I threw it there

15:48 - 15:50

She was there, yes she was bathing

15:51 - 15:56

So I throw it to her there, and she woke up with the wound, yes.

And He sat there, yes.

15:59 - 16:02

She went crying to father Juya,

16:02 - 16:04

bled out right there

16:06 - 16:11

Yes, she got to the water and of course, if they hurt her

right there that's why the blood reached the water

16:12 - 16:15

On that side, just below you can see the blood

16:16 - 16:19

They threw the date there, and the tracks can still be seen

16:26 - 16:27

So it happened with Wolunka

16:35 - 16:36

this is mayo

16:38 - 16:43

The mayo is like the soursop, with which juice is made

17:05 - 17:06

wild mayo

17:15 - 17:16

That is wild guanaba

17:19 - 17:21

What do they say? Where are we going now?

17:23 - 17:26

For there, we continue, by car or walking, of course by car.

17:27 - 17:29

What's the name of the place? alewalu