00;02;25;08 - 00;02;28;10

[Interviewer] Can you explain to me, who are you and what do you do?

00;02;28;11 - 00;02;32;01

[Interviewer] And what ritual are we going to do? *anas alika*

00;02;32;25 - 00;02;34;14

Good afternoon.

00;02;34;15 - 00;02;35;26

my name is

00;02;35;27 - 00;02;38;12

Teolinda, Wayuu Epiayu

00;02;39;01 - 00;02;43;02

My name is Teolinda from the clan of *Epinayu*

00;02;43;03 - 00;02;48;05

I am from the *walapuinje* ranch which means “dreams and interpretations”,

00;02;48;06 - 00;02;50;06

dreams.

00;02;50;07 - 00;02;53;09

Today I am going to tell you about traditional medicine

00;02;53;19 - 00;02;56;06

that I inherited from my grandmother.

00;02;57;19 - 00;02;59;15

As we know

00;02;59;16 - 00;03;04;09

here it is very difficult for one to run towards

a doctor or a health center,

00;03;04;29 - 00;03;09;28

so as we are growing up, our grandmothers taught us to purify

00;03;10;03 - 00;03;12;20

and they taught us about traditional medicine,

00;03;13;00 - 00;03;16;06

how we could cure one of our children.

00;03;17;00 - 00;03;20;11

For example, when the child has diarrhea, we can give him

00;03;21;26 - 00;03;22;22

*jawapi* a medicinal plant

00;03;22;22 - 00;03;27;18

the *jawapi*, which is a medicinal plant, helps a lot

00;03;27;21 - 00;03;33;04

to clean the child's organism and that diarrhea can stop and can also

00;03;33;05 - 00;03;38;28

help to clean as if it were a chamomile, but it is a *jawapia*, made with medicinal plants

00;03;39;24 - 00;03;44;09

and also when the child has a fever or diarrhea or vomiting

00;03;44;17 - 00;03;49;02

We also have this medicine here, we make it,

00;03;49;03 - 00;03;52;16

we take and start right here with the stone

00;03;55;13 - 00;03;56;07

and we put it

00;03;56;07 - 00;03;59;08

in this *totumito* (container) and we give the baby a drink.

00;03;59;25 - 00;04;02;03

It also helps scare away bad energy.

00;04;03;29 - 00;04;05;03

[Interviewer] What plant is it?

00;04;05;04 - 00;04;07;09

This is called *kalenasee*

00;04;08;06 - 00;04;10;19

Kalenasee is a plant that, just by its

00;04;10;20 - 00;04;12;20

smell, scares away spirits.

00;04;43;21 - 00;04;46;12

Well now in this moment

00;04;46;13 - 00;04;48;27

here is my niece,

00;04;49;27 - 00;04;51;17

She is sick

00;04;51;18 - 00;04;55;16

and I am going to give her medicine that through dreams

00;04;55;17 - 00;04;59;05

Grandma interpreted. She showed me one of the plants

00;05;00;06 - 00;05;04;20

Which one is the medicine that I am going to give her,

because she had an accident

00;05;05;06 - 00;05;10;15

and the accident had her here in the collarbone

and I have to take the medicine

00;05;10;26 - 00;05;15;13

that is called *a'tachon*,

*a´tachon* is a medicinal plant medicine,

00;05;15;22 - 00;05;21;17

it also helps a lot to clean the blood

and for the person who also suffers from a fracture

00;05;22;01 - 00;05;25;03

or a very serious injury.

00;05;25;22 - 00;05;29;12

One takes this, attaches it and begins to scratch it

00;05;30;13 - 00;05;32;05

with a stone now

00;05;32;13 - 00;05;33;28

soak it

00;05;42;18 - 00;05;46;03

here with the water

00;07;37;08 - 00;07;43;08

Now it looks as if it was water, all fresh,

So I'm going to give her a drink

00;07;43;19 - 00;07;46;01

for that fracture to heal

00;07;48;27 - 00;07;51;21

do I drink it all? yes my lady, drink it all because it will cure you

00;07;54;09 - 00;07;56;27

The other goes here

00;07;56;28 - 00;08;00;24

I'm going to cure her with a little

what was left to where

00;08;02;01 - 00;08;18;08

has been fractured.

00;08;18;09 - 00;08;20;12

and that

00;08;20;19 - 00;08;23;03

is the *bija blanca*

00;08;23;04 - 00;08;25;05

this is a very important plant

00;08;25;24 - 00;08;29;09

And

to bathe our boys, or girl.

00;08;29;10 - 00;08;30;07

The moment that,

00;08;31;06 - 00;08;33;10

When a girl has fever

00;08;33;24 - 00;08;38;02

and when you can't sleep at night

as one says,

00;08;38;05 - 00;08;41;17

"She is restless", is when the girl, the baby or the girl

00;08;41;29 - 00;08;45;23

does not sleep well, sleep is

like drowsiness.

00;08;45;24 - 00;08;49;09

Then looking at her, we take the *bija*,

00;08;49;24 - 00;08;54;11

we start cooking it

we are not going to do that anymore, but we are going to cook it

00;08;54;27 - 00;08;59;13

or it can also be by pieces

we already have it here.

00;08;59;14 - 00;09;02;12

It can also be accompanied by *chirrinchi* (alcoholic drink).

00;09;26;16 - 00;09;29;12

you'll be fine, it won't hurt anymore

00;09;29;27 - 00;09;33;08

this disease is leaving you

00;10;15;21 - 00;10;17;09

you will be fine

00;10;17;09 - 00;10;44;16

You won't get sick anymore and it won't hurt anymore my girl

00;10;46;02 - 00;10;48;08

that's when the girl, like I was

00;10;48;09 - 00;10;51;12

saying at first that she feels bad,

00;10;51;21 - 00;10;55;17

with flu, wanting to vomit, nauseated.

00;10;56;03 - 00;11;00;04

One cures it with the *malua*, which is one of the best-known plants.

00;11;00;14 - 00;11;04;02

and to scare what she has,

if she is, well

00;11;04;15 - 00;11;07;14

Feeling like apathetic, that she feels

00;11;07;15 - 00;11;10;06

that her body is not hers, that she is gone,

00;11;10;17 - 00;11;15;05

then through dreams

we dream and see which plant we can cure it with.

00;11;15;15 - 00;11;18;21

They show themselves to us by dream interpretations.

00;11;18;22 - 00;11;23;21

There I saw that in the dream they said that she

they had to scare her away what she has

00;11;24;07 - 00;11;27;01

and try to do a purification

00;11;27;02 - 00;11;29;17

of body through *malua*

00;11;30;12 - 00;11;34;26

better known as *bija*.

00;11;34;27 - 00;11;37;08

[Interviewer] Is it an energy purification?

00;11;37;09 - 00;11;40;14

Yes, an energy like hers, she is sick

00;11;40;28 - 00;11;44;25

to scare away what she had

or the energy that was already bad

00;11;45;08 - 00;11;49;07

and suddenly they scare it with something

cold that is the *chirrinchi* (alcoholic drink) and also with the medicine

00;11;49;13 - 00;11;52;03

she's going to feel good

everything she had wrong

00;11;52;09 - 00;11;55;27

She will get her energy back.

00;11;56;16 - 00;11;58;21

Well, in her case, the flu,

00;12;00;05 - 00;12;02;03

we have

00;12;02;25 - 00;12;04;26

We also have the

00;12;04;27 - 00;12;08;26

with the

00;12;09;29 - 00;12;12;15

kalenakalu, this one

00;12;12;16 - 00;12;14;12

three together,

00;12;15;15 - 00;12;17;29

these plants heal

00;12;18;00 - 00;12;23;03

the flu disease, of the asthmatic person

00;12;23;19 - 00;12;26;27

doing vaporization and by drink

00;12;27;07 - 00;12;29;16

and the vaporization with sea salt.

00;12;30;12 - 00;12;33;25

One of those who fought a lot

With the COVID disease

00;12;34;03 - 00;12;37;07

It was this wonderful (plant) that you see here,

00;12;37;08 - 00;12;39;18

doing the vaporization with the sea salt.

00;12;40;08 - 00;12;44;04

All three of them together

Are mixed and you have to drink it

00;12;44;14 - 00;12;49;18

before coffee or breakfast

because it is already in the morning.

00;12;50;01 - 00;12;54;19

It is the first thing that before drinking coffee, to

drink this for the flu.

00;12;55;16 - 00;12;59;08

It heals our children quite a lot,

is the only medicine

00;12;59;09 - 00;13;04;28

that we use in our ranch.

00;13;04;29 - 00;13;07;29

when our children

00;13;08;01 - 00;13;11;05

or when there is diarrhea

00;13;11;21 - 00;13;14;26

very strong that the diarrhea comes with blood.

00;13;14;27 - 00;13;17;20

This is called *turio'u*, the *turio'u*

00;13;18;18 - 00;13;20;24

or *itachon* (because of its cup shape)

00;13;21;07 - 00;13;23;10

It is when one begins to scratch the *itachon*,

00;13;24;03 - 00;13;26;06

already scratched,

00;13;26;24 - 00;13;36;13

touch,

00;13;36;14 - 00;13;41;15

A red, pinkish color comes out, that is the one that will cure

00;13;42;03 - 00;13;44;08

to the person who has diarrhea

00;13;48;19 - 00;13;50;16

it's called *wainruin'ou*,

00;13;50;17 - 00;13;54;16

This *wainruin'ou* medicine

00;14;03;02 - 00;14;04;21

Do you see the color?

00;14;05;08 - 00;14;07;10

*wainruin'ou* is for diarrhea.

00;14;08;23 - 00;14;09;09

Let's say,

00;14;09;09 - 00;14;13;01

Our children drink it and it helps a lot to stop the diarrhea

00;14;13;16 - 00;14;16;02

So the diarrhea no longer continues for the child or the lady.

00;14;16;16 - 00;14;19;19

When diarrhea comes with blood, it is already accompanied

00;14;19;20 - 00;14;22;17

of the *turi´ou* of the *wainruin´ou* (plants) with this

00;14;22;28 - 00;14;25;13

which is called *palisa* or *kinou'ta*,

00;14;27;00 - 00;14;29;01

that is the red medicine

00;14;29;21 - 00;14;32;11

And they are sticks and this is dry too,

00;14;32;12 - 00;14;36;14

all three are cooked together and you start drinking it

00;14;36;15 - 00;14;40;17

twice a week, Monday and Tuesday,

00;14;40;25 - 00;14;43;11

Then the other week Monday and Tuesday.

00;14;43;19 - 00;14;52;12

And so on, until the diarrhea goes away.

00;15;49;29 - 00;15;52;25

Drink it just a little

00;15;59;29 - 00;16;01;17

and it must be very bitter

00;16;01;18 - 00;16;05;22

so it can stop the diarrhea.

00;16;06;10 - 00;16;07;10

On the other hand,

00;16;08;12 - 00;16;10;25

we have here the *kasuou*

00;16;12;27 - 00;16;13;24

when our children

00;16;13;24 - 00;16;16;15

girls develop at the age of 12,

00;16;17;07 - 00;16;21;15

we also have to purify the body with *jawapia*,

clean the body

00;16;22;06 - 00;16;24;24

In order to have the girl

00;16;24;25 - 00;16;29;23

with firm skin forever and that she enjoys

eternal youth,

00;16;30;06 - 00;16;33;14

We give you the *mou'a*, the *mou'a* is the dove

00;16;34;00 - 00;16;39;09

and we cook it as if it was soup

and as a traditional drink so that she

00;16;39;10 - 00;16;42;29

Can have very clean skin

and to stay well,

00;16;43;09 - 00;16;47;07

it is called *kasuo´u* (white bun), a stone

00;16;47;17 - 00;16;50;17

*kasuo´u* The drink of the *majayut* (lady)

00;16;51;08 - 00;16;55;15

or the confinement drink or the young lady drink.

00;17;06;23 - 00;17;08;24

well and

00;17;09;12 - 00;17;11;20

one of those is the,

00;17;12;19 - 00;17;17;13

the bath to purify the body,

the bath

00;17;17;14 - 00;17;22;01

tries that when there is a problem, there are many kinds of problem.

00;17;22;02 - 00;17;26;10

For example, it may be the problem of death

or the problem

00;17;26;11 - 00;17;31;25

when there is controversy

for example, with the territories,

00;17;32;02 - 00;17;34;26

one has to find a way to take a bath

00;17;35;02 - 00;17;37;19

to scare away that problem, so that it goes away,

00;17;37;27 - 00;17;42;12

To avoid a problem between the two families,

00;17;42;20 - 00;17;45;16

that family has to stay united

00;17;45;17 - 00;17;48;15

and for this problem it is necessary to look for the solution.

00;17;48;25 - 00;17;50;26

And then, how do we do it?, with the bath

00;17;51;17 - 00;17;53;28

Basically all medicines are already together

00;17;53;29 - 00;17;55;13

which is the bath

00;17;57;29 - 00;17;58;19

That already comes

00;17;58;19 - 00;18;02;19

with *chirrinchi* that's already cold

00;18;03;14 - 00;18;07;05

and start to do the bath, scare it from behind

00;18;07;21 - 00;18;13;02

so that when it goes, move there, look there

00;18;15;26 - 00;18;18;03

well, with the totuma like this,

00;18;18;04 - 00;18;20;17

one does it like that, scaring

00;18;21;17 - 00;18;23;16

The bad energy

00;18;23;17 - 00;18;26;03

so that this problem does not come back

00;18;26;15 - 00;18;29;27

and she has to push it away and let her talk

00;18;30;11 - 00;18;35;01

and tell it to go to the bottom of the sea, taking also

of course

00;18;35;04 - 00;18;39;09

the *lania* (amulet or charm), begins…

I'm going to take out the *lania*.

00;18;40;01 - 00;18;44;00

The *lania* is a tiny backpack

00;18;45;00 - 00;18;48;20

That *Lania* is Grandma's.

00;19;20;14 - 00;19;23;15

*jawapia*

00;19;23;16 - 00;19;25;22

This *jawapia* you have to try to scratch it

00;19;25;27 - 00;19;28;17

to do the girl's bath, to scare the

00;19;29;02 - 00;19;32;19

problematic, move away that problem

00;19;32;27 - 00;19;35;19

so that none of the family will be touched,

nor the family

00;19;35;20 - 00;19;39;23

of the young

00;19;39;24 - 00;19;40;22

It's called *jawapia*

00;19;42;08 - 00;19;44;15

a medicinal green plant

00;19;44;16 - 00;19;48;14

that has its name,

but it's grandma's secret.

00;19;49;09 - 00;19;52;17

You don't have to say,

but you have to show nothing more than medicine,

00;19;52;18 - 00;19;56;05

because one never reveals

what is something important to her.

00;19;56;06 - 00;20;00;02

You must keep it, you can take it

00;20;00;03 - 00;20;04;04

with your own hands,

00;20;04;05 - 00;20;05;14

The plant.

00;20;54;09 - 00;20;56;13

This is the *lania*

00;20;57;20 - 00;20;58;23

of the grandmother

00;21;00;28 - 00;21;04;04

You pick it up and starts to

00;21;04;05 - 00;21;07;22

take away anything evil there is

00;21;09;06 - 00;21;12;23

take what’s evil to the bottom of the sea, let no evil come near here

00;21;13;07 - 00;21;17;06

so that it does not affect our guests. God I ask you

00;21;18;20 - 00;21;21;08

who entrusted me with this plant to protect people.

00;21;21;09 - 00;21;24;22

Scaring away with this, it is the grandmother's lania,

00;21;25;12 - 00;21;30;09

pushing away what comes above,

if it’s a territory problem

00;21;30;10 - 00;21;34;07

or death problem,

and one has to find a way to cleanse oneself,

00;21;34;16 - 00;21;39;17

to purify oneself and we can also find the stone

with indigenous protection.

00;21;39;18 - 00;21;41;28

And that was also because of grandmother's interpretations

00;21;47;07 - 00;21;49;00

That are these stones

00;21;49;01 - 00;21;52;13

It is called *tuma* or *cornalina*

00;21;54;12 - 00;21;55;24

to try to get clean

00;21;55;24 - 00;22;00;13

and protect yourself.

00;22;10;08 - 00;22;14;03

As you can see also *jawapia* is drinkable,

00;22;15;17 - 00;22;18;20

It is *drinkable* so that it stays in one's stomach,

00;22;18;21 - 00;22;23;06

whether a person comes to

dare to seek to kill,

00;22;23;07 - 00;22;28;15

He comes looking for death, he doesn't,

because it is protected by this *jawapia* in the stomach.

00;22;29;27 - 00;22;33;15

And the same goes with the protections.

00;22;40;11 - 00;22;42;03

Ask, ask.

00;22;42;04 - 00;22;43;20

[Interviewer] Where does all knowledge come from?

00;22;43;21 - 00;22;47;29

Well, that knowledge comes from the

Grandma, it is ancestral, but as

00;22;48;00 - 00;22;50;12

I tell you at the age of 12 we learn a lot.

00;22;50;22 - 00;22;53;05

That is why one says that education comes from home.

00;22;53;13 - 00;22;57;13

What we learn first is from our elders

and traditional medicine

00;22;57;17 - 00;23;02;03

we inherited it, it is an inheritance for us,

because when we are in growing up

00;23;02;05 - 00;23;05;13

They show us or teach us about

traditional medicine

00;23;05;21 - 00;23;09;13

and teach us about values

and that is ancestral

00;23;10;07 - 00;23;13;10

[Interviewer] How does one choose to be knowledgeable?

00;23;13;13 - 00;23;16;27

Well, when Grandma is very old,

For example, 90 years old,

00;23;17;07 - 00;23;20;26

she has to search and she won't tell you

You're going to replace me

00;23;21;05 - 00;23;26;06

she begins to dream and in her dreams,

she chooses the person who is going to replace her.

00;23;26;15 - 00;23;31;04

And that person that she chooses,

she has already analyzed it, and sits it down,

00;23;31;12 - 00;23;35;22

he sits with her,

begins to teach him his gifts, his wisdom,

00;23;36;00 - 00;23;39;06

what does each plant mean,

What is each plant for?

00;23;39;13 - 00;23;41;14

Look at this, you're going to dream

00;23;42;13 - 00;23;44;20

and they will show you through your dreams

00;23;44;26 - 00;23;48;26

the medicine you are going to use.

00;23;48;27 - 00;23;50;28

[Interviewer] Is it spiritual then?

00;23;51;22 - 00;23;55;29

Spiritual yes, Spiritual, of course,

because you know that is also biblical, too

00;23;56;00 - 00;23;58;16

when in the time of Jesus he sends

00;23;58;17 - 00;24;00;28

to José, for the dream

00;24;01;16 - 00;24;06;02

that he had, that he had

to reveal dreams to the Egyptians

00;24;06;19 - 00;24;09;28

of the seven plagues

and they never believed, and from the famine

00;24;10;09 - 00;24;13;02

and it really came. once one

00;24;13;03 - 00;24;16;04

for dreams, one also has to go through the line of

00;24;16;05 - 00;24;18;20

that and believe,

because the truth is that a dream,

00;24;19;14 - 00;24;21;16

It's not a game, it's a dream.

00;24;21;22 - 00;24;25;29

And that dream must be treated if it is bad,

you have to push it away like I was doing to the girl,

00;24;26;06 - 00;24;30;22

scare away that dream

that they dreamed for her, take all that away from her.

00;24;32;17 - 00;24;34;17

That's what the dream is about

00;24;34;18 - 00;24;36;19

and it has to do with traditional medicine.

00;24;37;23 - 00;24;38;12

[Interviewer] And all that?

00;24;38;12 - 00;24;41;09

[Interviewer] It's like a story or a

00;24;41;10 - 00;24;42;24

[Interviewer] knowledge?

00;24;42;25 - 00;24;45;12

Knowledge, a knowledge.

00;25;02;01 - 00;25;04;26

That's called *piachi*

00;25;04;27 - 00;25;05;24

medical,

00;25;05;25 - 00;25;06;06

medical

00;25;06;06 - 00;25;10;22

ancestral, has its *piachi* name in parentheses

00;25;10;23 - 00;25;13;25

(ancestral medicine) and the *piache* can also help on deliveries

00;25;14;26 - 00;25;19;02

when a girl is pregnant

and the child is wrong, because he can

00;25;19;03 - 00;25;24;18

one to compose lifting it here from the waist to here

so that baby can be located in its place.

00;25;24;25 - 00;25;26;29

Then on the birth day,there will not have difficulty.

00;25;29;04 - 00;25;32;06

[Interviewer] You can say that word, lapuja.

00;25;32;13 - 00;25;34;21

Dreams, *lapu'je* yes, *lapu'je*

00;25;34;24 - 00;25;37;15

Sure, as I was saying earlier

That

00;25;37;23 - 00;25;41;14

grandma tells which person

she is going to choose, she dreams first, *lapu'je*

00;25;42;14 - 00;25;47;21

Dream.

00;25;55;24 - 00;25;58;16

[Interviewer] One more thing, how do plants taste?

00;25;58;24 - 00;26;02;21

Because I have knowledge of those plants, I learned,

It's like the doctor

00;26;02;22 - 00;26;05;26

the one who studies to study,

For example, headache.

00;26;05;27 - 00;26;10;06

I can grab a *chirrinchi*

I put it on my head, my headache goes away

00;26;10;07 - 00;26;14;09

because I know that it is good for a headache,

for diarrhea that comes with blood

00;26;14;10 - 00;26;18;06

I know what it is, it’s this one, I start to scratch it

and I take it

00;26;18;12 - 00;26;21;27

or I give it to drink, because honestly

maybe no medicine can cure it,

00;26;22;03 - 00;26;24;29

but suddenly this can cure it

because we have had some cases.

00;26;25;23 - 00;26;29;06

A case, an example,

a man who was evicted in a wheelchair,

00;26;29;16 - 00;26;31;28

came from Italy, where science is most advanced

00;26;32;12 - 00;26;34;15

and they evicted him in a wheelchair.

00;26;34;28 - 00;26;37;24

He came here, here to Manaure to visit, like you

00;26;38;00 - 00;26;42;04

As a tourist and I received it

and I told my grandmother that there is a man

00;26;42;05 - 00;26;46;15

who is in a wheelchair,

but he was evicted because he cannot walk for life.

00;26;46;23 - 00;26;51;04

My grandmother told me for God nothing is impossible,

*maleiwa*, for him nothing is impossible.

00;26;51;11 - 00;26;54;10

*Maleiwa* is God and if He shows me in a dream

00;26;54;11 - 00;26;56;28

What I can cure this man with, yes it can be cured.

00;26;57;11 - 00;26;59;29

They showed him it was sea salt,

and the salt raised it

00;27;00;02 - 00;27;03;04

marine along with a massage

00;27;03;05 - 00;27;03;29

nothing more, and with *chirrinchi*.

00;27;05;02 - 00;27;07;16

And nowadays, this man walks with crutches

00;27;07;17 - 00;27;10;24

when science said he’d be on a wheelchair

for the rest of his life,

00;27;11;00 - 00;27;13;28

He was lifted by a Wayuu woman.

00;27;14;01 - 00;27;15;14

Faith,

00;27;15;24 - 00;27;20;15

and faith moves mountains.

00;27;20;16 - 00;27;21;27

[Interviewer] May I introduce you

00;27;21;27 - 00;27;26;28

[Interviewer] again, like who are you and what do you do

00;27;27;10 - 00;27;29;08

[Interviewer] and where are we?

00;27;29;09 - 00;27;33;09

Okay, yes. *Anas aliika*, good afternoon, *tanulia*

00;27;33;24 - 00;27;37;11

My name is *Teolinda* from the *Epiyu* clan.

00;27;37;12 - 00;27;40;01

I am a Wayuu indigenous

00;27;40;12 - 00;27;43;15

one of those who is, one of the knowers, one of the

00;27;44;00 - 00;27;46;09

*piachi* (medical) obtained by grandmother,

00;27;46;16 - 00;27;49;09

since she is very old.

00;27;49;10 - 00;27;50;29

She already has her replacement.

00;27;51;00 - 00;27;55;12

Little by little she is leaving her gifts, her wisdom

and that is through *lapu'je*,

00;27;56;00 - 00;27;58;07

dream interpretations.

00;27;58;19 - 00;28;01;26

We are here in the *walapuinje* ranch, which means dream,

00;28;02;15 - 00;28;05;23

*anayawatsu*

00;28;06;24 - 00;28;08;24

*anayawatsu* is thank you.

00;28;08;25 - 00;28;10;26

[Interviewer] And the last thing is that if you have a message.

00;28;11;08 - 00;28;14;28

Well, the message that I am going to give you is that

00;28;14;29 - 00;28;17;20

Us, the wayuu, the idea is that this

00;28;18;22 - 00;28;23;12

stays with our grandchildren, with our children,

with our grandchildren, not to be missed.

00;28;23;22 - 00;28;28;10

We want you to know our

medicine, just as they have their medicine,

00;28;28;11 - 00;28;32;16

we also have our traditional medicine

that we got from grandma.

00;28;32;26 - 00;28;36;02

Thanks to *maleiwa* (God),

that is everything, He is who created the plants

00;28;36;09 - 00;28;39;13

and we are using all those plants to cure those who are sick.

00;28;40;02 - 00;28;43;10

I invite you to come

and can make a good purification

00;28;43;11 - 00;28;46;19

here in the *walapuinje* ranch,

00;28;46;21 - 00;28;49;21

If you feel sick, if you feel something, come here

00;28;49;22 - 00;28;52;13

I wait for you here, here in the *Walapuinje* ranch

00;28;53;06 - 00;28;56;11

The knowing woman *Teolinda*, Thank you..

00;29;05;00 - 00;29;07;28

[Interviewer] the way she interprets dreams

00;29;07;29 - 00;29;09;12

[Interviewer] How do you know?

00;29;09;12 - 00;29;11;19

I dream, I sleep and

00;29;12;03 - 00;29;16;29

the next day we sat down with a coffee

00;29;17;00 - 00;29;18;05

Juana bring me coffee please

00;29;21;03 - 00;29;22;14

rinse it first

00;29;22;14 - 00;29;25;12

Now I am going to tell you how they interpret the dream.

00;29;25;13 - 00;29;28;16

[Interviewer] And what does it mean to you to be Wayuu?

00;29;28;17 - 00;29;30;00

What does it mean to be wayuu?

00;29;30;01 - 00;29;32;21

Something big, something wonderful.

00;29;33;12 - 00;29;37;12

I feel proud to be wayuu

and I thank *Maleiwa*,

00;29;37;14 - 00;29;40;21

God, because I have known

00;29;40;22 - 00;29;44;22

to such a good, beautiful, intelligent woman,

like my grandmother, and that she has taken

00;29;44;23 - 00;29;49;05

care of my mom, through her knitting

and through traditional medicine.

00;29;49;19 - 00;29;54;27

And me too right now

I'm following Grandma and I'm her replacement.

00;29;55;07 - 00;29;56;10

the knowledge,

00;29;56;11 - 00;30;00;25

knowledgeable, because I learned to give birth to a child,

00;30;01;19 - 00;30;05;01

I already gave birth to a child, I learned how to be a doctor,

00;30;05;17 - 00;30;08;00

and was,

00;30;08;03 - 00;30;11;24

It was very difficult because when she came on the road, it was like

And now?, what am I going to do?,

00;30;11;25 - 00;30;13;11

there she comes and you could see the little head.

00;30;13;12 - 00;30;16;05

When I saw that the baby began to come out,

00;30;16;08 - 00;30;18;15

I said “*Teolinda*, you can do this!”

00;30;18;27 - 00;30;22;07

and the baby came out and when I took the scissors

00;30;22;08 - 00;30;25;29

where was she and

I broke the navel and tied it with a thread.

00;30;26;00 - 00;30;29;17

Today the girl is already ten years old, I learned

00;30;30;19 - 00;30;32;20

to receive children, (to be a) midwife.

00;30;35;19 - 00;30;37;22

A very nice experience

00;30;38;05 - 00;30;42;03

I really liked it, it's like a health center,

00;30;42;21 - 00;30;46;24

to receive too. I mean, I didn't study,

I didn't prepare myself, but I prepared myself

00;30;46;25 - 00;30;50;26

in my ranch to be a doctor

and to learn about traditional medicine and

00;30;50;27 - 00;30;54;06

here I am, with you.

00;30;54;07 - 00;30;57;16

[Interviewer] Did you also see that putting the collar on

It has a meaning?

00;30;57;22 - 00;31;01;04

This is my protection, my indigenous protection.

00;31;01;18 - 00;31;02;14

This is my protection.

00;31;02;14 - 00;31;06;02

This necklace, this is the Tuma, the Wayuu gold.

00;31;07;11 - 00;31;10;01

This is my protection that grandma prepared for me

00;31;10;19 - 00;31;14;02

for all sickness, health, work,

00;31;15;03 - 00;31;18;15

lately for love

00;31;18;16 - 00;31;22;13

This is medicine, but with protection.

00;31;29;14 - 00;31;32;27

Now, the dream,

00;31;34;17 - 00;31;36;04

we sleep

00;31;36;11 - 00;31;40;16

and the next day we come and

we talk to each other, just as we are together

00;31;40;27 - 00;31;44;15

we say to each other, good morning what did you dream

00;31;44;16 - 00;31;45;27

What did you dream of?

00;31;45;28 - 00;31;47;11

Oh me, oh!

00;31;47;11 - 00;31;49;14

What did I dream, oh well…

00;31;49;15 - 00;31;51;19

Well, tell me your dream.

00;31;51;20 - 00;31;56;19

I dreamed something nice that it was raining,

and everything was green.

00;31;56;23 - 00;31;59;22

That has its meaning. The rain is the tear

00;32;00;25 - 00;32;01;25

because it falls from the sky

00;32;01;25 - 00;32;05;20

because the tear falls from the eyes downwards,

it is tear

00;32;06;00 - 00;32;11;08

And when it's green

you think that something is going to come, that something is going to be,

00;32;11;11 - 00;32;14;03

that the land will produce again.

00;32;14;13 - 00;32;17;06

That interprets the dream to us.

00;32;17;07 - 00;32;21;11

So we believe a lot in the dream

and believing in the dream,

00;32;21;18 - 00;32;27;08

because that dream is already biblical, it's not like

We are going to invent it just because,

00;32;27;15 - 00;32;30;18

but because you are going to tell the truth of what you dreamed of,

00;32;30;27 - 00;32;35;03

without telling lies

To say that you dreamed, what the dream means, and the dream

00;32;35;04 - 00;32;37;26

one has to say it at the moment, speaking

00;32;37;27 - 00;32;41;18

means so much and one starts to drink coffee,

00;32;44;26 - 00;32;47;08

What else?

00;32;47;09 - 00;32;52;28

[Interviewer Well, that talk about the rain,

Well, are the elements sacred in this culture?

00;32;53;01 - 00;32;55;26

We identify ourselves with the four elements,

00;32;56;17 - 00;32;58;29

rain,

00;32;59;00 - 00;33;02;29

because we always ask *Juya* for water,

Manaure is the town that lasts,

00;33;03;08 - 00;33;06;22

if it rains a year, it is twice a year, no more water falls again.

00;33;06;23 - 00;33;10;04

So with the climate change

is when the problem arises

00;33;10;23 - 00;33;13;18

in the form of malnutrition, of begging.

00;33;14;01 - 00;33;18;14

Because grandma tells that years ago

all this land was very fruitful.

00;33;18;15 - 00;33;24;23

We could sow what was the guajiro bean,

the ahuyama, the watermelon, the melon, the corn, the cassava.

00;33;24;24 - 00;33;27;08

But years ago it changed.

00;33;27;09 - 00;33;32;01

Then he showed up, do you know what?

Why did the problem arise?

00;33;32;11 - 00;33;37;04

because I always understand that sometimes they say

the wayuu is lazy to work, it's not that,

00;33;37;11 - 00;33;41;16

but our wayuu

or we, our relatives never studied,

00;33;42;07 - 00;33;45;03

they never went to school

they never learned to speak spanish

00;33;45;12 - 00;33;50;21

and to be able to work you are required to have a diploma,

They demands your resume.

00;33;50;29 - 00;33;54;28

But what resume, what diploma

it will give if you never studied and never learned

00;33;54;29 - 00;33;59;00

to speak Spanish?, if what they learned

when growing up

00;33;59;10 - 00;34;01;18

were the fabrics of our backpack.

00;34;01;19 - 00;34;04;08

How to recognize different types and classes of backpack, from *Kanasü*,

00;34;04;09 - 00;34;07;21

of one thread and what is not *Kanasü*, that is basic,

00;34;07;23 - 00;34;09;29

that we see how it is,

00;34;10;00 - 00;34;11;19

It takes me a week to do it.

00;34;11;19 - 00;34;16;05

While that of one month is a month,

because the dedication, the time to make a backpack

00;34;16;17 - 00;34;17;13

you have to give value to

00;34;17;13 - 00;34;20;23

our backpacks, because one is the one who has

00;34;21;07 - 00;34;24;25

to demonstrate the time, the dedication

00;34;24;26 - 00;34;27;27

to that backpack when weaving it. also for sleep

00;34;27;28 - 00;34;32;17

interpreting our backpack, in our dream

We also interpret our backpacks.

00;34;33;25 - 00;34;34;03

Also

00;34;34;04 - 00;34;38;07

we interpret dreams, too

In nature.

00;34;38;19 - 00;34;41;21

Because if I am going to say, today the cardón,

00;34;42;23 - 00;34;45;12

from the heart of the cardón the house is taken

of what he is

00;34;45;13 - 00;34;48;07

*yotojoro* (dry trunks), is removed from there from the cardón

00;34;48;14 - 00;34;52;13

and Cardón also, from the heart of the cardón or the pulp of the

00;34;52;14 - 00;34;56;20

cardón also uses it

the one who herds the goats, because there,

00;34;56;21 - 00;35;00;14

because he keeps water in his heart.

00;35;00;27 - 00;35;02;11

[Interviewer] In all four elements.

00;35;02;12 - 00;35;06;00

This, for example, the *ka'i*, the sun is very important,

00;35;06;15 - 00;35;09;04

because that was the identification of our grandmothers of the hour.

00;35;09;05 - 00;35;12;28

The *Kashi*, the *Kashi*

00;35;13;19 - 00;35;16;03

Moon,

00;35;16;27 - 00;35;19;24

when it's halfway

00;35;19;25 - 00;35;22;13

already one is prohibited from cutting the sticks

00;35;22;26 - 00;35;25;18

because the stick is damaged, they become termites

00;35;26;22 - 00;35;28;20

and also with the water, which

00;35;28;20 - 00;35;31;28

It's a precious liquid

because without water there is no life

00;35;33;12 - 00;35;35;21

and also the fire.

00;35;37;03 - 00;35;40;02

I identify with fire.

00;35;40;03 - 00;35;45;05

Many questions have been asked to me about why I identify myself

with fire, because fire is very important,

00;35;45;21 - 00;35;49;28

because in the fire, the fire interprets me,

that has a meaning

00;35;50;08 - 00;35;52;28

one of those is when the fire…

00;35;53;07 - 00;35;55;29

because when you have your firewood off,

00;35;56;00 - 00;35;59;02

your kitchen off, it's because your life is off,

00;35;59;17 - 00;36;04;26

You will not find anything, not even a blessing,

because my grandmother says oh, and why

00;36;04;27 - 00;36;06;20

Do you have the firewood off?,

00;36;06;21 - 00;36;10;06

because there is nothing to cook, there is no food there,

And because there is nothing to cook.

00;36;10;12 - 00;36;12;08

You turned the firewood turned off?, turn that on!

00;36;12;08 - 00;36;13;20

You don't know that

00;36;13;21 - 00;36;17;03

God says that one has to have the firewood on,

as long as the fire is on

00;36;17;10 - 00;36;19;03

There is life, there is life!

00;36;19;03 - 00;36;22;22

Anyone can come with a kilo of rice,

a coffee slip, something, but turn it on! and

00;36;23;08 - 00;36;24;20

one turns it on

00;36;24;21 - 00;36;28;06

And also at the moment he dies,

as we have two funerals,

00;36;28;07 - 00;36;31;14

the first one when we mourn our deceased

and the second one

00;36;31;15 - 00;36;35;23

when we began to collect human remains at

five years or six seven.

00;36;36;07 - 00;36;40;00

It is the last farewell to our deceased, that the soul goes

00;36;40;01 - 00;36;44;14

resting at a place called

*Jepira* that is at El Cabo de la Vela,

00;36;45;16 - 00;36;46;26

and also

00;36;46;27 - 00;36;49;26

I identify myself because also when one dies

00;36;50;13 - 00;36;52;27

one has to follow the light,

00;36;53;08 - 00;36;55;11

because if your life is dark and

00;36;55;12 - 00;36;57;14

there is no light because your life is turned off.

00;36;58;02 - 00;37;01;12

That's why I identify with fire.

00;37;01;20 - 00;37;01;27

[Interviewer] Well,

00;37;03;16 - 00;37;05;23

[Interviewer] Now I have a question.

00;37;36;04 - 00;37;38;20

[Interviewer] how is it…

00;37;38;21 - 00;37;43;21

[Interviewer] there is a communication with the spirits or with whom

Are you learning such things from dreams?

00;37;44;02 - 00;37;46;12

It may be a relative of one.

00;37;46;22 - 00;37;47;22

My grandmother.

00;37;48;10 - 00;37;50;15

She is the one who speaks, she is the one who says.

00;37;50;16 - 00;37;52;12

They are ancestral.

00;37;52;12 - 00;37;53;12

It's not just any spirit

00;37;53;12 - 00;37;55;13

it has to be a relative.

00;37;55;14 - 00;38;00;19

It is the one that tells you how to take care of yourself, how to protect yourself,

But, that grandmother is already deceased.

00;38;00;20 - 00;38;02;01

She's already dead.

00;38;02;02 - 00;38;05;08

So by dreams, speak, choose a person.

00;38;05;19 - 00;38;08;27

Before it was the grandmother,

but she chooses, when she has

00;38;09;00 - 00;38;12;29

at a very old age he has to choose a replacement.

00;38;13;00 - 00;38;15;02

But it is always a familiar.

00;38;15;03 - 00;38;20;04

It's not just any bad spirit or anything like that,

but a familiar, as one calls it,

00;38;20;05 - 00;38;27;08

our angels.