00:02 – 00:07

Good morning, my name is Magalys Polanco,

of Pausayu lineage from usijo'jewat

00:10 – 00:17

I am here to talk to you about the role of

the woman within the wayuu people

00:18 – 00:24

The woman in our culture is the base of everything

00:29 – 00:34\*\*\*

Women are the basis of our existence

same as wayuu

00:35 – 00:36\*\*\*

Because we are

00:40 – 00:49\*\*\*

The generators of lives, we guide our

children to maintain us as a people

00:50 – 00:57\*\*\*

That's why we are sacred and with great value

within our culture

00:59 – 01:07\*\*\*

Because we are transmitting from generation to generation

in generation our legacy as wayuu

01:11 – 01:14\*\*\*

From them comes, for example

01:18 – 01:26\*\*\*

Our social organization, as well as me who

I am from the Pausayu lineage

01:29 – 01:35\*\*\*

We will always be of our mother's lineage

because it is from her that we come

01:36 – 01:43\*\*\*

That is why we do not carry the lineage of our father but of our mother.

01:45 – 01:53\*\*\*

In addition, women are formative mothers because they are

those who guide children from an early age

01:56 – 02:01

They train children, instill in them values

02:04 – 02:07

And he instills principles in them from childhood.

02:09 – 02:15

That is, women have many roles

essential in our culture

02:17 – 02:24\*\*\*

We form from our womb, we

we breastfeed and then take care of them and raise them

02:26 – 02:34\*\*\*

We teach them about the different roles and

trades within our territory

02:36 – 02:44

And in our house, how to look for water, wash

and other chores

02:45 – 02:46

Both at home and in general

02:47 – 02:52

How to help graze, to get the milk.

02:54 – 02:57

Teach him to be immersed with animals

03:00 – 03:06

teach girls how to make

hammocks and backpacks

03:09 – 03:13\*\*\*

The woman herself is the base of everything because she is

the one with more roles than the man

03:14 – 03:21\*\*\*

Although man also plays a role that in

In this case, the maternal uncle is the one who advocates for the family

03:23 – 03:27\*\*\*

He is the one who sits down to solve a

conflict through dialogue

03:28 – 03:32\*\*\*

And we also instilled that in them, that they have to

respect your uncles

03:34 – 03:35

We tell our children

03:37 – 03:39

we too

03:40 – 03:47

We train our girls when they become

ladies we can do it mothers or grandmothers

03:48 – 03:56

We take care of her and guide her in the ritual of confinement

in her first menstruation

03:57 – 04:01

And he is taken out of the house until he finishes his

first menstruation

04:02 – 04:08

During and after this ritual you are given some

Wayuu medicinal plants

04:09 – 04:13

And they are our jobs as Wayuu women

04:14 – 04:18

When our daughters grow up, you are ready.

for marriage

04:21 – 04:28

They get married, the man asks for her hand if he sees that it is

a good woman

04:31 – 04:37

It is there where the maternal uncle or his father sits at

discuss commitment

04:39 – 04:44

To agree to agreements in order to close the commitment

before the wedding

04:48 – 04:50

That's one of the uncle's roles

04:52 – 04:54

Another thing, a woman

04:55 – 04:59

When there is a conflict

05:00 – 05:06

You must find a way to soften men

05:07 – 05:11

She is the one who knows how to talk to them and how to appease their anger

05:12 – 05:19

You need to tell them it's not okay to be in conflict

should never aggravate the problem but the opposite

05:21 – 05:27

Women should always talk to men

as well as their children in the midst of some problem

05:29 – 05:34

She must always emphasize to them that she is not

okay to be in conflict with others

05:36 - 05:44

That's why she's always willing to solve it

to give their jewels as a reward

05:45 - 05:51

She says here I have my animals so that

reward the problem and thus be in harmony

05:52 - 05:57

and this is more or less the role of women

in the wayuu culture

05:59 - 06:02

When our daughters have their husband

06:06 – 06:12

We must look for his uncle or his father if there is none

06:13 – 06:17

To be the representative of the family

in the commitment

06:18 – 06:26

The mother tells her brother about the marriage proposal

06:27 – 06:35

So, he must ask for the dowry for the bride, that is, animals.

06:37 – 06:44

The necklaces, cows, goats among others.

06:45 – 06:48

Although I emphasize that in ancient times mules were requested

06:51 – 06:59

I clarify that this is not buying the woman but

gain respect in the bride's family

07:01 – 07:10

What man buys are animals and

goods to be respected and valued

07:11 – 07:18

In his wife's family, that's why it's important

delivery of the dowry by the man

07:19 – 07:25

If the man does not give the dowry, he is not valued or respected

07:27 – 07:29

Is that how it works

07:30 – 07:34

When a woman gets married

07:35 – 07:41

Well, now I'm going to talk about my trade

07:43 – 07:51

I have been working on something for 10 years when I went

India

07:55 – 07:58\*\*\*

Ten years ago when I went to India

07:59 – 08:04

I lived there for six months

08:05 – 08:06

I was gone

08:09 – 08:14

To embark on a new experience during the

time I was

08:17 – 08:23\*\*\*

I went to take a course where we teach you

Of electricity

08:24 – 08:27\*\*\*

I learned to make a lamp

08:29 – 08:37\*\*\*

I learned how to make a controller, one that works

through solar energy

08:38 – 08:41

By means of a battery, that was what I learned there

08:44 – 08:52

Although it was very difficult for me because I didn't

knew the language of the Hindus

08:53 – 09:00

It got very complicated for me, but I made signs to

communicate with them

09:01 - 09:04

And thanks to that I learned a lot of things from

there and of the Hindus

09:06 - 09:13\*\*\*

And when I got back from India they told me I had to

bring electricity to my community

09:17 - 09:20\*\*\*

And they sent me materials for that

09:21 - 09:27\*\*\*

As for 75 families in the community

09:28 - 09:36

Although it took 2 years to get there because I

sent by boat to the community

09:39 - 09:42

And with what the arijunas gave us

(people from other cultures)

09:45 - 09:52 \*\*\*

I organized everything so that each family had solar energy

09:56 - 10:00\*\*

Although now they are no longer working almost because

it's already years old

10:01 - 10:06\*\*\*

The batteries are already worn out and old.

10:07 – 10:13\*\*\*

Although we are already looking for help

with new batteries

10:17 - 10:26\*\*\*

However, for now we will be without power. we came back

to how we were before without energy with nothing

10:29 - 10:34\*\*\*

Although my wish is that we have energy again

10:35 - 10:40\*\*\*

So that the children do not suffer at night

to do homework and so on

10:41 - 10:49\*\*\*

'Cause children in the dark can't do

nothing to advance with your studies

10:51 - 10:56

And I would like some foundation or organization

Will help us

10:57 - 11:05

For the energy to return, because I am willing

to do everything possible to achieve it

11:06 – 11:12

For my community, I just need some materials

like batteries

11:14 - 11:17

Because the rest is

11:18 - 11:25

However, I am happy to have brought the

source of solar energy to my community

11:26 - 11:28

That same one I instill in the children of now

11:30 - 11:37

That is, I teach them how devices work like

circuit boards

11:38 - 11:42

And the children really like being taught

11:43 - 11:48

Well, that's what I can share with you.

that experience

12:21 - 12:26

In our culture women have an important value

12:29 - 12:34

So much so that when they separate, the family weighs more

of his mother in a decision

12:35 - 12:40

Yes, the maternal uncle is like the father, the father

biological does not have as much implication

12:42 - 12:47

Could you tell us a little more about that topic?

12:48 - 12:55

Why our social organization starts

of our mother

12:56 - 12:59

Yes, it has always been through the matrilineal line

and not from the father

13:01 - 13:06

I explain a little more, yes, well.

13:07 - 13:08

Ready? Yeah.

13:11 - 13:13

Our matrilineal line is strong

13:15 - 13:22

Because when a father separates from his wife

the matrilineal is what prevails

13:23 - 13:28

Since we are the ones who stay

with our children

13:29 - 13:36

The mothers are the ones who form and the father alone

It is practically biological

13:37 - 13:46

He can leave and nothing happens, because the father

of our children is our brother as a mother

13:47 - 13:54

The maternal uncle is the one who weighs when it comes to taking

decisions about our children

13:55 - 14:00

That's why if the father wants to leave, he leaves and nothing happens

14:01 - 14:09

Because what is important is the matrilineal lineage

through the clan

14:10 - 14:19

for this reason, women are the foundation of our organization

social from mother

14:20 - 14:25

On the other hand, the father does not, because he does not influence so much

that's why you can go normal

14:34 - 14:41

Could you say where we are now and what is

the difference here with Manaure and Uribia?

14:42 - 14:43

What he wanted to say?

14:45 - 14:49

Where are we now?

14:50 - 14:56

And what is the difference here with the other areas?

14:57 - 15:01

I don't know Manaure that well

15:02 - 15:06

Well now we meet in Nazareth

what is the north zone

15:07 - 15:14

The way of speaking here is very different from those in Uribia

15:15 - 15:19

They say shia we jia but both

they mean the same (that)

15:20 - 15:27

What we have here is a bit of ease with

the water, and it's quiet territory

15:28 - 15:35

The land is good for animals because

there is grass and that gives us more animals

15:36 - 15:41

And when there is no grass, they still feed in the mountains

15:43 - 15:48

On the other hand, in Uribia, I understand that there are

lack of drinking water and that the temperature is even higher

15:49 - 15:53

Here we are fine, well in this northern area

15:55 - 16:00

Now we are in Ksyushupanoi the

my father's territory

16:01 – 16:07

Here they love us very much, they treat us well and they respect us a lot.

16:08 - 16:13

That's why we are together living in harmony

16:14 - 16:16

Here we are very happy

16:23 - 16:29\*\*\*

And how constant is it for you to be in a city

versus being in a field?

16:31 - 16:36\*\*\*

Being in the city is not easy because there are

to buy everything there

16:39 - 16:43\*\*\*

You have to always have money, something we don't have

16:44 - 16:49\*\*\*

Instead, here we have our animals

so as not to suffer from hunger

16:50 - 16:57\*\*\*

We are going to Nazareth to sell our sheep, our

goats and from them we get food

16:58 – 17:03\*\*\*

We don't spend buying other things because here

we have what it takes

17:04 - 17:11\*\*\*

We have milk that animals give us, meat and

our own garden

17:12 - 17:18

Where we plant grains, pumpkin corn and a little bit of everything

17:19 - 17:27

Therefore, we do not suffer from anything here, but rather

otherwise we live well

17:28 - 17:29

and we are fine

17:31 - 17:37

We do not have to be thinking about what we are going to

eat because we live well fortunately

17:40 - 17:44

And as. If we have our own milk,

meat, fruits and others

17:47 - 17:49

Unlike the city

17:50 - 17:58

If a young man goes to study in the city, he goes through

many needs

17:59 - 18:05

He begins to miss his territory and what

he fed here

18:06 - 18:10

On the other hand, in the city you must have money to

everything or else you will suffer

18:11 - 18:16

Well, that's what those who have gone to study at the University have told us.

18:17 - 18:19

Those who have already experienced it

18:22 - 18:29

Because the others have not gone because there is no money or

rather because his mom doesn't have it

18:31 - 18:33

As soon as they finish high school they stay

just here and now

18:36 - 18:43

Can you explain to me what are the sacred sites there?

and which ones are we going to see tomorrow?

18:45 - 18:54\*\*\*

One of the sacred sites is Wolunka from where

it's me, that's my territory

18:55 - 18:58

Where does my mother come from and my grandmother is there

19:00 – 19:04

Because where we are now belongs to my dad

19:06 - 19:07

Uriana (Magalys's father's bloodline)

19:08 - 19:12

I am Pausayu and my father Uriana

19:20 - 19:25

Can you explain to me too, like tomorrow

we are going to some places

19:26 - 19:29

What is the importance they have?

19:31 - 19:32

You understand me? No.

19:34 - 19:40

He says that like tomorrow we are going to meet

some sacred sites

19:41 - 19:46

They would like to know the importance of these sacred sites

19:51 - 19:52

Wolunka

19:54 – 20:00\*\*\*

According to the stories of the ancestors it was a woman

20:01 - 20:04\*\*\*

That she had teeth in her vagina

20:05 - 20:09\*\*\*

And there were also two young brothers

20:10 - 20:17\*\*\*

Those who worried about leaving descendants.

They saw Wolunka when she bathed

20:18 - 20:25\*\*\*

They saw the teeth in her vagina and they knew

that they couldn't even make her fall in love

20:26 - 20:31\*\*\*

But they said they needed to leave descendants,

So they planned to knock out his teeth

20:33 - 20:38\*\*\*

Where they knocked out his teeth, the water remained

reddish with Wolunka's blood

20:40 - 20:44\*\*\*

You can also see the footprints and the stone from where you

they released the arrow, tomorrow we will see it

20:47 - 20:51\*\*\*

That is the origin of that sacred site because the

woman was called Wolunka

21:01 - 21:06\*\*\*

Alewalu, where we go tomorrow is also sacred

21:08 - 21:12 \*\*\*

Because since ancient times they used to find

valuable stones

21:14 - 21:18\*\*\*

How tu'uma or other valuable stones they used

our ancestors

21:21 - 21:27

That is why they also called it a sacred site.

because in it they found the most precious stones

21:30 - 21:36

To make the jewels that we have inherited

our ancestors

21:38 - 21:40

Of the stones of alewalu

22:05 - 22:11

Where are the waterfalls? Yeah. That's where our

lineage also, the Pausayu

22:16 - 22:25

Since you already mentioned the others, could you

tell us about where the waterfalls are

22:29 - 22:36

I have heard that they call it the eye of the water. Yes, because it is a big waterfall

22:38 - 22:43

Could you tell us more about that place with the waterfalls?

22:45 - 22:49

A girl had an accident there years ago

22:55 - 23:01

And Patsualu? It's the same one with the waterfalls too

23:02 - 23:06

They have to tell Geovanny to locate them well tomorrow

23:21 - 23:28\*\*\*

You can describe the place where all the animals drink water,

which we will visit as well. You can describe it?

23:29 - 23:32

What is it and how important is it?

23:33 - 23:35

The importance to the community?

23:37 - 23:40\*\*\*

It is because of that same water

23:43 - 23:46\*\*\*

All animals drink. That is, the one from the well

23:48 - 23:51\*\*\*

Although before the water was extracted in an artisanal way

23:52 – 23:58\*\*\*

But thanks to the alpina project energy was put

solar to drain water with motor

23:59 – 24:07\*\*\*

The water is no longer drawn by hand, since that is how the

people suffered a lot

24:08 - 24:12\*\*\*

Because they had to raise the bucket with water through

of a rope using only the strength of the arms

24:13 - 24:19

Now it's just starting the engine and the water rises by itself

to give to all the animals

24:32 - 24:38\*\*\*

What is your dream with the community?

How would you like to see the community grow?

24:40 - 24:45

The first or main thing of all is what

I said a while ago

24:47 - 24:52\*\*\*

That in the community the energy returns through

she solar energy

24:55 – 24:59\*\*\*

So that the children can study, that they can

do your homework at night

25:02 – 25:08\*\*\*

That cell phones can be charged since now

It's their turn to go to Nazareth to load them

25:10 – 25:13

So I want there to be energy

25:14 - 25:16

For us to be alright again

25:19 - 25:20

aha that's all

25:23 - 25:29

You can also describe the Sawa'a (roasted corn

ground) that we just saw and ate

25:30 - 25:32\*\*\*

What is Sawa'a? and how is the process?

25:33 - 25:34

Ah, the Sawa'a

25:35 – 25:37\*\*\*

That's what we eat

25:38 - 25:40\*\*\*

It's like our sweets

25:41 - 25:50\*\*\*

First the corn is toasted, ground and added

panela to be delicious

25:51 - 25:57\*\*\*

That is our snack in a share or meeting

25:58 - 26:00

What is Sawa'a (sandstone)

26:02 - 26:08

A clear example is when a conflict is to be resolved

26:10 - 26:16

Or solve a problem between different families

26:18 - 26:24

What is distributed during these meetings is the

Sawa'a to share among all

26:30 - 26:39

Well, you living here in such a beautiful place,

I don't know if it has a connection with the mountains or with the

nature around you

26:40 - 26:46

Yes, of course, with the animals, more than anything, with the goats.

26:49 - 26:54

With the sheep, with the chickens

26:55 – 26:58

everything around me

27:00 – 27:04

As well as the garden that we make

27:06 - 27:09

That's all

27:10 - 27:17\*\*\*

They want to know something about spirituality

Of the territory

27:18 - 27:24

The old say that there is a spirituality of everything

27:25 - 27:32

In my community, for example, they say that through

From dreams they see the spirits of the mountains

27:35 - 27:41

And the fishermen say that the sea has a

spirituality with some beings

27:44 - 27:52

It's because of sleep too. Yes, could you go a little deeper?

for our guests

27:53 - 27:58

Why we should not ignore the spiritual connotation

of the holy places

27:59 - 28:07\*\*\*

The spirituality of the territory is through dreams,

if he tells us to play the Kasha (drum) we do

28:08 - 28:17\*\*\*

If it is to attract the father rain we touch it, if it is

to harmonize one day you also play

28:18 - 28:21\*\*\*

So that nothing bad happens to us

28:22 - 28:28\*\*\*

So that diseases and pests do not reach the community

28:29 - 28:37\*\*\*

If the earth starts to turn red, we already know that

we must play the kasha

28:38 - 28:41

And make good food. All that the dream asks for

28:44 - 28:49\*\*\*

Can you tell us who is mma'? or What is mma'?

28:50 - 28:56\*\*\*

Mma' is the land, territory and our mother at the same time

29:08 - 29:17\*\*\*

I wanted to ask you, for all the people who don't

They are Wayúu, which is what you would like us to learn from you.

29:18 - 29:26

From their community, from their grandchildren, from the children. What can we learn? Of what you are and of your practices

29:27 - 29:29\*\*\*

Respect for our culture

29:33 - 29:41\*\*\*

that they recognize our value and that they do not make fun of

we for our clothing

29:43 - 29:45

They respect our culture

29:47 - 29:49

That you respect us rather

29:55 - 29:56

Is it alright like this Neko? Yeah

30:03 – 30:04

It's right

30:10 - 30:15

If you have a message that you would take to the world

what would?

30:18 - 30:24

Yes, that they respect and value our culture

30:25 - 30:29

That they recognize us and respect us in any

corner of the world

30:30 - 30:34

Because our culture is wonderful in every way

30:37 - 30:43

We have diversity in crafts. AND

we respect those who are not wayúu

30:44 - 30:53

So that there is mutual respect because, just as we respect them

we hope you respect us outside of here

30:55 - 30:58

Don't make fun of us because of our clothes

31:00 - 31:05

Because we respect the arijunas a lot

(someone who is not wayúu) when they arrive in the territory

31:07 - 31:12

We are kind to them, although I admit that we are not.

we are all like that

31:15 - 31:23

But, here in the north mutual respect is maintained

with ourselves and with the arijunas

31:25 - 31:26

Well yes

31:46 - 31:53

When we went to India they said that the blanket was very

beautiful because we went in a blanket

32:22 - 32:25

Ready? we're ready, we're done

32:28 - 32:33

And be careful if you are going to download that because there is nowhere

load it. You saw that we returned to the same thing again.

32:34 - 32:38

I wanted to ask you something else about spirituality and magic

32:39 - 32:41\*\*\*

What is magic for you?

32:42 - 32:49\*\*\*

Spirituality manifests itself through sleep

32:50 - 32:52

The Lania that is against

32:55 - 32:58

That that is revealed through the dream

33:00 – 33:07

The counter is a protection that is revealed through the dream

33:09 - 33:13

In the dream he tells someone "today this is going to happen to you"

33:14 - 33:20

But go there on the mountain where you will find such a plant

33:22 - 33:24

You prepare it and bathe

33:26 - 33:34

And that person has to fulfill what the dream asks for.

Because if you don't comply, something bad happens to you.

33:35 - 33:38

And when he fulfills it, nothing happens to him

33:39 - 33:44

Like the piachi (spiritualist) who has her spirituality

and their gifts

33:48 - 33:52\*\*\*

Here previously there was an old lady who was the

children's piachi

33:53 - 34:01\*\*\*

She was the one who cured the children, but the lady has already passed away.

34:02 - 34:06 \*\*\*

She also had her gifts her spirits

34:08 - 34:16\*\*\*

She asked for either animals, necklaces or whatever she asked for.

34:19 - 34:26\*\*\*

And if they did not comply, the baby would not heal and she

she was also affected because she got sick

34:28 - 34:31\*\*\*

That's spirituality with dreams

34:37 - 34:38

That's how it is in our culture

34:45 - 34:47

What else? Other

34:48 - 34:54\*\*\*

The importance of water, what is it?

34:55 - 34:59\*\*\*

It's life, life

35:00 - 35:06\*\*\*

It is essential for everyone, for humans and for animals.

35:07 - 35:15\*\*\*

Without water there is no life, hence its importance to us.

35:16 - 35:19

But we thank God that as long as we have water

35:22 - 35:30

And in Nazareth? In Nazareth yes, because we have a stream about 10 meters away

35:31 - 35:33

Is where we're going now

35:35 - 35:39

It is different than other parts. Yes, like there where we passed

35:41 - 35:46

That's why it's nice to live here, we don't lack anything, thank God

35:47 - 35:52

And with the wind. yes you can breathe fresh air here

35:53 - 35:59\*\*\*

Here the wind is very strong, you can tell me about the wind.

Yes because we are in summer

36:01 - 36:09\*\*\*

There is a drought, from the month of June, July and August

36:13 - 36:19\*\*\*

In September it suddenly starts to rain. the rain is coming

36:21 - 36:24

The wind has died down a bit

36:25 - 36:33\*\*\*

The wind also has a mythology in culture

wayúu or is a spirit or supernatural being

36:34 - 36:36

I don't know much about that.

36:37 - 36:42

The wind is not necessary. Yes of course

36:45 - 36:47

our ancestors say

36:48 - 36:54

That in the beginning beings like the sun were created,

the moon and the wind is their brother

36:55 – 37:00

There are several types of winds, there is the normal one like that of

now and the whirlpool

37:01 - 37:07

I don't know if you have any other information other than this.

No no I dont know

37:08 - 37:11\*\*\*

Although they say that this represents hunger

37:14 - 37:17\*\*\*

My dad says that when there is a lot of wind it is

why are you hungry

37:18 - 37:23

I mean, for them it's because there's a drought

37:24 - 37:30

There is summer and the animals no longer have to graze

37:31 - 37:37

Because they get scared by this, when there is a lot of wind

37:39 - 37:45

And the last thing you could tell us is how

How far are we from Uribia or Manaure?

37:46 - 37:48

How long does it take to get here?

37:49 - 37:53

It's far, it's 6 or 7 hours in a good car

37:56 – 37:57

and more the sun

38:01 - 38:06

It is a little removed and the path is a bit difficult

38:09 - 38:14

And is there something else you want to share about your connection or your relationship with nature?

38:15 - 38:20

With the earth, with the animals, with the wind, the

water or with that place

38:23 - 38:27

Well, here I am fine, I feel calm in peace

38:29 - 38:32

I breathe that tranquility

38:40 - 38:42

I don't feel stressed

38:43 - 38:45

Peace is breathed here

38:50 - 38:52

Very good anayawasu (thank you)

39:00 - 39:05

Well I wanted to know about something so we're not done

39:06 - 39:12

I wanted to know about the sun and the moon, I don't know if there are

mythologies about it

39:13 - 39:16\*\*\*

Or what role does the sun or the moon have?

39:20 - 39:21\*\*\*

the moon yes

39:24 - 39:27\*\*\*

The moon when it approaches

39:31 - 39:37\*\*\*

The summer, the autumn that is on the moon

39:38 - 39:45\*\*\*

My dad always told me, "it's not going to rain, it's already

the moon on that side"

39:46 - 39:52\*\*\*

Says it's getting closer and it's really raining

39:53 - 39:55\*\*\*

old men are wise

39:56 – 40:01

My dad always says like this "look, it's going to rain"

40:02 - 40:04

they, they

40:06 - 40:09

They watch the time with the moon

40:10 - 40:16

When it will rain, when it will not rain and when it will

be bad the rain

40:18 - 40:23

They say "no this year it will not rain well, because

the moon is on this side"

40:24 - 40:26

It's wrong like that

40:29 - 40:34\*\*\*

And I tell my dad how do you know that? he tells me

than looking at the moon

40:35 - 40:36

And so

40:38 - 40:43

It's going to be bad the rain is going to rain a lot this year

40:44 - 40:51

What other things did your dad teach you? oh the song

of a bird that always sings around

40:52 - 40:58

So some say, no this year will not see rain

Look what that bird is singing

41:01 - 41:05

What they say is true, it doesn't rain not enough

41:06 - 41:12

Do the birds know? If the birds know, the old people, the grandparents too

41:16 - 41:19

Of the sun if I don't know much Neko.

41:21 - 41:25

It is a sun that heats nothing else, it is used for energy

41:27 - 41:28

Yes too

41:31 - 41:36

And if there is no sun, there is no energy, they do not charge

cool batteries

41:37 - 41:43

Here we always have that problem and don't even mention it

rainy times

41:44 - 41:48

Because the sun does not rise, all the time is cloudy

42:01 - 42:07

What is your clan? And how important are the clans?

42:08 - 42:12 \*\*\*

The clans are what represent us

42:13 - 42:22\*\*\*

Since each family has a clan and an animal

that represents it, that is, they have their dowry

42:23 - 42:26

What is the clan mark?

42:29 - 42:31

And what is your clan and your brand?

42:32 - 42:33\*\*\*

I am Pausayu

42:36 - 42:40\*\*\*

And the animal that represents me is the black wasp

42:41 - 42:42

with a cool king

42:44 - 42:46

And my mark is like a

42:50 - 42:55

Maye you can show them our brand

43:03 - 43:08

Show them please, that's on the right blanket. Yeah

43:12 - 43:14

That's on the blanket, the mark

43:19 - 43:24

Yes that. this one here

43:31 - 43:35

Del Pausayu. I have it here on the forehead, if that's it.

43:43 - 43:44

That is the one that represents us

43:47 - 43:51

Everyone has their importance for each family

43:53 - 43:58

They recognize him by that, where he is from or where he comes from

43:59 - 44:06

I can have two brands on my animals

44:07 - 44:11

I can take my dad's and I can put mine on that animal

44:18 - 44:19

Here it is

44:21 - 44:28

This is my dad's, Uriana is this family's. and this is ours

44:30 - 44:32

I mean, we can take this

44:35 - 44:39

I can use this to mark a cow or cattle

44:41 - 44:44

We can mark this and this

44:45 - 44:48

So that they differentiate us like the Urianas

44:50 - 44:51

This is from a Pausayu

44:52 - 44:56

Because we here are achon, that is, children of Uriana

45:00 - 45:03

How many clans do you see there? How many?

45:08 - 45:12

Many? Yes, there are several, there is Pushaina, for example

45:15 - 45:16

Arpushana, if there are several

45:30 - 45:32

How many animals do you have?

45:33 - 45:38\*\*\*

Well, they are dying in my absence for a month over there

45:40 - 45:44

Because they are careful, if the owner does not come

45:46 - 45:47

that also exists

45:48 - 45:53

'Cause they steal right here in the family, as you know

that one is not

45:55 - 45:56

They sell them

46:02 - 46:07

As they know that one is not there, but when one is here

don't mess with them

46:10 - 46:13

Because one immediately follows the footprint, we follow it

46:14 - 46:21

That's why there's no robbery here, and if we know who it is

poor him because he has to pay double or triple

46:22 - 46:24

For one animal they have to pay ten

46:26 - 46:27

ten sheep

46:31 - 46:33

That takes away the desire to steal

46:35 - 46:40

That is why there is peace, because that is the payment for a lack

46:45 - 46:47

who wants to steal like that

46:48 - 46:50

You have to do it well hidden

46:52 – 46:56

And that is why there is peace because there is a payment

for the faults

46:57 – 47:00

And that is a wayúu system. Yeah

47:01 - 47:07

If there is no payment, there is a conflict, just as I told you that

the woman is the one who intervenes and so on.

47:09 - 47:13

Like those countrymen from last night who formed us

a whole mess about it.

47:50 - 47:57

One time, just for introduction, you could tell where from

you are now what do you do

48:02 - 48:04

I am Magalys Polanco, wayúu Pausayu

48:06 - 48:10

And my ancestral territory is Isi'jou

48:13 - 48:15

What is in the Macuira, dune

48:17 - 48:22

I am mother and grandmother

48:25 - 48:31

And in my community I like to help people

48:34 - 48:39

As I was saying, I took the solar energy course,

I also like

48:40 - 48:45

Because being in the community is not very good

48:46 - 48:51

One has to go to bed early if we are in the dark

48:53 – 48:57

On the other hand, with energy one goes to bed later

because there is light

49:00 – 49:05

We can do chores like knitting or reading

49:10 - 49:13

And here in my house I work with the animals

49:16 - 49:21

I take care of my goats, sheep, all the animals, the chickens

49:26 - 49:28

And that's who I am in my community

49:31 - 49:34

And when people come here, I like to help them

49:36 - 49:39

and the book? Oh the book.

49:40 – 49:45

Well we wrote a book with Juan David with the help of Neko

49:48 – 49:51

About energy and what I did in India

49:57 – 50:02

Anayawasü (thank you) Jatsü (it's over).