00:03 - 00:06\*\*\*

We meet at the alatsu stone

00:07 - 00:10\*\*\*

with an ancient stone that dates back many years,

00:11 - 00:14\*\*\*

that from our own worldview we can look from what,

00:15 - 00:16\*\*\*

from the mythological.

00:17: - 00:21\*\*\*

They say that once Maleiwa, the god of the Wayúu,

00:22 - 00:23

came down in this place

00:24 - 00:29\*\*\*

because he was worried about the situation in what

the Wayúu were found

00:30 - 00:34\*\*\*

because they had no way to identify themselves within Wayuu society.

00:35 - 00:39\*\*\*

So he decided to organize a contest with the birds.

00:40 - 00:49\*\*\*

That was where the curlew was, that was where the Zamuro was, there was the

bird they call Pico Gordo, the Utta (dotted bobito)

00:50 - 00:53

So he decided to organize that contest

00:54 - 00:56

to choose

00:58 - 01:01

something that would identify the Wayúu people.

01:02 - 01:05\*\*\*

Then Cataneja began to sing and began to sing.

01:06 - 01:08\*\*\*

Toulijana, toulijana, toulijana (anklet)

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

Maleiwa did not like the Cataneja song

01:12 - 01:15\*\*\*

Toulijana means that which hangs on the ankles.

01:16 - 01:18\*\*\*

And then they called Walusechi

01:19 - 01:22\*\*\*

and began to sing son'tusu to'i, son'tusu toi, son'tusu

01:23 - 01:25\*\*\*

my feet are cramping, is the translation

01:26 - 01:30\*\*\*

and Maleiwa did not like the song of the two birds.

01:31 - 01:37\*\*\*

And then Utta, who is the bird, entered

fat beak and began to sing

01:38 - 01:40\*\*\*

Pushaina with Arpushana, Ipuana with Epieyu.

01:41 - 01:49\*\*\*

Sapuana with Ipuana, he began to sing mentioning

those striking words.

01:50 - 01:53\*\*\*

Then Maleiwa (God) said, I do like that, I do like this.

01:54 - 01:55\*\*\*

Let's choose

01:56 - 01:57\*\*\*

that phrase, those words that

01:58 - 02:01

that you sang in the song, Pushaina with Arpushana

02:02 - 02:08

Ipuana with Epieyu, Sapuana with Ulewana. He highlighted all of those

02:09 - 02:10\*\*\*

So from there

02:11 - 02:13\*\*\*

Maleiwa began to distribute to each Wayúu family,

02:14 - 02:17\*\*\*

which are the respective clans, with their respective brand

02:18 - 02:22\*\*\*

and in what is now embodied in stone,

02:23 - 02:26

that from the mythological part.

02:26 - 02:31

Now, if we go back in history

02:32 - 02:36

we can realize that the word Jeerü

02:37 - 02:40

In wayunaiki (wayuu language) it comes from herraje

02:41 - 02:43

Jeerü comes from horseshoe.

02:44 - 02:48

We know very well that livestock farming is not typical of the Wayúu,

02:49 - 02:51

but they were brought by the colony.

02:52 - 02:56

So what is the cow, what is the goat

02:57 - 03:00

They are not our own, but we as a Wayuu people

03:01 - 03:04

We adopt it and give it a name,

03:05 - 03:07

we use the label

03:08 - 03:11

like Jeerü , which is horseshoe

03:12 - 03:17

also the words, if we can analyze ourselves

the ear cutting of animals.

03:18 - 03:23

It comes from asu'araluja which is the word in wayunaiki

or point in Spanish

03:24 - 03:30

There is no original word of its own that comes from

Wayúu people, but it was a product

03:31 - 03:34

of Spanish domination when they brought us livestock

03:35 - 03:36

and we realize.

03:37 - 03:39

But the Wayúu, since he is so creative,

03:40 - 03:43

It is a town that adapts, that adjusts

03:44 - 03:46

to all the circumstances,

03:47 - 03:53

He captured it in his myth and we adopted it as our origin,

03:53 - 03:56

about the symbology of the Wayuu people,

03:57 - 03:59

That's what the oral tradition tells,

04:13 - 04:19

Yes, of course, that is the rock that tells the origins

of the Wayuu people.

04:21 - 04:23\*\*\*

Well, this is the stone of Alatsu,

04:24 - 04:27\*

which tells about the origins of the clans,

04:28 - 04:30\*

What clans are, it's like a

04:31 - 04:34\*

classification within Wayuu society

04:35 - 04:41\*\*\*

There are around 22 clans currently, but

Previously there were other clans.

04:42 - 04:48\*\*\*

We can give an approximate of 32 clans that existed

previously,

04:49 - 04:53\*\*\*

but that, due to various circumstances, due to problems

of inter claníles

04:54 - 05:03\*\*\*

many of those clans disappeared and became extinct

for some, some war

05:04 - 05:06\*\*\*

and due to various circumstances

Those clans disappeared.

05:07 - 05:10

But currently there are 22 clans in force.

05:11 - 05:17

which are what is currently and are present

throughout the department of La Guajira.

06:12 – 06:17

Well teacher, I come from Alkualü, Manaure

06:21 - 06:23

To learn more about the culture, and where

06:25 – 06:30

It comes from the story that our

ancestors about our symbols

06:38 - 06:42

So, for you to tell me again, but in wayunaiki

06:44 - 06:48

About God, yes, that started from

maleiwa concern

06:49 - 06:55

He felt sad, because people were

disorganized, they looked like animals

06:56 - 07:02

There was no organization or structure that

classify families

07:03 - 07:07

So that's where the birds called,

like the buzzard, like utta

07:11 - 07:16

and others, like them or the birds, were before people, yes, true.

07:17 - 07:22

So he decided to have a singing contest.

to choose the best

07:25 - 07:29

Since the names they choose will remain as a legacy

to future generations

07:30 - 07:32

They will be your family lineages

07:33 - 07:36

Then the other sang and he didn't like it,

the other one too and he didn't like it either

07:37 - 07:40

The only song he liked was Utta's

07:41 - 07:48

He liked the words Pushaina, Ipuana, Epieyu

God liked all the ones he mentioned

07:49 - 07:50

for the song

07:51 - 07:57

Its reward was a necklace, which is why the bird has

a line down his neck, yes.

07:58 - 08:02

Yes, that was his reward, it was like his payment

08:04 - 08:10

How interesting to know that the bloodlines came out

of a bird's song

08:11 - 08:13

If it was Utta, and how did he sing?

08:14 - 08:21

That same one, wayuu said Epieyu, Pushaina, Epinayu Ipuana Uriana

08:23 - 08:25

So from there the eirüku (family lineage) arose.

08:26 - 08:33\*\*\*

I am Epieyu. What is your professional lineage? Uriana, wayuu

Uriana, from the cat or tiger

08:34 - 08:39\*\*\*

If each one was given an animal to represent them

as the stone shows

08:40 - 08:48\*\*\*

If each group was told, this is going to be your lineage,

you will be Pushaina, you will be Ipuana, Sapuana

08:49 - 08:53

And which is the Uriana here? It's over here, where?

08:57 - 08:58

Uriana, Uriana

09:01 - 09:04

Here is the Epieyu, Pushaina, Epieyu

09:05 - 09:09

Is this Epieyu? Yes, well this is my lineage, yes.

My mother is Epieyu

09:10 - 09:16

Because, ah look this is my eirüku (lineage) Urina,

yes , the one with a head

09:17 – 09:26

Where I come from, in Akualü, Manaure the Uriana

They are my grandfathers and grandmothers so you are my grandfather

09:27 - 09:29

And look here they are together

09:30 - 09:36

It is one of the oldest lineages in the

which ones come off others

09:38 - 09:43

There are many, there is the Jusayu, there is the Sapuana

09:44 - 09:46

The Pausayu that is from Magalys

09:49 - 09:50

How interesting

09:53 - 09:57

So it was formed then, I saw it only in leaves

09:58 - 09:59

In pictures

10:01 – 10:04

That's how I saw it, but I'm here to know

10:05 - 10:10

because there are many people who brag about

being Wayuu and they don't know anything about the culture

10:11 - 10:12

Instead

10:13 - 10:21

I can say from now on that I know the origin of

our ancestors and this stone

10:22 - 10:26

Now I know that it was Utta who stipulated this, who created it

10:27 - 10:34

Because I only knew that he was a talker but not wise

that I name the lineages

10:35 - 10:37

Well teacher, thanks for continuing

10:39 - 10:43

preserving our legacy as Wayuu through

of your teachings

10:44 - 10:46

We of the new generation

10:48 - 10:51\*\*\*

The children who are in the town

10:52 -10:54\*\*\*

It is difficult for them

10:55 – 10:56\*\*\*

Know about this

10:57 – 11:03\*\*\*

That is why there are few people who have the knowledge

11:04 – 11:07\*\*\*

And with this what was said is recorded

11:08 – 11:11\*\*\*

Because if they forget their origin,

11:12 – 11:14\*\*\*

they would be on earth without any direction

11:15 – 11:20\*\*\*

They wouldn't know where they come from, it's what they call loss of origin

11:21 – 11:28\*\*\*

On the other hand, with this and the Wolunka stone, it is something that

gives them identity as they say

11:29 - 11:34\*\*\*

It is what identifies them and what authenticates the culture

11:35 - 11:36

Thank you very much teacher.

11:38 - 11:39

That's all

11:42 - 11:46

not what he told us is the mythological origin

11:47 - 11:52

and a reflection about how this gives us identity

11:53 - 11:55

even though it has

11:56 - 12:01

Its origin also has a non-Wayuu antecedent.

12:02 – 12:03

Why not wayuu?

12:04 -12:07

Because the origin of the clans was given to animals,

12:08 – 12:11

That's a practice of, oh well, I get it.

12:11 - 12:16

From there one got the idea, or we adopted it because

Those symbols are Wayuu

12:20 - 12:23

Hey, can you give me a photo session? Because

12:25 - 12:29

I feel like I'm not going to be late again,

because here they do allow us to record

12:30 - 12:33

Even with the drone, you can because this is not in the park.

12:44 - 12:46

Do you want me to tell you the explanation?

12:44 - 12:50

Well, your symbol is there, my symbol is here

12:52 - 12:53

this

12:54 - 12:56

Wait I just lost it

13:07 - 13:10

It's here, here

13:17 - 13:19

Where is my symbol.

14:12 – 14:13

Epiayu

14:17 – 14:20

Uriana

You can do that with the other hand please.

14:26 – 14:27

Aapushana

14:31 – 14:32

Pushaina

14:34 - 14:35

And Magalys

14:36 - 14:39

Pausayu, Magalys's is over here.

14:50 – 14:51

Girnu

14:56 – 14:57

Jusayu

15:07 – 15:09

And what is that of your ancestors?

15:11 – 15:13

I have two ancestors

15:18 -15:20

Which is it? wait, I think it's this

15:23 -15:24

And this, these two

15:27 -15:29

Yes this one and this one, Epieyu

15:32 – 15:33

AND

15:34 - 15:36

This.

Uriana

16:00 -16:06

Well, they have mythological origins, part of orality

16:07 – 16:08

What makes

16:09 - 16:12

Measuring time is difficult.

16:13 - 16:14

But this rock.

16:17 - 16:18\*\*\*

My grandfather told me about

16:20 – 16:21\*\*\*

if my grandfather counted

16:22 - 16:23\*\*\*

that he listened

16:24 - 16:26\*\*\*

that Wuimpumiun, the upper Guajira

16:27 - 16:28\*\*\*

he never saw him,

16:30 - 16:32\*\*\*

but his grandfather told him

16:33 – 16:37

So for me to get here, it's practically too,

touches on many topics

16:38 - 16:41

of life, of my personal life,

16:42 - 16:45

because many of my family, the Wayuu there are

16:47 - 16:51

that have been or have been going down, have been displacing

16:53 – 16:54

They talk about this rock,

16:55 - 16:58

They talk about this rock as that place

16:59 - 17:02

where some moment from which this culture starts.

17:03 – 17:05\*\*\*

Remember that I told you that in our culture

17:06 – 17:10\*\*\*

We came down from the mountains of the serranía

that crosses Colombia

17:11 – 17:13\*\*\*

Starting from the peninsula we settle

17:14 – 17:17\*\*\*

and from there we went down to La Guajira Baja now

17:18 - 17:19

During hours

17:20 – 17:25\*\*\*

But those from there are still in the collective memory of these places

17:26 - 17:30\*\*\*

Now there is the Aalatsü stone that I have seen

hundreds of times in books

17:31 - 17:34\*\*\*

I had longed to arrive, I had longed

17:35 - 17:39\*\*\*

touch that energy that exists, if one touches it

There is tremendous energy.

17:42 – 17:49\*\*\*

What do you suppose that day or that time was like to mark this here?

everyone gathered here deciding the clans

17:50 - 17:52

how do you imagine it?

17:53 – 17:58\*\*\*

Well, the teacher said that Maleiwa

the supreme being of the Wayuu.

18:00 – 18:04\*\*\*

He needed his children to divide into groups

18:05 - 18:06\*\*\*

because we were like this

18:08 - 18:13\*\*\*

So it was very difficult, in the organization, to have

a standard at least

18:14 - 18:16\*\*\*

and that is why it was necessary for them to become clans

18:17 – 18:24\*\*\*

so that the Wayuu group has

small groups, that is, of the large group there are subgroups

18:25 – 18:28\*\*\*

It is a fabric, the social fabric of culture.

18:29 – 18:32\*\*\*

Our culture is in a group, but within the

group there are micro groups

18:34 18:36

and for the election

18:37 - 18:41

Maleiwa listened because at that

18:43 - 18:45

in that mythological time of our creation

18:47 - 18:48

The animals were people,

18:49 - 18:55

the bird was a person and they heard the different birds and it was

18:56 – 19:01

There was a bird that said wuinpumiu, wuinpumui, what the teacher said

19:02 - 19:03

North, north

19:04 - 19:07

Maleiwa heard that, but it didn't catch his attention.

19:08 - 19:12

Then there was another one that said ojutusu, ojutusu, fall, falling

19:13 - 19:18

When the birds sing, each one emits a message, no,

19:19 - 19:26

But among those birds is the wise bird, which is the utta which is

Let's say the bird that represents the palabrero.

19:27 - 19:35

This bird in its song said Epieyu, said Pushaina, Uriana,

Jusayu, Pausayu

19:37 - 19:40

Maleiwa heard that, he repeated that.

19:41 - 19:50

And Maleiwa said, he is saying some words that could well

Be what each divided group represents.

19:51 - 19:58

And from Utta's song, the

the names of the different clans.

19:59 - 20:03

Thus we have Uriana, which is a clan that has a totem and has

20:04 - 20:10

an animal that represents it and in this case

It also has a symbol that must be on this rock

20:11 – 20:15

How good it is on this rock, we find it here in that little part.

20:16 - 20:20

but also the Epieyu which is my clan that is right here

20:21 - 20:22

Here

20:23 - 20:28

And then seeing that we realize that here

impregnated the oral ideas

20:30 - 20:35

to materialize the idea in a way.

You know that all ideas are first a thought,

20:37 - 20:38

but then they materialize

20:39 - 20:43

And maybe, like here where possibly

20:45 - 20:51

time has already taken several from us because in itself,

It is said that there are 32 clans,

20:52 - 20:55

but currently only about 22 are recorded

20:56 - 20:59

And then what happened to other clans? Maybe

21:00 - 21:03

communities or those clan groups have been

21:05 - 21:07

involved in other clans.

21:08 - 21:13

This happens for different reasons, there are many reasons,

are in conflicts between the same communities

21:14 - 21:20

When one family is in conflict with another,

always seeks to completely disappear the lineage

21:21 - 21:23

And how do they disappear? Cutting the matrilineal line

21:24 - 21:05

Other.

21:26 - 21:29

Another reason you could also make a clan disappear

21:30 - 21:33

It could be the need to migrate to the cities.

21:34 - 21:40

Many communities migrated to the cities and being in

the cities, lost part of that knowledge of knowledge

21:41 - 21:45

and maybe they also lost their clan there

21:46 - 21:50

because they didn't talk about it anymore, so if they didn't

They talk about their clan, the other clans are not going to do it.

21:51 - 21:58

and that is why it is said that many clans

Many clans have been lost, yes.