00:10 – 00:13

I'm going to ask you some questions so you can answer us.

00:14 – 00:17

First, can you tell us where we are now?

00:18 – 00:26

What is your name? And what is *eirüku* (family lineage) from here?

00:27 – 00:32

That is, the one of you who live here,

00:33 – 00:39

That you tell me the lineage of all those who live in this

community if they are *Epinayú* or other

00:41 – 00:44

It is not necessary that you tell me all but only yours

00:50 – 00:52

Ready? Yes, they are already recording

00:53 – 00:59\*\*\*

Here we are from various lineages, there are the *Epieyú* and

are the *Uriana*

01:00 – 01:05\*\*\*

Here there are also *Pushainas* like my partner

01:06 - 01:07\*\*\*

This is how we are constituted

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

my family is *Uriana*

01:12 - 01:19\*\*\*

I can't tell you that we are all *Pushaina* or *Epieyú*

because various lineages within the community

01:25 - 01:33\*\*\*

For example, there are *Uriana* children, our grandchildren are *Epieyú*

because we are already mixed

01:35 - 01:38\*\*\*

This is how our last names work as you tell them

01:41 - 01:42

What is the name of the community?

01:43 - 01:44

Neima

01:48 - 01:51

You haven't told us your name, could you tell us

01:53 - 01:55

Do I have to tell you my name?

01:58 - 01:59

Yes of course

02:00 – 02:04

My name is Torira. OK thanks

02:09 – 02:16

Be careful, you're going to knock down the *enramada* (traditional wayuu building)

02:19 – 02:21

Ok now what's next

02:23 – 02:28

You can explain the environment that there is like the sea, the moon

02:29 – 02:31

That is in its territory here

02:32 – 02:34

How is your territory constituted?

02:36 – 02:40

Can you tell us about what the territory is like?

02:41 – 02:49

For example, you have the sea, you have a canal

02:50 – 02:53

That is, everything related to its territory

02:54 – 03:00

Because we know that some live in the midst of

cardon cactus and there are none here

03:01 – 03:03

Can you say how the territory is constituted?

03:04 – 03:07

Over there is another context, we have the sea here, for example

03:09 – 03:11

Over there it is also pure sea

03:14 – 03:17

On the other hand, over there it is a mountain, because it is already another area

03:20 – 03:25

Only this small area in front has bushes.

03:37 – 03:44

What stories or stories do you know about the sea?

03:45 – 03:51

Tell us what you know or have heard about the sea

03:52 – 03:57

One of the things I've heard the most is that before and now

They don't want us to live here

03:58 – 04:03

By the municipal officials

04:04 – 04:11

As I told you last time, that has only generated unemployment

04:17 – 04:25

Because it is something that was not organized from the beginning

04:26 – 04:31

For example, there they tried to build a bridge, but it was left unfinished

04:32 – 04:37

As well as the roads that began to be built but were also abandoned

04:38 – 04:45

So, attempts have been made to build the roadways, but there are

disputes about it

04:47 – 04:48

That’s how it has been

04:53 – 04:58

Because they already know you and you have come here before

04:59 – 05:07

That's why they didn't give you a problem when entering and

record here

05:08 – 05:13

Because in these lands there is no planting or

alleys or anything

05:15 – 05:19

I would not have received you if you were someone else

05:21 – 05:27

But then I said, it's true he only came to

know what we are

05:28 – 05:35

Thank you very much grandmother for letting us record

05:36 – 05:44

If everything goes well with God's help more

later we will come with a bigger team

05:45 – 05:50

Those who work with films because

they are just students

05:51 – 05:57

But if everything goes well, we can come to

work and believe me I will take them into account

05:59 – 06:03

I will come whenever I can to visit them

06:04 - 06:09

So I thank you for allowing us to record and being here today.

06:11 - 06:20

Well, the last thing to complement the image of the territory,

lately there are some divisions marked by politics

06:22 - 06:24\*\*\*

local government

06:26 - 06:31\*\*\*

Has moved or has modified the territory somehow

06:32 - 06:37\*\*\*

There is the lagoon where we come from,

they have put a bridge at the entrance

06:38 - 06:41

She commented that this was very beautiful before, there was a lot of freedom

06:41 - 06:44 \*\*\*

The sea entered there and surrounded you

07:06 – 07:15\*\*\*

You know that those who live near or in the

sea shore they call them *Apaalanchi* (caribbeans)

07:16 – 07:20

Instead, we who live in the north

07:22 – 07:29\*\*\*

We live by grazing animals such as goats or sheep.

07:30 – 07:33

You don't, you live from fishing for that

07:34 – 07:39

The question is, what is life like for a Caribbean?

07:42 – 07:50\*\*\*

We Caribbeans clearly live from fishing, some of

they practice swimming if they want

07:51 – 07:52

that's how it was before

07:53 - 07:57

Before, people did not use swimming goggles

07:58 – 08:02

They didn't use that, they just went into the water without any of that

08:03 – 08:11\*\*\*

We used to swim, play and have fun in the

sea when we were children

08:12 – 08:19\*\*\*

What we cannot do is to drink sea water,

because one used to fetch water on a donkey from the *jagüey* (lagoon)

08:20 – 08:27\*\*\*

because it would be a lie if I tell you that we drink potable water through pipelines, we drink dirty water

08:28 – 08:36\*\*\*

And we also cook with it, that's why we appreciate every

drop of water it doesn't matter if it's dirty

08:37 – 08:44

That's right, that's why water is so scarce and valuable.

It's true

08:46 – 08:55

Since I am Wayuu, I also know and I know that what you

consume is what you take from the sea

08:56 – 09:02

Those who record don't know that, could you tell them?

About what they eat and so on

09:03 – 09:07

You say it so that it is recorded on the camera

09:09 - 09:16\*\*\*

The animals of my ancestors grazed on

areas where there were grasses and bushes

09:17 - 09:25\*\*\*

On the other hand, since there’s only breeze in these times, the

animals have starved to death due to lack of grass

09:26 - 09:31\*\*\*

And to give the animals drink, they were taken to

where there was water in lakes

09:32 - 09:38

It was strange if they did not drink in a day, otherwise, there was enough to quench their thirst

09:39 - 09:43\*

The environment aided grazing before

09:44 - 09:46

Sure, when we had the animals before

09:48 - 09:53\*

That was also the life of the fishermen, they used to

fish a lot

09:54 – 09:57\*\*\*

And with that we ate a lot

09:59 – 10:03

Before we didn't eat rice, it would be a lie if I said yes

10:04 - 10:09

Before we ate fruits like *iguaraya, pitahaya, tunas*

10:10 - 10:12

We drank *chicha* from the fruits of the *mokochira* (guamacho, local plant)

10:13 - 10:16

In short, we ate the fruits of the plants

thanks to the rain

10:18 - 10:22

We ate honey, black plums and so on.

10:28 - 10:33

Well, and as for the fishermen when they go to sea

10:34 - 10:41\*\*\*

They know the days when they can fish, of course they do,

could you tell us about it

10:41 - 10:45\*\*\*

They know the days and the place where they can fish each time

10:46 - 10:53\*\*\*

It's the little I know because I'm not a fisherman who

they know it's them, like my partner

10:54 - 10:55

Well yes

11:00 – 11:06\*\*\*

They are also guided by a star at night according to

what they say

11:10 – 11:11

so they say

11:12 – 11:16

Well, that last talk about the language of the sea

11:17 – 11:22

The uncle is the one who has gotten into and known the sea the most,

unfortunately the water is not helping

11:24 – 11:30

And well, she talked about how they know that language

11:31 – 11:38

if it’s calmed, I think we should do

an interview with him, it's very good to know that

11:56 – 12:01

It is very good that you ask him the question of what is the

different between a caribbean and a *sabanero* (from the savannah)?

12:03 - 12:11\*\*\*

Grandma, how is an *Apaalanchi* (Caribbean) different from

of one that is not?

12:12 - 12:16\*\*\*

Practically, that they’re “the rich”. They live in a different way from the fisherman

12:17 - 12:22\*\*\*

It is different because the rich, as we say, are separated

12:23 - 12:24\*\*\*

Instead, the *Apaalanchi* is here like everyone

12:30 - 12:35\*\*\*

The man from the savannah has its animals in its own territory

12:37 - 12:39

Yes, thank you very much

12:41 - 12:44\*\*\*

However, that does not change anything in the traditions

12:45 - 12:46\*\*\*

No, it’s the same

12:48 - 12:54\*\*\*

It is the same in everything, just as when “*la dote*” (a ritual during marriage) is requested for

a woman is the same way nothing changes

12:56 - 12:59

If your old people have told you something

13:00 - 13:08 \*\*\*

Surely they have told you that these necklaces were accepted

as surrender for bloodshed

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

Threads were accepted inside a *totuma* (traditional container) to

compensate the damage caused

13:14 - 13:18 \*\*\*

By a person where compensation is required

for physical damage

13:19 - 13:22

Today that is no longer accepted

13:23 - 13:29 \*\*\*

They want it in money, animals and jewelry. That's how it works

now then it has partly changed

13:30 - 13:37

Before, it was easier to resolve a conflict than now

13:38 - 13:47

They helped each other to reward the damage, some gave

even chickens for support

13:49 - 13:50

that's how it was before

13:52 – 13:57

Or also when a person comes to visit

13:58 – 14:00

They used to them something like meat

14:01 - 14:06\*\*\*

Yes, now they bring rice, corn and sugar if you can

I work there

14:08 - 14:15\*\*\*

And we feed on it, there are times when they bring the animal

alive if you wish to bring it yes

14:16 - 14:21\*\*\*

"So that they eat the guts" will say the one who brought it,

this is our way of living

14:23 - 14:30\*\*\*

It is the same with the fishermen who visit us

they bring a lot of fish

14:32 - 14:39\*\*\*

That's why he is given something for what he brings too

14:40 - 14:43\*\*\*

Yes, as a gift exchange

14:44 - 14:46

This is how friendships worked before

15:04 - 15:09

And what is her role here in her community and in her family?

15:15 - 15:17

ok another question

15:19 - 15:26

We already know what a Caribbean person does, such as fishing.

15:27 - 15:30\*\*\*

What do the *Apaalanchi* women do in this case?

15:31 - 15:37\*\*\*

She is dedicated to household chores such as looking for firewood to cook

15:38 - 15:45\*\*\*

There are some who dedicate to the art of weaving after

their chores

15:46 - 15:49\*\*\*

When resting or after looking for firewood

15:50 - 15:55

But, there are some women who no longer want to work on that

15:56 - 16:02\*\*\*

Women in the past were more engaged in weaving as

to make *chinchorros* (hammocks) and others

16:03 - 16:06

For example, I still make *chinchorros*

16:08 - 16:11

It's in there, if you want, record it too

16:12 - 16:17

Yes of course, now it is recorded for others to see

16:18 - 16:25

We who do not know what the life of the

*Apaalanchi* we do not know if women also fish

16:26 - 16:31

But you just told us that women

They stay at home and take care of the children.

16:32 - 16:37

Yes, but sometimes I go with those who fish

to be able to feed us

16:38 - 16:44

We help by cleaning and collecting the fish that they manage to catch

16:45 - 16:52 \*\*\*

And before they fished for turtles, they would go away at night and bring it back.

16:53 - 17:01 \*\*\*

So, we looked for the little ones to prepare it.

and so eat it

17:02 - 17:07 \*\*\*

the big ones sold them. Now they sell them at high prices

because they are already scarce

17:08 - 17:11

Just as food has risen in price too

17:12 - 17:13

Yes that's how it is

17:28 - 17:32

Can you say something about

17:33 - 17:39

you know that there are fishing seasons according to the fishermen

17:40 - 17:45

There are days when there is very windy. How do you know

What are those days?

17:46 - 17:51\*\*\*

When they see the algae floating, they already know that the fish

they are not that deep

17:52 - 17:59\*\*\*

Because that is what the fish feed on and they are easier to fish

18:00 - 18:09\*\*\*

But, when almost nothing is caught, it is because they do not have

The fish are hungry according to the fishermen

18:15 - 18:22

What changes have you seen in your eyesight in nature, with

with respect to the sea or the lagoon

18:24 - 18:27

one more question

18:29 - 18:36

How was the ease when fishing before?

18:38 - 18:43

When you were little, was there an abundance of fish?

or is it the same as now?

18:44 - 18:49

It's almost the same as now, well yes

18:50 - 18:56

Well I have also heard a tale from the old

18:57 - 19:03

They said that before the sea had many fish and now

there is almost no more

20:12 – 20:16

Yes, they fish, but they are very small.

21:18 – 21:26

And the spirituality of your way of living with the sea, what is it?

21:28 - 21:36

Grandma, you know that everything has a

spiritual connotation

21:37 - 21:46

There is a spirituality behind, for example, when hunting

much to the rabbit nature manifests itself

21:47 - 21:49\*\*\*

What is the spiritual connotation that the sea has?

21:50 - 21:57\*\*\*

The sea feeds on people too, several have already died

people in the

21:59 - 22:07\*\*\*

There is a supernatural being in the sea that feeds people,

we say *Pulowi*, maybe the *arijunas* (not indigenous people) call it different

22:08 - 22:10\*\*\*

For us it is a supernatural being

22:11 - 22:17\*\*\*

Who feeds on people, makes them seriously ill until they die

22:18 - 22:21\*\*\*

This is how delicate is the spiritual connotation of the sea

22:22 - 22:25

Have you dreamed or have you seen this phenomenon?

22:26 - 22:33\*\*\*

If I have dreamed about it, I see it in my dreams with a giant tail

22:34 - 22:39\*\*\*

And there are many types of phenomena that appear at night

22:44 - 22:51

They would appear there when that little house was not there,

there was only us

22:52 - 22:59

There was no one like now, there was only us

for years

23:00 – 23:05

There was only one of my daughters from the beginning, with her husband

who worked with shrimp

23:07 - 23:14

Until I told my husband to stay here

because we worked with shrimp

23:15 - 23:22

We can't be suffering at midnight, I told my old man

23:23 - 23:30\*\*\*

I fished at midnight with my old man and I ended up sleepy,

I even fell asleep on the way

23:31 - 23:36\*\*\*

I would get up when I bumped into something on the

road to the sea

23:37 - 23:43\*\*\*

And since then, we stayed living here

to avoid suffering too much, and here we are

23:44 - 23:51

Yes, it is true, when we want to live well it is necessary to move

23:52 - 23:56

For example, my father was from the savannah

23:57 - 24:01

And he came to work with salt, since then he has

grown old here

24:02 - 24:05

And looking for a better quality of life

24:06 – 24:11

Yes, of course, he wanted to try his luck elsewhere and it went well.

24:14 - 24:16

that's how we did

24:18 - 24:25

They may even have animals, but no one (wants to)put them down

in the midst of so many needs

24:26 - 24:32

Even so, they sacrifice them to sell them and

be able to buy food

24:33 - 24:35 \*\*\*

It is the same with fishing because we eat through it.

24:36 - 24:40

That was before when everyone had their animals

24:41 - 24:43

That's right, your words are very consistent

24:46 - 24:47

She responded very accurately to tell the truth.

25:03 - 25:06

I don't know if you have a message you want to give to the world

25:11 - 25:14

Well grandma, to finish now

25:16 - 25:23

The good thing about these cameras is that whatever you say

will be recorded

25:24 - 25:28

When they finish, it is shown to them so that you can see it yourself.

25:29 - 25:35

So, what you say will be recorded so the children

of now and those of the future generation see it

25:37 - 25:45

what I want to say with this is that you give a message

for you to see and hear later

25:46 - 25:50

Yes, it would be like talking to them in the future

26:03 – 26:08

Can you tell us what those words would be for the children?

26:09 - 26:14

You can say, for example, that they value culture and

don't be ashamed of it, as well as some advice

26:17 - 26:19

for the new generation

26:19 - 26:20

Of course I'm going to tell you

26:22 - 26:28

Yes, but, you can say it here so that it is recorded

26:29 - 26:33\*\*\*

Kids these days are a bit rebellious

26:34 - 26:42\*\*\*

But it is up to them to remember and maintain what we are,

remember their grandparents

26:43 - 26:46\*\*\*

Remember their grandmothers and think about what we do for them now

26:47 - 26:52\*\*\*

It is up to them to remember our words when they are adults

26:53 - 26:59

They are the ones who should reflect on the future if

they want to do it for us

27:00 - 27:07

These here are my grandchildren, I have other young grandchildren

but they are in Manaure

27:08 - 27:11

There they are so they can study

27:12 - 27:14

I'm the only one that stays here

27:15 - 27:16

It is true what you say

27:18 - 27:24

The message is also for you, you must remember our culture

27:25 - 27:32

how you came to me, you must remember me later and visit me from time to time

27:33 - 27:40

Bring me coffee, or whatever the *arijunas* send to whom

the breeze moves their hair for being here

27:41 - 27:46

That in fact I am glad that they see that my

*Enramada (traditional wayuu building)* is made of rag

27:51 – 27:57\*\*\*

And sadly I don't have *chicha* now to

show you and explain you that that's our drink

27:58 – 28:00\*\*\*

Made from corn

28:03 - 28:06\*\*\*

But there is no water son, there is a lot of drought

28:08 - 28:11\*\*\*

We suffer a lot from the lack of drinking water

28:12 - 28:13

that's how it is everywhere

28:14 - 28:16

Not even in town they have water, over here we have even less

28:20 - 28:28

Yes it's true, my children who are in town sometimes

have to ask their neighbors for water in a jar

28:29 - 28:32

So what you say is very true, that's everywhere

28:33 - 28:38

That is why it is good to record the true reality of

you because that

28:39 - 28:45

That puts in trouble those who work in the mayor's office

28:46 - 28:49

Because they say in front of others that you don't

have needs

28:50 - 28:51

That is true

28:52 – 28:58

That's why it's good to record your words because when

it is made public they scold the municipal administration

28:59 – 29:07

And they track them, so we have to show how

we live without shame

29:08 – 29:10

and without fear

29:12 - 29:14

So thank you grandma

29:15 - 29:22

And believe me that I will return with Fray because we will not

we will forget about you

29:23 - 29:30

We will keep them in mind, in fact, what we record at the same time

past we are still working on it

29:31 - 29:32

we are still editing

29:33 - 29:37

So thank you very much for sharing with the *arijunas*

29:39 - 29:47

And for saying it in front of the cameras. Now let's

do another interview.