00:00:00:07 - 00:00:02:22

Hello, how are your souls?

00:00:02:22 - 00:00:06:08

Thank you for opening this space to listen to us

00:00:06:10 - 00:00:08:08

My name is Karla.

00:00:08:08 - 00:00:11:05

Greetings to you, my name is Karla,

00:00:11:05 - 00:00:12:08

I belong to the school

00:00:12:08 - 00:00:15:08

for approximately nine years.

00:00:15:10 - 00:00:17:05

My role at school

00:00:17:05 - 00:00:20:05

Well, be a woman, a trainer .

00:00:20:08 - 00:00:22:07

I'm a dancer, too

00:00:22:07 - 00:00:26:13

I sing the Jayeechi which is one of our traditional songs and then I take care of it.

00:00:26:13 - 00:00:28:07

I am also in charge of teaching

00:00:28:07 - 00:00:33:08

everything related to our culture, principles and values.

00:00:33:10 - 00:00:36:18

My name is Veruzka Henriquez

00:00:36:20 - 00:00:39:08

Acosta,

00:00:39:08 - 00:00:41:23

Wayúu Pushaina (family lineage)

00:00:41:23 - 00:00:44:17

a craftsman ,

00:00:44:17 - 00:00:45:12

knowing

00:00:45:12 - 00:00:47:18

I am part of the

00:00:47:18 - 00:00:49:19

from the Saüyeepia Wayuu school

00:00:49:19 - 00:00:53:03

approximately ago

00:00:53:05 - 00:00:55:19

ten years

00:00:55:19 - 00:01:00:00

and we are in charge of multiplying knowledge,

00:01:00:02 - 00:01:02:23

not to rescue, but to strengthen

00:01:02:23 - 00:01:06:19

Our culture.

00:01:06:21 - 00:01:10:04

Good morning, my name is Anyelin

00:01:10:06 - 00:01:13:05

Daughter of the Jayariyu

00:01:13:05 - 00:01:15:07

I belong to the school

00:01:15:07 - 00:01:18:19

Saüyeepia

00:01:18:21 - 00:01:23:01

Inside Sauyeepia School

00:01:23:02 - 00:01:28:11

My role is to dance

00:01:28:13 - 00:01:29:23

Good morning,

00:01:29:23 - 00:01:32:20

My name is Katiuska Yamileth Jiménez Fajardo.

00:01:32:20 - 00:01:35:01

I'm here,

00:01:35:01 - 00:01:37:14

I'm here with this

00:01:37:14 - 00:01:39:16

learning to dance

00:01:39:16 - 00:01:44:09

Yonna, listen to this

00:01:44:11 - 00:01:47:02

and know everything

00:01:47:02 - 00:01:50:02

is heard belonging to

00:01:50:03 - 00:01:54:14

what is called

00:01:54:16 - 00:02:00:04

The Sauyeepia School

00:02:00:06 - 00:02:01:20

That.

00:02:01:20 - 00:02:03:04

Is.

00:02:03:04 - 00:02:05:21

Well , well. and for you

00:02:05:21 - 00:02:10:14

which? Well, what did we just see in the dance?

00:02:10:14 - 00:02:12:03

Can you explain to me ?

00:02:12:03 - 00:02:13:12

What what happened ? \_

00:02:13:12 - 00:02:16:10

What were they doing in the dance, the steps

00:02:16:10 - 00:02:19:08

and the significance it has?

00:02:19:08 - 00:02:23:08

Well, our traditional dance,

00:02:23:10 - 00:02:25:13

Well, since long ago,

00:02:25:13 - 00:02:29:02

Since ancient times it has had some main variants.

00:02:29:04 - 00:02:32:04

which are called pachikuata and Pa'tawa , which

00:02:32:04 - 00:02:35:04

Well, it was what we danced at the beginning.

00:02:35:05 - 00:02:37:05

AHA

00:02:37:05 - 00:02:40:17

Our steps are closely related to nature,

00:02:40:19 - 00:02:46:16

in fact there we take like birds, for example, in

00:02:46:18 - 00:02:48:03

the one who is crouched

00:02:48:03 - 00:02:48:10

is called

00:02:48:10 - 00:02:52:07

Tortolita is one of the traditional birds typical of here

00:02:52:08 - 00:02:55:22

We also take into account traditional games.

00:02:56:00 - 00:03:00:04

There is also, for example, the tro mpo , which is the one danced

00:03:00:06 - 00:03:03:03

going around and around , that one too. The one we dance

00:03:03:03 - 00:03:07:05

g represents the Samutkuaya (Zamuro)

00:03:07:07 - 00:03:08:18

in fact the one who is here,

00:03:08:18 - 00:03:12:02

the little black one, well that's the one we were imitating.

00:03:12:07 - 00:03:14:02

We imitate all the birds

00:03:14:02 - 00:03:18:11

in everything related to nature, the cloud, the wind.

00:03:18:13 - 00:03:19:14

That's more or less ours .

00:03:19:14 - 00:03:23:02

meanings .

00:03:23:04 - 00:03:32:02

Does anyone else want to talk ?

00:03:32:04 - 00:03:32:10

Well

00:03:32:10 - 00:03:35:10

And you, what is the connection you have when you are dancing?

00:03:35:14 - 00:03:36:22

Good with your spirituality

00:03:36:22 - 00:03:40:04

nature or with the boy too?

00:03:40:06 - 00:03:41:04

How do they feel ?

00:03:41:04 - 00:03:44:18

What is the experience like?

00:03:44:20 - 00:03:46:00

So

00:03:46:00 - 00:03:48:20

The most beautiful thing is that we enter a kind of

00:03:48:20 - 00:03:50:20

a harmonization.

00:03:50:22 - 00:03:52:15

Both in the Piyoi (dance space)

00:03:52:15 - 00:03:56:21

the ground, his elo, the circle and with the people around us.

00:03:56:23 - 00:04:01:00

But Yonna, more than anything, we do it for pleasure,

00:04:01:02 - 00:04:04:13

for pleasure, oneself,

00:04:04:15 - 00:04:06:10

because

00:04:06:10 - 00:04:09:00

As you can see, not all of us Wayuu do it .

00:04:09:00 - 00:04:12:22

I mean, lately we are losing it

00:04:13:00 - 00:04:17:09

thanks to the fact that they exist

00:04:17:11 - 00:04:17:21

centers

00:04:17:21 - 00:04:21:00

like the teacher's, like Saüyeepia , where , for.

00:04:21:00 - 00:04:22:06

Where

00:04:22:06 - 00:04:27:00

They strengthen and we try to

00:04:27:02 - 00:04:28:07

to give it,

00:04:28:07 - 00:04:32:16

make known and that other young people

00:04:32:18 - 00:04:33:12

strengthen.

00:04:33:12 - 00:04:35:06

that part.

00:04:35:06 - 00:04:37:09

Or also like

00:04:37:09 - 00:04:37:22

helps us,

00:04:37:22 - 00:04:39:21

as well as to also highlight

00:04:39:21 - 00:04:42:00

those values that we have here,

00:04:42:00 - 00:04:45:07

that for example that of harmony

00:04:45:09 - 00:04:48:09

be at these events and start with a

00:04:48:13 - 00:04:52:09

Yonna is like starting to liven up the meeting.

00:04:52:09 - 00:04:52:16

I mean,

00:04:52:16 - 00:04:53:12

That must be

00:04:53:12 - 00:04:54:18

the main thing,

00:04:54:18 - 00:04:58:00

It should not be left last, it should not be left in the middle . C on

00:04:58:00 - 00:05:01:03

That is what it begins , at the touch of the Kasha (drum) .

00:05:01:03 - 00:05:05:01

It's like someone who says the notice says now, the event is going to start.

00:05:05:01 - 00:05:06:21

Come here, get together, cheer up.

00:05:06:21 - 00:05:07:23

That's like the sign.

00:05:07:23 - 00:05:08:16

So just one

00:05:08:16 - 00:05:09:23

listen to sound,

00:05:09:23 - 00:05:12:20

Now the women get ready and say “I want to dance . ”

00:05:12:20 - 00:05:13:02

I mean,

00:05:13:02 - 00:05:15:03

It's not like they force you

00:05:15:03 - 00:05:16:20

But women say I want to dance ,

00:05:16:20 - 00:05:21:21

that you feel it, exactly like something that moves you.

00:05:21:23 - 00:05:22:23

And that too.

00:05:22:23 - 00:05:24:17

What is the role of women?

00:05:24:17 - 00:05:26:10

I see that the woman is going

00:05:26:10 - 00:05:29:02

controlling, exactly if

00:05:29:02 - 00:05:32:07

because it is not a competition but as a whole.

00:05:32:09 - 00:05:34:18

The man and the woman, but the woman there

00:05:34:18 - 00:05:38:15

It is the fundamental basis, because

00:05:38:17 - 00:05:41:11

the two, the two people, both the man and the woman,

00:05:41:11 - 00:05:43:09

Well, they are like giving,

00:05:43:09 - 00:05:46:03

showing his skill, showing his strength.

00:05:46:03 - 00:05:48:17

The man dances backwards,

00:05:48:17 - 00:05:51:06

He doesn't look even though we are going straight , I mean.

00:05:51:06 - 00:05:52:16

there is no advantage.

00:05:52:16 - 00:05:55:16

Honestly, we're on the same level,

00:05:55:20 - 00:05:58:15

but the women there in that case are the ones that show the most

00:05:58:15 - 00:05:59:02

the force

00:05:59:02 - 00:06:00:19

because the faster it goes

00:06:00:19 - 00:06:03:09

has the possibility of knocking him down,

00:06:03:09 - 00:06:05:20

thus showing worth and strength.

00:06:05:20 - 00:06:07:02

Sometimes yes

00:06:07:02 - 00:06:10:13

came at the moment of knocking down a man at the dance,

00:06:10:15 - 00:06:13:02

He says no, that girl is strong,

00:06:13:02 - 00:06:15:23

that family must be well prepared,

00:06:15:23 - 00:06:18:15

If you should have that woman,

00:06:18:15 - 00:06:20:20

then they start looking too.

00:06:20:20 - 00:06:23:20

The man If they see that it lasts a lot, as in the case of

00:06:23:20 - 00:06:25:02

Conraditus

00:06:25:02 - 00:06:27:01

He danced with all of us, then he danced again.

00:06:27:01 - 00:06:27:19

Then he says no,

00:06:27:19 - 00:06:28:18

that boy

00:06:28:18 - 00:06:31:23

He is strong, he already knows , he already has experience, he dances, he likes it,

00:06:32:01 - 00:06:32:08

So

00:06:32:08 - 00:06:34:10

are those little things that really

00:06:34:10 - 00:06:36:08

It makes everything wonderful.

00:06:36:08 - 00:06:39:14

And that has a relationship too.

00:06:39:16 - 00:06:42:09

to the Wayuu culture , bone

00:06:42:09 - 00:06:45:23

the role of women is something similar

00:06:46:01 - 00:06:48:08

to dancing, it's like that too.

00:06:48:08 - 00:06:50:11

Women are very important in our culture.

00:06:50:11 - 00:06:51:11

As I said at the beginning,

00:06:51:11 - 00:06:53:09

we are all who are

00:06:53:09 - 00:06:55:18

here, we are women trainers,

00:06:55:18 - 00:06:58:03

although we are not mothers, although we are not grandmothers or anything,

00:06:58:03 - 00:07:00:23

but for the simple fact of being in a family

00:07:00:23 - 00:07:02:09

be in our territory,

00:07:02:09 - 00:07:05:04

We are transmitting our knowledge to girls,

00:07:05:04 - 00:07:07:05

children. In these moments here

00:07:07:05 - 00:07:10:08

Well, we now reveal something of what we know

00:07:10:08 - 00:07:11:11

and that makes us a woman

00:07:11:11 - 00:07:12:07

Trained ra.

00:07:12:07 - 00:07:15:20

all the knowledge that a woman has is very sacred

00:07:15:20 - 00:07:17:16

and they are

00:07:17:16 - 00:07:20:09

spiritually as connected with

00:07:20:09 - 00:07:21:18

with everything that surrounds us.

00:07:21:18 - 00:07:24:18

In fact, dance also has a

00:07:25:00 - 00:07:28:08

a spiritual connotation, because when dancing

00:07:28:10 - 00:07:31:00

barefoot because we relate to our Mother

00:07:31:00 - 00:07:34:03

Earth (mma) then that helps us

00:07:34:03 - 00:07:34:11

also

00:07:34:11 - 00:07:38:07

how to connect with the dreams that we are going to have that day

00:07:38:09 - 00:07:40:17

to harmonize our territory

00:07:40:17 - 00:07:48:19

so that we have good dreams, good omens, as they say

00:07:48:21 - 00:07:53:18

How did you feel at the dance ?

00:07:53:20 - 00:07:55:21

Jaashaja jumala

00:07:55:21 - 00:07:57:18

talk girls

00:07:57:18 - 00:08:00:02

Well,

00:08:00:02 - 00:08:03:04

dance for me has a meaning,

00:08:03:04 - 00:08:08:07

because when we dance

00:08:08:09 - 00:08:11:05

we feel like dancing with

00:08:11:05 - 00:08:14:05

freedom, with joy,

00:08:14:11 - 00:08:18:03

with love, so because it is our culture,

00:08:18:05 - 00:08:21:11

we feel that we are free to express ourselves

00:08:21:11 - 00:08:25:06

in that way, dancing with our partner.

00:08:25:08 - 00:08:28:05

That's what we have done, we women

00:08:28:05 - 00:08:32:19

wayuu, dance, because Yoona has a lot of meaning,

00:08:32:19 - 00:08:36:16

because it is very, very used in various events

00:08:36:16 - 00:08:41:13

on several occasions, such as the departure of a Majayut (young woman) ,

00:08:41:15 - 00:08:45:13

like a confinement

00:08:45:15 - 00:08:47:18

and many things.

00:08:47:18 - 00:08:50:07

That's why we have Yonna

00:08:50:07 - 00:08:51:20

present at any time,

00:08:51:20 - 00:08:54:08

because it is something that represents us

00:08:54:08 - 00:08:57:08

to us Wayuu women and it is the Yonna

00:08:57:12 - 00:09:00:12

Yes, they also asked me that, when did he introduce himself to

00:09:00:17 - 00:09:05:15

the dance ? Here it is for this event, but traditionally when? .

00:09:05:17 - 00:09:07:21

By rituals , by rituals,

00:09:07:21 - 00:09:10:21

by dream, in hills

00:09:10:21 - 00:09:13:07

or the departure of a Majayut (newly young lady) .

00:09:13:07 - 00:09:15:16

And what is Majayut?

00:09:15:16 - 00:09:18:04

A, just, a just young lady

00:09:18:04 - 00:09:21:08

what, what was J imolü (girl)

00:09:21:10 - 00:09:25:13

When she develops, they lock her up and when she comes out

00:09:25:13 - 00:09:29:05

She is practically a young lady who is already forming

00:09:29:07 - 00:09:33:18

and then be a good person.

00:09:33:19 - 00:09:35:12

That is a ritual too , a ritual

00:09:35:12 - 00:09:38:12

what is done to the new ladies

00:09:38:17 - 00:09:42:06

and the Yonna is done

00:09:42:08 - 00:09:44:12

when it's going to come out, when it's going

00:09:44:12 - 00:09:46:22

make yourself known as a new woman,

00:09:46:22 - 00:09:49:22

because she is no longer a girl, she is going to be a woman, then

00:09:50:02 - 00:09:54:12

This ritual is performed and it is also accompanied by food,

00:09:54:12 - 00:09:56:21

drink, like a party, as they say,

00:09:56:21 - 00:09:58:18

but more than anything it is for that.

00:09:58:18 - 00:10:02:09

also been like a celebration

00:10:02:11 - 00:10:04:23

Yes, it's also like a celebration.

00:10:04:23 - 00:10:08:17

Yes, because when they dance they begin to say well,

00:10:08:18 - 00:10:13:04

look, a lady is going to come out, a woman and the men

00:10:13:04 - 00:10:14:06

they are always too

00:10:14:06 - 00:10:18:10

as if waiting to see who that new lady is

00:10:18:12 - 00:10:20:10

Who is that new lady?

00:10:20:10 - 00:10:24:19

And that ritual also works , it's good to dance the Yonna in the middle of that ritual

00:10:24:23 - 00:10:28:05

It's like driving away bad spirits,

00:10:28:07 - 00:10:30:09

As if to say we already danced, we already ate,

00:10:30:09 - 00:10:31:23

Those spirits are already happy

00:10:31:23 - 00:10:32:14

and they are full

00:10:32:14 - 00:10:35:02

They are going to leave this new lady alone

00:10:35:02 - 00:10:36:16

so that your process lives .

00:10:36:16 - 00:10:38:12

And they are made for that too.

00:10:38:12 - 00:10:42:03

If a dream does not ask you to do a dance at that time

00:10:42:05 - 00:10:46:10

such a lady must dance, put on this costume,

00:10:46:12 - 00:10:49:01

one does it to get away precisely

00:10:49:01 - 00:10:52:01

those bad spirits, diseases and so on.

00:10:52:06 - 00:10:55:04

And how long does this confinement last?

00:10:55:06 - 00:10:57:01

It's the lockdown

00:10:57:01 - 00:11:02:08

In itself , it lasts during the days of menstruation, but

00:11:02:10 - 00:11:04:23

After her menstruation she has to remain locked up

00:11:04:23 - 00:11:07:23

approximately a month and a half or two months.

00:11:08:01 - 00:11:09:23

It depends on the family,

00:11:09:23 - 00:11:11:17

It depends on your grandmother or the person or woman

00:11:11:17 - 00:11:13:01

who is accompanying her.

00:11:13:01 - 00:11:15:16

And where is the bull run ?

00:11:15:16 - 00:11:17:08

In a mud house

00:11:17:08 - 00:11:20:08

when the girl has her first menstruation

00:11:20:10 - 00:11:24:03

He tells his mother, months before they will have chosen

00:11:24:03 - 00:11:25:20

a woman who will be accompanying her ,

00:11:25:20 - 00:11:28:17

He will be instructing her, he will be guiding her,

00:11:28:17 - 00:11:31:22

saying and teaching the values, everything

00:11:32:02 - 00:11:34:07

related to knitting, for example.

00:11:34:07 - 00:11:36:20

Then she will be locked in a mud house

00:11:36:20 - 00:11:38:22

which is like that always.

00:11:38:22 - 00:11:42:11

It's always secluded, it's a new little house, in fact,

00:11:42:13 - 00:11:46:04

They prepare her, let's suppose, she is just a young lady,

00:11:46:06 - 00:11:46:21

not long ago

00:11:46:21 - 00:11:48:02

has already been developed

00:11:48:02 - 00:11:50:08

when she developed before she developed

00:11:50:08 - 00:11:53:08

Sorry, obviously between the family

00:11:53:08 - 00:11:56:08

We get together and say well, the girl is growing up,

00:11:56:12 - 00:11:59:00

Your new stage is already approaching,

00:11:59:00 - 00:12:01:01

So we have to prepare everything.

00:12:01:01 - 00:12:04:00

Then a new house is ordered to be built and it is bought

00:12:04:00 - 00:12:07:04

everything absolutely new because it is going to be a stage

00:12:07:06 - 00:12:12:01

And the old is given away

00:12:12:03 - 00:12:13:17

What if which one is it?

00:12:13:17 - 00:12:14:10

What are the

00:12:14:10 - 00:12:18:07

women's jobs or women's roles

00:12:18:07 - 00:12:22:16

on a day to day basis ? .

00:12:22:18 - 00:12:26:23

There are five fixed jobs as such, there is that of the Outsü

00:12:27:01 - 00:12:30:14

which is the, practically the pillar of the Wayuu territory

00:12:30:14 - 00:12:34:15

within our culture

00:12:34:17 - 00:12:35:05

is the

00:12:35:05 - 00:12:38:05

O ulaküt the visionary,

00:12:38:06 - 00:12:41:01

there is the woman E´inalü

00:12:41:01 - 00:12:45:16

What is she, the artisan ? there is the woman, the ceramist

00:12:45:18 - 00:12:47:03

and finally there is the woman

00:12:47:03 - 00:12:51:06

trainer that in this case well there are all of us included ,

00:12:51:08 - 00:12:54:15

Those are the five fundamental jobs

00:12:54:17 - 00:12:58:04

And within those five, the others are already released.

00:12:58:06 - 00:13:03:07

For example, dance comes from being a female trainer.

00:13:03:09 - 00:13:05:10

And they want to share something more

00:13:05:10 - 00:13:08:20

that I had not asked them.

00:13:08:22 - 00:13:10:19

I don't know what you want to ask

00:13:10:19 - 00:13:13:10

who want to know more.

00:13:13:12 - 00:13:18:12

From a woman's everyday day.

00:13:18:14 - 00:13:20:00

wayuu

00:13:20:00 - 00:13:21:08

What is an E´inalü woman like?

00:13:21:08 - 00:13:23:05

In that of an artisan , for example.

00:13:23:05 - 00:13:28:09

She can share with you because she is an artisan.

00:13:28:11 - 00:13:29:22

Well, like all roles

00:13:29:22 - 00:13:33:09

which like all roles, is also very important

00:13:33:09 - 00:13:36:09

harmonization at the moment

00:13:36:13 - 00:13:39:00

to knit because we knit

00:13:39:00 - 00:13:41:03

For pleasure, not all of us knit .

00:13:41:03 - 00:13:41:15

Suddenly,

00:13:41:15 - 00:13:46:03

At a time of confinement, they instill a lot of craftsmanship in us,

00:13:46:05 - 00:13:48:22

but it goes in one as a woman or as a lady.

00:13:48:22 - 00:13:54:20

well, I am a life-forming mother

00:13:54:22 - 00:13:57:07

and

00:13:57:07 - 00:13:58:13

I don't

00:13:58:13 - 00:14:01:19

pay attention to the fabric at the time of my development.

00:14:01:21 - 00:14:05:15

I liked it years later ,

00:14:05:17 - 00:14:06:13

already at 15 years old

00:14:06:13 - 00:14:07:14

I started knitting since

00:14:07:14 - 00:14:10:14

There I consider myself an artisan because I have been

00:14:10:14 - 00:14:14:22

1 0 years in this profession

00:14:15:00 - 00:14:16:17

when knitting,

00:14:16:17 - 00:14:20:01

let's say it the way it is explained

00:14:20:03 - 00:14:25:07

It's something nice because, because one enters into harmonization so much that if

00:14:25:09 - 00:14:26:22

we are going to give him a relationship,

00:14:26:22 - 00:14:34:09

We can give it like at the time of gestation of a baby because

00:14:34:11 - 00:14:37:15

just as the fetus grows inside our womb,

00:14:37:17 - 00:14:40:23

that is, it is the same, as it is done in the backpack

00:14:41:01 - 00:14:42:17

it is growing, little by little

00:14:42:17 - 00:14:46:18

They give him love and care

00:14:46:19 - 00:14:49:01

and we give

00:14:49:01 - 00:14:52:10

and we try to ensure that it does not have a deformity,

00:14:52:12 - 00:14:55:00

that I don't have,

00:14:55:00 - 00:14:57:07

that is, one wants it to be perfect ,

00:14:57:07 - 00:15:01:01

the same with the baby

00:15:01:03 - 00:15:03:01

and when it comes out it is

00:15:03:01 - 00:15:05:17

when comes

00:15:05:17 - 00:15:07:00

the feeling of

00:15:07:00 - 00:15:10:10

of gratitude, of satisfaction,

00:15:10:12 - 00:15:12:20

because already

00:15:12:20 - 00:15:15:18

It's something beautiful, something I can't explain

00:15:15:18 - 00:15:18:01

It is true and so are all

00:15:18:01 - 00:15:18:22

all roles

00:15:18:22 - 00:15:23:21

or all our roles are like that, everything has one , that is,

00:15:23:21 - 00:15:28:09

how you will feel very spiritual, something that, as they say, is very

00:15:28:11 - 00:15:32:04

Exactly, it's very difficult to explain

00:15:32:06 - 00:15:34:17

I mean one feels it.

00:15:34:17 - 00:15:37:10

And when you see, for example, an artisan,

00:15:37:10 - 00:15:39:00

Well, one already interprets everything

00:15:39:00 - 00:15:41:06

without needing her to explain to me

00:15:41:08 - 00:15:43:12

already knows that she is a mother

00:15:43:12 - 00:15:48:03

For this reason we do not explain with our mouths but with our hands.

00:15:48:05 - 00:15:50:14

And the designs, the dance.

00:15:50:14 - 00:15:53:08

Also the dance.

00:15:53:08 - 00:15:56:19

Just by starting to do

00:15:56:19 - 00:16:00:05

The different variants say “ah it's such a bird”

00:16:00:07 - 00:16:03:17

without needing to tell one

00:16:03:19 - 00:16:05:22

And that's what they have on their face

00:16:05:22 - 00:16:08:23

Can you explain to me what it is? why does he do it? that

00:16:09:01 - 00:16:11:11

What significance does it have ? What symbol ?

00:16:11:11 - 00:16:14:09

Well this is achepa (makeup) it is one of

00:16:14:09 - 00:16:16:21

Our traditional makeup

00:16:16:21 - 00:16:18:08

can be done in different ways

00:16:18:08 - 00:16:21:18

ways, it also has different uses

00:16:21:20 - 00:16:23:23

also depending on the occasion.

00:16:23:23 - 00:16:24:16

Right now,

00:16:24:16 - 00:16:26:08

how this is a meeting

00:16:26:08 - 00:16:28:18

and how we did the harmonization.

00:16:28:18 - 00:16:30:14

Well, we design.

00:16:30:14 - 00:16:32:05

This means the sun,

00:16:32:05 - 00:16:32:21

we draw the sun,

00:16:32:21 - 00:16:35:06

taking advantage of the fact that the sun is hot today,

00:16:35:06 - 00:16:37:12

So we capture all that, everything.

00:16:37:12 - 00:16:38:16

As I said, nature

00:16:38:16 - 00:16:42:00

It is in us, that is like our life too

00:16:42:02 - 00:16:42:18

I mean because

00:16:42:18 - 00:16:45:09

We left our Mother Earth, as we say,

00:16:45:09 - 00:16:47:06

so everything is connected with us.

00:16:47:06 - 00:16:49:19

So today we played the Sun

00:16:49:21 - 00:16:53:18

and it can, we can, even those who are in the kitchen.

00:16:53:18 - 00:16:59:07

I don't know if we can see it today, because we cover our entire face.

00:16:59:09 - 00:17:00:21

with another who is paip ai

00:17:00:21 - 00:17:03:07

or it can be with mmeera , which are mushrooms.

00:17:03:07 - 00:17:03:18

For example.

00:17:03:18 - 00:17:07:19

This is a plant, it is called Pa li'ila

00:17:07:21 - 00:17:09:23

One has to wait for it to fall, for it to set

00:17:09:23 - 00:17:13:10

Red, she has her bone preparation, everything is a process,

00:17:13:12 - 00:17:15:18

and the one we have is already prepared,

00:17:15:18 - 00:17:19:21

It is simply starting to add water in this case,

00:17:19:21 - 00:17:21:22

but usually traditionally

00:17:21:22 - 00:17:25:21

It is with white sheep's bo

00:17:25:23 - 00:17:26:19

is with sebo .

00:17:26:19 - 00:17:27:19

He knew too

00:17:27:19 - 00:17:31:16

It is another process in which they prepare the tallow, strain it

00:17:31:18 - 00:17:33:03

it is white, white,

00:17:33:03 - 00:17:34:14

whitey is not just any sheep,

00:17:34:14 - 00:17:37:05

It doesn't have to be a small sheep either.

00:17:37:05 - 00:17:37:20

Newly

00:17:37:20 - 00:17:39:02

then they start preparing it

00:17:39:02 - 00:17:41:15

and then one has it stored there

00:17:41:15 - 00:17:44:14

and when we are going to use it, we apply the tallow

00:17:44:14 - 00:17:46:15

and then we apply the p aipai

00:17:46:15 - 00:17:47:18

Yes, yes it is for

00:17:47:18 - 00:17:51:08

as a blocker, if we are going to look for firewood, if we are going to cook

00:17:51:10 - 00:17:52:19

so that our faces don't burn ,

00:17:52:19 - 00:17:56:00

so that it doesn't get stained . In this case, since it is a ritual,

00:17:56:02 - 00:17:59:02

as we are in harmonization and it is a meeting

00:17:59:03 - 00:18:02:05

We say mi'ira, then we have

00:18:02:08 - 00:18:05:22

the agility to capture what we want

00:18:06:00 - 00:18:08:17

like makeup for different occasions,

00:18:08:17 - 00:18:12:03

Not then, for an event, a soft makeup

00:18:12:05 - 00:18:15:12

that for a recording it is already something better ,

00:18:15:16 - 00:18:17:18

It's almost like that

00:18:17:20 - 00:18:19:02

And that spiral too

00:18:19:02 - 00:18:22:17

It also has a meaning , because the dance is spiral, Yes.

00:18:22:19 - 00:18:26:14

Everything in our culture, everything being, everything

00:18:26:16 - 00:18:28:20

It is based on the spiral,

00:18:28:20 - 00:18:32:08

because in our life after dying,

00:18:32:09 - 00:18:35:06

We are going to Jeepira as we say,

00:18:35:06 - 00:18:38:05

already have like another life in the afterlife.

00:18:38:06 - 00:18:41:16

So it's not like suddenly by scale, like suddenly

00:18:41:16 - 00:18:43:05

in that of Westerners,

00:18:43:05 - 00:18:45:18

which is by stairs , until it reaches the last

00:18:45:18 - 00:18:48:18

Ours is a spiral because we don't know where it ends,

00:18:48:23 - 00:18:52:14

because one travels the path of life in a spiral

00:18:52:16 - 00:18:56:08

and come back again for the same

00:18:56:10 - 00:19:00:20

what is Jeepira

00:19:00:22 - 00:19:02:02

Can you explain me

00:19:02:02 - 00:19:05:01

What was the ritual he did?

00:19:05:06 - 00:19:09:19

with smoke and wood? and why did he do that?

00:19:09:19 - 00:19:11:06

AND

00:19:11:06 - 00:19:14:05

That is an incense, it is not witchcraft,

00:19:14:05 - 00:19:18:13

It is not witchcraft, it is our incense, as it is a harmonization

00:19:18:15 - 00:19:22:06

Well, we are pushing away the bad energies.

00:19:22:12 - 00:19:23:07

It's very good too

00:19:23:07 - 00:19:25:23

to ward off those diseases like the plague

00:19:25:23 - 00:19:28:06

In fact, I have it posted here too.

00:19:28:06 - 00:19:31:14

This is not wood, it is white bija,

00:19:31:16 - 00:19:33:06

It is a plant that

00:19:33:06 - 00:19:36:01

It is widely used for general ailments.

00:19:36:01 - 00:19:37:07

in fact during Covid

00:19:37:07 - 00:19:39:06

This is what helped us a lot,

00:19:39:06 - 00:19:40:10

a lot, as a territory

00:19:40:10 - 00:19:41:21

wayuu, was what we could say,

00:19:41:21 - 00:19:44:07

which saved the lives of many Wayuu .

00:19:44:09 - 00:19:45:08

So,

00:19:45:08 - 00:19:46:12

So what I did was

00:19:46:12 - 00:19:50:05

a kind of incense, because we make it akai'ja

00:19:50:10 - 00:19:51:18

to move away

00:19:51:18 - 00:19:55:11

those bad energies and make this meeting a good one

00:19:55:13 - 00:19:59:03

fruitful and for also, since later

00:19:59:04 - 00:20:00:01

do not come

00:20:00:01 - 00:20:03:12

pests, taking into account that nowadays we see them ,

00:20:03:14 - 00:20:04:17

Virus variants ,

00:20:04:17 - 00:20:06:06

what is affecting many Wayuu children

00:20:06:06 - 00:20:09:05

That's why it helps us a lot.

00:20:09:10 - 00:20:12:03

And to start the dance too.

00:20:12:03 - 00:20:16:02

Exactly, to also just start the dance.

00:20:16:04 - 00:20:18:10

That is why some elderly

00:20:18:10 - 00:20:29:04

breathe freely.

00:20:29:06 - 00:20:33:19

Well, well, the video too,

00:20:33:21 - 00:20:35:09

That's how it can be explained.

00:20:35:09 - 00:20:37:18

Well we've seen a lot of red

00:20:37:18 - 00:20:41:04

and it has a meaning also in the culture for you is

00:20:41:06 - 00:20:42:15

women, for the wayuu

00:20:42:15 - 00:20:43:07

yes of course,

00:20:43:07 - 00:20:44:05

the Red color

00:20:44:05 - 00:20:47:10

It is one of our most representative colors.

00:20:47:12 - 00:20:52:09

It means for us purity, love, peace.

00:20:52:11 - 00:20:55:19

But it also means blood

00:20:55:21 - 00:20:59:09

It also has, it has like

00:20:59:11 - 00:21:01:07

one meaning

00:21:01:07 - 00:21:02:12

positive, so to speak,

00:21:02:12 - 00:21:04:19

but at the same time something like negative because the blood for us

00:21:04:19 - 00:21:07:03

It is very valuable, it is sacred .

00:21:07:03 - 00:21:10:11

In fact, if we suppose at this moment

00:21:10:13 - 00:21:15:12

there is a conflict and a person is affected

00:21:15:12 - 00:21:19:10

and his blood is spilled, because everyone says no, now

00:21:19:12 - 00:21:20:07

That is a problem,

00:21:20:07 - 00:21:23:02

Then we have to solve it because blood was shed ,

00:21:23:02 - 00:21:24:06

so the blood here in that

00:21:24:06 - 00:21:25:00

meaning of

00:21:25:00 - 00:21:25:18

which is very sacred,

00:21:25:18 - 00:21:28:18

You don't play with it , even with the animal's blood.

00:21:28:22 - 00:21:31:06

if it is by ritual or if it is by dream.

00:21:31:06 - 00:21:32:04

There are times

00:21:32:04 - 00:21:33:16

in which it should be allowed to spill

00:21:33:16 - 00:21:36:16

and there are times or occasions in which it is consumed.

00:21:36:18 - 00:21:37:07

Does not consume it

00:21:37:07 - 00:21:40:16

Neither are men generally consumed either,

00:21:40:18 - 00:21:42:14

so

00:21:42:14 - 00:21:45:07

and like everything, also what we have

00:21:45:07 - 00:21:49:13

In our culture it is red , for example the achepa is red

00:21:49:15 - 00:21:50:03

it is already

00:21:50:03 - 00:21:53:10

one of our most representative birds , it is also red .

00:21:53:10 - 00:21:54:23

iisho

00:21:54:23 - 00:21:57:20

He is a cardinal, then

00:21:57:20 - 00:21:59:13

that is, basically red

00:21:59:13 - 00:22:02:22

It's like what we have the most there, that is, it's what we have the most

00:22:02:22 - 00:22:03:15

represents us

00:22:03:15 - 00:22:10:00

and it has that meaning related to everything. Also these blankets

00:22:10:02 - 00:22:11:23

It makes us feel like , if one wears red,

00:22:11:23 - 00:22:15:01

one feels at home, calm, it transmits to us

00:22:15:01 - 00:22:16:10

It is also or instead.

00:22:16:10 - 00:22:19:10

If one wears another color, for example yellow, I don't know,

00:22:19:11 - 00:22:22:11

one feels like one feels uncomfortable,

00:22:22:12 - 00:22:25:10

but red is what represents us the most.

00:22:25:10 - 00:22:28:10

It means a lot to us.

00:22:28:16 - 00:22:32:03

Add some of anything to it.

00:22:32:05 - 00:22:32:11

Come?

00:22:32:11 - 00:22:38:18

Do you want to say something else?

00:22:38:20 - 00:22:40:04

Yeah

00:22:40:04 - 00:22:44:21

Tell Kati how you felt in the Yonna , for example.

00:22:44:23 - 00:22:48:21

You who are new, how did you think of Yonna?

00:22:48:21 - 00:22:53:14

Or whatever you want to express

00:22:53:15 - 00:22:55:19

Well, she's my little sister.

00:22:55:19 - 00:22:59:03

If that's why I scold her a lot,

00:22:59:04 - 00:23:04:03

She 's my little sister, so she's new at school.

00:23:04:05 - 00:23:06:13

So she's learning and she's learning

00:23:06:13 - 00:23:06:18

Then I'll

00:23:06:18 - 00:23:09:14

I'm saying share with us how you've been feeling,

00:23:09:14 - 00:23:11:01

did you like it?

00:23:11:01 - 00:23:14:22

So

00:23:15:00 - 00:23:16:13

when one dances in the Yoona,

00:23:16:13 - 00:23:21:21

When I dance, I feel happy,

00:23:21:22 - 00:23:26:20

one, I feel this, I feel that

00:23:26:22 - 00:23:29:11

I feel happy

00:23:29:11 - 00:23:33:17

to do what I want.

00:23:33:17 - 00:23:36:22

I want to learn, this I want,

00:23:36:23 - 00:23:41:21

I want to be one, I want to be like this as my partner See u

00:23:41:21 - 00:23:47:09

I want to learn to knit, to dance

00:23:47:11 - 00:23:50:23

also, make hammocks,

00:23:51:01 - 00:23:53:20

make backpacks,

00:23:53:20 - 00:23:55:08

this one

00:23:55:08 - 00:23:59:08

is to be a seedbed

00:23:59:10 - 00:24:01:10

and

00:24:01:10 - 00:24:03:10

make wayunkeera

00:24:03:10 - 00:24:06:21

be way unkeera what we do with mud

00:24:06:23 - 00:24:08:19

and what else.

00:24:08:19 - 00:24:10:04

And that seedbed ?

00:24:10:04 - 00:24:12:22

What is it? seedbed are the school children, the

00:24:12:22 - 00:24:15:17

smaller. So

00:24:15:19 - 00:24:19:05

Seedbeds comes from the word seed sa uyee .

00:24:19:07 - 00:24:23:13

So that's why we say seedbed , so yes.

00:24:23:15 - 00:24:24:18

and like her, like that

00:24:24:18 - 00:24:27:18

As we have many children at school.

00:24:27:23 - 00:24:31:16

So with the children, no, we don't take them like that.

00:24:31:18 - 00:24:33:16

She is my little sister, I have been at school for many years

00:24:33:16 - 00:24:35:04

and I don't take it like that,

00:24:35:04 - 00:24:37:12

but it is something that must be awakened in her.

00:24:37:12 - 00:24:40:04

Tell me no, I want to go

00:24:40:04 - 00:24:43:16

, I want to learn what everything is

00:24:43:16 - 00:24:44:13

d the want.

00:24:44:13 - 00:24:46:07

If I am forced to take it

00:24:46:07 - 00:24:47:16

here he was with his face,

00:24:47:16 - 00:24:50:00

but no, she enjoys it and enjoys it.

00:24:50:00 - 00:24:53:09

So much so, it looks fun and feels very good.

00:24:53:11 - 00:24:56:19

It was the first one you did

00:24:56:21 - 00:24:59:21

and how well I am, how well.

00:24:59:21 - 00:25:01:20

Well and for each of you

00:25:01:20 - 00:25:04:19

If I could carry a message to the whole world.

00:25:04:19 - 00:25:11:17

What message would it be?

00:25:11:19 - 00:25:17:23

You start. Can you think for a moment

00:25:18:01 - 00:25:21:11

I hope we don't let our culture lose.

00:25:21:13 - 00:25:25:06

If it is something so beautiful and so ours.

00:25:25:08 - 00:25:27:23

and it would be nice

00:25:27:23 - 00:25:29:06

that we value it more

00:25:29:06 - 00:25:31:00

and let's strengthen it

00:25:31:00 - 00:25:34:00

because as I tell you this has not been lost,

00:25:34:00 - 00:25:36:06

It's just that we have to strengthen it

00:25:36:06 - 00:25:42:03

but that is in one

00:25:42:05 - 00:25:43:16

Well

00:25:43:16 - 00:25:46:14

as the companion said.

00:25:46:14 - 00:25:49:21

As we are experiencing what the Yonna is

00:25:49:23 - 00:25:53:16

which is making wayunkeera (clay doll) or doing many things

00:25:53:18 - 00:25:58:14

As you can do it too, you can practice.

00:25:58:16 - 00:26:00:21

Of course, it's not easy,

00:26:00:21 - 00:26:05:01

but if given time, they can learn to dance,

00:26:05:03 - 00:26:09:10

They can learn to be wayunkeera (clay doll)

00:26:09:12 - 00:26:11:17

to knit,

00:26:11:17 - 00:26:13:07

don't be ashamed of the culture

00:26:13:07 - 00:26:16:14

because it is beautiful.

00:26:16:16 - 00:26:17:13

Be wayuu

00:26:17:13 - 00:26:20:13

It is the most beautiful thing in this life

00:26:20:14 - 00:26:24:22

and learn many things from our ancestors that already

00:26:25:00 - 00:26:27:16

They are not here with us now, but there are

00:26:27:16 - 00:26:33:15

things that have left us

00:26:33:17 - 00:26:39:19

speaks

00:26:39:21 - 00:26:41:14

send a message to the children

00:26:41:14 - 00:26:47:17

I want to send the message to the boys and girls.

00:26:47:18 - 00:26:49:14

I want him not to be ashamed

00:26:49:14 - 00:26:54:21

of the Wayuu culture that

00:26:54:23 - 00:26:56:10

To learn

00:26:56:10 - 00:27:00:05

to do, to do the

00:27:00:06 - 00:27:12:03

Yonna, the Wayunkeera

00:27:12:05 - 00:27:13:05

I want them ,

00:27:13:05 - 00:27:17:05

May they learn just as I am learning now.

00:27:17:07 - 00:27:20:16

and nothing more

00:27:20:18 - 00:27:22:07

Well

00:27:22:07 - 00:27:23:22

to close

00:27:23:22 - 00:27:26:00

When they ask me a lot about messages

00:27:26:00 - 00:27:29:08

It inspired me a lot.

00:27:29:10 - 00:27:30:09

she was picking up, exactly,

00:27:30:09 - 00:27:34:14

I was trying not to repeat myself because if I don't know,

00:27:34:16 - 00:27:37:16

I have a lot of love for my culture.

00:27:37:19 - 00:27:40:19

For example, I have had many opportunities

00:27:40:21 - 00:27:44:08

to do other things instead of dancing suddenly

00:27:44:08 - 00:27:48:15

my traditional dance of dancing folklore different cities,

00:27:48:20 - 00:27:50:01

champeta, reggaeton .

00:27:50:01 - 00:27:52:08

They have called me for contests,

00:27:52:08 - 00:27:56:06

but seeing the cultural crisis

00:27:56:06 - 00:27:59:01

that we are honestly going through,

00:27:59:01 - 00:28:01:03

Well, I feel like I can contribute my grain of sand.

00:28:01:03 - 00:28:04:00

from what I know how to do, from what I like,

00:28:04:00 - 00:28:06:20

which is dance, music.

00:28:06:22 - 00:28:07:10

Also my

00:28:07:10 - 00:28:10:09

know, learn, multiply what I know.

00:28:10:14 - 00:28:14:00

So my invitation is to love

00:28:14:02 - 00:28:17:12

what they have around them, regardless of whether they are Wayúu

00:28:17:13 - 00:28:22:14

or not. No, sometimes you can't imagine the spiritual connection

00:28:22:16 - 00:28:23:13

with nature

00:28:23:13 - 00:28:26:19

that has the different cultures here in our country,

00:28:26:21 - 00:28:28:11

and sometimes one gets careless.

00:28:28:11 - 00:28:30:22

For example, when we go to a city

00:28:30:22 - 00:28:32:17

we are very attentive to anything

00:28:32:17 - 00:28:35:05

because we don't know what meaning it has.

00:28:35:05 - 00:28:37:03

Then suddenly for those who come

00:28:37:03 - 00:28:38:13

from the outside, it would be very nice

00:28:38:13 - 00:28:40:12

Also, just as you who know,

00:28:40:12 - 00:28:42:00

who are interested in knowing

00:28:42:00 - 00:28:44:01

what does each thing mean ,

00:28:44:01 - 00:28:46:19

because that's how they also begin to respect it,

00:28:46:19 - 00:28:49:11

start taking care of her and they also start to love her.

00:28:49:11 - 00:28:49:23

And also

00:28:49:23 - 00:28:51:09

you who are not your own

00:28:51:09 - 00:28:53:09

Wayuu, you can contribute your grain of sand

00:28:53:09 - 00:28:55:06

To be able to make known what we are,

00:28:55:06 - 00:28:59:02

to continue strengthening everything we have, maintain it

00:28:59:03 - 00:29:00:06

and keep it .

00:29:00:06 - 00:29:01:02

We at this time

00:29:01:02 - 00:29:01:13

what we want

00:29:01:13 - 00:29:04:07

is to preserve that for future generations.

00:29:04:07 - 00:29:07:07

Then the invitation is also for you.

00:29:07:08 - 00:29:10:08

When he makes us known there, then let them remember us,

00:29:10:10 - 00:29:15:03

May they remember and they will always be welcome here.

00:29:15:05 - 00:29:19:10

May you also teach us

00:29:19:11 - 00:29:22:11

also.

00:29:22:15 - 00:29:26:06

And the last thing is if each of you can tell me

00:29:26:07 - 00:29:29:13

yes we have permission to use this in the documentary

00:29:29:15 - 00:29:32:11

our what are they doing

00:29:32:11 - 00:29:35:19

recording , and first before publishing anything

00:29:35:21 - 00:29:39:22

We passed by you to verify, but

00:29:39:23 - 00:29:41:00

as I am.

00:29:41:00 - 00:29:44:09

already authorize and so

00:29:44:11 - 00:29:47:00

well me Veruzka Henriquez

00:29:47:00 - 00:29:50:04

Acosta, I authorize

00:29:50:06 - 00:29:53:05

Let them use my image as such .

00:29:53:05 - 00:29:53:15

Ok here.

00:29:53:15 - 00:29:54:22

Me too Karla Epinayu

00:29:54:22 - 00:29:59:00

I authorize you to use the image

00:29:59:02 - 00:30:03:03

I Angeline Jayariyu, authorize it to be made public

00:30:03:05 - 00:30:06:12

this image so that everyone can recognize it .

00:30:06:14 - 00:30:07:20

She is a minor

00:30:07:20 - 00:30:11:09

So I'm going to authorize it for her, since she's my little sister.

00:30:11:11 - 00:30:14:08

well me Karla Epinayu, representative of Katius c a

00:30:14:08 - 00:30:16:10

Jiménez authorized him to do

00:30:16:10 - 00:30:21:14

your image is also used. Thank you so much.

00:30:21:16 - 00:30:22:16

Anayawatsu.