00:04:24:08 - 00:04:25:08

[Interviewer] What does that mean?

00:04:25:08 - 00:04:28:08

[Interviewer] symbols that are being put?

00:04:29:11 - 00:04:32:11

ah, what I'm going to place here.

00:04:32:14 - 00:04:35:14

It is the symbol of the sun

00:05:30:05 - 00:05:33:05

here

00:05:53:23 - 00:05:56:23

and

00:06:40:14 - 00:06:40:23

this.

00:06:57:03 - 00:07:00:03

Is

00:08:27:16 - 00:08:29:04

the same.

00:08:29:04 - 00:08:32:04

AND

00:08:32:17 - 00:08:33:11

these.

00:08:33:11 - 00:08:36:23

These paintings are going to be for parties only.

00:08:37:12 - 00:08:40:12

and they are like, they are the fine ones

00:08:40:13 - 00:08:41:18

because there are others too, kind of…

00:08:41:18 - 00:08:46:07

as for daily and this is it,

00:08:47:09 - 00:08:47:19

which is a

00:08:47:19 - 00:08:50:19

kind of canned powder.

00:08:52:08 - 00:08:55:08

Is this.

00:08:55:12 - 00:08:57:11

[Interviewer] And where does the dust come from?

00:08:57:11 - 00:09:01:05

It is from female tree fungus species

00:09:01:05 - 00:09:05:21

that they produce from the mountains and that occurs when it is already winter.

00:09:06:00 - 00:09:09:00

By

00:09:09:13 - 00:09:12:13

when it is cold, that produces the cold

00:09:12:21 - 00:09:15:08

species of mushrooms. It has its time

00:09:15:08 - 00:09:18:08

in winter, that happens in November.

00:14:25:10 - 00:14:26:04

[Interviewer] So

00:14:26:04 - 00:14:30:07

[Interviewer] can you introduce yourself, who are you, what do you really do?

00:14:49:01 - 00:14:50:01

I introduce myself,

00:14:50:01 - 00:14:52:08

my name is Romelia Montiel,

00:14:52:08 - 00:14:55:19

I am the one who knows the Kayushipana community here in Alta

00:14:55:19 - 00:14:58:19

Guajira Nazareth

00:14:59:15 - 00:15:01:21

I belong to the Uriana clan,

00:15:01:21 - 00:15:03:10

I am from, my origin

00:15:03:10 - 00:15:05:13

It's there on the hill that's back there.

00:15:05:13 - 00:15:08:13

Sekuolu (name of the hill)

00:15:08:14 - 00:15:11:16

So I'm going to talk about medicinal plants,

00:15:12:19 - 00:15:16:13

to a few species of plants that are here, uff

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

there is still more

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

that is, still

00:15:18:15 - 00:15:21:10

There is after this and there is still more.

00:15:21:10 - 00:15:24:16

The one who keeps it, Macuira, is our grandmother.

00:15:24:17 - 00:15:28:14

It's where they were all born, it's where they spawned

00:15:28:14 - 00:15:31:00

God to us so that this plant

00:15:31:00 - 00:15:34:10

will stay here with us, because all this

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

They were humans before us.

00:15:37:12 - 00:15:40:12

That's why it has its magic, it has its spirit.

00:15:40:21 - 00:15:44:11

We respect them, we respect them a lot

00:15:44:11 - 00:15:47:19

that we still preserve the ancestral tradition.

00:15:50:03 - 00:15:51:07

As,

00:15:51:07 - 00:15:51:17

as already

00:15:51:17 - 00:15:52:23

I have done a lot of research,

00:15:52:23 - 00:15:56:08

my research is so deep for many years

00:15:56:08 - 00:15:59:08

It is behind everything, not only in the medicinal plant

00:16:00:01 - 00:16:03:01

but in everything that has to do with our culture

00:16:04:00 - 00:16:05:04

ancestral.

00:16:05:04 - 00:16:08:04

[Interviewer] How have you investigated? What is the method?

00:16:08:04 - 00:16:11:03

I have investigated with the old men of Macuira

00:16:11:14 - 00:16:13:12

that there are a few

00:16:13:12 - 00:16:16:12

that no longer exist here on earth, they are with daddy God

00:16:17:12 - 00:16:20:05

and those who are left after them

00:16:20:05 - 00:16:22:07

They are the grandchildren, the grandparents.

00:16:22:07 - 00:16:23:14

That's why I keep them.

00:16:23:14 - 00:16:25:23

My grandmothers are also people who are

00:16:25:23 - 00:16:27:04

They like all this,

00:16:27:04 - 00:16:30:04

They are people who have spirit too.

00:16:30:06 - 00:16:31:00

Are

00:16:31:00 - 00:16:35:04

shamans, they are spiritualists and all that, they are like us

00:16:35:04 - 00:16:36:08

we call it Outsü.

00:16:36:08 - 00:16:39:01

We the Wayuu indigenous people, Outsü.

00:16:39:01 - 00:16:41:17

because it's called Outsü, because that one comes

00:16:41:17 - 00:16:44:07

of vision, of vision.

00:16:45:06 - 00:16:48:06

Of the O'u (see further).

00:16:48:18 - 00:16:50:14

That's why we call it

00:16:50:14 - 00:16:51:02

Outsü,

00:16:51:02 - 00:16:55:18

because she is the one who sees, the one who watches, the one who sees for us

00:16:55:21 - 00:16:58:21

the one who sees through spirituality.

00:16:59:00 - 00:17:04:04

They are the ones who work so that they can give lives,

00:17:04:04 - 00:17:06:12

give more life to everything,

00:17:06:12 - 00:17:09:18

to the children, to the elderly, to everything, to everything, to everyone

00:17:10:18 - 00:17:14:16

that protects them against illness and against evil

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

spirit of the immune.

00:17:17:17 - 00:17:19:11

AHA.

00:17:19:11 - 00:17:22:09

So to start all this off, let's explain

00:17:22:09 - 00:17:25:06

colors. First the color red,

00:17:25:06 - 00:17:29:02

you see a red cloth here, so for you this is,

00:17:29:08 - 00:17:33:03

It is as if they saw a simple tablecloth.

00:17:33:15 - 00:17:36:13

But this has its symbol, why?

00:17:36:13 - 00:17:40:00

Because we have respect for all this, because this has its

00:17:40:00 - 00:17:43:06

magic, it has its spirit, red

00:17:43:06 - 00:17:47:16

It is what keeps everything in us Wayuu, it is what protects,

00:17:48:15 - 00:17:49:22

is the one who,

00:17:49:22 - 00:17:52:10

I mean that's the one that,

00:17:52:10 - 00:17:55:10

where we respect the color red more

00:17:56:00 - 00:17:59:10

because it symbolizes many things in the Wayuu culture,

00:18:00:07 - 00:18:02:18

because he is the one who keeps, he is the one who gives the dream,

00:18:02:18 - 00:18:04:11

It is the one that reveals dreams,

00:18:04:11 - 00:18:08:07

He is the one who has to do with everything, he is the one who takes care of us. One

00:18:08:07 - 00:18:08:23

take this

00:18:08:23 - 00:18:13:01

to be able to get something out of the mountain or get something out of a tree,

00:18:13:01 - 00:18:16:07

One wears a red patch or

00:18:16:08 - 00:18:18:22

a piece of red thread.

00:18:18:22 - 00:18:21:22

These are the oldest skein threads there,

00:18:22:14 - 00:18:24:07

I don't think they sell them anymore.

00:18:24:07 - 00:18:26:08

That,

00:18:26:08 - 00:18:29:11

If a piece is left on the mountain it is for power,

00:18:29:11 - 00:18:33:06

talk to the spirit of the plants, so one can

00:18:33:08 - 00:18:36:18

Grab part of those plants, why not grab it and that's it

00:18:36:23 - 00:18:39:18

You sit there to talk to them,

00:18:39:18 - 00:18:43:12

to ask, to give change, to say

00:18:43:22 - 00:18:47:15

Well, I come to ask you to give me this,

00:18:47:15 - 00:18:49:16

and I leave you this in exchange,

00:18:49:16 - 00:18:51:11

that's how we talk to him

00:18:51:11 - 00:18:55:07

And one wears his red cloth too or one dresses in red

00:18:55:07 - 00:18:56:12

to look for all this.

00:18:56:12 - 00:18:58:23

It's not that one is getting off to a bad start.

00:18:58:23 - 00:19:01:22

Because? because there are people who just go and start, not like that

00:19:01:22 - 00:19:02:22

further.

00:19:02:22 - 00:19:03:21

How is it?

00:19:03:21 - 00:19:05:01

they go blind,

00:19:05:01 - 00:19:08:20

They are left with other defects that one day they will leave it

00:19:09:07 - 00:19:12:20

Because? because their spirituality does not respect them.

00:19:13:12 - 00:19:15:20

Each one has their spirituality,

00:19:15:20 - 00:19:16:22

there is male and female

00:19:16:22 - 00:19:17:19

like us,

00:19:17:19 - 00:19:21:14

like us there are women and there are men, like this

00:19:21:14 - 00:19:22:03

the plants

00:19:22:03 - 00:19:25:06

There is also in that aspect.

00:19:26:00 - 00:19:28:05

That's why they each

00:19:28:05 - 00:19:30:20

one fulfills his function.

00:19:33:00 - 00:19:33:21

What is it for

00:19:33:21 - 00:19:36:16

each one already has its function, each one has its

00:19:36:16 - 00:19:38:02

function.

00:19:38:02 - 00:19:41:02

He fulfills his role.

00:19:44:16 - 00:19:46:01

[Interviewer] And when are you going

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

[Interviewer] well searching, harvesting,

00:19:49:07 - 00:19:51:23

[Interviewer] does that also happen with a thread?

00:19:51:23 - 00:19:55:03

You leave him, you don't leave him just like that

00:19:55:03 - 00:19:56:08

because they don't have a hand,

00:19:56:08 - 00:20:00:00

one goes where the root is, one digs and buries

00:20:00:04 - 00:20:03:03

leave what has to be, it can be a necklace

00:20:03:14 - 00:20:07:13

because that necklace is because I'm not going to wear it again

00:20:07:18 - 00:20:10:03

this, this stays there forever

00:20:10:03 - 00:20:13:22

and he is also staying with one, because yes

00:20:13:22 - 00:20:16:18

There is one who says no, I am going to make the change another day,

00:20:16:18 - 00:20:19:11

I'm going to change with something else. No it can not be done.

00:20:19:11 - 00:20:20:21

Now what you gave him

00:20:20:21 - 00:20:21:18

I already said it. Already

00:20:21:18 - 00:20:23:10

what you started is already for you,

00:20:23:10 - 00:20:24:19

you are never going to return it,

00:20:25:18 - 00:20:28:12

That's how it is, that's why one has to respect it.

00:20:28:12 - 00:20:31:00

[Interviewer] Is it always an exchange?

00:20:31:00 - 00:20:33:01

It's always an exchange one

00:20:33:01 - 00:20:36:21

one, because we humans to protect from them

00:20:36:23 - 00:20:40:01

we are present, because they are the ones who protect one.

00:20:40:09 - 00:20:43:09

Spirituality, what one respects,

00:20:43:12 - 00:20:45:11

the tradition of grandparents,

00:20:45:11 - 00:20:49:01

just as they left them, so we have to continue, so

00:20:49:01 - 00:20:51:01

we have to teach our children,

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

so they will also respect.

00:20:53:20 - 00:20:57:08

One has to teach them respect for the plant,

00:20:57:08 - 00:21:02:03

towards all this, just as we teach to respect

00:21:02:14 - 00:21:05:22

to other people, like this

00:21:05:22 - 00:21:08:20

we have to teach our children, our grandchildren,

00:21:08:20 - 00:21:10:17

to respect this.

00:21:10:17 - 00:21:13:04

What they have, because those are theirs,

00:21:13:04 - 00:21:15:04

because they are in their territory.

00:21:15:04 - 00:21:17:21

We don't get this from another territory, it's from here

00:21:17:21 - 00:21:19:14

Of the territory

00:21:19:14 - 00:21:23:22

Uriana, from here all this mountain range, this mountain range

00:21:23:22 - 00:21:26:19

It is full of everything, which is what it doesn't have,

00:21:26:19 - 00:21:28:03

He even has amulets.

[Interviewer] Amulets?

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

Of course

00:21:30:16 - 00:21:31:02

that is

00:21:31:02 - 00:21:31:23

very reserved,

00:21:31:23 - 00:21:34:14

That is not here within this, that is separate.

00:21:34:14 - 00:21:37:05

That has

00:21:37:05 - 00:21:40:04

even more respect, because they can even

00:21:40:08 - 00:21:43:05

ask for expensive things,

00:21:43:05 - 00:21:47:00

They can ask for gold or they can ask for a beef to eat,

00:21:47:00 - 00:21:48:01

so that one can grasp

00:21:48:01 - 00:21:50:00

that.

00:21:50:00 - 00:21:53:00

Even more expensive than this.

00:21:53:00 - 00:21:53:05

By

00:21:53:05 - 00:21:57:14

that we respect that part and the grandparents know

00:21:58:10 - 00:22:03:03

What each thing is for is that and it teaches one and

00:22:03:03 - 00:22:03:17

One too

00:22:03:17 - 00:22:06:19

reserve it as they reserved it, then

00:22:06:19 - 00:22:09:19

we also reserve,

00:22:09:23 - 00:22:11:19

We keep it in there.

00:22:11:19 - 00:22:13:13

The most we know.

00:22:13:13 - 00:22:16:12

When one wants it is from one that a person crawls

00:22:16:12 - 00:22:19:11

I want, I want, it is done.

00:22:19:16 - 00:22:20:12

As?

00:22:20:12 - 00:22:23:10

How are you

00:22:23:10 - 00:22:24:08

It is already done.

00:22:24:08 - 00:22:25:18

This is done. It's dry.

00:22:25:18 - 00:22:27:11

This is already macerated, dry.

00:22:28:14 - 00:22:29:03

This is

00:22:29:03 - 00:22:29:20

macerated.

00:22:29:20 - 00:22:30:14

This is

00:22:30:14 - 00:22:32:19

another species of plant, but that cannot be

00:22:32:19 - 00:22:35:19

nor place in plain sight.

00:22:36:08 - 00:22:38:11

Because?

00:22:38:11 - 00:22:41:03

Because that is one

00:22:41:03 - 00:22:44:01

for the preservation of the baby in the mother's womb.

00:22:44:01 - 00:22:47:00

So that he doesn't get the evil eye, so that he doesn't get

00:22:47:00 - 00:22:48:20

pain in childbirth when going to

00:22:48:20 - 00:22:50:18

give birth to a person

00:22:50:18 - 00:22:53:22

What did they do when there was no doctor before?

00:22:54:04 - 00:22:55:13

It is with that, all

00:22:55:13 - 00:22:58:13

Those plants. And it was bought, it was changed

00:22:58:13 - 00:23:01:13

for a goat, for one of these things.

00:23:01:19 - 00:23:03:04

For a goat,

00:23:03:04 - 00:23:05:20

For a goat worth this

00:23:05:20 - 00:23:08:20

at that time. Because now no,

00:23:09:07 - 00:23:09:18

that now

00:23:09:18 - 00:23:14:08

If my baby goes through, that's a cesarean section, go to the hospital,

00:23:15:15 - 00:23:18:08

Not before, it's with that, that's it.

00:23:18:08 - 00:23:20:21

That's why the midwife is there, there are the

00:23:20:21 - 00:23:24:19

people best suited for that. Is the person that

00:23:26:03 - 00:23:27:22

will do the echogram

00:23:27:22 - 00:23:31:02

Wayuu, who see sex and everything.

00:23:31:05 - 00:23:35:05

Of course, that's why they are called Wayuu echograms because they fix that.

00:23:36:04 - 00:23:38:14

and they come and say right away, this one is female, this one

00:23:38:14 - 00:23:39:13

It is male,

00:23:39:13 - 00:23:42:13

so it's in the belly.

00:23:43:23 - 00:23:46:23

Let's get started.

00:23:48:11 - 00:23:50:18

This is a maraca,

00:23:50:18 - 00:23:53:18

Let's start and here we are with the reds.

00:23:54:11 - 00:23:56:17

Then the maraca,

00:23:56:17 - 00:23:59:15

This is the first who gives life, the one who saves

00:23:59:15 - 00:24:01:09

all.

00:24:01:09 - 00:24:03:05

Through Yüi (marijuana) which is

00:24:03:05 - 00:24:05:23

the tobacco leaf from here, from Macuira,

00:24:05:23 - 00:24:07:11

This is what they also call Macuira,

00:24:07:11 - 00:24:10:11

This is the Macuira.

00:24:10:23 - 00:24:11:14

Tobacco that

00:24:11:14 - 00:24:14:12

They are from here, because there are tobaccos that are very

00:24:14:12 - 00:24:16:06

different from this.

00:24:16:06 - 00:24:19:06

Instead of tobacco they write Macuira.

00:24:21:02 - 00:24:22:02

[Interviewer] And does it come from here?

00:24:22:02 - 00:24:23:07

[Interviewer] Is that why the name?

00:24:23:07 - 00:24:26:15

He was born here and are from here originally,

00:24:26:15 - 00:24:26:23

from here.

00:24:28:06 - 00:24:30:18

They are very typical from here,

00:24:30:18 - 00:24:31:15

it's tobacco

00:24:31:15 - 00:24:34:09

this.

00:24:34:09 - 00:24:35:14

and this one who, the

00:24:35:14 - 00:24:38:19

that calls the spirit of this, when one eats it

00:24:38:20 - 00:24:39:10

it already works

00:24:39:10 - 00:24:40:14

to cure everything.

00:24:40:14 - 00:24:41:22

And so they were all born

00:24:41:22 - 00:24:44:05

these.

00:24:44:05 - 00:24:46:02

In the middle

00:24:46:02 - 00:24:48:01

of that,

00:24:48:01 - 00:24:50:20

of that spiritualist who

00:24:50:20 - 00:24:52:03

exists in our

00:24:52:03 - 00:24:55:03

culture.

00:24:57:14 - 00:24:58:06

AND

00:24:58:06 - 00:25:01:04

this is a species

00:25:01:04 - 00:25:03:10

of rattan,

00:25:03:10 - 00:25:05:11

that's here too,

00:25:05:11 - 00:25:08:11

This is also there in the Serranía de Perijá,

00:25:09:00 - 00:25:11:06

of this, there are things that are

00:25:11:06 - 00:25:14:06

far away and exists here with us.

00:25:14:18 - 00:25:15:05

As?

00:25:15:05 - 00:25:20:12

Because God put it, that's how it has to be, because that's what they are,

00:25:20:12 - 00:25:24:04

They are from a cold land and where there is a river and that

00:25:24:14 - 00:25:27:14

and here it occurs where there is no river.

00:25:30:08 - 00:25:31:15

This.

00:25:31:15 - 00:25:34:01

This serves to

00:25:34:01 - 00:25:36:16

When one makes a fracture, then one

00:25:36:16 - 00:25:38:00

part of the bone and that,

00:25:39:16 - 00:25:41:19

it scratches

00:25:41:19 - 00:25:44:19

with a stone, it is placed, it has its,

00:25:46:17 - 00:25:49:16

his diet, his diet is long,

00:25:50:01 - 00:25:52:10

there are things that should not be eaten,

00:25:52:10 - 00:25:55:10

the meats, the cheese most of all, the milk.

00:25:56:15 - 00:25:58:05

This with this.

00:25:58:05 - 00:25:59:23

[Interviewer] When you are taking that, you can't?

00:25:59:23 - 00:26:00:17

It can't be done,

00:26:00:17 - 00:26:02:23

has to be under confinement

00:26:02:23 - 00:26:05:00

with this because it works quickly

00:26:05:00 - 00:26:05:18

and

00:26:05:18 - 00:26:07:11

the bone is composed quickly

00:26:07:11 - 00:26:10:12

and returns to its normal state.

00:26:11:15 - 00:26:13:11

[Interviewer] And that thing about the

00:26:13:11 - 00:26:16:12

[Interviewer] the music there?

00:26:17:04 - 00:26:18:07

No,

00:26:18:07 - 00:26:21:15

Now that, now that, another different magic is coming and this

00:26:21:15 - 00:26:24:22

and those things that are already from here.

00:26:26:10 - 00:26:29:10

And they are also powerful because,

00:26:30:16 - 00:26:32:14

Why does it have its magic and that,

00:26:32:14 - 00:26:33:20

and

00:26:33:20 - 00:26:37:09

with people who dream, that's what maceration does.

00:26:37:09 - 00:26:37:20

It's this one.

00:26:42:22 - 00:26:46:04

Here are some, some leaves of a plant

00:26:46:04 - 00:26:50:05

which is useful for the person who has menstrual cramps.

00:26:50:11 - 00:26:53:18

This serves those who suffer from it.

00:26:54:09 - 00:26:56:05

With this,

00:26:56:05 - 00:26:56:20

these are

00:26:56:20 - 00:27:01:09

leaves, they are from here too. This is when the person already

00:27:01:09 - 00:27:04:09

they are giving them cancer,

00:27:04:17 - 00:27:06:22

when she is already getting cancer in the womb,

00:27:06:22 - 00:27:08:01

when it comes

00:27:08:01 - 00:27:11:11

bleeding and it is frequent and with this you can

00:27:12:00 - 00:27:15:00

and it has a smell of,

00:27:15:09 - 00:27:17:21

Of,

00:27:17:21 - 00:27:20:21

from the rotten matrix.

00:27:22:12 - 00:27:25:12

Happens.

[Interviewer] What is your name?

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

That's a kind of hawapi,

00:27:30:19 - 00:27:32:21

when the person can no longer

00:27:32:21 - 00:27:37:04

more and those days it is already rotting, to save it

00:27:37:04 - 00:27:38:15

he saves himself with that.

00:27:38:15 - 00:27:40:12

As? miracles are done

00:27:40:12 - 00:27:43:12

with that.

00:27:43:19 - 00:27:46:03

It is very miraculous.

00:27:46:03 - 00:27:48:04

This for us,

00:27:48:04 - 00:27:50:16

of an illness of us women.

00:27:50:16 - 00:27:52:17

When you get an infection there

00:27:52:17 - 00:27:54:21

in the matrix everything

00:27:55:22 - 00:27:56:16

fixes it.

00:27:56:16 - 00:27:59:09

And it is so important because before, as there was no

00:27:59:09 - 00:28:02:20

doctor, how did you get your womb removed?

00:28:02:20 - 00:28:05:22

nothing, there is no one, because people were dying,

00:28:06:09 - 00:28:08:22

You could and you would die, there was no more.

00:28:08:22 - 00:28:09:23

Not now.

00:28:09:23 - 00:28:10:20

And that the person

00:28:10:20 - 00:28:14:01

and this one is expensive, they sell it, they don't show it at all,

00:28:14:01 - 00:28:15:04

but,

00:28:15:04 - 00:28:18:02

They show him when he is like this,

00:28:18:02 - 00:28:20:10

but not in leaves like that, I am

00:28:20:10 - 00:28:23:05

I dare to do this now

00:28:23:05 - 00:28:24:17

with you.

00:28:24:17 - 00:28:26:10

Uh-huh, sure.

00:28:26:10 - 00:28:27:19

Everything has its change,

00:28:27:19 - 00:28:29:09

as I say.

00:28:29:09 - 00:28:32:09

This is the baby's bath,

00:28:32:09 - 00:28:35:09

when he is newborn he is the special one for them

00:28:35:11 - 00:28:37:19

naked

00:28:37:19 - 00:28:40:15

For baths and the Majayülü (lady in menarche) afterwards,

00:28:40:15 - 00:28:42:14

when you get off the hammock and the

00:28:42:14 - 00:28:45:09

confinement, this bathes him for a month,

00:28:45:09 - 00:28:47:13

He bathes with this.

00:28:47:13 - 00:28:51:09

And this is also taken so that you do not get sick,

00:28:51:09 - 00:28:54:17

Because the matrix also shrinks, too

00:28:54:22 - 00:28:58:05

this one and it is very common because this one is very well known

00:28:58:06 - 00:28:58:13

here,

00:28:59:19 - 00:28:59:23

No

00:28:59:23 - 00:29:02:23

They are like there are some that are not, you can hardly see them.

00:29:04:13 - 00:29:05:23

You have to walk.

Which one is that?

00:29:05:23 - 00:29:09:05

It is the naked Indian.

00:29:11:19 - 00:29:12:15

and this is the

00:29:12:15 - 00:29:15:15

the bija leaf

00:29:15:22 - 00:29:16:17

and that

00:29:16:17 - 00:29:19:16

women also take it

00:29:20:13 - 00:29:22:05

Confinement, at the time of his puberty.

00:29:22:05 - 00:29:23:05

This.

00:29:23:05 - 00:29:25:14

And also the newly born ones,

00:29:25:14 - 00:29:26:19

they take it.

00:29:26:19 - 00:29:30:11

And the child drinks and the newborn to clean

00:29:31:03 - 00:29:31:13

the

00:29:31:13 - 00:29:35:22

phlegm and in there what he fed with the

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

Mom, you have to clean it, it stays very clean.

00:29:46:19 - 00:29:49:08

And this is another kind of

00:29:49:08 - 00:29:52:08

Jawapi, they take this

00:29:53:09 - 00:29:56:04

women after childbirth.

00:29:56:04 - 00:29:57:19

This.

00:29:57:19 - 00:29:59:11

And it is very common of this too.

00:30:01:20 - 00:30:04:20

They are not from the mountains, from here in the region,

00:30:05:07 - 00:30:08:07

flat part.

00:30:08:13 - 00:30:10:01

[Interviewer] How do you find them?

00:30:11:09 - 00:30:12:02

[Interviewer] are you?

00:30:12:02 - 00:30:15:02

[Interviewer] How do you find them in the mountains?

00:30:15:14 - 00:30:18:21

What is found in the mountains is different, like this one,

00:30:19:19 - 00:30:23:02

This is in the mountains, it doesn't exist here,

00:30:23:02 - 00:30:27:09

on the flat part, on the lower part, it is

00:30:29:00 - 00:30:31:17

It is the anamu.

00:30:31:17 - 00:30:34:16

[Interviewer] And how do you know which is which when you're searching?

00:30:34:16 - 00:30:35:15

As

00:30:35:15 - 00:30:38:21

one knows it by the smell and everything by the leaf, everything

00:30:38:22 - 00:30:42:18

indigenous people know what it is, this is the anamú, which is good

00:30:43:01 - 00:30:45:19

carcinogenic

00:30:45:19 - 00:30:47:01

and to

00:30:47:01 - 00:30:49:09

the flu too

00:30:49:09 - 00:30:51:00

and a lot.

00:30:51:00 - 00:30:54:23

And this is another one too, the Guazuma, this is the Guazuma,

00:30:56:06 - 00:30:58:05

this is the one that,

00:30:58:05 - 00:31:00:11

this one works for everyone

00:31:00:11 - 00:31:03:11

viruses, as if to say

00:31:03:11 - 00:31:06:05

for whooping cough.

00:31:06:05 - 00:31:09:11

Everything that has to do with measles, smallpox

00:31:10:02 - 00:31:12:19

When you get old, then this is where

00:31:15:05 - 00:31:16:15

boiled,

00:31:16:15 - 00:31:21:09

It is taken in panela and also when diarrhea occurs.

00:31:21:17 - 00:31:24:16

acute that there is almost no cure, and people

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

now you can, now with this

00:31:27:17 - 00:31:30:16

for.

00:31:33:02 - 00:31:34:16

[Interviewer] How is it done?

00:31:34:16 - 00:31:37:10

Is taken

00:31:37:10 - 00:31:39:08

It is not macerated, it is taken

00:31:41:00 - 00:31:44:12

And this is also another, another line of,

00:31:45:01 - 00:31:45:12

of

00:31:45:12 - 00:31:47:23

those bitter ones too

00:31:47:23 - 00:31:50:23

takes the Majayülü in their confinement too,

00:31:51:01 - 00:31:55:06

people who are sickly, who are skinny,

00:31:56:01 - 00:31:59:03

that she looks like an old lady, she takes it and turns back

00:31:59:03 - 00:32:01:10

plump and shiny.

00:32:01:10 - 00:32:03:22

With this.

00:32:03:22 - 00:32:06:22

[Interviewer] But hey, it's good, isn't it?

00:32:06:22 - 00:32:09:21

smell it

00:32:09:21 - 00:32:12:08

[Interviewer] you can take it

00:32:12:08 - 00:32:12:22

No.

00:32:12:22 - 00:32:15:23

Not for Neko who is there.

00:32:16:06 - 00:32:17:10

Something I know.

00:32:17:10 - 00:32:20:10

Put.

00:32:22:03 - 00:32:25:03

And yet it has.

00:32:25:07 - 00:32:26:17

AHA.

00:32:26:17 - 00:32:28:07

As you know.

00:32:28:07 - 00:32:30:09

Forks. For.

00:32:30:09 - 00:32:32:20

And this is the famous Wararat (Bejuco) that

00:32:32:20 - 00:32:36:08

It is the vine that is here, it is bitter and if this

00:32:37:12 - 00:32:38:06

HE

00:32:38:06 - 00:32:42:21

it takes a lot, here they are used quite a bit in the territory

00:32:42:21 - 00:32:46:00

and in other places they look for it, you buy it in pieces like that

00:32:46:00 - 00:32:48:07

They sell it where there is none.

00:32:48:07 - 00:32:50:07

On the other hand, here one has it like this.

00:32:50:07 - 00:32:51:15

Because

00:32:51:15 - 00:32:54:15

Of course because here we have it, we are rich in these.

00:32:55:23 - 00:32:58:11

[Interviewer] What is your name?

00:32:58:11 - 00:33:01:17

Wararat as a kind of vine, like a vine.

00:33:02:22 - 00:33:04:10

So they are the

00:33:04:10 - 00:33:07:15

and he has a lot of family about this,

00:33:08:08 - 00:33:10:22

They have a lot of family, different, different.

00:33:10:22 - 00:33:14:07

There are white and brown and there are this color.

00:33:15:08 - 00:33:17:03

[Interviewer] And do they have a smell?

00:33:17:03 - 00:33:20:04

It has a smell and it has a taste and it has feet to

00:33:20:04 - 00:33:22:12

burping in people whose stomach is full

00:33:22:12 - 00:33:25:13

and they can't one day and not again,

00:33:25:18 - 00:33:28:01

with this it is cleaned and

00:33:28:01 - 00:33:31:03

that everything is bad for him and with this he gets better,

00:33:32:03 - 00:33:35:03

it is cleaned, it is purified.

00:33:40:07 - 00:33:43:02

And this is another species of jawapi,

00:33:43:02 - 00:33:47:06

This is what Majayülü takes in the running of the bulls.

00:33:47:19 - 00:33:49:19

This.

00:33:49:19 - 00:33:50:21

[Interviewer] Can you explain

00:33:50:21 - 00:33:53:14

[Interviewer] for someone who doesn't know, what is the running of the bulls?

00:33:54:01 - 00:33:58:12

The confinement of what, of the Majayülü, or any confinement?

00:33:59:10 - 00:34:02:14

[Interviewer] the one that represents the beginning for women, right?

00:34:03:15 - 00:34:07:01

Of course the Majayülü do their confinement, the mothers,

00:34:07:01 - 00:34:08:05

we mothers,

00:34:08:05 - 00:34:11:21

The grandmothers, we do the running of the bulls, for what purpose?

00:34:11:23 - 00:34:13:00

So that?

00:34:13:00 - 00:34:16:09

Because that girl is going to spend her life

00:34:16:23 - 00:34:20:13

to be a woman, she is no longer a girl, she is now a woman

00:34:21:07 - 00:34:25:09

and this woman has to value what she is too.

00:34:25:09 - 00:34:28:13

Before society she is no longer a girl, she is now a woman who

00:34:28:13 - 00:34:31:13

she's going to be, she's going to be a mother one day,

00:34:31:16 - 00:34:34:05

she's going to be a grandmother, she's not going to be anymore

00:34:34:05 - 00:34:36:08

the same toys from yesterday,

00:34:36:08 - 00:34:41:05

This is another role and those where women settle

00:34:41:05 - 00:34:44:22

and the girls to read, where one teaches them everything,

00:34:45:07 - 00:34:49:08

to knitting, to work, in the kitchen, in everything,

00:34:49:08 - 00:34:54:14

in everything, what her job is, what she is going to do one day

00:34:55:17 - 00:34:56:18

and what I eat

00:34:56:18 - 00:34:59:17

She is going to be seen before society.

00:34:59:20 - 00:35:02:04

She deserves your respect.

00:35:02:04 - 00:35:05:09

All that she can't be touching like before,

00:35:05:09 - 00:35:07:13

so she grabbed the other child and pushed him

00:35:07:13 - 00:35:11:01

because that will no longer be touching that child

00:35:11:07 - 00:35:12:10

nor to the other, nothing,

00:35:12:10 - 00:35:15:15

but she is going to do her job now

00:35:15:15 - 00:35:17:08

and it will be respected.

00:35:17:08 - 00:35:20:08

He who dares to grab her is because

00:35:21:00 - 00:35:24:00

They want to pay a goat for the performance.

00:35:25:10 - 00:35:28:10

Yes, that is a very big respect.

00:35:28:19 - 00:35:29:01

No

00:35:29:01 - 00:35:32:16

because he didn't give us that, no, not more for the touch, that

00:35:32:17 - 00:35:35:17

It can't be for him either,

00:35:35:20 - 00:35:38:20

must be respected.

00:35:41:01 - 00:35:41:19

and this plant

00:35:41:19 - 00:35:44:19

It is very good for phlegm,

00:35:45:05 - 00:35:46:14

Mashulü (cotton leaves)

00:35:46:14 - 00:35:47:06

Is

00:35:47:06 - 00:35:49:01

this good for phlegm,

00:35:49:01 - 00:35:52:19

when a child is born with phlegm and suffers from that and with this

00:35:52:19 - 00:35:53:05

it does,

00:35:54:12 - 00:35:55:14

are made of,

00:35:55:14 - 00:35:58:22

It becomes a winter thing, it is baptized.

00:36:02:07 - 00:36:02:16

And this

00:36:02:16 - 00:36:05:16

It is another type of vine too.

00:36:07:01 - 00:36:08:12

This is for

00:36:08:12 - 00:36:11:03

a person who does not want to have more children,

00:36:11:03 - 00:36:13:23

let that be so,

00:36:13:23 - 00:36:16:09

This is…

00:36:16:09 - 00:36:17:21

[Interviewer] Don't you want to have more children?

00:36:17:21 - 00:36:20:03}

Whether

00:36:20:03 - 00:36:23:03

you want to sterilize, well, you take this,

00:36:23:23 - 00:36:25:20

A bun is made with this amount.

00:36:25:20 - 00:36:28:10

And this

00:36:28:10 - 00:36:30:21

is

00:36:30:21 - 00:36:32:12

the famous Kepisuta

00:36:32:12 - 00:36:32:21

this

00:36:32:21 - 00:36:36:11

It is the bath for babies and is also used for flu and

00:36:36:18 - 00:36:39:18

It's a good bath.

00:36:39:18 - 00:36:41:12

And this the Cortex of the

00:36:41:12 - 00:36:43:22

Carob tree,

00:36:43:22 - 00:36:45:05

which is very good too

00:36:45:05 - 00:36:48:05

to clean the blood

00:36:48:10 - 00:36:50:19

and when one,

00:36:50:19 - 00:36:53:13

when one sees that one

00:36:53:13 - 00:36:55:22

It gives him reluctance and everything, so with this

00:36:55:22 - 00:36:57:22

the blood is cleaned.

00:37:06:01 - 00:37:09:08

This one they call Bacchus's eye is called Chi'pira,

00:37:10:04 - 00:37:13:07

That's in the mountains, it's a kind of

00:37:13:07 - 00:37:15:05

bejuco

00:37:16:05 - 00:37:18:05

What purpose does that serve in our culture?

00:37:18:05 - 00:37:23:20

This helps so that when they are given to children, children,

00:37:25:02 - 00:37:28:05

Not the girls, let's go with the boys, with the men.

00:37:29:01 - 00:37:32:12

It is given to children when they later develop

00:37:32:12 - 00:37:35:17

Also, it is saved for a day and it is taken.

00:37:36:06 - 00:37:38:09

So that? For your health,

00:37:38:09 - 00:37:42:12

so that the rum does not become so tampered with

00:37:42:12 - 00:37:45:12

someday, when they go to take their chirinche.

00:37:46:00 - 00:37:49:16

It's not going to be rigged, but they measure their rum with it.

00:37:51:06 - 00:37:54:06

And this is also Soluou'ta, it is a kind of

00:37:54:11 - 00:37:57:01

very good for pain, for inflammation,

00:37:57:01 - 00:37:59:18

To reduce inflammation it can be

00:37:59:18 - 00:38:02:09

a blow, a bruise.

00:38:02:09 - 00:38:05:12

Or it could be, it could also be

00:38:05:18 - 00:38:09:08

When you get a toothache, you scratch it, it macerates.

00:38:10:09 - 00:38:11:09

with this already

00:38:11:09 - 00:38:13:11

goodbye pain.

00:38:13:11 - 00:38:16:11

San Diego Dentistry.

00:38:17:17 - 00:38:18:03

And that

00:38:18:03 - 00:38:21:03

It is also for a phlegm, this is also, they are

00:38:21:12 - 00:38:23:04

They are… What is it called?

00:38:23:04 - 00:38:26:00

They call it cloud, those live over there

00:38:26:00 - 00:38:29:04

in the mountains up there and it is called a cloud,

00:38:30:08 - 00:38:32:07

yes because he is the one who calls the clouds,

00:38:32:07 - 00:38:34:21

the cloud goes down in the mountains, because there is enough of that

00:38:34:21 - 00:38:36:07

Up there.

00:38:36:07 - 00:38:37:09

And this also works,

00:38:37:09 - 00:38:40:00

because the phlegm and illness of children

00:38:40:00 - 00:38:43:00

newly born.

00:38:44:21 - 00:38:46:19

Which one is missing?

00:38:46:19 - 00:38:48:17

Come on let's go with this one.

00:38:48:17 - 00:38:50:03

Well, that's what I said.

00:38:50:03 - 00:38:53:03

So this one is, this one is for,

00:38:54:07 - 00:38:56:18

for the person when they are pregnant,

00:38:56:18 - 00:38:59:22

so that there is no pain when she is going to give birth

00:39:01:01 - 00:39:03:01

he takes it when he already has his,

00:39:03:01 - 00:39:06:01

when he is nine months old, eight months already

00:39:06:01 - 00:39:07:12

to give birth,

00:39:07:12 - 00:39:10:17

that happens and maceration is also done

00:39:11:16 - 00:39:12:04

in a

00:39:12:04 - 00:39:16:04

chirinche and rub the belly so that the baby

00:39:17:06 - 00:39:18:15

don't be born with evil

00:39:18:15 - 00:39:20:23

eye and with other things.

00:39:20:23 - 00:39:23:06

And this is for the evil of

00:39:23:06 - 00:39:26:06

spirit.

00:39:26:07 - 00:39:27:04

This is for

00:39:27:04 - 00:39:30:04

the evil of spirit. When a person suffers from a bad spirit,

00:39:30:21 - 00:39:33:17

This is taken, grated and

00:39:33:17 - 00:39:35:04

take

00:39:35:04 - 00:39:38:07

And that evil spirit that is bothering you goes away,

00:39:39:05 - 00:39:41:11

may be cause of,

00:39:41:11 - 00:39:42:07

of,

00:39:42:07 - 00:39:47:01

other things that are not natural, can be false,

00:39:47:17 - 00:39:50:17

So it pushes him away.

00:39:52:01 - 00:39:54:00

And this is a seed that is a seed

00:39:54:00 - 00:39:57:00

that comes from other parts, they are from cold land

00:39:57:05 - 00:40:00:19

and here we also use it to cure diseases,

00:40:01:12 - 00:40:04:12

also of

00:40:04:13 - 00:40:05:22

for,

00:40:05:22 - 00:40:08:01

serves for

00:40:08:01 - 00:40:10:01

this serves to,

00:40:10:01 - 00:40:13:01

It's called Sekuanrü,

00:40:14:23 - 00:40:16:01

[Interviewer] What is it for?

00:40:16:01 - 00:40:19:01

It serves to reduce inflammation.

00:40:26:12 - 00:40:27:15

That more than anything else.

00:40:29:03 - 00:40:29:15

Ah!

00:40:29:15 - 00:40:30:18

To wonder.

00:40:30:18 - 00:40:35:06

This is the wonder that serves as a bathroom,

00:40:36:07 - 00:40:37:18

to reduce the

00:40:37:18 - 00:40:40:18

fever

00:40:40:18 - 00:40:43:12

and to deworm

00:40:43:12 - 00:40:45:06

also.

00:40:45:06 - 00:40:48:12

Deworm more than in children the roots are used,

00:40:49:17 - 00:40:52:13

It is counted that only one is cooked so that

00:40:52:13 - 00:40:54:01

take.

00:40:54:01 - 00:40:56:04

And there is also another dewormer,

00:40:56:04 - 00:40:57:09

It's also this one.

00:40:57:09 - 00:41:00:09

This seed that is from the great granite,

00:41:01:16 - 00:41:03:06

It is there,

00:41:03:06 - 00:41:04:14

The great granite.

00:41:04:14 - 00:41:07:14

With this

00:41:07:15 - 00:41:10:15

which when it is made has a brown color

00:41:11:10 - 00:41:12:02

and this here

00:41:12:02 - 00:41:13:08

this

00:41:13:08 - 00:41:16:06

it is macerated and taken,

00:41:16:06 - 00:41:18:07

for the parasite

00:41:18:07 - 00:41:21:01

and also the animals

00:41:21:01 - 00:41:23:13

They burn it and it gets into the donkey's anus

00:41:23:13 - 00:41:24:18

when there is also a cover,

00:41:24:18 - 00:41:27:07

that no longer shits,

00:41:27:07 - 00:41:30:00

so to make him shit it is like a suppository

00:41:30:00 - 00:41:32:17

for the animals.

00:41:32:17 - 00:41:33:18

AHA.

00:41:33:18 - 00:41:34:15

[Interviewer] Good.

00:41:34:15 - 00:41:37:15

[Interviewer] Do they also need?

00:41:38:02 - 00:41:39:11

and this is the famous tua tua,

00:41:39:11 - 00:41:42:17

This tua tua has,

00:41:44:02 - 00:41:47:02

has, vote liquid

00:41:47:12 - 00:41:50:12

and that liquid that is here is useful for sight.

00:41:51:01 - 00:41:52:10

When it gets dirty

00:41:52:10 - 00:41:55:10

in the eyes then they get,

00:41:55:13 - 00:41:56:09

he puts that on.

00:41:56:09 - 00:41:59:11

And it also serves to,

00:41:59:23 - 00:42:01:00

for

00:42:01:00 - 00:42:04:05

clean the blood and to lose weight

00:42:04:07 - 00:42:07:02

this.

00:42:07:02 - 00:42:10:14

A very fat person, with a lot of fat and a paunch

00:42:10:14 - 00:42:13:14

and take this and it is ready.

00:42:16:19 - 00:42:17:06

AHA.

00:42:17:06 - 00:42:18:12

And this,

00:42:18:12 - 00:42:21:08

the festival,

00:42:21:08 - 00:42:22:08

this is the festival

00:42:22:08 - 00:42:25:08

what we call the scorpion tail,

00:42:25:18 - 00:42:27:12

It's a vulgar name.

00:42:27:12 - 00:42:29:20

Aja Aja.

00:42:29:20 - 00:42:32:16

This is used for infection

00:42:32:16 - 00:42:35:04

in the throat

00:42:35:04 - 00:42:36:21

and internally too.

00:42:36:21 - 00:42:39:21

This.

00:42:54:23 - 00:42:56:20

This one too

00:42:56:20 - 00:42:59:20

It's called bija, they call it bija, white bija and

00:43:00:11 - 00:43:03:11

This spice is malua that we call,

00:43:03:18 - 00:43:06:18

These are typical from here too,

00:43:06:23 - 00:43:09:23

not like malambo, because malambo is from somewhere else.

00:43:10:03 - 00:43:13:03

On the other hand, this one here is very typical from here.

00:43:13:16 - 00:43:16:16

and this is for Buddhism,

00:43:17:03 - 00:43:20:07

that one can take it too and one can burn it too.

00:43:20:07 - 00:43:22:14

And with this it is also done

00:43:23:18 - 00:43:25:07

It has its rituality.

00:43:25:07 - 00:43:27:22

It is also to distance

00:43:27:22 - 00:43:31:16

To the evil spirits in the houses and it burns like yes

00:43:31:19 - 00:43:34:05

out,

00:43:34:05 - 00:43:37:05

that…

00:43:37:05 - 00:43:38:09

There are many ways

00:43:38:09 - 00:43:41:09

how to avoid diseases with this

00:43:42:07 - 00:43:45:18

and that's why children use handles and

00:43:46:19 - 00:43:47:12

to what end?

00:43:47:12 - 00:43:50:12

because they are going to keep away the diseases,

00:43:50:19 - 00:43:53:19

of flu from other things.

00:43:54:09 - 00:43:54:16

That's why

00:43:54:16 - 00:43:56:21

we use it quite a bit.

00:44:06:01 - 00:44:08:06

[Interviewer] And then what is like anti COVID?

00:44:08:06 - 00:44:11:15

[Interviewer] Which of those did they use during COVID?

00:44:12:10 - 00:44:13:23

This.

00:44:13:23 - 00:44:14:20

This is the one that

00:44:14:20 - 00:44:17:13

We call Wasim.

00:44:17:13 - 00:44:20:13

Anti-COVID and there is also,

00:44:20:14 - 00:44:21:21

Wararat

00:44:21:21 - 00:44:24:07

[Interviewer] How did you know that this worked against COVID?

00:44:24:07 - 00:44:27:06

[Interviewer] What is that process of knowing what plant

00:44:27:12 - 00:44:29:15

[Interviewer] is it used for what things?

00:44:29:15 - 00:44:30:20

And this too,

00:44:30:20 - 00:44:34:15

This almost subsides in almost half of the

00:44:34:15 - 00:44:36:00

mountain range, of these

00:44:36:00 - 00:44:38:11

They take it and sell it around, they take it to save

00:44:38:11 - 00:44:39:21

Uribia's brothers.

00:44:41:03 - 00:44:42:18

They looted them in the hills behind this.

00:44:42:18 - 00:44:45:05

This why

00:44:45:05 - 00:44:48:20

In reality, it is what saves many lives

00:44:49:14 - 00:44:52:14

and thank God we are here because we have it

00:44:53:06 - 00:44:54:03

here.

00:44:54:03 - 00:44:55:18

Here that pod

00:44:55:18 - 00:44:58:18

It didn't arrive, it did arrive here, but we scared them away.

00:45:04:08 - 00:45:06:14

Well, it's just that what's here

00:45:06:14 - 00:45:09:14

Right now these are the few,

00:45:10:04 - 00:45:13:13

Because if I had everyone here, better said,

00:45:13:20 - 00:45:16:20

It would be all day.

00:45:19:03 - 00:45:22:06

Those are the ones I'm showing you,

00:45:22:06 - 00:45:23:17

for now.

00:45:23:17 - 00:45:26:17

I already explained

00:45:26:18 - 00:45:28:23

colors.

00:45:28:23 - 00:45:30:13

[Interviewer] And also,

00:45:30:13 - 00:45:33:13

[Interviewer] can explain some of the yonna,

00:45:34:02 - 00:45:37:11

[Interviewer] dance, dance, I don't know, are you one who teaches

00:45:37:11 - 00:45:37:17

[Interviewer] right?

00:45:37:17 - 00:45:39:21

Oh yes I am one of the teachers

00:45:39:21 - 00:45:41:19

those who want to learn from.

00:45:41:19 - 00:45:43:02

AHA.

00:45:43:02 - 00:45:45:06

Uh-huh, sure.

00:45:45:06 - 00:45:45:23

[Interviewer] And yes.

00:45:45:23 - 00:45:48:22

[Interviewer] So what does the yonna mean, when it is danced?

00:45:49:07 - 00:45:50:21

[Interviewer] And for what?

00:45:50:21 - 00:45:52:16

[Interviewer] What is it for?

00:45:54:02 - 00:45:56:06

that's what we call that

00:45:56:06 - 00:45:58:15

If this is the Outsü

00:45:58:15 - 00:46:01:15

"He gets drunk with this," Yonna asks.

00:46:01:22 - 00:46:05:03

And that is why there are the variants of the yonna.

00:46:05:12 - 00:46:06:18

What are the variants?

00:46:06:18 - 00:46:10:19

What they imitated from animals later,

00:46:10:19 - 00:46:12:08

because the common

00:46:12:08 - 00:46:13:01

is the step

00:46:13:01 - 00:46:16:01

common that we call that are from our ancestors,

00:46:16:06 - 00:46:18:22

that they were the first that they learned

00:46:18:22 - 00:46:21:17

to do that

00:46:21:17 - 00:46:24:17

Epichikua, which is the one that,

00:46:25:04 - 00:46:27:08

which

00:46:27:08 - 00:46:28:11

he begat the yonna

00:46:28:11 - 00:46:28:23

here

00:46:28:23 - 00:46:32:09

on earth, when in those times, in times

00:46:32:09 - 00:46:35:09

remote.

00:46:37:03 - 00:46:39:01

[Interviewer] And when one dances?

00:46:39:01 - 00:46:40:08

[Interviewer] One?

00:46:40:08 - 00:46:44:13

One dances yonna when the Outsü orders

00:46:45:14 - 00:46:49:07

If there is going to be a yonna, when there is a sick person, he locks himself in,

00:46:49:07 - 00:46:52:10

It is saved and when the people leave,

00:46:52:11 - 00:46:54:04

the family has to be happy,

00:46:54:04 - 00:46:55:20

It has to make you want to dance,

00:46:55:20 - 00:46:58:00

because one is not going to have his yonna

00:46:58:00 - 00:47:00:13

Having a sick person doesn't make you want to do anything,

00:47:00:13 - 00:47:02:19

like you just want to cry,

00:47:02:19 - 00:47:05:01

but one is happy to see him

00:47:05:01 - 00:47:07:07

He has healed the child and the Majayülü

00:47:07:07 - 00:47:09:05

and when you lower it too

00:47:09:05 - 00:47:12:12

because it has to come out before society, before it

00:47:12:12 - 00:47:13:09

see enough,

00:47:14:19 - 00:47:16:22

the yonna is made, the feast is made,

00:47:16:22 - 00:47:19:22

You know that you have to get out, that you are going to get out.

00:47:33:19 - 00:47:37:05

There are many types of doing the yonna,

00:47:37:16 - 00:47:40:09

at housewarmings,

00:47:40:09 - 00:47:43:09

It is the marking of animals.

00:47:43:17 - 00:47:48:19

At the inauguration of the orchards, the graves

00:47:50:05 - 00:47:53:02

There is a lot, a lot, a lot.

00:47:53:02 - 00:47:55:16

When you inaugurate the water, when you do your

00:47:55:16 - 00:47:58:16

Wells, when already,

00:47:59:02 - 00:48:02:02

when, when Juya (old father)

00:48:02:03 - 00:48:03:05

He

00:48:03:05 - 00:48:04:07

He is angry with us and

00:48:04:07 - 00:48:07:19

he doesn't want to come, so you call him on the drum

00:48:08:14 - 00:48:11:14

As? eating roasted corn,

00:48:11:14 - 00:48:15:01

eating grit (Sa'wa) all that

00:48:15:01 - 00:48:18:01

calling him there, appreciating that he comes,

00:48:18:15 - 00:48:22:00

that someone talks to him, someone tells him you don't see me as dirty, you

00:48:22:00 - 00:48:25:11

You don't see sweaty, one goes and dances and one has to wallow

00:48:25:11 - 00:48:28:11

the sand so that it can see that one is dirty, that one

00:48:28:11 - 00:48:29:12

you need it,

00:48:29:12 - 00:48:32:16

one is calling him, one like that with the spirit.

00:48:33:11 - 00:48:35:16

Of course, everything that has to do with

00:48:35:16 - 00:48:36:18

and that goes from house to house.

00:48:36:18 - 00:48:39:01

So at home one cannot say there is no food,

00:48:39:01 - 00:48:41:16

because if one says, one goes wrong,

00:48:41:16 - 00:48:44:04

cannot say, one has to consume

00:48:44:04 - 00:48:45:21

whether it be beans or whatever,

00:48:45:21 - 00:48:49:06

not so much the meat but the beans that he loves and

00:48:50:00 - 00:48:51:22

scrambled with toasted corn.

00:48:53:06 - 00:48:54:11

Yeah.

00:48:54:11 - 00:48:57:03

Those traditions are no longer seen,

00:48:57:03 - 00:49:00:03

That is rather dying,

00:49:00:23 - 00:49:03:00

but you have to revive it, one

00:49:03:00 - 00:49:06:01

you have to remember, one has to do that

00:49:06:19 - 00:49:08:11

so that

00:49:08:11 - 00:49:12:05

the little ones who were born after one see it

00:49:12:05 - 00:49:16:01

and they also have to familiarize themselves with that

00:49:16:01 - 00:49:17:12

And they have to feel

00:49:17:12 - 00:49:19:15

that are theirs, that are their culture,

00:49:19:15 - 00:49:22:21

that you don't have to feel sorry for him or be afraid of

00:49:23:13 - 00:49:26:12

exit on the Piyoi which is the Yonna track.

00:49:27:15 - 00:49:29:06

You have to lose your fear.

00:49:29:06 - 00:49:32:06

There are people who are afraid of traveling too.

00:49:32:18 - 00:49:36:00

[Interviewer] Does painting also have to do with

00:49:36:11 - 00:49:37:16

[Interviewer] part of culture?

00:49:37:16 - 00:49:40:15

Of course makeup is so important too.

00:49:40:15 - 00:49:44:00

because that's what goes with it, it's what accompanies

00:49:45:07 - 00:49:47:19

and the red scarf too

00:49:47:19 - 00:49:50:19

that accompanies the Yonna.

00:49:50:19 - 00:49:53:12

On the runway, makeup, accessories,

00:49:53:12 - 00:49:56:12

all that has to do with it.

00:49:56:15 - 00:49:57:01

[Interviewer]And you

00:49:57:01 - 00:50:00:13

[Interviewer] What is your relationship with nature or with plants

00:50:00:13 - 00:50:03:02

[Interviewer] or with this place?

00:50:03:02 - 00:50:04:03

[Interviewer] With Macuira?

00:50:04:03 - 00:50:07:03

Take care of them and respect them.

00:50:07:03 - 00:50:08:21

Ujum,

00:50:08:21 - 00:50:09:12

No no.

00:50:09:12 - 00:50:12:17

Don't take out so much just to have it there,

00:50:12:17 - 00:50:14:04

you know that when something is

00:50:14:04 - 00:50:17:04

so important that one is going to use it, it is not,

00:50:17:14 - 00:50:19:18

He's not going to take it out just to have it there,

00:50:19:18 - 00:50:22:18

but to use it for whatever is useful.

00:50:24:12 - 00:50:25:16

[Interviewer] It's very curious,

00:50:25:16 - 00:50:28:16

[Interviewer] like this time about medicinal plants.

00:50:29:06 - 00:50:31:08

Of course, since we have this opportunity here,

00:50:31:08 - 00:50:33:06

Now we don't start them just to start,

00:50:33:06 - 00:50:36:06

but because you have to see what

00:50:36:08 - 00:50:38:22

We are going to do with the plant, we do not throw it away without doing anything.

00:50:38:22 - 00:50:40:04

[Interviewer] when you were little

00:50:40:04 - 00:50:43:15

[Interviewer] how did you discover that you wanted to know more?

00:50:43:15 - 00:50:44:15

[Interviewer] Learn more about this?

00:50:46:16 - 00:50:49:11

I through my ancestors, through the elders,

00:50:49:11 - 00:50:53:18

the elderly, it can be a man or a woman, but one goes

00:50:53:18 - 00:50:54:09

and one

00:50:54:09 - 00:50:55:06

investigate, one

00:50:55:06 - 00:50:58:05

He does his interview with them, what is it for,

00:50:58:16 - 00:51:00:11

at what point can one grab it,

00:51:00:11 - 00:51:03:11

Why? Why is it so important?

00:51:04:15 - 00:51:05:17

what is your reason,

00:51:05:17 - 00:51:08:09

their actions towards us?

00:51:08:09 - 00:51:11:09

You ask all those questions with old people.

00:51:25:03 - 00:51:28:08

Not everyone can be Outsü

00:51:29:09 - 00:51:31:00

No.

00:51:31:00 - 00:51:34:15

Those are hereditary, those are hereditary

00:51:34:15 - 00:51:36:12

What if their grandparents had

00:51:36:12 - 00:51:37:23

anywhere it can be

00:51:37:23 - 00:51:39:09

mom's side or dad's side

00:51:39:09 - 00:51:42:09

If they liked one, I accept it.

00:51:42:18 - 00:51:43:19

And there are some who

00:51:43:19 - 00:51:46:09

I'm not afraid, I'm not going to accept it,

00:51:46:09 - 00:51:51:04

He is very strong and he puts in everything, no, he is good at it,

00:51:52:00 - 00:51:55:00

because as there are three types of

00:51:55:01 - 00:51:58:01

those spiritualisms.

00:51:58:02 - 00:52:00:09

There is lalüi, there

00:52:00:09 - 00:52:04:06

He is the one who dreams and his dreams are true,

00:52:06:02 - 00:52:08:22

when that gives its predictions

00:52:08:22 - 00:52:12:18

Well, things happen before they happen,

00:52:13:07 - 00:52:16:09

the things that are going to happen, they tell you in a dream,

00:52:17:05 - 00:52:20:05

just as it is going to happen, so it has to be,

00:52:21:07 - 00:52:22:11

but wich ones?

00:52:22:11 - 00:52:23:19

Why do they dream?

00:52:23:19 - 00:52:26:05

Because to avoid,

00:52:26:05 - 00:52:29:04

to keep it away, to avoid it, to stop it from continuing,

00:52:29:14 - 00:52:34:00

so that he does not fall into such bad things, with bad temptations

00:52:34:14 - 00:52:39:10

They warn you beforehand, the alüi is the one who sees the most in the dream.

00:52:40:04 - 00:52:43:21

On the other hand, Outsü looks for the spirit,

00:52:45:02 - 00:52:48:08

read the ashes,

00:52:49:15 - 00:52:50:23

in the,

00:52:50:23 - 00:52:55:21

in firewood, a firewood is used

00:52:59:08 - 00:53:02:04

tender and burns.

00:53:02:04 - 00:53:05:04

So there it does connect with that,

00:53:05:12 - 00:53:09:21

with the ashes of what is happening, what is going to happen.

00:53:10:17 - 00:53:14:07

Yes it is an evil eye on a child, if it is for

00:53:14:07 - 00:53:15:19

inaugurate a house,

00:53:15:19 - 00:53:18:19

Yes, the devil is there, if he lives there, we must stay away,

00:53:19:01 - 00:53:22:15

You have to not put him in his way, you have to keep him away from there,

00:53:23:03 - 00:53:26:07

ask them for the land, the site.

00:53:28:10 - 00:53:29:15

In exchange for?

00:53:29:15 - 00:53:31:03

Then one asks for the change,

00:53:31:03 - 00:53:33:06

If they say in the change,

00:53:33:06 - 00:53:33:19

that I want

00:53:33:19 - 00:53:36:21

a black goat, no, I want a red goat

00:53:37:01 - 00:53:38:05

and that red goat

00:53:38:05 - 00:53:41:21

how it should be eaten, like this, if it is in soup, if it is stewed,

00:53:42:00 - 00:53:46:12

That's what their tobacco says, which I didn't use before.

00:53:46:15 - 00:53:49:15

The one who uses tobacco is the piachi (Oulaküt)

00:53:50:00 - 00:53:53:00

The Piache is the one who uses tobacco and

00:53:53:07 - 00:53:55:08

chirinche

00:53:55:08 - 00:53:57:10

And sometimes they are not so correct

00:53:57:10 - 00:54:00:10

The Piaches are already people who

00:54:01:10 - 00:54:04:04

works with the devil and who works with the good spirit

00:54:04:04 - 00:54:07:04

with the evil spirit and so on.

00:54:07:05 - 00:54:08:06

That's why they call him

00:54:08:06 - 00:54:10:17

witches

00:54:10:17 - 00:54:12:23

Because they do good things and

00:54:12:23 - 00:54:15:11

bad things, and the negative part

00:54:15:11 - 00:54:18:02

and the positive part does good things.

00:54:18:02 - 00:54:22:15

On the other hand, Outsü does the right thing, does its

00:54:22:15 - 00:54:23:05

job.

00:54:25:03 - 00:54:26:19

He hides nothing what

00:54:26:19 - 00:54:30:06

He says, whether he wants to or not, but I'm going to tell him,

00:54:30:21 - 00:54:36:08

Tell me if you have, if you have a patient there

00:54:36:08 - 00:54:39:16

there he is going to die, he says no, I think I can't anymore

00:54:39:16 - 00:54:42:12

But with this one, this one is going to die.

00:54:42:12 - 00:54:46:09

Why am I going to insist so much if this no longer exists?

00:54:46:09 - 00:54:49:19

He already left for Jeepira and I can't get the oxen anymore,

00:54:49:19 - 00:54:53:02

He's no longer on the road, I didn't reach him, he's already gone.

00:54:53:23 - 00:54:56:23

That is why family members have to be satisfied,

00:54:57:04 - 00:55:00:04

What are you going to do if Outsü already told the truth.

00:55:00:16 - 00:55:03:08

On the other hand, the other too, which is the alüi,

00:55:03:08 - 00:55:06:00

then that is the one who works only with dreams

00:55:06:00 - 00:55:09:00

and work with plants and work with other things

00:55:09:03 - 00:55:10:17

and they are also true.

00:55:10:17 - 00:55:13:07

In all their things, they are strict in their things.

00:55:14:15 - 00:55:17:12

Well, that's what we talked about,

00:55:17:12 - 00:55:19:14

They are different.

00:55:19:14 - 00:55:21:15

And now comes a spiritualism

00:55:21:15 - 00:55:24:14

now with the Piache that is beginning to

00:55:24:14 - 00:55:25:13

sleep

00:55:25:13 - 00:55:28:00

deep and then the voice changes

00:55:28:00 - 00:55:31:11

and to say that I don't know, it means that no, that I don't

00:55:31:11 - 00:55:34:21

wronged, that they did you wrong, that

00:55:35:07 - 00:55:37:18

There is a funeral there in your house,

00:55:37:18 - 00:55:40:18

You don't have to take him out for so many.

00:55:40:20 - 00:55:42:22

They say now.

00:55:42:22 - 00:55:45:00

That you have a doll there,

00:55:45:00 - 00:55:48:18

that I'm going to get it for so many, that if they give me that much yes

00:55:48:18 - 00:55:52:03

and if they give me necklaces and they give me goats and they give me cows and they give me

00:55:52:14 - 00:55:55:07

my amount of money, well

00:55:55:07 - 00:55:56:20

That's pure business.

00:55:56:20 - 00:56:00:14

Now, that Outsü no longer exists and the Alüi no longer exists.

00:56:00:17 - 00:56:04:15

There are some, but they are isolated in the community and in the family,

00:56:04:23 - 00:56:06:07

in some. There is

00:56:06:07 - 00:56:09:15

some who still believe that, there are others who don't, they

00:56:10:07 - 00:56:13:02

They say I'm not going to send him out and

00:56:13:02 - 00:56:15:18

they tie her hair

00:56:17:11 - 00:56:18:20

on the other Outsü

00:56:18:20 - 00:56:21:22

which is the most practical to what they are there

00:56:23:03 - 00:56:26:03

that since they are new,

00:56:26:10 - 00:56:29:10

can be removed.

00:56:30:06 - 00:56:31:03

There are some that do

00:56:31:03 - 00:56:34:10

They say that, if I want, well they settle it and

00:56:34:22 - 00:56:35:01

it

00:56:35:01 - 00:56:37:16

They do with their teacher and learn and do

00:56:37:16 - 00:56:39:16

things,

00:56:39:16 - 00:56:41:18

the Outsü

00:56:41:18 - 00:56:43:22

It's the one that, the one that

00:56:43:22 - 00:56:46:07

first he knew all the

00:56:46:07 - 00:56:49:04

floors

00:56:49:04 - 00:56:50:19

through their spirits

00:56:50:19 - 00:56:54:01

and every day new ones explode

00:56:54:01 - 00:56:57:01

things.

00:56:57:02 - 00:56:59:00

Throughout,

00:56:59:00 - 00:57:01:17

the same in the light and also with your dream explodes

00:57:01:17 - 00:57:03:15

new things and meet new

00:57:03:15 - 00:57:07:02

no, the grandparents, the family doesn't know him

00:57:07:17 - 00:57:10:03

and suddenly he knows them, why?

00:57:10:03 - 00:57:12:17

Because they send him to look for him where he is,

00:57:12:17 - 00:57:14:02

there it is and it's useful for this

00:57:14:02 - 00:57:14:11

and that,

00:57:14:11 - 00:57:17:11

I have given him his explanation as it is, how he has to work.

00:57:19:22 - 00:57:21:09

[Interviewer] Very good.

00:57:21:09 - 00:57:23:18

[Interviewer] Well.

00:57:23:18 - 00:57:26:18

That is the origin of all this.

00:57:31:05 - 00:57:33:14

[Interviewer] Well, we've talked about magic and that, what?

00:57:33:14 - 00:57:37:10

[Interviewer] is magic for you or more like spirituality?

00:57:38:04 - 00:57:41:06

Not the magic is the spirits, the Aseyuu

00:57:41:21 - 00:57:44:09

what we call the spirit,

00:57:44:09 - 00:57:48:12

that one does not see, but one feels it, one asks for it,

00:57:48:13 - 00:57:49:07

They warn you

00:57:49:07 - 00:57:49:09

to

00:57:49:09 - 00:57:53:21

one, is the one who gives one the power, everything, are things

00:57:53:21 - 00:57:57:15

powerful, it is a powerful spirit that one

00:57:57:15 - 00:58:00:15

He doesn't know if he is there, if he is here, if he is with us,

00:58:01:10 - 00:58:04:10

That is with us at the moment, because this is here,

00:58:05:00 - 00:58:08:00

That is in us, but we do not feel it,

00:58:08:09 - 00:58:11:09

We don't see it, but we do feel it because

00:58:12:21 - 00:58:13:19

I'm sorry.

00:58:13:19 - 00:58:16:19

I don't know if you feel it.

00:58:17:13 - 00:58:19:00

The question also to

00:58:20:05 - 00:58:21:18

you

00:58:21:18 - 00:58:22:19

is

00:58:22:19 - 00:58:25:19

many say that the

00:58:26:04 - 00:58:28:18

the ancestors of one they already lost

00:58:28:18 - 00:58:29:19

life, right,

00:58:29:19 - 00:58:32:19

they connect with the Outsü

00:58:33:08 - 00:58:35:12

to help her with certain things,

00:58:35:12 - 00:58:38:12

how to avoid

00:58:38:23 - 00:58:40:07

accidents and things like that.

00:58:40:07 - 00:58:41:06

They tell them, I dreamed about my grandmother she told me

00:58:41:06 - 00:58:45:02

to bathe my daughter

00:58:46:14 - 00:58:50:22

That is that spirit is when it uses the body

00:58:50:22 - 00:58:54:06

of the person who believes in magic,

00:58:54:07 - 00:58:57:06

who has that ritual, who believes in their belief

00:58:57:19 - 00:59:01:21

live with her, that's why she sends you to that person,

00:59:02:14 - 00:59:05:02

because he doesn't tell everyone, I wish it were

00:59:05:02 - 00:59:09:07

So, I told him everything, his everything, we would all know everything,

00:59:09:13 - 00:59:12:08

we would all be wise,

00:59:12:08 - 00:59:14:22

because that has to be a chosen person

00:59:14:22 - 00:59:18:02

for that person to whom you want to talk, to whom you want to tell

00:59:18:02 - 00:59:18:22

his things,

00:59:18:22 - 00:59:21:13

to those who want to prevent things that cannot happen.

00:59:23:06 - 00:59:26:06

That's what happens.

00:59:27:01 - 00:59:27:21

And also it

00:59:27:21 - 00:59:30:21

older ones, those that no longer exist

00:59:31:00 - 00:59:34:04

You also feel the purest smell at night.

00:59:35:04 - 00:59:36:13

Who are these people?

00:59:36:13 - 00:59:39:13

The old people who lived in that territory,

00:59:39:18 - 00:59:42:18

the old people who are underground and buried.

00:59:43:02 - 00:59:47:12

They walk by the spirit, but one does not see,

00:59:47:19 - 00:59:50:01

We then Wayuu believe so much,

00:59:50:01 - 00:59:52:05

so we feel that smell at night.

00:59:52:05 - 00:59:53:15

You have to set up the coffee,

00:59:53:15 - 00:59:56:09

We have to make coffee, grandpa has arrived, grandma has arrived

00:59:56:09 - 00:59:59:09

to toast, poor thing, comes to visit us.

00:59:59:22 - 01:00:02:08

Well, since they lived here, that was theirs,

01:00:02:08 - 01:00:04:07

here they had their roses, here they had

01:00:04:07 - 01:00:04:20

his bower,

01:00:04:20 - 01:00:06:02

here they had their little house,

01:00:06:02 - 01:00:09:03

They had good traces of her here.

01:00:09:04 - 01:00:12:04

It's around here that they urinated like this.

01:00:12:04 - 01:00:13:22

One believes that.

01:00:13:22 - 01:00:15:16

That's why they come to visit him.

01:00:15:16 - 01:00:18:16

She doesn't come to do harm, she comes to visit,

01:00:18:22 - 01:00:21:22

but from time to time he doesn't come here every time.

01:00:22:08 - 01:00:24:21

There are some who are also quick-tempered.

01:00:24:21 - 01:00:27:01

That also starts to scream at him

01:00:27:01 - 01:00:30:01

well, get out of here, you're not going to be there,

01:00:30:09 - 01:00:33:19

there with your bad smell here, because you have to

01:00:34:00 - 01:00:35:17

shake your ugly panties

01:00:35:17 - 01:00:38:01

here, shake it further, he tells him

01:00:39:11 - 01:00:40:09

and makes the maraca

01:00:40:09 - 01:00:43:03

So

01:00:43:03 - 01:00:44:10

nothing else

01:00:44:10 - 01:00:47:04

and immediately the smell disappears,

01:00:47:04 - 01:00:49:16

because that is a belief.

01:00:49:16 - 01:00:49:21

That

01:00:49:21 - 01:00:52:07

still lives, still exists

01:00:52:07 - 01:00:55:07

here with us.

01:00:57:06 - 01:01:00:21

[Interviewer] We already mentioned

01:01:02:01 - 01:01:04:19

[Interviewer] right now the Outsü can see the traces

01:01:04:19 - 01:01:08:04

[Interviewer] of the souls that have already left for Jeepira, you could speak

01:01:09:00 - 01:01:11:02

[Interviewer] What happens to the soul according to culture

01:01:11:02 - 01:01:12:18

[Interviewer] of us?

01:01:12:18 - 01:01:15:07

[Interviewer] well it is said that they are going to Jeepira and all that.

01:01:15:07 - 01:01:17:00

[Interviewer] Could you talk about that?

01:01:17:00 - 01:01:18:19

Of course, Jeepira

01:01:18:19 - 01:01:20:11

It's a place, it's a place,

01:01:20:11 - 01:01:21:09

They say it is

01:01:21:09 - 01:01:25:08

a kind of ravine that we don't know if it is in the sky,

01:01:25:08 - 01:01:27:06

yes it is here on earth,

01:01:27:06 - 01:01:29:11

but it is between us.

01:01:29:11 - 01:01:32:11

That's not something from another world.

01:01:32:14 - 01:01:34:22

It can be in the sea or

01:01:34:22 - 01:01:37:22

It can be here on earth.

01:01:38:06 - 01:01:40:00

That is a belief, because

01:01:41:14 - 01:01:43:12

That exists, but

01:01:43:12 - 01:01:46:06

but there are others, but like us sometimes

01:01:46:06 - 01:01:49:11

The literature of the Bible says that heaven is over there,

01:01:50:11 - 01:01:51:16

that when we die

01:01:51:16 - 01:01:54:07

over there, one is no longer left with that literature

01:01:54:07 - 01:01:57:06

and that's what the ancestors say, they say that Jeepira

01:01:58:03 - 01:02:00:16

is here with us, is it in the sea or is it

01:02:00:16 - 01:02:03:16

here with the earth

01:02:03:20 - 01:02:04:17

where we start,

01:02:04:17 - 01:02:08:14

We do not leave, but we lay down our bones,

01:02:08:23 - 01:02:10:10

the bones are lying,

01:02:10:10 - 01:02:13:00

but the soul continues to live with people,

01:02:13:00 - 01:02:14:20

the old people say.

01:02:14:20 - 01:02:18:10

Where? Yes when they are tired of being here, they

01:02:18:10 - 01:02:22:01

Now the land for them is the sea, they are in the sea.

01:02:23:18 - 01:02:26:04

[Interviewer] Is that also related

01:02:26:04 - 01:02:29:09

[Interviewer] why they have two wakes, can you explain that?

01:02:30:06 - 01:02:31:05

[Interviewer] So.

01:02:31:05 - 01:02:33:06

Which wake?

01:02:33:06 - 01:02:34:23

The exhumation?

01:02:34:23 - 01:02:37:17

Of course, the exhumation is another wake.

01:02:37:17 - 01:02:39:03

It is already

01:02:39:03 - 01:02:42:03

when people come back again,

01:02:42:11 - 01:02:43:17

they come back

01:02:43:17 - 01:02:47:05

At the moment when the body is exhumed they return.

01:02:47:14 - 01:02:51:15

Now if they can go again, they won't come back again.

01:02:52:04 - 01:02:55:04

I say that they return to look at their remains,

01:02:55:04 - 01:02:56:14

to look at people.

01:02:56:14 - 01:02:58:09

That's why the exhumers

01:02:58:09 - 01:03:01:09

one tells them when it is a woman and takes

01:03:01:21 - 01:03:04:07

rest of a man, one tells him,

01:03:04:07 - 01:03:06:06

They greet him after his exhumation

01:03:06:06 - 01:03:07:16

already washed and everything clean.

01:03:07:16 - 01:03:09:13

He says oh my grandfather arrived.

01:03:09:13 - 01:03:12:11

Grandpa tells her, she could be a woman,

01:03:12:11 - 01:03:15:08

the one he is exhuming, but because she already lives with him

01:03:15:08 - 01:03:18:23

and his spirit, his soul lives with him and is in his heart.

01:03:19:14 - 01:03:22:23

One tells him “grandpa has arrived, how is grandpa?”

01:03:22:23 - 01:03:23:18

everyone says,

01:03:25:06 - 01:03:28:08

because, because she just exhumed the rest of her

01:03:28:08 - 01:03:29:20

grandfather.

01:03:29:20 - 01:03:32:14

When she is one, when she is also a woman,

01:03:32:14 - 01:03:35:03

and the man is,

01:03:35:03 - 01:03:36:08

the one who exhumes is a man,

01:03:36:08 - 01:03:39:20

then one also says to her “oh grandma”,

01:03:39:21 - 01:03:40:06

And says

01:03:40:06 - 01:03:41:06

then he like

01:03:41:06 - 01:03:44:02

just think about your current situation

01:03:44:02 - 01:03:47:02

He says “not at all, be serious” (said)

01:03:47:16 - 01:03:48:02

I don't

01:03:48:02 - 01:03:49:00

like that they

01:03:49:00 - 01:03:52:09

say like that, because of course, because you think about nothing more,

01:03:52:16 - 01:03:55:16

He does not think about the spirit he is exhuming.

01:03:56:14 - 01:03:59:03

That's what it is.

01:03:59:03 - 01:04:01:10

[Interviewer] and let's say the sugar curtain

01:04:01:10 - 01:04:04:10

[Interviewer] is a place where they also go

01:04:04:15 - 01:04:07:16

[Interviewer] when people die or not?

01:04:08:08 - 01:04:12:10

No, they call it the end of the candle, not those are literatures that...

01:04:13:16 - 01:04:16:16

but if the Jeepirachi,

01:04:16:19 - 01:04:19:19

Jeepirachi is the name of a hill that is inside the sea.

01:04:20:09 - 01:04:20:20

[Interviewer] Aha.

01:04:20:20 - 01:04:25:14

So that's the place, because I looked into that too.

01:04:26:13 - 01:04:28:07

What's up with that?

01:04:28:07 - 01:04:30:06

There are some gentlemen, there were, they lived

01:04:30:06 - 01:04:31:08

but they no longer exist,

01:04:31:08 - 01:04:33:22

gentlemen who lived close to him,

01:04:33:22 - 01:04:35:22

They moved over time later,

01:04:35:22 - 01:04:37:12

because I couldn't take it anymore

01:04:37:12 - 01:04:40:12

with the moo of the cow the meow of the sheep,

01:04:40:12 - 01:04:44:18

the barking of the dog, the braying of the donkey and all that

01:04:44:18 - 01:04:46:03

what it feels,

01:04:46:03 - 01:04:50:10

the child's cry, the old woman's cry, the stove and so on.

01:04:50:10 - 01:04:53:20

And there are things, even the drum feels there

01:04:54:19 - 01:04:56:12

on that hill,

01:04:56:12 - 01:04:58:18

inside that sea.

01:04:58:18 - 01:05:00:06

So they,

01:05:00:06 - 01:05:03:05

once they were how many, many goats

01:05:03:05 - 01:05:04:12

has its people

01:05:04:12 - 01:05:07:15

and in the day there is nothing, but at night it is the thing,

01:05:08:06 - 01:05:12:13

starting at 11 pm, they feel that way there. So what

01:05:14:02 - 01:05:15:10

They moved away,

01:05:15:10 - 01:05:20:08

because because the old man was looking he saw logs, he lit

01:05:20:08 - 01:05:21:18

he saw everything.

01:05:21:18 - 01:05:24:15

There were voices and all that.

01:05:24:15 - 01:05:27:15

And he fell asleep alone.

01:05:27:15 - 01:05:30:23

So what are you doing spying on us?

01:05:31:08 - 01:05:33:04

If you still want to live here,

01:05:33:04 - 01:05:36:04

Either you come here or you stay there still!

01:05:37:05 - 01:05:39:07

you move, go where

01:05:39:07 - 01:05:42:07

They told him, vacate this.

01:05:42:11 - 01:05:44:02

They have to leave their houses,

01:05:44:02 - 01:05:45:12

They just leave with their clothes and everything.

01:05:45:12 - 01:05:48:13

He left everything, how did they live? like this,

01:05:48:17 - 01:05:51:15

They lived like this, clearing the mountain

01:05:51:15 - 01:05:55:15

and they put some tents there and over time they built

01:05:55:17 - 01:05:57:07

He built his yotojoro (woody trunk of the cardon)

01:05:57:07 - 01:05:59:10

This is how the old people who lived told

01:05:59:10 - 01:06:00:10

about him

01:06:00:10 - 01:06:03:06

Jeepirachi, and

01:06:03:06 - 01:06:06:03

what they call ship and what they call I don't know what

01:06:06:03 - 01:06:07:23

and there they disappear

01:06:07:23 - 01:06:10:09

they. That

01:06:10:09 - 01:06:13:06

They are distant, they are ships

01:06:13:06 - 01:06:16:14

who come from afar, travelers on their cruise and

01:06:16:14 - 01:06:19:03

They all disappear,

01:06:19:03 - 01:06:19:16

the salt

01:06:20:17 - 01:06:22:06

sinks it

01:06:22:06 - 01:06:23:01

there near the

01:06:23:01 - 01:06:25:08

hill.

01:06:37:15 - 01:06:39:03

[Interviewer] Well,

01:06:39:03 - 01:06:42:02

[Interviewer] we do it to introduce you again,

01:06:42:02 - 01:06:45:02

[Interviewer] just to make sure that we have

01:06:45:05 - 01:06:47:05

[Interviewer] who are you and what do you do?

01:06:47:05 - 01:06:50:05

[Interviewer] and where are you?

01:06:50:12 - 01:06:51:13

Who I am?

01:06:51:13 - 01:06:52:13

I am Romelia

01:06:52:13 - 01:06:55:02

Montiel

01:06:55:02 - 01:06:56:10

Oriana,

01:06:56:10 - 01:07:00:11

I am the ancestral knower of the Kayushipana community

01:07:01:12 - 01:07:02:09

AHA.

01:07:02:09 - 01:07:04:19

I am an artisan,

01:07:04:19 - 01:07:06:10

I am a teacher in all of them.

01:07:06:10 - 01:07:10:02

In crafts, in yonna, in recreations

01:07:10:02 - 01:07:11:01

and everything that has to do with it

01:07:11:01 - 01:07:13:07

with children and adults too,

01:07:13:07 - 01:07:14:09

Why not?

01:07:14:09 - 01:07:16:12

the one who wants to learn new things,

01:07:16:12 - 01:07:20:15

wants to learn to do things, he wants to exploit his

01:07:20:20 - 01:07:23:05

your mind

01:07:23:05 - 01:07:23:19

with regard

01:07:23:19 - 01:07:26:10

to culture.

01:07:26:10 - 01:07:29:23

And we are in the Uriana territory here in Uliana which is in Kayushipana

01:07:32:21 - 01:07:33:08

I

01:07:33:08 - 01:07:36:08

I am also a traditional doctor in this, me too

01:07:36:09 - 01:07:38:09

I do my ritual with the Majayülü

01:07:53:05 - 01:07:55:18

[Interviewer] I wanted to know the importance

01:07:55:18 - 01:08:00:13

[Interviewer] to pass knowledge to new generation to children

01:08:01:16 - 01:08:05:11

[Interviewer] and I don't know how important that is to you.

01:08:05:12 - 01:08:06:02

[Interviewer] and for…

01:08:06:02 - 01:08:07:15

Sure, it's so important.

01:08:07:15 - 01:08:09:06

I want someone like you

01:08:09:06 - 01:08:11:21

who knows more than us too, who

01:08:11:21 - 01:08:13:12

make a book,

01:08:13:12 - 01:08:15:08

It is a project towards all that,

01:08:15:08 - 01:08:17:03

to medicinal plants and everything,

01:08:17:03 - 01:08:19:08

and we help them and they get to have anything,

01:08:19:08 - 01:08:20:22

Any worry.

01:08:20:22 - 01:08:23:20

We help again with anything you want to know

01:08:23:20 - 01:08:25:17

if everything is

01:08:25:17 - 01:08:29:18

to deepen and unite more of the knowledge.

01:08:30:17 - 01:08:31:21

[Interviewer] and for the children?

01:08:31:21 - 01:08:33:00

For children too

01:08:33:00 - 01:08:33:22

And it is possible

01:08:33:22 - 01:08:34:19

any project

01:08:34:19 - 01:08:37:05

what can be done with children also the yonna in which

01:08:38:04 - 01:08:39:07

we are part of that

01:08:39:07 - 01:08:41:04

Also, what happens is that we

01:08:41:04 - 01:08:42:16

because we lack resources

01:08:42:16 - 01:08:45:00

That's why we don't have the clothing for that,

01:08:45:00 - 01:08:48:05

because there's a siding over here and all that

01:08:49:04 - 01:08:51:12

What does it have to do with culture?

01:08:51:12 - 01:08:54:17

but we are low on resources, we don't have enough for that, that's why

01:08:54:17 - 01:08:58:16

We are left, but with three pieces of cloth we have we teach.

01:09:00:14 - 01:09:03:14

Because it is an interest.