00:00:02:15 - 00:00:05:15

[Interviewer] Good.

00:00:05:17 - 00:00:07:01

[Interviewer] Well,

00:00:07:01 - 00:00:10:01

[Interviewer] first of all, if you could tell us.

00:00:11:09 - 00:00:12:15

[Interviewer]If you could

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

[Interviewer] Introduce yourself?

00:00:13:19 - 00:00:14:13

Yeah.

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

Well, my name is Weilder Guerra Curbelo,

00:00:17:22 - 00:00:21:06

I am an anthropologist from *Universidad de Los Andes*.

00:00:21:06 - 00:00:23:18

I am a member of the Wayuú people

00:00:23:18 - 00:00:26:10

and I have dedicated part of my academic life to studying

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

Their history and their society.

00:00:29:14 - 00:00:30:08

[Interviewer] Very good.

00:00:30:08 - 00:00:33:08

[Interviewer] And

00:00:33:08 - 00:00:35:04

[Interviewer] well, first of all, for someone

00:00:35:04 - 00:00:37:02

[Interviewer] who knows nothing about Wayuú people,

00:00:37:02 - 00:00:40:02

[Interviewer] who are they and where are they located?

00:00:40:13 - 00:00:41:23

They are indigenous people

00:00:41:23 - 00:00:45:11

located at the north of South America, on the peninsula “La Güajira”

00:00:45:11 - 00:00:48:11

shared by Colombia and Venezuela.

00:00:48:21 - 00:00:51:15

They are the largest town in Colombia

00:00:51:15 - 00:00:54:11

and the largest indigenous people in Venezuela.

00:00:54:11 - 00:00:57:20

Their language is *Wayuúnaiki* and there’s an estimate of

00:00:57:20 - 00:01:00:23

some 800,000 of these individuals in both countries.

00:01:01:22 - 00:01:04:14

[Interviewer] Ok. And

00:01:06:11 - 00:01:07:03

[Interviewer] well,

00:01:07:03 - 00:01:10:10

[Interviewer] and right now where are we?

00:01:10:13 - 00:01:12:00

We are

00:01:12:00 - 00:01:12:17

In Riohacha,

00:01:12:17 - 00:01:14:14

capital of the department La Güajira,

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

in the Colombian Republic.

00:01:16:23 - 00:01:18:00

[Interviewer] Very good.

00:01:18:00 - 00:01:20:02

[Interviewer] And

00:01:20:02 - 00:01:23:02

[Interviewer] well, for many years you have been

00:01:23:02 - 00:01:26:02

[Interviewer] working with the *Wayúu* and you are *Wayúu* as well.

00:01:26:12 - 00:01:29:15

[Interviewer] Can you tell me a little about your family and your work?

00:01:30:09 - 00:01:33:21

Well, my family is originally from a pearl fishing

00:01:33:21 - 00:01:35:02

region,

00:01:35:02 - 00:01:38:04

near *El Cabo de la Vela*, which is called Carrizal

00:01:38:21 - 00:01:41:18

and our territory is called *Manuyalu'u*

00:01:41:18 - 00:01:45:21

which is a territory inhabited by my ancestors

00:01:46:09 - 00:01:49:09

since the end of the 19th century.

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

[Interviewer] Okay.

00:01:54:12 - 00:01:55:07

[Interviewer] And the work

00:01:55:07 - 00:01:59:19

[Interviewer] that you have done, more than anything you are a teacher, but also

00:02:00:01 - 00:02:02:21

[Interviewer] Have you done other things, other professions?

00:02:02:21 - 00:02:05:21

Yes, I have served as a public official

00:02:06:08 - 00:02:08:01

at least on two occasions,

00:02:08:01 - 00:02:10:12

as Secretary of Indigenous Affairs,

00:02:10:12 - 00:02:13:09

as governor in charge of La Güajira,

00:02:13:09 - 00:02:16:14

as director of the Colombian Caribbean Observatory,

00:02:16:14 - 00:02:19:01

what is a research center

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

and as manager of the Colombian Central Bank

00:02:22:03 - 00:02:24:05

in the “*San Andrés*” archipelago

00:02:24:05 - 00:02:25:20

and in the *La Güajira* department.

00:02:27:11 - 00:02:29:01

[Interviewer] And

00:02:29:01 - 00:02:31:15

[Interviewer] well, as we have been talking

00:02:31:15 - 00:02:34:23

[Interviewer] the other day about the Wayuú’s ontology

00:02:35:15 - 00:02:38:01

[Interviewer] and nature

00:02:38:01 - 00:02:41:02

[Interviewer] of the earth, what relationship does it have?

00:02:41:04 - 00:02:43:02

[Interviewer] I mean, we know it's no different,

00:02:43:02 - 00:02:44:16

[Interviewer] but explain that to me.

00:02:44:16 - 00:02:47:13

well, the Wayuú have an ontological conception

00:02:47:13 - 00:02:51:02

in which we must first understand the notion of time,

00:02:51:21 - 00:02:52:20

they have a notion of time

00:02:52:20 - 00:02:55:21

in which the substance of all life was humanity,

00:02:56:15 - 00:02:58:21

the stars were human, the wind,

00:02:58:21 - 00:03:01:21

the current hills, the animals,

00:03:02:23 - 00:03:04:07

the plants.

00:03:04:07 - 00:03:07:14

All these beings were human, there were social institutions

00:03:08:01 - 00:03:10:15

and they communicated throughout human language.

00:03:10:15 - 00:03:14:03

There was already kinship, agriculture, weaving, music,

00:03:14:03 - 00:03:17:21

war, all human institutions and practices.

00:03:17:21 - 00:03:20:17

But the world was undifferentiated,

00:03:20:17 - 00:03:23:17

It had only one form, one substance.

00:03:23:18 - 00:03:26:12

Then comes a transformative

00:03:26:12 - 00:03:30:18

time, several events shape the universe

00:03:31:05 - 00:03:33:23

and all beings begin to change.

00:03:33:23 - 00:03:36:22

Many humans become hills,

00:03:36:22 - 00:03:39:22

others become plants, others become animals.

00:03:40:14 - 00:03:41:15

And in general,

00:03:41:15 - 00:03:45:02

The only non-transformed beings are current humans.

00:03:45:20 - 00:03:48:13

This morphological differentiation

00:03:48:13 - 00:03:51:08

allows us to move into the current world.

00:03:51:08 - 00:03:54:22

However, those beings that today have a different form,

00:03:54:22 - 00:03:57:22

a different taxation,

00:03:58:01 - 00:04:00:16

They retain a residual humanity

00:04:00:16 - 00:04:02:18

and a point of view on the universe,

00:04:02:18 - 00:04:05:09

because they were human in the past,

00:04:05:09 - 00:04:08:12

then they are fallen humans or ex-humans.

00:04:09:05 - 00:04:11:12

[Interviewer] So they have a voice

00:04:11:12 - 00:04:14:12

[Interviewer] or do they have a story to tell?

00:04:14:13 - 00:04:15:23

They have a story to tell,

00:04:15:23 - 00:04:18:23

but they no longer have human language to communicate.

00:04:19:11 - 00:04:21:15

They have a desire to show themselves in the world,

00:04:21:15 - 00:04:24:11

plants through flowering,

00:04:24:11 - 00:04:27:19

of fruiting, of expanding its leaves,

00:04:28:03 - 00:04:31:05

animals to act as such, to behave.

00:04:32:09 - 00:04:33:06

and to them

00:04:33:06 - 00:04:35:16

we owe them the transmission of knowledge,

00:04:35:16 - 00:04:37:00

to plants and humans

00:04:37:00 - 00:04:40:04

weaving, agriculture, war,

00:04:40:15 - 00:04:43:14

justice, rules.

00:04:43:17 - 00:04:46:19

Everything depends on those mythological beings,

00:04:47:06 - 00:04:50:09

that live in the current world, but in the past

00:04:50:19 - 00:04:53:22

They were and continue to be our cosmic relatives.

00:04:54:11 - 00:04:57:11

[Interviewer] So can you talk a bit about that relationship that the Wayúu has

00:04:58:08 - 00:05:01:08

[Interviewer]with their own

00:05:02:02 - 00:05:02:22

[Interviewer] elements

00:05:02:22 - 00:05:05:01

[Interviewer] and characters.

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

How in referential time

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

called *wayúu Sumaiwa* (old) or *wayuú Jumaiwa* (old),

00:05:11:01 - 00:05:13:15

They were humans, they had clans,

00:05:13:15 - 00:05:16:12

Therefore, today they also have clans.

00:05:16:12 - 00:05:21:05

So the jaguar, the cat, the wild pig,

00:05:22:00 - 00:05:25:00

certain birds, certain bees

00:05:25:16 - 00:05:27:14

They have clans because they had them

00:05:27:14 - 00:05:30:14

in the past, therefore they are still related.

00:05:31:04 - 00:05:34:18

These clans not only refer to that time,

00:05:34:18 - 00:05:36:21

but social attributes

00:05:36:21 - 00:05:40:03

like being numerous, being brave, being cunning,

00:05:40:13 - 00:05:43:22

be meek, be hardworking, be united.

00:05:44:06 - 00:05:46:17

All those social attributes

00:05:46:17 - 00:05:48:16

are shared by humans and animals

00:05:48:16 - 00:05:52:02

and it's a way of somehow organizing the world,

00:05:52:14 - 00:05:55:15

but through a metonymic vision of the world,

00:05:56:02 - 00:05:58:18

which is the sharing of social attributes.

00:06:00:09 - 00:06:02:18

[Interviewer] We're going to talk more about that in a bit,

00:06:02:18 - 00:06:03:19

[Interviewer] but I also wanted

00:06:03:19 - 00:06:07:23

[Interviewer] ask about the history of the people, that is

00:06:08:06 - 00:06:11:12

[Interviewer] because I know that they were not colonized, they are the

00:06:11:13 - 00:06:14:18

[Interviewer] only non-colonized people or nation.

00:06:15:11 - 00:06:16:22

Yes, *Wayuú* are people that,

00:06:16:22 - 00:06:19:22

They are a maritime people from the Caribbean

00:06:20:03 - 00:06:23:00

That adopted cattle in the 16th century

00:06:23:00 - 00:06:26:13

They transition to pastoralism,

00:06:27:01 - 00:06:28:05

from being hunters,

00:06:28:05 - 00:06:31:14

fishermen, horticulturists, fruit collectors.

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

This whole set of groups that today we call *Wayuú*

00:06:36:06 - 00:06:39:15

They adopted cattle as a way of life

00:06:39:15 - 00:06:42:20

and they took horses, donkeys, cows,

00:06:42:20 - 00:06:46:14

goats and sheep and made a transition to pastoralism.

00:06:46:14 - 00:06:48:17

A large part of the population,

00:06:48:17 - 00:06:51:19

a part of that population on the coast

00:06:52:07 - 00:06:55:18

were dedicated to fishing and therefore also

00:06:55:18 - 00:07:00:06

They appropriated navigation techniques, engines, fishing nets

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

who were from the Western culture and so too

00:07:03:07 - 00:07:06:13

They strengthened their economic activities on the coast,

00:07:06:23 - 00:07:10:12

but they also crossed empires, they went to Jamaica,

00:07:10:22 - 00:07:13:00

They went to the French keys,

00:07:13:00 - 00:07:16:00

Traveled to the Dutch possessions of Aruba,

00:07:16:06 - 00:07:18:05

Curaçao, Bonaire,

00:07:18:05 - 00:07:21:04

throughout the Dutch Caribbean and other Caribbean ports.

00:07:21:12 - 00:07:23:05

This allowed them

00:07:23:05 - 00:07:26:18

cross several empires and have an open mind,

00:07:27:02 - 00:07:31:09

conceive maps of the world, a very extensive geography,

00:07:31:09 - 00:07:32:17

very wide,

00:07:32:17 - 00:07:36:01

and see the world beyond the jurisdiction of

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

the Spanish monarchy.

00:07:38:07 - 00:07:41:07

That is why they are trans-imperial historical subjects.

00:07:41:15 - 00:07:44:03

When they arrive to the Colombian Republic

00:07:44:03 - 00:07:46:14

These ties were cut

00:07:46:14 - 00:07:47:03

and the *wayuú*

00:07:47:03 - 00:07:50:20

were trapped in their peninsula, circumscribed

00:07:51:05 - 00:07:54:05

to the jurisdiction of the Republic of Colombia.

00:07:56:02 - 00:07:56:19

[Interviewer] Interesting.

00:07:56:19 - 00:07:59:20

[Interviewer] And before that, I think I had also read that never

00:07:59:20 - 00:08:02:22

[Interviewer] were conquered or colonized.

The *Wayuú* were not

00:08:02:22 - 00:08:03:22

subjugated,

00:08:03:22 - 00:08:06:23

They always rebelled against any form

00:08:06:23 - 00:08:10:00

Of limitation to their political autonomy.

00:08:10:12 - 00:08:14:09

To give an example, in 1769

00:08:15:11 - 00:08:18:11

They revolted against the Spanish crown on May 2

00:08:18:19 - 00:08:21:19

and in a war that lasted more than four years,

00:08:21:20 - 00:08:23:10

They burned many Spaniards villages,

00:08:23:10 - 00:08:27:12

defeated the Spanish military forces,

00:08:27:23 - 00:08:30:23

They killed missionaries, they destroyed churches

00:08:31:07 - 00:08:34:16

and that is known as the May 69 uprising.

00:08:35:07 - 00:08:37:16

In 1752

00:08:37:16 - 00:08:38:09

they had done

00:08:38:09 - 00:08:39:09

formal agreements

00:08:39:09 - 00:08:40:19

with the Republic of Holland

00:08:40:19 - 00:08:42:20

to protect Dutch trade

00:08:42:20 - 00:08:45:23

In the güajiro ports, they were historical subjects

00:08:46:14 - 00:08:49:14

collectives, capable of protecting their territory.

00:08:49:21 - 00:08:52:21

So, this people have been a people that has

00:08:53:01 - 00:08:55:06

resisted those forms of external domination

00:08:57:12 - 00:09:01:07

Today it has two republics that control its territory

00:09:01:07 - 00:09:04:10

and they divided it, which are Venezuela and Colombia.

00:09:07:08 - 00:09:10:04

[Interviewer] And

00:09:10:04 - 00:09:13:04

[Interviewer] following that, that is, as

00:09:15:05 - 00:09:16:13

[Interviewer]

00:09:16:13 - 00:09:20:05

[Interviewer] well, can you tell me a little about your justice system?

00:09:20:08 - 00:09:23:00

[Interviewer] with the palabrero.

00:09:23:00 - 00:09:25:01

The *Wayúu* have a justice system

00:09:25:01 - 00:09:27:01

based on rhetoric

00:09:27:01 - 00:09:30:01

and in persuasion and compensation.

00:09:30:15 - 00:09:34:17

Any physical offense, any aggression or any moral affront

00:09:35:03 - 00:09:37:19

that one person causes another, voluntary

00:09:37:19 - 00:09:40:19

or involuntarily, must be compensated.

00:09:41:01 - 00:09:43:22

This compensation is not requested directly,

00:09:43:22 - 00:09:46:22

but through specialists, called *Pütchipü*

00:09:47:03 - 00:09:49:21

or *palabrero*, and the compensation

00:09:49:21 - 00:09:51:08

is not delivered to the victim,

00:09:51:08 - 00:09:53:15

but to the relatives of the victim.

00:09:53:15 - 00:09:56:13

This norm is called *sukuaipa wayuu*, which means

00:09:56:13 - 00:09:59:13

the güajiro way of doing things,

00:09:59:14 - 00:10:02:13

and these elements that are given are cattle,

00:10:02:13 - 00:10:05:13

necklaces, animals, and weapons.

00:10:05:15 - 00:10:06:23

Lately money,

00:10:06:23 - 00:10:09:01

but money was not in the tradition

00:10:09:01 - 00:10:12:05

Where money is involved, it goes like cattle or like a necklace.

00:10:13:01 - 00:10:16:01

[Interviewer] Did they use barter a lot?

00:10:16:01 - 00:10:17:15

They exchanged things

00:10:17:15 - 00:10:21:07

but also the money, because the *Wayúu* first

00:10:21:19 - 00:10:24:22

They exported pearls, they exchanged pearls for weapons,

00:10:24:22 - 00:10:27:22

for food, for fabric, for metal objects,

00:10:28:03 - 00:10:29:12

Brazilwood,

00:10:29:12 - 00:10:33:08

cowhide, cattle with the English, a lot of cattle

00:10:34:10 - 00:10:37:02

divi-divi, and other elements,

00:10:37:02 - 00:10:40:04

all this until the 19th and early 20th centuries.

00:10:41:07 - 00:10:44:07

[Interviewer] And you told me that your family

00:10:44:10 - 00:10:47:04

[Interviewer] did they start with that pearl collecting?

00:10:47:04 - 00:10:49:03

[Interviewer] Is that still going on?

No.

00:10:49:03 - 00:10:52:04

Pearls were very important in life in La Güajira

00:10:52:14 - 00:10:56:21

in the 16th, 17th, 18th, 19th and early 20th centuries,

00:10:57:06 - 00:11:00:11

but the Japanese introduced pearl farming,

00:11:00:19 - 00:11:03:19

with which the pearl dived,

00:11:04:13 - 00:11:07:05

which was already more difficult to obtain, which required

00:11:07:05 - 00:11:10:05

a lot of human effort and not the cultivated one,

00:11:10:18 - 00:11:13:13

fell somehow as an activity

00:11:13:13 - 00:11:17:18

and therefore today the *Wayuú* do not fish for pearls,

00:11:17:18 - 00:11:20:09

although the pearl banks are

00:11:20:09 - 00:11:23:01

full in *La Güajira’s* sea.

00:11:23:01 - 00:11:23:20

[Interviewer] Interesting,

00:11:23:20 - 00:11:26:20

[Interviewer] didn't know that.

00:11:27:09 - 00:11:30:09

[Interviewer] Well,

00:11:30:18 - 00:11:31:18

[Interviewer] can you talk to me

00:11:31:18 - 00:11:35:15

[Interviewer] a bit about dreams and the importance they have

00:11:35:15 - 00:11:36:20

[Interviewer] dreams in the *Wayúu* culture?

00:11:37:22 - 00:11:40:22

Dreams are prescriptive in the *Wayúu* world.

00:11:41:05 - 00:11:43:06

It's called Lapü,

00:11:43:06 - 00:11:47:12

Lapü is a character, he generates the dream

00:11:47:12 - 00:11:51:09

Himself. He’s so powerful that when cultural heroes,

00:11:51:09 - 00:11:52:17

*Wayúu* semi-divine figures

00:11:52:17 - 00:11:56:00

like *Maleiwa* dream, they have to obey the dream.

00:11:56:15 - 00:12:00:13

So dreams are instructions for every living being.

00:12:00:13 - 00:12:01:23

It is not discussed.

00:12:01:23 - 00:12:05:01

The dream can order the sacrifice of animals,

00:12:05:17 - 00:12:07:15

sleep can order confinement

00:12:07:15 - 00:12:10:06

of some people, rituals,

00:12:10:06 - 00:12:12:20

different decisions and you have to obey them.

00:12:12:20 - 00:12:15:14

Dream governs much of *Wayúu* life,

00:12:15:14 - 00:12:17:21

the dreamlike is fundamental.

00:12:17:21 - 00:12:20:19

One *wayúu* can ask the other

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

the next day

00:12:21:12 - 00:12:24:12

When they wake up, “what did you dream of?” instead of “good morning!”

00:12:25:14 - 00:12:27:06

[Interviewer] Nice.

00:12:27:06 - 00:12:31:15

[Interviewer] And that brings me a bit to the idea of a world

00:12:32:07 - 00:12:35:07

[Interviewer] Nazu versus the Ulazu

00:12:35:19 - 00:12:38:19

[Interviewer] how the visible and non-visible world.

00:12:38:23 - 00:12:40:16

Yes, it's because the dream

00:12:40:16 - 00:12:43:16

It is a bridge that allows us to communicate,

00:12:44:03 - 00:12:47:19

for example, with corn, with beans, with pumpkin,

00:12:47:21 - 00:12:49:09

with these ex humans

00:12:49:09 - 00:12:52:08

and see them in the dream with their original appearance,

00:12:52:17 - 00:12:54:11

not like today's vegetables,

00:12:54:11 - 00:12:57:04

but like the humans they were in the past.

00:12:57:04 - 00:12:58:15

The dream is revealing,

00:12:58:15 - 00:12:59:15

can announce you

00:12:59:15 - 00:13:04:10

happy or tragic events in the life of a family group.

00:13:06:01 - 00:13:08:18

[Interviewer] Interesting.

00:13:08:18 - 00:13:10:09

[Interviewer] Well,

00:13:10:09 - 00:13:13:09

[Interviewer] can you explain me about.

00:13:13:09 - 00:13:15:10

[Interviewer] Well, two things. One,

00:13:15:10 - 00:13:18:10

[Interviewer] What has recently happened with the

00:13:20:00 - 00:13:20:23

[Interviewer] hydrogen generators? and also

00:13:20:23 - 00:13:23:11

[Interviewer] with that topic

00:13:23:11 - 00:13:25:10

[Interviewer] linked is obviously the wind,

00:13:25:10 - 00:13:28:14

[Interviewer] What is this ontological conflict that is happening there?

00:13:28:23 - 00:13:30:06

*La Güajira*

00:13:30:06 - 00:13:32:17

is a region located in the north of Colombia that has

00:13:32:17 - 00:13:35:17

many natural resources, coal.

00:13:35:19 - 00:13:38:19

That's why there are very powerful mining companies here,

00:13:38:21 - 00:13:39:22

gas, that's why

00:13:39:22 - 00:13:43:09

Texaco, Chevron, all these companies have been here.

00:13:44:01 - 00:13:46:17

It also has

00:13:46:17 - 00:13:49:16

salt in abundance and that’s why it has been the first producer of

00:13:49:16 - 00:13:50:17

Salt of the country.

00:13:50:17 - 00:13:54:16

And now, a renewable energy bonanza is coming

00:13:55:04 - 00:13:57:16

based on solar luminosity,

00:13:57:16 - 00:14:00:00

but mainly in the wind.

00:14:00:00 - 00:14:00:19

These companies

00:14:00:19 - 00:14:02:02

They are arriving in Colombia

00:14:02:02 - 00:14:04:08

or to La Güajira along with the Government

00:14:04:08 - 00:14:07:00

to make an Energy transition,

00:14:07:00 - 00:14:10:21

But practices can continue to be extractive.

00:14:11:11 - 00:14:11:19

I mean,

00:14:11:19 - 00:14:13:15

They are called “clean energies”,

00:14:13:15 - 00:14:15:17

but in the relationship with the communities

00:14:15:17 - 00:14:18:10

They can rely on behaviors that are the same

00:14:18:10 - 00:14:20:16

to those of the old companies.

00:14:20:16 - 00:14:24:14

So, at this moment there are ontological conflicts

00:14:25:01 - 00:14:28:14

between the *Wayúu* people and those companies,

00:14:29:01 - 00:14:32:14

Because they don't understand how the Wayúu see the world,

00:14:32:23 - 00:14:36:08

how the Wayúu see the winds; They see them as plural beings,

00:14:36:16 - 00:14:39:20

ambiguous, which can be masculine or feminine,

00:14:40:04 - 00:14:43:11

that have no fixed place, but paths through which they cross,

00:14:43:19 - 00:14:45:21

that are related to well-being,

00:14:45:21 - 00:14:48:03

with certain elements of life

00:14:48:03 - 00:14:51:17

and therefore the vision is not understood

00:14:52:02 - 00:14:55:11

who sees the wind as a business, as an air mass

00:14:55:11 - 00:14:58:18

hot, like inanimate geophysical agents,

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

of this Wayuú’s vision

00:15:00:15 - 00:15:04:00

who see them as beings with the capacity for agency,

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

with reflexivity and with a moral code.

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

[Interviewer] And that's why there was a conflict?

00:15:09:09 - 00:15:12:09

[Interviewer] And what happened to the recent companies?

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

What has happened lately is that some companies

00:15:15:18 - 00:15:18:03

who do not know the social organization,

00:15:18:03 - 00:15:20:08

Wayúu territorial rights,

00:15:20:08 - 00:15:21:16

They reached some areas,

00:15:21:16 - 00:15:24:11

they made some quick questions

00:15:24:11 - 00:15:27:14

and then the projects began to be built,

00:15:27:14 - 00:15:31:08

but the underlying conflicts that were there and the

00:15:31:08 - 00:15:32:10

Lack of understanding

00:15:32:10 - 00:15:36:08

with the Wayúu social environment, has led to blockades,

00:15:36:08 - 00:15:39:18

The differences between the Wayúu population and companies.

00:15:40:01 - 00:15:40:21

And one of them,

00:15:40:21 - 00:15:43:21

in Green Power, decided to abandon his project.

00:15:44:02 - 00:15:44:19

Right now,

00:15:44:19 - 00:15:45:22

the president of *La Güajira*

00:15:45:22 - 00:15:47:03

is here

00:15:47:03 - 00:15:49:09

to rebuild those relationships

00:15:49:09 - 00:15:51:09

and try to generate an agreement

00:15:51:09 - 00:15:53:02

among indigenous peoples

00:15:53:02 - 00:15:55:14

and those renewable energy projects.

00:15:57:00 - 00:16:00:00

[Interviewer] And for you, what steps need to be taken?

00:16:01:04 - 00:16:04:04

[Interviewer] to reach an agreement like this between the people and the government?

00:16:05:11 - 00:16:08:15

A set of rules, the first thing the government

00:16:08:15 - 00:16:11:19

Has to do is to establish a set of rules that enforce

00:16:11:19 - 00:16:14:19

Indigenous and communities rights.

00:16:15:03 - 00:16:17:16

So companies do not see the *Wayúu* territory

00:16:17:16 - 00:16:20:23

like a national wasteland, like a land without an owner, it is a

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

constitutionally protected reservation.

00:16:24:01 - 00:16:28:00

It has 1,070,000 hectares, therefore large.

00:16:28:08 - 00:16:29:02

But the *Wayuú*

00:16:29:02 - 00:16:32:02

They have notions of territory that must be respected,

00:16:32:03 - 00:16:35:10

They have notions of social organization, of family

00:16:35:19 - 00:16:38:22

and notions of rights and territorial control

00:16:39:08 - 00:16:43:04

and ontological that these companies must know

00:16:43:04 - 00:16:46:18

and understand. When they talk to the *Wayuú*, when they understand

00:16:47:08 - 00:16:50:15

how this society thinks and what its norms are like,

00:16:51:02 - 00:16:54:12

then there could be an understandable dialogue between the two.

00:16:54:12 - 00:16:56:15

One has a commercial logic,

00:16:56:15 - 00:16:59:08

the others have their own ontological mission.

00:16:59:08 - 00:17:00:16

Bringing that closer is key.

00:17:00:16 - 00:17:03:20

Now, the indigenous people are economic subjects, that is,

00:17:03:20 - 00:17:06:21

They have valid, legitimate expectations and interests.

00:17:07:17 - 00:17:10:17

Therefore, companies see it as Rousseau beings,

00:17:10:22 - 00:17:13:17

like the noble savage who does not aspire for money

00:17:13:17 - 00:17:14:21

nor can he aspire to money

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

because it contaminates his condition as a noble savage.

00:17:18:14 - 00:17:21:06

It is different from the *Wayúu*, who crossed Empires

00:17:21:06 - 00:17:26:05

to carry contraband, merchandise, to Holland, to Jamaica.

00:17:26:15 - 00:17:30:09

So that’s ignoring their history as an maritime indigenous people

00:17:32:18 - 00:17:34:00

[Interviewer] Yes, of course.

00:17:34:00 - 00:17:38:01

[Interviewer] And that's talking about the norms of the *Wayúu* people,

00:17:38:17 - 00:17:42:22

[Interviewer] Maybe a very important one is the matrilineal.

00:17:44:01 - 00:17:44:16

Definitely.

00:17:44:16 - 00:17:46:01

What they must understand

00:17:46:01 - 00:17:48:08

is that in the Wayúu territoriality

00:17:48:08 - 00:17:50:15

lands are inherited from the uterine side,

00:17:50:15 - 00:17:52:04

on the maternal side,

00:17:52:04 - 00:17:55:02

for what the Wayúu call *Wapushi*, our family,

00:17:55:02 - 00:17:58:05

and therefore sometimes they can be left to children

00:17:58:13 - 00:18:01:08

living in the territory without having the right

00:18:01:08 - 00:18:05:08

to decide. These companies

00:18:05:08 - 00:18:06:13

they reach the territories

00:18:06:13 - 00:18:09:13

and talk to the first person they find,

00:18:09:16 - 00:18:11:07

thinking that because they live there

00:18:11:07 - 00:18:13:03

They are the owners of the territory.

00:18:13:03 - 00:18:16:03

It turns out that it is not like that and it is not usually like that.

00:18:16:09 - 00:18:18:17

Someone can live far away without having

00:18:18:17 - 00:18:20:06

that presence

00:18:20:06 - 00:18:23:06

in the occupation of the land and that belonging.

00:18:23:10 - 00:18:26:07

There have been many disagreements in two

00:18:26:07 - 00:18:29:19

logics of seeing the world, two ways of seeing the universe.

00:18:31:00 - 00:18:31:05

[Interviewer] Sure

00:18:31:05 - 00:18:34:05

[Interviewer] and that is I think the axis of everything.

00:18:34:09 - 00:18:35:13

Definitely.

00:18:35:13 - 00:18:38:02

[Interviewer] And for someone who doesn't know

00:18:38:02 - 00:18:41:02

[Interviewer] what is an ontology and what is ontology,

00:18:41:02 - 00:18:44:08

[Interviewer] so as a summary

00:18:44:08 - 00:18:48:02

[Interviewer] of the Wayúu people or summarized.

Correct.

00:18:48:09 - 00:18:49:21

Well, ontology is the science of

00:18:49:21 - 00:18:51:15

The being in all human lives

00:18:51:15 - 00:18:54:12

and it is a field of philosophy and metaphysics.

00:18:54:12 - 00:18:56:15

But,

00:18:56:15 - 00:18:59:04

Well, anthropology has been very interested

00:18:59:04 - 00:19:00:02

for the ways

00:19:00:02 - 00:19:01:11

in which human societies

00:19:01:11 - 00:19:04:05

give signficance to the universe.

00:19:04:05 - 00:19:07:05

How they classify the stars, the winds,

00:19:07:07 - 00:19:11:01

vegetation, animals, other non-human beings.

00:19:11:09 - 00:19:15:00

And find knowledge and ways

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

of conceiving time and beings very sophisticated.

00:19:18:20 - 00:19:22:06

Not only taxonomy, categorization principles,

00:19:23:10 - 00:19:25:20

ways of relating to non-humans,

00:19:25:20 - 00:19:30:00

modes of classification and categorization.

00:19:30:09 - 00:19:31:02

So the Wayuú

00:19:31:02 - 00:19:35:09

They are a people who first of all consider

00:19:35:09 - 00:19:39:05

that many non-humans were humans in the past.

00:19:39:05 - 00:19:39:23

Therefore,

00:19:39:23 - 00:19:41:19

They have a residual humanity

00:19:41:19 - 00:19:44:11

that inhabits them and are relatives.

00:19:44:11 - 00:19:46:10

They are not inanimate beings.

00:19:46:10 - 00:19:49:14

A fishing company can see many fish

00:19:49:14 - 00:19:53:05

per metric tons of production, a stock.

00:19:53:21 - 00:19:56:05

The Wayuú see them as relatives,

00:19:56:05 - 00:19:58:19

They don't see it from instrumental mathematics,

00:19:58:19 - 00:20:01:13

but sees them from kinship.

00:20:01:13 - 00:20:03:03

[Interviewer] It’s another type of.

00:20:03:03 - 00:20:05:01

[Interviewer] Well, science as we know in the West

00:20:06:04 - 00:20:07:04

[Interviewer] is a type of

00:20:07:04 - 00:20:10:04

[Interviewer] science, a type of knowing a world.

00:20:10:17 - 00:20:13:22

[Interviewer] Well, the Wayúu has that, as they say, like complex

00:20:14:04 - 00:20:19:14

[Interviewer] and full of important, small, big things.

00:20:20:02 - 00:20:23:00

Exact. The deep difference

00:20:23:00 - 00:20:25:04

the ontological separation

00:20:25:04 - 00:20:28:04

among humanity

00:20:28:14 - 00:20:32:02

and non-humans is very deep in the West.

00:20:32:14 - 00:20:33:21

In these type of communities

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

as the wayúu is not so deep and they can be

00:20:36:21 - 00:20:39:23

closer to some non-humans than to some humans,

00:20:40:07 - 00:20:43:07

because these non-humans are their relatives

00:20:43:07 - 00:20:46:12

and they were humans in the past and have social attributes

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

that are shared.

00:20:48:03 - 00:20:52:11

The *Wayuú* do not see other beings as natural strangers,

00:20:52:22 - 00:20:56:15

but as relatives who in the past were

00:20:57:01 - 00:21:00:01

and the world more than in its creation,

00:21:00:13 - 00:21:03:21

They see it as a modeling and a transformation.

00:21:04:10 - 00:21:05:15

Focus on transformative events

00:21:06:20 - 00:21:09:11

and they believe that the world is subject to modeling,

00:21:09:11 - 00:21:11:08

because *Mma*, the Earth,

00:21:11:08 - 00:21:14:15

which is the mother of all living beings, is mysterious,

00:21:15:05 - 00:21:17:01

and therefore has the capacity

00:21:17:01 - 00:21:20:01

to transform the beings that inhabit it.

00:21:20:04 - 00:21:23:11

[Interviewer] Tell me a little about that, about the transformation, the *Mma*

00:21:23:23 - 00:21:27:11

[Interviewer] and how he was telling me that she is mysterious, but also

00:21:28:04 - 00:21:32:23

[Interviewer] is not 100% righteous, because she is also a human.

00:21:33:15 - 00:21:37:21

Yes, *Mma* (Earth), as in principle she is seen as human in that

00:21:38:20 - 00:21:39:17

referential time,

00:21:39:17 - 00:21:41:22

that referential order of things

00:21:41:22 - 00:21:44:02

She is the sister of *Palaa*, the Sea.

00:21:44:02 - 00:21:46:18

Then *Mma* every so often

00:21:46:18 - 00:21:49:18

It has conflicts with the Sea, and the Sea invades it

00:21:50:00 - 00:21:50:23

and then the Earth

00:21:50:23 - 00:21:52:03

and the beings of the Earth

00:21:52:03 - 00:21:56:07

They have to use torches and fire to make her come back

00:21:56:17 - 00:21:59:18

to its limits and its initial shores.

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

But in that flooding process

00:22:02:22 - 00:22:05:00

there is a transformation of beings.

00:22:05:00 - 00:22:08:09

So life is in a continuous transformation

00:22:08:18 - 00:22:12:00

And those transformative events are very important

00:22:12:09 - 00:22:14:13

for peoples like the *Wayúu*,

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

who are very aware of that.

00:22:17:13 - 00:22:19:07

What matters for the *Wayúu* is not

00:22:19:07 - 00:22:22:18

when an event occurred, but rather that the event occurred.

00:22:23:08 - 00:22:26:11

Out of those events, there are transformations in the landscape

00:22:26:20 - 00:22:30:09

a rock, some drawings, a mirage,

00:22:30:14 - 00:22:34:15

a hill or hills that have distinctive features.

00:22:34:23 - 00:22:38:04

That is why for the *Wayúu* the territory is an open book,

00:22:38:10 - 00:22:41:10

because it is the stage where the events occur,

00:22:41:14 - 00:22:43:14

the events that shape beings.

00:22:44:21 - 00:22:47:04

[Interviewer] Can you tell me about two things, one

00:22:47:04 - 00:22:50:21

[Interviewer] a bit more about how land or a territory

00:22:50:21 - 00:22:52:01

[Interviewer] it’s a book?

00:22:52:01 - 00:22:55:23

[Interviewer] And related to that, what subjects,

00:22:55:23 - 00:22:57:12

[Interviewer] which ones

00:22:57:12 - 00:23:00:12

[Interviewer] chapters we find in that,

00:23:00:17 - 00:23:02:04

[Interviewer] That book?

00:23:02:04 - 00:23:05:04

Many hills, the hills that make up La Güajira,

00:23:05:23 - 00:23:08:10

They were humans who traveled,

00:23:08:10 - 00:23:10:07

They traveled through the güajiro territory,

00:23:10:07 - 00:23:13:07

some stayed in it and became a hill

00:23:13:07 - 00:23:14:15

Due to thirst,

00:23:14:15 - 00:23:18:02

because they got lost, because they found love,

00:23:18:15 - 00:23:20:06

as in the case of *Kamaishi*,

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

The case of *Episcua*, *Sosopo*, *Iitüjo´i*.

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

The monks as well, *Walirajau*,

00:23:26:02 - 00:23:28:18

that are in the sea, in the gulf with Venezuela,

00:23:28:18 - 00:23:30:21

all the hills have a story,

00:23:30:21 - 00:23:33:04

*Pa´ntui* in Cabo de la Vela

00:23:33:04 - 00:23:36:04

and that history shapes the territory,

00:23:36:08 - 00:23:37:17

shaping the landscape

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

As they were frozen footprints of the ancestors.

00:23:40:20 - 00:23:44:06

Therefore, seeing a landscape, seeing a hill, seeing a rock,

00:23:44:19 - 00:23:46:01

is to evoke stories,

00:23:46:01 - 00:23:49:18

stories interconnected with other places that form

00:23:49:18 - 00:23:53:12

that intelligible text of life that is the landscape.

00:23:53:16 - 00:23:56:21

Those movements, those traces of the ancestors.

00:23:57:06 - 00:23:58:23

So, that's why the territory

00:23:58:23 - 00:24:01:10

It is so important for the *Wayuú*.

00:24:01:10 - 00:24:04:07

Each of these places has a tale.

00:24:04:07 - 00:24:06:03

How it was transformed

00:24:06:03 - 00:24:09:03

why this hill came and found a female wind

00:24:09:10 - 00:24:12:16

and fell in love with her and his cattle went to the sea like *Kamaishi*

00:24:13:14 - 00:24:17:11

and therefore, it regulates the things of the sea.

00:24:17:11 - 00:24:18:10

As another regulated

00:24:18:10 - 00:24:21:17

agriculture, as another was a shepherd in the past.

00:24:22:10 - 00:24:25:10

All these things explain how the world works.

00:24:25:17 - 00:24:28:02

and they give meaning to the universe.

00:24:28:02 - 00:24:28:12

[Interviewer] Can you explain to me or

00:24:29:15 - 00:24:31:15

[Interviewer] tell how the most important

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

[Interviewer] hills and shapes

00:24:35:12 - 00:24:38:01

[Interviewer] non-human or ex-human

00:24:38:01 - 00:24:39:19

[Interviewer] of the territory

00:24:39:19 - 00:24:42:19

[Interviewer] and maybe a bit about their...

00:24:42:23 - 00:24:45:23

[Interviewer] character or how they were like?

00:24:46:12 - 00:24:49:13

Yes, I can tell the story of *Kamaishi*

00:24:49:18 - 00:24:53:21

or *Epitsu*, they are two sister hills, they are three hills.

00:24:53:21 - 00:24:56:21

The older brother was in Macuira, *Iitüjo'i*.

00:24:56:21 - 00:24:57:15

Once upon a time,

00:24:57:15 - 00:25:00:15

With a very intense summer, he told his brothers

00:25:00:22 - 00:25:02:00

that the land

00:25:02:00 - 00:25:05:00

was not enough for the herd of the three

00:25:05:01 - 00:25:08:01

Then they both left

00:25:08:06 - 00:25:11:19

towards the base of the peninsula to search for land

00:25:12:05 - 00:25:13:09

and then one of them

00:25:13:09 - 00:25:16:09

He reached Cabo de la Vela, near Cabo de la Vela.

00:25:16:17 - 00:25:17:18

Over there,

00:25:17:18 - 00:25:20:20

While he was with his animals, a woman named *Jepiraichi* passed by.

00:25:21:08 - 00:25:23:16

This woman asked him what he came for.

00:25:23:16 - 00:25:26:16

He told him, I've come to seek land for my herd.

00:25:27:06 - 00:25:28:06

She left

00:25:28:06 - 00:25:31:06

and returned in the evening and brought him fish to eat,

00:25:31:14 - 00:25:34:14

delicious fish to eat, snapper, grouper.

00:25:34:21 - 00:25:38:00

And then he asked her if she lived there.

00:25:38:00 - 00:25:40:15

She told him that she didn’t live here, but she would passed by.

00:25:40:15 - 00:25:42:17

The winds do not live in one place,

00:25:42:17 - 00:25:45:17

the winds pass through the places, they fell in love

00:25:46:01 - 00:25:49:01

and all *Kamaishi's* herd ended up in the Sea

00:25:49:06 - 00:25:52:03

and they are many of the fish we have today.

00:25:52:03 - 00:25:56:06

The other brother went to where his place is today,

00:25:57:04 - 00:25:59:23

He met a wind woman called *Arüleshi*

00:25:59:23 - 00:26:01:16

and she asked him what he was doing.

00:26:01:16 - 00:26:03:08

He told her what he was doing

00:26:03:08 - 00:26:06:08

and she returned in the evening with corn,

00:26:06:13 - 00:26:09:14

beans, pumpkin, cassava, food.

00:26:09:23 - 00:26:14:01

And then the two fell in love and this man became

00:26:14:10 - 00:26:17:11

Who, in some way, influences

00:26:18:05 - 00:26:21:04

the food on Earth.

00:26:21:13 - 00:26:23:17

So there it stayed and became a hill

00:26:23:17 - 00:26:24:15

and it is the hill that

00:26:24:15 - 00:26:28:13

we know today. That triad of brother hills,

00:26:28:14 - 00:26:31:14

They are a territorial arrangement,

00:26:31:20 - 00:26:33:11

of economic activities

00:26:33:11 - 00:26:36:11

of the territory written from a referential time.

00:26:37:10 - 00:26:39:08

[Interviewer] Interesting.

00:26:39:08 - 00:26:39:18

[Interviewer] Well, I

00:26:39:18 - 00:26:41:10

[Interviewer] I think at one point,

00:26:41:10 - 00:26:45:18

[Interviewer] we want you to maybe give us a little tour of

00:26:46:22 - 00:26:49:22

[Interviewer] your books and also the room and

00:26:50:10 - 00:26:53:10

[Interviewer] the painting there and can you tell me

00:26:53:10 - 00:26:56:18

[Interviewer] which room or house are we in now?

00:26:57:06 - 00:26:59:12

Of course. Well, it’s my house.

00:26:59:12 - 00:27:02:11

This is my house that I am just building,

00:27:02:11 - 00:27:05:11

It's not finished,

00:27:05:18 - 00:27:07:11

but hey, I'm building it just the way I like it

00:27:07:11 - 00:27:11:02

like a *enrramada* *Wayúu* open to the winds.

00:27:11:11 - 00:27:12:08

[Interviewer] Yes.

00:27:12:08 - 00:27:14:06

[Interviewer]Tell me a little about that architecture.

00:27:14:06 - 00:27:17:02

[Interviewer] Is it anything like the original?

00:27:17:02 - 00:27:20:02

Yes, it is very original and it is open.

00:28:19:02 - 00:28:19:22

This is a girl in the

00:28:19:22 - 00:28:21:15

confinement, to the *Wayúu* girls,

00:28:21:15 - 00:28:24:17

When they experience their first menstruation they lock them up

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

and she spends months there, learning how to knit,

00:28:29:02 - 00:28:32:13

who is her family, learning how to think, her grandmother, her mother, her aunts,

00:28:32:20 - 00:28:33:18

They are going to teach it.

00:28:33:18 - 00:28:36:19

And that's what she's doing there. She’s in limbo

00:28:37:06 - 00:28:40:16

She is neither a girl nor a woman, she is like a chrysalis.

00:28:40:23 - 00:28:43:02

When she comes out, she comes out as a woman.

00:28:44:16 - 00:28:45:15

[Interviewer] Can you tell me a

00:28:45:15 - 00:28:48:15

[Interviewer] bit of this cane

00:28:49:11 - 00:28:51:19

[Interviewer] and

00:28:51:19 - 00:28:52:06

[Interviewer] what is it?

00:28:52:06 - 00:28:55:06

[Interviewer] And also, can you also explain to me about the graph down there?

00:29:01:10 - 00:29:06:05

This cane is a *wararat* or Wayúu palabrero cane,

00:29:06:05 - 00:29:09:14

It is the one he uses to carry the word,

00:29:10:02 - 00:29:14:03

It is a support point for the body, a support point for memory.

00:29:14:18 - 00:29:17:11

It serves to point out someone in a process,

00:29:17:11 - 00:29:19:15

You can't point your finger at it.

00:29:19:15 - 00:29:22:03

Used to draw in the sand

00:29:22:03 - 00:29:25:11

and to retain memory of the arguments

00:29:25:11 - 00:29:27:17

That is he giving to the other party.

00:29:27:17 - 00:29:31:14

This is the ground connection point,

00:29:32:03 - 00:29:35:09

The Earth can convey through the message he must give.

00:29:35:22 - 00:29:38:11

This is the weapon of the palabrero, because with this

00:29:38:11 - 00:29:41:11

He defends himself against the dogs that bark on the roads.

00:29:41:11 - 00:29:44:03

So these are the roles of the cane.

00:29:44:03 - 00:29:46:19

This bird is called *Utta*,

00:29:46:19 - 00:29:50:02

He was the first palabrero that existed in mythological times

00:29:50:09 - 00:29:53:05

and he was the one who gave it to humans

00:29:53:05 - 00:29:55:22

the principles of life, of the law on Earth,

00:29:55:22 - 00:29:57:04

of the standards.

00:29:57:04 - 00:30:00:07

[Interviewer] And then the palabreros, who are they?

00:30:00:07 - 00:30:00:19

[Interviewer] What do they do?

00:30:00:19 - 00:30:04:05

[Interviewer] What is their role?

The role of palabreros is to be intermediaries,

00:30:04:11 - 00:30:07:19

rhetoric specialists who know the *Wayúu* laws

00:30:08:06 - 00:30:11:08

and mediate family disputes.

00:30:11:16 - 00:30:15:08

Their role is to bring them to a peaceful settlement

00:30:15:18 - 00:30:18:08

since they obtain compensation.

00:30:18:08 - 00:30:22:14

It is the persuasive rhetoric that leads to peace.

00:30:23:01 - 00:30:25:15

The cane is the vehicle of the word.

00:30:25:15 - 00:30:27:07

It is known as this.

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

That is the role and meaning that these canes have.

00:30:30:16 - 00:30:31:07

[Interviewer] And the,

00:30:32:10 - 00:30:35:10

[Interviewer] That system is not criminal, right?

00:30:36:12 - 00:30:38:22

[Interviewer] Is it a restorative system?

It is a non-punitive restorative system,

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

because it does not seek to punish anyone, it seeks to compensate

00:30:42:18 - 00:30:43:22

the fault committed

00:30:43:22 - 00:30:45:12

through material

00:30:45:12 - 00:30:46:05

and aesthetic elements

00:30:46:05 - 00:30:50:03

like cattle, collars, even hand over the firearm

00:30:50:12 - 00:30:53:12

that has caused a death, for example.

00:30:53:14 - 00:30:56:10

In order to seek restoration

00:30:56:10 - 00:30:58:03

of family relationships

00:30:58:03 - 00:31:00:08

between families that are in dispute,

00:31:00:08 - 00:31:03:09

not between two individuals, between sets

00:31:03:09 - 00:31:06:09

relatives of those two individuals.

00:31:06:18 - 00:31:09:16

[Interviewer] And can you show me the symbol here?

00:31:09:16 - 00:31:12:17

Here we have at the base of the cane,

00:31:13:09 - 00:31:16:17

In this particular cane, there are many types of canes

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

and they can be different, even made of different woods.

00:31:20:12 - 00:31:24:13

The clan, the clan emblem of my, of my *Uriana* clan

00:31:25:00 - 00:31:27:10

Yes, that is the iron or clan emblem

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

[Interviewer] Do you consider yourself a palabrero?

00:31:38:02 - 00:31:41:17

No. Even though I have solved 223

00:31:41:17 - 00:31:45:04

conflicts, throughout that,

00:31:45:04 - 00:31:47:19

when I was Secretary of indigenous affairs,

00:31:47:19 - 00:31:50:19

but I don't consider it because the word palabrero

00:31:50:19 - 00:31:53:19

It means *pütchipü*, a person whose job is to speak.

00:31:54:00 - 00:31:57:06

But there are words in a wayúnaiki like *pütcheje'chi* and

00:31:57:06 - 00:32:00:02

is that sometimes settle disputes or *Pütchejana*,

00:32:00:02 - 00:32:01:02

which is the messenger.

00:32:01:02 - 00:32:04:06

So, I have intervened in many Wayúu disputes

00:32:04:15 - 00:32:07:15

trying to mediate, but it's not my job.

00:32:07:16 - 00:32:09:09

[Interviewer] Okay.

00:32:09:09 - 00:32:12:09

[Interviewer] Can you show me that book,

00:32:14:13 - 00:32:16:23

[Interviewer] “El Cimarrón”?

00:32:16:23 - 00:32:18:12

This book,

00:32:18:12 - 00:32:22:01

It is a book of my authorship called El Mar Cimarrón,

00:32:22:19 - 00:32:26:01

that explains the relationships of the Wayúu with the sea,

00:32:26:11 - 00:32:29:11

their conceptualizations, their navigation ways,

00:32:29:16 - 00:32:32:16

the relationship with fish, with turtles,

00:32:32:18 - 00:32:33:16

with shrimp,

00:32:33:16 - 00:32:35:20

with all marine beings, but also

00:32:35:20 - 00:32:38:06

the landscape backgrounds in the sea,

00:32:38:06 - 00:32:40:19

What are seascapes called?

00:32:40:19 - 00:32:42:10

How they classify them,

00:32:42:10 - 00:32:45:05

how they navigate and how they navigate through the stars,

00:32:45:05 - 00:32:48:17

the constellations, the techniques, the fishing nets.

00:32:49:01 - 00:32:52:05

Tries to explain the Wayúu system,

00:32:52:05 - 00:32:55:05

in which fishing is marine cattle

00:32:55:09 - 00:32:59:12

and therefore there is a relationship of the Wayuú

00:32:59:13 - 00:33:01:07

with those marine cattle.

00:33:01:07 - 00:33:04:12

The sea is like a meadow, an immense meadow

00:33:04:12 - 00:33:06:07

where there are cattle and that animal,

00:33:06:07 - 00:33:08:09

those cattle are the fish.

00:33:08:09 - 00:33:09:10

[Interviewer] And the symbols?

00:33:09:10 - 00:33:12:12

This symbol is called *jimeuiya*,

00:33:12:12 - 00:33:14:20

It means like the eye of the fish.

00:33:14:20 - 00:33:17:13

It is in the Wayuú fabric, it is in

00:33:17:13 - 00:33:20:23

Much of the Wayúu fabric are symbols of the sea.

00:33:20:23 - 00:33:24:10

There are many other symbols of the sea that can be

00:33:25:19 - 00:33:27:19

present in ceramics,

00:33:27:19 - 00:33:30:19

not only in the fabric and

00:33:31:14 - 00:33:33:17

All these symbols are very important.

00:33:33:17 - 00:33:36:17

Here, for example, we have

00:33:36:23 - 00:33:39:16

the snail, the crab,

00:33:39:16 - 00:33:41:06

this is in wayúu ceramics

00:33:41:06 - 00:33:44:06

and these are canoe decorations, they are painted,

00:33:44:06 - 00:33:47:03

the canoes are made up like a flirtatious woman,

00:33:47:03 - 00:33:48:07

in fact it is called *süchepa*.

00:33:48:07 - 00:33:50:07

The makeup of the canoe,

00:33:50:07 - 00:33:51:10

It is the face of the canoe

00:33:51:10 - 00:33:53:06

That it adorned like a woman,

00:33:53:06 - 00:33:56:19

Therefore the canoe is also painted and we can see it

00:33:56:19 - 00:34:00:10

in the boats, in the different Wayúu boats.

00:34:00:19 - 00:34:03:19

That canoe makeup.

00:34:04:00 - 00:34:08:00

Yes, we can, we can see in the boats,

00:34:08:00 - 00:34:09:10

which is an ornament.

00:34:09:10 - 00:34:11:20

Yes Yes.

00:34:11:20 - 00:34:14:00

This is.

00:34:14:00 - 00:34:17:00

[Interviewer] I don't know if there is another book that you want to show us.

00:34:17:01 - 00:34:19:11

Well, this is my book of dispute (laughs)

00:34:21:23 - 00:34:24:07

well this is a book

00:34:24:07 - 00:34:27:11

about the Wayúu law and here we see the bird

00:34:27:11 - 00:34:31:10

*Utta* who is also the first palabrero, the first *pütchipü*.

00:34:31:23 - 00:34:33:03

and this book

00:34:33:03 - 00:34:36:03

won the national prize for Culture in Colombia for Anthropology

00:34:36:17 - 00:34:38:22

in the year 2000-2001

00:34:38:22 - 00:34:41:21

and well, it was the first book I published

00:34:42:04 - 00:34:44:23

and it has to do with all

00:34:44:23 - 00:34:47:23

Wayúu palabreros and the Wayuú regulatory system.

00:34:48:05 - 00:34:50:21

Here are the great *palabreros* of La Guajira.

00:34:50:21 - 00:34:52:22

Many of these have already died,

00:34:52:22 - 00:34:55:22

They existed and were very prestigious.

00:34:56:07 - 00:34:59:16

Yeah.

00:35:09:18 - 00:35:13:22

Here we have *pulo'i* *de mar* (of the Sea),

00:35:14:16 - 00:35:18:10

*Pulo'i de mar* is the owner of the sea animals, she is very rich.

00:35:19:03 - 00:35:22:03

To be able to access sea animals

00:35:22:09 - 00:35:26:10

you have to give her some, do some rituals

00:35:26:10 - 00:35:27:14

in which it is provided

00:35:27:14 - 00:35:32:04

an aromatic resin called malambo, malambo in wayunaiki

00:35:32:04 - 00:35:34:02

is called *Alo'uka*

00:35:34:02 - 00:35:36:12

That malambo is also used by divers

00:35:36:12 - 00:35:39:12

here to throw it when the sharks are around.

00:35:39:21 - 00:35:43:04

If a person overfishes, she punishes them.

00:35:43:19 - 00:35:46:14

That's why she doesn't like small turtles.

00:35:46:14 - 00:35:49:20

nor abuse the fish, but take what is necessary

00:35:50:03 - 00:35:53:03

to feed and to provide their family,

00:35:53:06 - 00:35:56:00

but without abusing it, because those fish

00:35:56:00 - 00:35:57:14

They are not from the fishermen,

00:35:57:14 - 00:35:59:07

They are her cattle, of *pulo'i* (spirit) of the sea.

00:36:01:13 - 00:36:04:03

[Interviewer] is this here?

00:36:04:03 - 00:36:07:03

Familiar? Yeah.

00:36:09:17 - 00:36:12:10

[Interviewer] Well, I wanted to know

00:36:12:10 - 00:36:15:10

[Interviewer] of the origin of the Wayúu people,

00:36:15:20 - 00:36:18:11

[Interviewer] where they have always been from, here?

00:36:18:11 - 00:36:19:06

Correct.

00:36:19:06 - 00:36:22:03

[Interviewer] on the peninsula or?

00:36:31:06 - 00:36:32:23

Well,

00:36:32:23 - 00:36:33:16

the wayuú people

00:36:33:16 - 00:36:35:05

speaks a language

00:36:35:05 - 00:36:38:16

which belongs to the Arawak language family.

00:36:39:11 - 00:36:42:17

The Arawak language family is an Amazonian family.

00:36:44:21 - 00:36:47:00

Therefore,

00:36:47:00 - 00:36:50:02

We know that the Wayúu migrated like many peoples

00:36:50:02 - 00:36:53:02

who occupied the Caribbean, like the Taínos,

00:36:53:02 - 00:36:56:08

like the Caquetíos, who also had Amazonian languages.

00:36:57:08 - 00:37:00:03

Some of the Wayúu practices

00:37:00:03 - 00:37:04:13

fishing with traps have Amazonian features.

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

Much of its mythology is full of jaguar,

00:37:07:13 - 00:37:12:15

of elements of that class and therefore it would seem

00:37:13:02 - 00:37:15:00

that like many other towns that arrived

00:37:15:00 - 00:37:16:23

the Caribbean have that origin.

00:37:16:23 - 00:37:20:03

However, paleo archeologist and linguistics

00:37:20:03 - 00:37:24:14

studies will have to show that, what that relationship is.

00:37:25:02 - 00:37:27:15

But they are different from the language family

00:37:27:15 - 00:37:30:22

of the people of the Sierra, who are a linguistic family

00:37:30:22 - 00:37:33:22

*chibcha*, which come from Central America.

00:37:34:07 - 00:37:37:00

Ok, so it's more likely that they came from the Amazon?

00:37:38:06 - 00:37:39:10

It is more likely,

00:37:39:10 - 00:37:42:10

in a process lasting many centuries

00:37:43:12 - 00:37:45:03

and whether through the Orinoco,

00:37:45:03 - 00:37:46:20

either through the Llanos,

00:37:46:20 - 00:37:49:04

but they surely reached the peninsula.

00:37:49:04 - 00:37:52:16

It is a process of centuries that archeology, linguistics

00:37:53:03 - 00:37:54:10

will have to

00:37:54:10 - 00:37:57:13

solve and study more clearly over time.

00:37:58:21 - 00:38:01:08

[Interviewer] And

00:38:01:08 - 00:38:04:07

[Interviewer] that one,

00:38:04:23 - 00:38:07:23

[Interviewer] the Wayuú

00:38:09:10 - 00:38:10:06

[Interviewer] well,

00:38:10:06 - 00:38:13:06

[Interviewer] they live in an almost desert place

00:38:14:16 - 00:38:16:01

[Interviewer] Obviously there are

00:38:16:01 - 00:38:19:01

[Interviewer] many reasons, because one cannot move,

00:38:19:11 - 00:38:23:00

[Interviewer] but is there a reason why they have stayed here or why

00:38:23:08 - 00:38:26:07

[Interviewer] do you keep that specific place?

00:38:26:10 - 00:38:29:21

Well, like every human society, the Wayúu appropriated

00:38:29:21 - 00:38:33:16

this territory, they dispersed throughout that territory

00:38:34:02 - 00:38:37:17

and established an intimate relationship with this territory

00:38:38:03 - 00:38:41:00

and I would say, with the different places

00:38:41:00 - 00:38:44:15

that each family group considers its origin

00:38:45:02 - 00:38:47:17

and to which it is associated, linked,

00:38:47:17 - 00:38:52:11

through cemeteries, water sources, subsistence areas

00:38:52:11 - 00:38:56:18

such as the sea or areas of pasture or animal hunting

00:38:57:01 - 00:39:00:20

and the Wayúu have an intense relationship with those places.

00:39:01:07 - 00:39:05:05

That's why they talk about *ekii*, territorial heads

00:39:06:00 - 00:39:09:06

through which they came into the world, territorial roots

00:39:09:16 - 00:39:12:13

where they consider themselves to have gone out into the world.

00:39:12:13 - 00:39:14:19

There is an ontology of place

00:39:14:19 - 00:39:18:01

and many times the Wayúu have an immense relationship,

00:39:18:07 - 00:39:20:22

almost always with that place

00:39:20:22 - 00:39:23:14

which is what in some way gives rise to life.

00:39:25:09 - 00:39:27:13

[Interviewer] And it is, speaking of that a little bit of that,

00:39:27:13 - 00:39:30:23

[Interviewer] can you tell me about the cemetery and the importance of

00:39:30:23 - 00:39:33:23

[Interviewer] for you?

00:39:33:23 - 00:39:35:09

Well, family groups

00:39:35:09 - 00:39:38:05

They have a principle they call precedence.

00:39:38:05 - 00:39:40:17

The precedence is that in a territory

00:39:40:17 - 00:39:42:09

There are those who arrived first,

00:39:42:09 - 00:39:45:09

hundreds of years ago or dozens of years ago

00:39:45:10 - 00:39:48:10

and they began to found the houses,

00:39:48:12 - 00:39:51:08

water sources, roses for agriculture,

00:39:51:08 - 00:39:52:20

agricultural areas

00:39:52:20 - 00:39:56:01

and since they have died, the cemetery is accumulating

00:39:56:13 - 00:39:59:00

in the sequence of generations

00:39:59:00 - 00:40:01:15

that are a pact with the territory.

00:40:01:15 - 00:40:05:12

To offer the bodies and at the same time legitimize the presence

00:40:05:22 - 00:40:08:02

and the intimate relationship with that territory.

00:40:08:02 - 00:40:11:16

So the cemeteries are like the Wayúu writings,

00:40:12:02 - 00:40:14:09

the documents of a territory,

00:40:14:09 - 00:40:16:01

because there are generations

00:40:16:01 - 00:40:19:04

of human occupation that are accumulating,

00:40:19:10 - 00:40:22:05

they feed, they form a memory,

00:40:22:05 - 00:40:25:08

It is not only a memory in the mind,

00:40:25:17 - 00:40:28:14

but it has physical evidence, such as bones

00:40:28:14 - 00:40:29:08

of the ancestors.

00:40:30:21 - 00:40:31:23

[Interviewer] So that

00:40:31:23 - 00:40:34:23

[Interviewer] connection, that attraction like

00:40:35:05 - 00:40:35:09

[Interviewer] is it?

00:40:35:09 - 00:40:38:19

[Interviewer] How important is it to bury someone Wayúu?

00:40:40:00 - 00:40:42:13

There are two types of importance.

00:40:42:13 - 00:40:43:22

There are the first burials

00:40:43:22 - 00:40:46:23

When a person dies unexpectedly,

00:40:47:09 - 00:40:50:15

It could be due to an illness, it could be a war,

00:40:51:09 - 00:40:54:03

an epidemic, an accident

00:40:54:03 - 00:40:55:21

and the wake is held

00:40:55:21 - 00:40:58:21

which is the most important social event of the Wayú.

00:40:58:23 - 00:41:03:13

Animals are sacrificed, neighbors, relatives are invited

00:41:04:00 - 00:41:07:23

and there they are. After a certain time, about ten, twelve years,

00:41:07:23 - 00:41:08:12

eight years,

00:41:08:12 - 00:41:12:03

may vary, the family prepares to remove the remains,

00:41:12:13 - 00:41:15:10

accumulates animals, accumulates goods,

00:41:15:10 - 00:41:17:22

start preparing the cemetery,

00:41:17:22 - 00:41:21:00

make dwellings, bowers and make a second

00:41:21:00 - 00:41:24:00

burial, in that second burial

00:41:24:05 - 00:41:27:13

the body is separated from the meat from the bones and the bones

00:41:27:13 - 00:41:31:07

They are kept again in the cemetery, in a special place

00:41:32:02 - 00:41:34:08

wrapped with a special wrapper

00:41:34:08 - 00:41:37:10

and a ritual as or more important than the first.

00:41:37:23 - 00:41:41:14

That is a renewal of the pact with the territory

00:41:42:01 - 00:41:45:19

and at the same time it is the dilution of the individual in something

00:41:45:19 - 00:41:49:04

like the ancestors, in something collective

00:41:49:14 - 00:41:53:00

which is very important, where your individual traits

00:41:53:06 - 00:41:56:11

They begin to dilute and the collective begins to prevail.

00:41:58:13 - 00:42:00:07

[Interviewer] and do you have a cemetery?

00:42:00:07 - 00:42:02:09

Definitely. It’s name is *Manuyalu'u*,

00:42:02:09 - 00:42:05:09

It is in Carrizal and I have shown it

00:42:06:21 - 00:42:11:00

in the books that I was able to show you yesterday.

00:42:11:13 - 00:42:14:01

That was from my great-grandmother who is

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

buried there, my grandmother, my great uncles.

00:42:17:10 - 00:42:19:16

But, that cemetery

00:42:19:16 - 00:42:22:16

It is later than an older cemetery

00:42:22:18 - 00:42:26:10

which may be three, four centuries old.

00:42:26:18 - 00:42:30:12

It is in Alta Guajira, since they migrated in the 19th century,

00:42:31:06 - 00:42:33:14

to that territory,

00:42:33:14 - 00:42:36:13

They established a new cemetery.

00:42:36:19 - 00:42:39:05

And, they did not lose the relationship

00:42:39:05 - 00:42:42:05

with the family that was in the old cemetery.

00:42:42:10 - 00:42:45:10

And when there is conflict, disputes or funerals,

00:42:46:09 - 00:42:48:11

connections between

00:42:48:11 - 00:42:51:11

those territories and those relatives appear.

00:42:52:09 - 00:42:55:03

[Interviewer] Can you tell me

00:42:55:03 - 00:42:58:03

[Interviewer] of rain, the gender and role of rain?

00:42:58:18 - 00:43:01:15

The rain,

00:43:01:15 - 00:43:04:11

*Juyá*, it's winter,

00:43:04:11 - 00:43:06:21

the heavy rains of October and November,

00:43:06:21 - 00:43:09:12

At the same time it is a rainy season,

00:43:09:12 - 00:43:13:04

He is a hyper masculine being who

00:43:14:14 - 00:43:16:04

has hypostasis, that is,

00:43:16:04 - 00:43:21:03

They have other beings that are, for example, *iiwa* or *pamou*,

00:43:21:03 - 00:43:24:03

or there are several that involve rain.

00:43:24:23 - 00:43:27:23

That hyper masculine being is the one that fertilizes the Earth

00:43:28:17 - 00:43:32:10

and gives life to the earth so that the earth can

00:43:32:20 - 00:43:36:09

give more humans, more trees, more animals.

00:43:36:16 - 00:43:38:23

Fertility itself.

00:43:38:23 - 00:43:42:08

In summer the earth falls into a faint,

00:43:42:08 - 00:43:45:23

like a woman, lifeless, falls lifeless, almost lifeless

00:43:46:12 - 00:43:50:11

and with rain, with *Juyá* who fertilizes her, her husband,

00:43:50:11 - 00:43:54:16

she revives, is brought to life again and the vital cycle

00:43:55:04 - 00:43:58:04

of all living beings returns.

00:43:58:04 - 00:44:01:21

That is why *Juyá* is a hyper masculine being, mobile like the rain.

00:44:02:15 - 00:44:05:22

The rain that there is also *iiwa*, another type of minor rain

00:44:05:22 - 00:44:07:23

that there can be feminine and masculine,

00:44:08:23 - 00:44:11:23

implies a gradualness in the way of falling

00:44:12:03 - 00:44:15:07

and a sequence in the lands that must be watered.

00:44:15:18 - 00:44:17:02

The Wayuú

00:44:17:02 - 00:44:20:04

They are always governed by the notion of order,

00:44:20:17 - 00:44:22:02

that things,

00:44:22:02 - 00:44:26:05

phenomena have an order to follow, a protocol

00:44:26:15 - 00:44:31:18

and a sequence and gradualness that manages intensity.

00:44:32:07 - 00:44:35:01

If it rains very hard on plants

00:44:35:01 - 00:44:38:16

small, tiny, this rain is going to destroy them.

00:44:38:16 - 00:44:41:16

That is equivalent to rape of a woman.

00:44:41:17 - 00:44:45:00

For this reason, rain is always asked to be gradual.

00:44:45:07 - 00:44:46:01

and an order,

00:44:46:01 - 00:44:49:04

a sequence of lands that must reach first,

00:44:49:10 - 00:44:52:10

others later and others finally.

00:45:16:18 - 00:45:18:17

[Interviewer] Well, the

00:45:18:17 - 00:45:22:04

[Interviewer] garden of life, the garden of the jungle, the garden

00:45:22:04 - 00:45:26:14

[Interviewer] as a meeting place for humans and non-humans.

00:45:30:04 - 00:45:33:04

The world is seen as a crop.

00:45:33:22 - 00:45:34:21

The forests

00:45:34:21 - 00:45:36:06

They are a culture of beings

00:45:36:06 - 00:45:39:05

like Juya, winter,

00:45:39:15 - 00:45:41:11

the wild trees,

00:45:41:11 - 00:45:44:11

wild fruits are products

00:45:44:14 - 00:45:47:15

of *Juya's* will to cultivate (the rain)

00:45:48:07 - 00:45:51:10

The human garden, where the corn is, the watermelon,

00:45:51:10 - 00:45:53:03

the beans, the pumpkin,

00:45:53:03 - 00:45:54:18

They are the crops of humans,

00:45:54:18 - 00:45:55:04

In this way,

00:45:55:04 - 00:45:58:19

the entire universe corresponds to an order of a cultivation,

00:45:59:04 - 00:46:02:04

humans and crops of mythological beings.

00:46:02:04 - 00:46:04:18

So therefore there is no separation

00:46:04:18 - 00:46:06:21

because everything has an order.

00:46:06:21 - 00:46:10:03

The garden implies a relationship with many

00:46:10:03 - 00:46:13:06

beings, it is a stage, the garden is like a theater

00:46:13:23 - 00:46:16:23

and the actors are humans,

00:46:17:04 - 00:46:21:02

vegetable seeds, butterflies, worms,

00:46:22:00 - 00:46:24:02

the monkeys, the flies,

00:46:24:02 - 00:46:27:02

insects like bees,

00:46:27:15 - 00:46:29:19

the birds that eat the crops,

00:46:29:19 - 00:46:33:08

the monkeys, the wild pigs.

00:46:33:08 - 00:46:35:20

Everyone intervenes in the garden.

00:46:35:20 - 00:46:39:10

So each moment of a being has its appearance

00:46:39:16 - 00:46:41:03

like in a drama.

00:46:41:03 - 00:46:43:14

So the garden is a polyphonic drama,

00:46:43:14 - 00:46:43:21

And there they

00:46:43:21 - 00:46:46:19

coexist in a collaborative, harmonious way,

00:46:46:19 - 00:46:48:03

but also antagonistic

00:46:48:03 - 00:46:50:13

humans and other species,

00:46:50:13 - 00:46:52:14

It is not a mere vegetable manipulation.

00:46:53:13 - 00:46:56:13

That is the garden for the Wayuú.

00:48:28:08 - 00:48:29:18

[Interviewer] Well,

00:48:29:18 - 00:48:32:20

[Interviewer] many in the Western world

00:48:33:19 - 00:48:35:21

[Interviewer] treat the Earth,

00:48:35:21 - 00:48:39:19

[Interviewer] natural resources as something that can be extracted,

00:48:39:21 - 00:48:42:04

[Interviewer] something that can be exploited.

00:48:42:04 - 00:48:45:23

[Interviewer] What would be a lesson from the Wayuú

00:48:46:04 - 00:48:49:04

[Interviewer] about that?

00:48:49:05 - 00:48:49:19

The Wayuú

00:48:49:19 - 00:48:52:21

They have a notion that somehow

00:48:53:13 - 00:48:55:22

the elements found

00:48:55:22 - 00:48:58:22

Both on land and in the sea they have owners.

00:48:59:04 - 00:49:02:04

Animals have owners, the deer, the rabbit,

00:49:02:10 - 00:49:05:02

Hunting animals have an owner.

00:49:05:02 - 00:49:07:23

To access them you must ask for permission.

00:49:07:23 - 00:49:09:02

through rituals

00:49:09:02 - 00:49:12:07

to the owners of these animals and not take them in excess.

00:49:13:07 - 00:49:17:00

Those animals are relatives and, in the sea, likewise

00:49:17:13 - 00:49:19:11

It’s not full of natural strangers,

00:49:19:11 - 00:49:22:19

It's full of relatives from whom we can take

00:49:22:19 - 00:49:24:17

What we need to feed ourselves,

00:49:24:17 - 00:49:26:06

But by also asking permission from

00:49:26:06 - 00:49:29:06

*Pulo'i* who is the owner of those animals.

00:49:29:12 - 00:49:32:02

These are relationships of

00:49:32:02 - 00:49:34:13

in some way reciprocity.

00:49:34:13 - 00:49:37:11

The Wayuú say, when I'm hungry, says a fisherman,

00:49:37:11 - 00:49:40:02

I go to the sea, I take an animal and I eat it.

00:49:40:02 - 00:49:41:23

They are safe at sea.

00:49:41:23 - 00:49:45:16

The sea is the meadow, the corral of the animals

00:49:46:01 - 00:49:49:22

and on land there are protective relationships with the sheep,

00:49:49:22 - 00:49:52:06

goats, which are animals

00:49:52:06 - 00:49:54:01

that are under the control of humans.

00:49:54:01 - 00:49:56:20

But humans also lose their autonomy

00:49:56:20 - 00:49:59:04

when they have animals under their control,

00:49:59:04 - 00:50:00:17

They have to take them to pasture,

00:50:00:17 - 00:50:03:14

They have to take him to water, to drink water

00:50:03:14 - 00:50:05:04

If they are sick, take care of them,

00:50:05:04 - 00:50:07:13

then both lose their autonomy.

00:50:07:13 - 00:50:08:07

Somehow,

00:50:08:07 - 00:50:11:07

the sheep also control the shepherds.

00:50:11:07 - 00:50:14:00

So it is the Wayúu vision of that, of the world.

00:50:14:00 - 00:50:16:20

The fisherman privileges his freedom

00:50:16:20 - 00:50:18:09

to be a free being in the world

00:50:18:09 - 00:50:20:22

Like fish that are free, they are not confined.

00:50:21:22 - 00:50:22:21

The Shepherd

00:50:22:21 - 00:50:26:02

restricts their autonomy as a human and that of other

00:50:26:15 - 00:50:29:15

non-human beings who are under their protection.

00:50:29:16 - 00:50:32:16

So it's the world view of that.

00:50:32:16 - 00:50:35:16

But at no point is the natural seen as strange.

00:50:35:22 - 00:50:38:22

It is always seen as part of an order

00:50:39:22 - 00:50:43:04

in which the human is one of the living forms

00:50:43:17 - 00:50:47:05

and eats the animals because it is subsistence,

00:50:47:05 - 00:50:48:21

but you have to ask permission

00:50:48:21 - 00:50:51:21

in some way to be able to take advantage.

00:50:52:00 - 00:50:53:08

[Interviewer] How does one ask for permission?

00:50:53:08 - 00:50:56:08

Permissions are requested through rituals, in some way

00:50:56:18 - 00:50:59:22

When the Wayúu use *malambo* in fishing

00:51:00:08 - 00:51:03:08

and prepare infusions and

00:51:04:02 - 00:51:06:20

They narrate or make a spell, they tell *Pulo'i*

00:51:06:20 - 00:51:07:17

“here I bring you.

00:51:07:17 - 00:51:09:23

Don't say I didn't bring you anything;

00:51:09:23 - 00:51:14:05

Here you have this aromatic resin”, they throw it into the sea

00:51:14:05 - 00:51:16:09

or rub it on fishing nets

00:51:16:09 - 00:51:18:10

so that she can give them fish.

00:51:18:10 - 00:51:21:04

It is a vision that there is a system

00:51:21:04 - 00:51:25:17

and they are part of that and they need authorization

00:51:25:17 - 00:51:28:17

to take those animals

00:51:29:00 - 00:51:30:14

that are their subsistence,

00:51:30:14 - 00:51:32:09

but which cannot be abused.

00:51:32:09 - 00:51:33:11

[Interviewer] How different it would be

00:51:33:11 - 00:51:36:07

[Interviewer] yes all industrial fishermen

00:51:37:12 - 00:51:40:12

[Interviewer] before doing that they would ask

00:51:41:16 - 00:51:43:05

[Interviewer] permission.

That's correct.

00:51:43:05 - 00:51:46:05

Even when they are going to take the pottery

00:51:46:06 - 00:51:49:12

From the land to make the vessels, they cannot take it like that,

00:51:50:08 - 00:51:53:08

just because the land is common or abundant.

00:51:53:18 - 00:51:56:23

The women who make Wayúu ceramics,

00:51:56:23 - 00:52:01:14

They carry coffee, they carry rice or other food.

00:52:01:22 - 00:52:06:00

and first they prepare this in honor of the land, of *Mma*,

00:52:06:08 - 00:52:10:02

to be able to take that element and turn it into clay,

00:52:10:10 - 00:52:11:19

turn it into ceramics.

00:52:11:19 - 00:52:16:16

There is always a prior ritual, a request for permission

00:52:16:16 - 00:52:19:16

before proceeding to take an appeal.

00:52:20:21 - 00:52:22:14

[Interviewer] Well, I think that

00:52:22:14 - 00:52:25:13

[Interviewer] the last thing I wanted to ask here, because it's something

00:52:25:14 - 00:52:28:14

[Interviewer] a little hard to understand, it's Wayúu time

00:52:29:21 - 00:52:31:04

Yeah.

00:52:31:04 - 00:52:34:04

[Interviewer]Why is it different from Western time?

00:52:34:11 - 00:52:35:19

That’s correct.

00:52:35:19 - 00:52:38:16

The Wayúu have complex notions of time,

00:52:38:16 - 00:52:40:20

because time is the horizon

00:52:40:20 - 00:52:43:04

for the understanding of being.

00:52:43:04 - 00:52:44:10

This phrase was said by Martin Heidegger,

00:52:45:11 - 00:52:47:23

but the Wayúu believe it the same

00:52:47:23 - 00:52:52:05

because they understand that first there is a referential time,

00:52:53:03 - 00:52:54:01

What does it mean?

00:52:54:01 - 00:52:55:17

that this time implies a protocol

00:52:55:17 - 00:52:58:23

of the correct way to eat, dress and behave.

00:52:59:14 - 00:53:03:08

That referential time is universal humanity,

00:53:03:22 - 00:53:07:02

the undifferentiation of beings, but which then comes

00:53:07:02 - 00:53:08:14

a transformative time

00:53:08:14 - 00:53:11:03

in which the beings changed their appearance.

00:53:11:03 - 00:53:14:07

And these relatives, like plants, their arms

00:53:14:07 - 00:53:17:16

They became branches, their legs into stems and roots.

00:53:18:01 - 00:53:20:08

And all this. And that the animals,

00:53:20:08 - 00:53:24:07

because they were punished for breaking social norms,

00:53:24:16 - 00:53:26:17

for their obsessions

00:53:26:17 - 00:53:29:17

with meat or other types of resources,

00:53:29:21 - 00:53:31:19

or for being shy like deer,

00:53:31:19 - 00:53:33:11

They were so scary,

00:53:33:11 - 00:53:36:06

They lived in so much fear that they were converted humans

00:53:36:06 - 00:53:39:04

in deer, or for war like the jaguar.

00:53:39:04 - 00:53:42:11

Then the world had a differentiation

00:53:42:11 - 00:53:43:13

of morphological features.

00:53:45:07 - 00:53:46:05

This is one

00:53:46:05 - 00:53:49:05

notion of time, and they have everyday social time,

00:53:49:08 - 00:53:52:18

the time that is measured in moons, in winter seasons,

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

in the duration of the sunlight, in the moon,

00:53:56:12 - 00:53:59:12

They handle the lunar phases a lot.

00:53:59:17 - 00:54:02:14

The fishermen, the dark time of the moon,

00:54:02:14 - 00:54:04:21

moonlight time marks

00:54:04:21 - 00:54:06:18

fishing activities.

00:54:06:18 - 00:54:10:21

But there are also social calendars such as wakes,

00:54:11:10 - 00:54:14:13

certain events, disputes, everything, funerals,

00:54:14:13 - 00:54:17:06

All this marks social time.

00:54:17:06 - 00:54:18:15

The West has introduced

00:54:18:15 - 00:54:21:22

the notions of Christmas, of the end of the year too

00:54:22:09 - 00:54:25:19

and states have introduced election time.

00:54:26:02 - 00:54:28:21

The electoral calendars that are somehow

00:54:28:21 - 00:54:31:21

holiday-like processes

00:54:32:13 - 00:54:34:19

and who have competitions for power

00:54:34:19 - 00:54:36:03

in a society that is next

00:54:36:03 - 00:54:38:06

but that influences theirs,

00:54:38:06 - 00:54:40:22

because they live in a semi-autonomous social field,

00:54:40:22 - 00:54:42:13

then they also have relationships

00:54:42:13 - 00:54:45:12

with those systems of government power.

00:54:45:18 - 00:54:48:18

So the Wayúu live in a heterochronic time,

00:54:49:01 - 00:54:53:01

In other words, they have this daily social time next to them,

00:54:53:19 - 00:54:56:05

they have those times

00:54:56:05 - 00:54:59:08

referential, those transformative times

00:55:00:16 - 00:55:03:16

that cannot be placed in the past.

00:55:03:21 - 00:55:06:23

So this heterochromia coexists in the Wayúu world.