00:01:20:08 - 00:01:24:01

[Interviewer] Well, I have been asking you a lot about the Wayúu people,

00:01:24:01 - 00:01:27:09

[Interviewer] but you personally

00:01:28:03 - 00:01:30:16

[Interviewer] in what ways do you interact

00:01:30:16 - 00:01:35:19

[Interviewer] with nature, that is, with humans

00:01:35:19 - 00:01:40:08

[Interviewer] or is there a river or a tree down there that you connect with?

00:01:41:17 - 00:01:44:22

Well this city is called “Río de la Hacha” (Ax River)

00:01:45:14 - 00:01:49:02

and this is the river, in wayuunaiki it is said *suchi'i*,

00:01:49:18 - 00:01:52:18

It is the most important river in La Guajira,

00:01:53:12 - 00:01:56:12

perhaps the only one in the Wayúu territory,

00:01:57:01 - 00:02:00:14

which has many streams that dry up in summer,

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

but this is the most important river of the Wayuú.

00:02:04:10 - 00:02:07:05

and Ríohacha for the Wayúu is called *Suchima*,

00:02:07:05 - 00:02:10:09

This is a serpent river, a path river.

00:02:10:22 - 00:02:13:14

It is linked to the stories of the Wayuú

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

and on the way to the interior of the continent.

00:02:16:21 - 00:02:19:13

It has the story of a snake

00:02:19:13 - 00:02:23:08

that marks its course in each rainy season.

00:02:23:09 - 00:02:26:09

That snake is called *jerakanauwa*

00:02:26:12 - 00:02:31:03

and many Wayúu settlements are along this river.

00:02:31:13 - 00:02:36:16

From the middle course of *Distracción* in the south of La Güajira

00:02:37:05 - 00:02:40:12

to the mouth here in Riohacha, where it forms

00:02:40:12 - 00:02:44:04

a Delta with the sea and where there is a lot of bird life

00:02:44:18 - 00:02:49:04

pelicans, cormorants and formerly alligators.

00:02:49:12 - 00:02:53:05

And it is a river of many tales for the Wayuú.

00:02:53:18 - 00:02:56:18

Also, a kind of living being

00:02:56:22 - 00:03:01:02

that generates a way of life, the way of life of the river

00:03:01:17 - 00:03:04:02

and that has a forest that gives fruits

00:03:04:02 - 00:03:05:14

and that also gives food,

00:03:06:16 - 00:03:09:08

fish and other types of food.

00:03:09:08 - 00:03:09:18

Therefore,

00:03:09:18 - 00:03:12:18

this river is key in giving its name to this city

00:03:12:22 - 00:03:14:03

which is Riohacha.

00:03:14:03 - 00:03:15:21

It has been its story

00:03:15:21 - 00:03:19:15

over time and this river originates in the Sierra Nevada,

00:03:19:15 - 00:03:20:04

where there are

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

the *Kogis* indigenous people and the *Wiwas* other indigenous peoples,

00:03:24:09 - 00:03:27:09

who also have many stories about the river.

00:03:27:17 - 00:03:30:16

So, in some way these rivers are a path and are memory,

00:03:30:19 - 00:03:33:19

memory of all the people who live along it.

00:03:35:22 - 00:03:38:12

[Interviewer] Shocking and the river too

00:03:38:12 - 00:03:41:12

[Interviewer] is used as a mode of transportation, I guess.

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

Well, he is navigable only in the lower part,

00:03:44:21 - 00:03:47:21

only in this lower area, but

00:03:48:05 - 00:03:51:09

Only canoes were used to get from one shore to the other.

00:03:51:21 - 00:03:55:13

In Wayúu Riohacha is called *suchimalü*, *suchima*

00:03:56:08 - 00:03:59:11

which was like a river that goes into the earth.

00:04:01:15 - 00:04:02:04

[Interviewer] That's good.

00:04:25:21 - 00:04:28:21

[Interviewer] And then, talking about this river

00:04:28:23 - 00:04:32:09

[Interviewer] and the stories he has as a being

00:04:32:11 - 00:04:35:15

Living [Interviewer], can you tell me a little more about that?

00:04:36:02 - 00:04:38:17

[Interviewer] What is the river like?

00:04:38:17 - 00:04:40:19

[Interviewer] in relation to the people there,

00:04:40:19 - 00:04:42:04

[Interviewer] of the Wayuú?

00:04:42:04 - 00:04:45:14

The river generates games, games for children,

00:04:46:06 - 00:04:49:04

the Alligator game.

00:04:49:04 - 00:04:50:20

There is a game called *Trapiche*, which

00:04:50:20 - 00:04:54:00

It's like spinning around a river tree,

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

water games in which they

00:04:58:11 - 00:05:01:11

they raise the water with their foot, among the children

00:05:01:13 - 00:05:03:12

They have a game called *sombreros* (hats),

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

which is like touching and hiding in the water.

00:05:06:03 - 00:05:07:19

They have many games

00:05:07:19 - 00:05:10:06

and they are spaces where shaman women

00:05:10:06 - 00:05:13:09

collect plants for healing,

00:05:14:03 - 00:05:16:21

where women go to wash clothes from the river,

00:05:16:21 - 00:05:19:21

where young Wayuú couples fall in love,

00:05:19:23 - 00:05:22:01

also on the river bank.

00:05:22:01 - 00:05:25:01

Generates a catch at certain times of the year

00:05:25:07 - 00:05:29:13

and generates a great relationship with the river's own forest.

00:05:30:19 - 00:05:32:04

He changes,

00:05:32:04 - 00:05:35:04

from stones and almost transparent up there,

00:05:35:12 - 00:05:39:01

until it gradually descends to the Caribbean.

00:05:39:15 - 00:05:42:15

It is about 250 kilometers long,

00:05:43:12 - 00:05:45:08

but it is a river that gives meaning

00:05:45:08 - 00:05:48:23

to the territory in La Guajira, orders the territory.

00:05:48:23 - 00:05:50:13

That is why it is so important.

00:05:50:13 - 00:05:52:23

And when it reaches Riohacha it forms a delta,

00:05:52:23 - 00:05:56:02

This is one of the arms, but there are three more

00:05:56:07 - 00:05:59:12

in that direction, where there is a lot of life.

00:05:59:12 - 00:06:01:19

crabs, oysters,

00:06:01:19 - 00:06:04:19

there were alligators before and anyway,

00:06:05:07 - 00:06:08:00

structures the territory.

00:06:08:00 - 00:06:08:19

[Interviewer] Very important

00:06:08:19 - 00:06:12:01

[Interviewer] then for entertainment, for experience.

00:06:12:13 - 00:06:15:10

[Interviewer] for humans and…

Of course

00:06:15:10 - 00:06:19:11

And the road, he was called a river road because following

00:06:19:11 - 00:06:22:11

the course of it, you reach the throat

00:06:22:11 - 00:06:23:15

between the Sierra Nevada

00:06:23:15 - 00:06:25:03

and the Serranía del Perijá,

00:06:25:03 - 00:06:27:11

as inside what is now Colombia.

00:06:27:11 - 00:06:30:13

This is the way, follow the river.

00:06:31:15 - 00:06:32:19

[Interviewer] Union.

00:06:32:19 - 00:06:35:19

[Interviewer] And you as a child,

00:06:37:15 - 00:06:39:00

[Interviewer] did you grow up here in Riohacha?

00:06:39:00 - 00:06:42:10

Yes, between Riohacha and Carrizal is my original land,

00:06:43:07 - 00:06:44:09

but I studied here

00:06:44:09 - 00:06:46:12

and therefore the river was very important.

00:06:46:12 - 00:06:49:19

I saw the last alligator in the river killed when I

00:06:49:19 - 00:06:53:08

I was like, seven years old, everyone ran away.

00:06:53:08 - 00:06:56:18

And here, in this place, here where we are, 20 meters away,

00:06:57:04 - 00:06:59:08

They hung that alligator.

[Interviewer] They hung it?

00:06:59:08 - 00:07:04:03

Yes, that's how they showed it, it had a salmon-colored stomach.

00:07:04:13 - 00:07:07:20

and it was big, perhaps it was the last alligator that was in the river.

00:07:08:06 - 00:07:10:03

[Interviewer] Why did they kill him?

00:07:10:03 - 00:07:13:03

We don't know, because it's full of alligators.

00:07:14:01 - 00:07:15:23

[Interviewer] And do you remember the last alligator?

00:07:15:23 - 00:07:17:05

The very last.

00:07:17:05 - 00:07:19:05

[Interviewer] Wow, that’s a story!

00:07:19:05 - 00:07:21:16

Yeah

00:07:41:00 - 00:07:42:10

[Interviewer] and the river

00:07:42:10 - 00:07:45:19

[Interviewer] as a living being, how does he express himself?

00:07:46:03 - 00:07:47:22

On the riverbed,

00:07:49:04 - 00:07:51:05

in every rainy season

00:07:51:05 - 00:07:53:17

he can change his path,

00:07:53:17 - 00:07:56:07

but at the same time he has a hierarchy.

00:07:56:07 - 00:07:59:04

There are the small streams that feed it,

00:07:59:04 - 00:08:01:22

the streams are

00:08:01:22 - 00:08:05:17

They are like other arms of the river and the river has a bottom

00:08:06:08 - 00:08:09:05

and the Wayúu know and organize it by bottoms,

00:08:09:05 - 00:08:10:13

where the bottom is sand,

00:08:10:13 - 00:08:12:07

where the bottom is stone,

00:08:12:07 - 00:08:15:00

where the bottom is tree roots, where

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

The bottom is ravines and where the bottom is mud.

00:08:18:07 - 00:08:21:07

This is how the Wayúu categorize the course of the river,

00:08:21:07 - 00:08:24:07

because of the type of bottom it has below,

00:08:24:14 - 00:08:27:04

if it is sand, mud, stone, root.

00:08:27:04 - 00:08:28:22

[Interviewer] And does it have different characteristics?

00:08:28:22 - 00:08:31:13

Different in each place.

00:08:31:13 - 00:08:34:07

[Interviewer] And does it also have any kind of souls, like you’re saying,

00:08:34:07 - 00:08:35:08

[Interviewer] at different times?

00:08:35:08 - 00:08:40:21

Yes, many myths talk about him, they talk about snakes

00:08:41:16 - 00:08:44:17

that follow him, of a bull that lives within him.

00:08:45:08 - 00:08:48:15

They call that snake *doroy* in some places, in others

00:08:48:15 - 00:08:51:02

they call him *jerakanawa*,

00:08:51:02 - 00:08:54:19

and the songs and stories are given across the river.

00:08:55:07 - 00:08:56:02

many songs,

00:08:56:02 - 00:08:57:17

many stories that have to do

00:08:57:17 - 00:08:59:05

with the river as a space.

00:09:00:19 - 00:09:02:18

[Interviewer] And that tells me a little about

00:09:02:18 - 00:09:07:11

[Interviewer] What is the significance of music and dance among the Wayuú?

00:09:08:07 - 00:09:11:09

Music is something that was given to us.

00:09:11:19 - 00:09:15:03

Music is something that more than a human invention,

00:09:15:03 - 00:09:18:03

It is a legacy of non-humans.

00:09:18:12 - 00:09:22:14

From the turtle, then the drum, the curlew played it.

00:09:23:02 - 00:09:27:08

The trees that were musicians give us flutes,

00:09:27:17 - 00:09:29:13

the wood from which they are built

00:09:29:13 - 00:09:31:15

the musical instruments.

00:09:31:15 - 00:09:33:19

Music

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

occurs in sociability,

00:09:35:19 - 00:09:40:01

When dancing, dances, but it can also be given for grazing.

00:09:40:15 - 00:09:43:14

The drum speaks to the Wayúu, it lifts their spirits

00:09:43:14 - 00:09:46:01

and they listen to it for a horse race,

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

mark the cattle, for a party,

00:09:49:01 - 00:09:52:01

for a dance for a girl's release from confinement.

00:09:52:14 - 00:09:55:18

There are many forms of the drum, but the drum speaks

00:09:56:10 - 00:09:58:22

and every drum performer

00:09:58:22 - 00:10:02:07

has a characteristic sound that makes it identifiable

00:10:02:07 - 00:10:04:07

differently from others.

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

It serves to make a woman fall in love,

00:10:07:01 - 00:10:09:22

the drum, which was previously the turtle

00:10:09:22 - 00:10:12:22

terrestrial, was the first executor of that.

00:10:13:09 - 00:10:16:09

The birds left us rhetoric

00:10:16:12 - 00:10:18:22

and harmony in speech,

00:10:18:22 - 00:10:21:03

that sounds like music too,

00:10:21:03 - 00:10:22:20

That is the legacy of birds.

00:10:22:20 - 00:10:26:11

The *palabreros* are descendants of birds, the good ones

00:10:26:11 - 00:10:29:13

palavers because persuasive speech

00:10:29:23 - 00:10:33:08

It must be a seductive song to change behavior

00:10:33:08 - 00:10:34:20

of human beings,

00:10:34:20 - 00:10:36:03

that's the role.

00:10:36:03 - 00:10:39:03

So, music and words are very linked,

00:10:39:05 - 00:10:41:15

but there is also harvest festival music,

00:10:41:15 - 00:10:42:19

games,

00:10:42:19 - 00:10:44:10

like the *kaulayawa*,

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

which are dances and harvest games,

00:10:48:06 - 00:10:53:05

so the *Sawawa*, the *Maashi*, the *Uotoroyoi*.

00:10:53:05 - 00:10:56:05

the *Taliraai* which is a vocal bow,

00:10:56:18 - 00:11:01:22

the *Kasha* or drum, the maraca that the Wayúu woman plays,

00:11:01:22 - 00:11:04:22

the shaman, allows her to ascend

00:11:05:04 - 00:11:06:22

towards the spirits

00:11:06:22 - 00:11:09:16

where they are located and find the assistance.

00:11:09:16 - 00:11:12:16

Then the music helps the shaman to heal and raise

00:11:12:23 - 00:11:15:16

to seek auxiliary spirits for connection.

00:11:17:16 - 00:11:18:00

[Interviewer] That's it

00:11:18:00 - 00:11:21:02

[Interviewer] a very important role.

Definitely.

00:11:21:07 - 00:11:25:07

[Interviewer] And something we haven't talked about yet is dance.

00:11:25:20 - 00:11:28:09

[Interviewer] and dancing, what does it have to do with it?

00:11:28:09 - 00:11:31:06

[Interviewer] dancing with the Wayúu people?

00:11:31:06 - 00:11:33:14

The Wayúu have

00:11:33:14 - 00:11:36:16

at least two dances that are very important.

00:11:36:23 - 00:11:39:17

The *Kaa'ulayawaa* that is on the verge of extinction,

00:11:39:17 - 00:11:43:10

that lasted days and days during the youth’s harvests,

00:11:43:19 - 00:11:46:17

which is more numerous and has games.

00:11:46:17 - 00:11:49:19

And the *Yonna*, is a ritual dance that is played

00:11:49:19 - 00:11:52:19

with the drum when a dream occurs,

00:11:52:22 - 00:11:56:02

Or to celebrate the end of confinement for a girl

00:11:56:02 - 00:11:59:15

who is already a woman, with a prescription from a female shaman or

00:11:59:15 - 00:12:04:11

a shaman man. It is a ritual dance that mimes

00:12:05:01 - 00:12:07:11

of insects,

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

a mimesis of birds, for example,

00:12:10:20 - 00:12:13:20

and that the *Wayúu* man and women

00:12:13:21 - 00:12:15:16

perform during festive times.

00:12:16:21 - 00:12:19:14

Her name is *Yonna*.

00:12:19:14 - 00:12:22:01

[Interviewer] Is that what we saw on Friday?

00:12:22:01 - 00:12:24:18

On Friday they saw more of a *Kaa'ulayawaa*.

00:12:32:12 - 00:12:37:07

[Interviewer] I like how you started talking about the river.

00:12:37:07 - 00:12:40:07

[Interviewer] But I had also asked you about how

00:12:40:17 - 00:12:41:21

[Interviewer] maybe it's the river.

00:12:41:21 - 00:12:45:21

[Interviewer] Is there a non-human person that you have

00:12:45:21 - 00:12:49:19

[Interviewer] a strong connection with, or a place?

00:12:50:05 - 00:12:53:05

A place, yes.

00:12:53:12 - 00:12:56:12

There is a place called Pajara Turtles

00:12:57:04 - 00:12:59:15

in Carrizal,

00:12:59:15 - 00:13:03:01

where in the desert there are some rocks.

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

Those rocks were the cattle,

00:13:05:15 - 00:13:07:09

They are turtles that came out of the sea

00:13:07:09 - 00:13:09:18

and they became cattle.

00:13:09:18 - 00:13:12:03

The Wayuú took cattle from the sea.

00:13:12:03 - 00:13:14:21

They were turtles that transformed into cows,

00:13:14:21 - 00:13:17:11

certain fish in goats and sheep,

00:13:17:11 - 00:13:19:02

and that is why the Wayúu have cattle.

00:13:19:02 - 00:13:21:17

The origin of cattle for the Wayúu is there.

00:13:22:18 - 00:13:23:21

One day

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

that the Wayúu took over the cattle,

00:13:26:22 - 00:13:29:22

some turtles did not make it to the Sea

00:13:30:09 - 00:13:33:01

and the sun rose and turned them into rocks.

00:13:33:01 - 00:13:34:06

and in the distance

00:13:34:06 - 00:13:37:06

It looks like cattle trying to return to the sea,

00:13:37:07 - 00:13:38:05

it's a mirage

00:13:38:05 - 00:13:41:12

In the desert, it looks like water and the rocks look like cattle.

00:13:41:23 - 00:13:44:16

That place is called the Pajara turtles,

00:13:44:16 - 00:13:47:11

but there are many other places, the *Aalasü* stone,

00:13:47:11 - 00:13:48:12

where are the emblems

00:13:48:12 - 00:13:52:01

of all the members of each clan in La Guajira,

00:13:52:16 - 00:13:55:16

It is a key place in Wayúu mythology.

00:13:56:13 - 00:13:59:07

This *wososopu*, there is *Wolunka*

00:13:59:07 - 00:14:03:11

the chair where she sang, the woman with the vagina dentata.

00:14:04:00 - 00:14:06:08

The Wayúu world is full of mythological places,

00:14:06:08 - 00:14:09:10

all with a very strong and imposing presence that

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

When you arrive you feel in a solemn place,

00:14:12:18 - 00:14:15:18

in a place that condenses time and memory.

00:14:16:09 - 00:14:17:19

Those are places

00:14:18:18 - 00:14:19:08

who have a

00:14:19:08 - 00:14:22:08

narrative structure and that tell us about the

00:14:22:10 - 00:14:23:20

history.

00:14:23:20 - 00:14:27:14

[Interviewer] It always feels calm, this is so nice

00:14:27:14 - 00:14:28:19

[Interviewer] here

00:14:28:19 - 00:14:30:00

[Interviewer] the river.

00:14:31:00 - 00:14:32:22

Sadly it’s a bit dirty

00:14:32:22 - 00:14:35:15

it could be cleaner.

00:14:35:15 - 00:14:38:15

Yes, to respect the river more,

00:14:39:03 - 00:14:41:23

but the city is like that.

00:14:41:23 - 00:14:44:13

[Interviewer] How do you see that?

00:14:44:13 - 00:14:48:02

[Interviewer] That clash between modernity

00:14:48:07 - 00:14:51:11

[Interviewer] and the Wayúu people,

00:14:52:19 - 00:14:55:01

[Interviewer] That betrayal, how do you see it

00:14:55:01 - 00:14:57:03

Interviewer] in the future? How are we doing?

00:14:57:03 - 00:14:58:22

I think that the Wayúu have known

00:14:58:22 - 00:15:02:08

respond to many changes since the 15th century,

00:15:02:20 - 00:15:05:19

when they encountered Europeans.

00:15:05:23 - 00:15:08:14

In the XVI, XVII,

00:15:08:14 - 00:15:11:06

They acquired the cattle, the firearms,

00:15:11:06 - 00:15:13:07

The horse,

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

came into conflictive or harmonious contact,

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

sometimes with Europeans, with Africans,

00:15:18:23 - 00:15:21:13

and they have given an answer over time

00:15:21:13 - 00:15:22:06

to survive.

00:15:23:08 - 00:15:25:00

Every era,

00:15:25:00 - 00:15:28:00

Every century, every decade, brings challenges to the Wayuú.

00:15:28:16 - 00:15:31:13

Now they have others that are typical of this era.

00:15:31:13 - 00:15:34:02

So far they have been able to respond to that,

00:15:34:02 - 00:15:38:01

sometimes paying a very high cost in human lives,

00:15:38:11 - 00:15:41:02

in poverty, in loss of autonomy.

00:15:41:02 - 00:15:44:11

I trust that the Wayúu will remain over time.

00:15:45:02 - 00:15:47:11

There is a more complex universe

00:15:47:11 - 00:15:50:10

than that of their elders.

00:16:09:03 - 00:16:12:02

[Interviewer] Yes, well,

00:16:14:05 - 00:16:15:12

[Interviewer] tell me again.

00:16:15:12 - 00:16:18:12

[Interviewer] What river is this?

00:16:18:12 - 00:16:21:09

Ranchería River.This river is called Ranchería River,

00:16:21:09 - 00:16:24:09

It is the most important river in La Güajira.

00:16:25:13 - 00:16:26:05

[Interviewer] and that's why

00:16:26:05 - 00:16:29:02

[Interviewer] is it called Riohacha?

00:16:29:02 - 00:16:32:11

Yes, Riohacha is due to this river.

00:16:33:02 - 00:16:33:10

[Interviewer] Ok.

00:16:35:04 - 00:16:35:10

[Interviewer] Well,

00:16:35:10 - 00:16:38:10

[Interviewer] Can you tell me a little about,

00:16:39:01 - 00:16:43:04

[Interviewer] an intimate relationship of

00:16:43:16 - 00:16:49:00

[Interviewer] yours with that place or with that river or the sea or the wind

00:16:49:00 - 00:16:51:07

[Interviewer] here?

Yeah.

00:16:51:07 - 00:16:53:05

Well, our childhood passed here.

00:16:53:05 - 00:16:54:13

There in

00:16:54:13 - 00:16:57:13

That’s the school and the river and the sea,

00:16:58:18 - 00:17:00:23

that at that time when I was a child,

00:17:00:23 - 00:17:03:12

There only was had indigenous canoes.

00:17:03:12 - 00:17:05:22

It's what you saw from the windows

00:17:05:22 - 00:17:08:16

wayúu fishermen crossing the sea

00:17:08:16 - 00:17:11:06

with small engines, engines

00:17:11:06 - 00:17:14:06

very simple, very simple or sailing.

00:17:14:19 - 00:17:15:05

And well,

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

this river

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

marks the life of the city just like the Caribbean.

00:17:20:03 - 00:17:21:11

The sea is very important

00:17:21:11 - 00:17:24:11

in the Wayúu world.

00:17:24:22 - 00:17:27:22

*Apalanchi* means one who lives by the sea.

00:17:28:13 - 00:17:32:18

But *Apalaanchi* that is also used,

00:17:32:18 - 00:17:36:08

It means the one who has his heart turned towards the sea,

00:17:36:21 - 00:17:39:21

like the Wayúu fishermen, whose world

00:17:39:21 - 00:17:42:20

is the sea and whose territory is the sea

00:17:43:02 - 00:17:46:21

and its relationship is with marine beings, turtles, groupers,

00:17:47:18 - 00:17:50:18

sharks, barracudas,

00:17:51:08 - 00:17:54:17

clams, oysters, shrimp.

00:17:55:08 - 00:17:57:10

All that series of beings,

00:17:57:10 - 00:18:01:03

each of whom have a different personality.

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

When the Wayuú

00:18:03:03 - 00:18:07:06

Find fish cardumen that are marching,

00:18:08:04 - 00:18:10:23

The Wayuú call it *veloriantes* (mourners),

00:18:10:23 - 00:18:13:23

because they march together,

00:18:13:23 - 00:18:16:23

Just as the human *wayúu* go to funerals

00:18:17:00 - 00:18:20:04

In multitude, they too march across the sea,

00:18:20:04 - 00:18:22:01

in that multitude as well.

00:18:22:01 - 00:18:25:01

And there are fixed fish that have houses,

00:18:25:16 - 00:18:26:11

Fish such as the

00:18:26:11 - 00:18:27:21

grouper who live in

00:18:27:21 - 00:18:30:21

reefs, near corals, in stony areas

00:18:31:13 - 00:18:36:06

and there are other fish that are walkers that do not have houses,

00:18:36:06 - 00:18:39:20

They are wanderers of the sea. One of those fish is the shark

00:18:40:11 - 00:18:42:00

that wanders through the sea.

00:18:42:00 - 00:18:45:18

But others, like horse mackerel, also roam the sea.

00:18:46:09 - 00:18:49:19

There are others like locusts, like certain

00:18:49:19 - 00:18:53:03

scorpion fish that live in areas

00:18:53:14 - 00:18:56:14

fixed, which are called beings with a house in the sea,

00:18:56:20 - 00:18:58:14

that they have a place to live.

00:18:58:14 - 00:19:00:09

That is.

00:19:00:09 - 00:19:03:02

[Interviewer] Everything has a similar name.

00:19:03:02 - 00:19:06:11

They are metaphors, a social metaphor.

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

[Interviewer] That's right, that's right. And

00:19:10:12 - 00:19:11:20

[Interviewer] is there something between the water

00:19:11:20 - 00:19:15:08

[Interviewer] fresh and salt water?

The estuary.

00:19:15:15 - 00:19:17:05

The estuary that takes place

00:19:17:05 - 00:19:20:23

in a river mouth, in the estuary, in the Ranchería delta,

00:19:21:11 - 00:19:23:12

where there’s fresh water and salty water,

00:19:23:12 - 00:19:27:03

there are coastal lagoons and there are a series of beings.

00:19:28:08 - 00:19:31:02

They find shrimp in those lagoons,

00:19:31:02 - 00:19:32:22

certain fish like the lebranche,

00:19:32:22 - 00:19:36:13

The Liza, which are costume fish and the Wayúu know it

00:19:36:13 - 00:19:39:13

and they collect it and have lived for centuries

00:19:40:02 - 00:19:42:23

Out of those resources, of their knowledge of the periods

00:19:42:23 - 00:19:46:10

in which they arise, in which they are abundant and so

00:19:47:05 - 00:19:47:20

They’re part of

00:19:47:20 - 00:19:50:20

their economic calendar, of their social life.

00:19:51:15 - 00:19:55:01

[Interviewer] And this wind is so strong, right?

00:19:55:01 - 00:19:58:00

This wind is northeast.

00:19:58:07 - 00:19:59:17

this wind

00:19:59:17 - 00:20:04:00

He is a loving father who softens the temperature of the water.

00:20:04:00 - 00:20:06:01

It's called *Jepírachi*,

00:20:06:01 - 00:20:06:18

It's a wind

00:20:06:18 - 00:20:10:04

northeast trade and always comes in that direction.

00:20:10:04 - 00:20:13:04

It is the predominant wind of the Wayuú

00:20:13:09 - 00:20:14:01

and it is a wind

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

which has a different character from other winds.

00:20:17:03 - 00:20:19:03

The Wayuú distinguish the wind from the north,

00:20:20:03 - 00:20:22:01

to this northeast wind,

00:20:22:01 - 00:20:23:12

to a false wind

00:20:23:12 - 00:20:25:03

what passes for this wind

00:20:25:03 - 00:20:27:02

to deceive the fishermen.

00:20:27:02 - 00:20:31:10

*Jo'utai* a wind that comes from the east and brings hunger,

00:20:31:10 - 00:20:35:05

Drought, is an evil wind. *Aruleeshi* is another wind,

00:20:35:19 - 00:20:39:02

There is the road’s wind from and there are other winds.

00:20:39:02 - 00:20:40:15

Every wind has a character,

00:20:40:15 - 00:20:43:23

a temperament and a relationship with the Wayuú, and the winds

00:20:43:23 - 00:20:47:01

They have antagonisms between them, they can fight,

00:20:47:14 - 00:20:49:19

They can have friendly relations,

00:20:49:19 - 00:20:52:06

They are people who have paths

00:20:52:06 - 00:20:54:19

and that's what companies don't understand.

00:20:54:19 - 00:20:57:19

Like, what is the path of the winds

00:20:57:20 - 00:21:00:10

and what is the character of the winds.

00:21:00:10 - 00:21:03:10

[Interviewer] And here you can see the wind, the character,

00:21:03:21 - 00:21:06:21

[Interviewer] you can see how he is talking.

00:21:07:12 - 00:21:09:05

Yes, Yes. Well,

00:21:09:05 - 00:21:12:22

Father of the Wayúu fishermen, the father is this wind.

00:21:13:02 - 00:21:14:05

*Jepirachi*, the father.

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

[Interviewer] And is there anything else you would like to share?

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

Well, no. It was that.

00:21:20:10 - 00:21:20:22

I think that

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

what we have talked about about the sea, the wind, the river.

00:21:24:11 - 00:21:26:10

[Interviewer] Great.

00:21:26:10 - 00:21:28:16

[Interviewer] Well.

00:21:28:16 - 00:21:30:05

[Interviewer] One more thing.

00:21:30:05 - 00:21:31:20

[Interviewer] Of all those relationships,

00:21:31:20 - 00:21:34:20

[Interviewer] Is there some spirituality too, with

00:21:35:05 - 00:21:38:11

[Interviewer] or is it like involved in everything?

00:21:39:04 - 00:21:40:00

Is involved

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

in each thing, in an ontological relationship with each thing,

00:21:44:00 - 00:21:46:13

wayúu rituals

00:21:46:13 - 00:21:48:16

many of them have to do

00:21:48:16 - 00:21:51:16

with rituals of passage, of girls, from girls to women.

00:21:52:02 - 00:21:55:08

Others are rituals of sprinkling, impregnation

00:21:55:15 - 00:21:56:23

of fishing nets.

00:21:56:23 - 00:22:00:00

Others have to do with human contamination.

00:22:00:00 - 00:22:01:13

that must be decontaminated,

00:22:01:13 - 00:22:04:07

like a murderer, for example, or who has touched

00:22:04:07 - 00:22:07:20

the bones of humans in a burial,

00:22:08:10 - 00:22:11:03

then you can't eat with your hands for a few hours,

00:22:11:03 - 00:22:12:08

can not sleep,

00:22:12:08 - 00:22:15:08

He cannot do jobs that require effort.

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

There are many Wayúu protection rituals

00:22:18:00 - 00:22:21:09

that have to do with danger, warning signs,

00:22:21:20 - 00:22:24:16

signs of risk or that there may be a war

00:22:24:16 - 00:22:27:16

or simply the warning of a dream.

00:22:28:00 - 00:22:29:19

These rituals are very familiar among the Wayuú

00:22:30:21 - 00:22:33:21

and they have relative discretion.

00:22:34:02 - 00:22:37:02

[Interviewer] Great, great.

00:23:46:16 - 00:23:48:15

[Interviewer] One more question

00:23:48:15 - 00:23:52:16

[Interviewer] If you had a message for everyone, what would it be?

00:23:54:03 - 00:23:57:03

Wow, I think that

00:23:58:05 - 00:24:00:01

There has to be a very big dialogue

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

in humanity between peoples and

00:24:03:12 - 00:24:05:12

human societies.

00:24:05:12 - 00:24:09:09

I believe that far from seeing many indigenous peoples

00:24:09:22 - 00:24:12:22

as societies

00:24:13:04 - 00:24:16:04

that are behind,

00:24:16:15 - 00:24:18:04

you must think about how sophisticated and

00:24:18:04 - 00:24:21:04

complex thinking of ontology,

00:24:21:12 - 00:24:24:01

from their way of understanding the person,

00:24:24:01 - 00:24:27:01

the notion of person and the relationship with time as well.

00:24:27:17 - 00:24:30:16

I believe that there is always a dialogue between ontologies

00:24:30:20 - 00:24:33:10

It will be very beneficial for this country.