00;00;04;12 - 00;00;06;12

What I wanted to say about the land

00;00;06;13 - 00;00;07;28

*Mma* in the case of the Wayú,

00;00;07;28 - 00;00;09;29

is that without a doubt she is

00;00;11;10 - 00;00;13;27

the mother of living beings,

00;00;13;28 - 00;00;17;22

of some of them, those who are over it,

because there are other beings like the stars.

00;00;18;10 - 00;00;19;09

and other beings

00;00;19;10 - 00;00;20;20

that are not from her, the sea itself

00;00;20;20 - 00;00;24;12

It's not her, it's a sister.

00;00;24;13 - 00;00;28;23

In the Wayú conception,

she has a capacity of transformation

00;00;28;24 - 00;00;32;05

of beings, because the Earth is mysterious

00;00;33;14 - 00;00;38;02

and when she is mysterious, we do not know her will

00;00;38;03 - 00;00;42;27

to transform or to change, transform

what’s on it.

00;00;42;28 - 00;00;46;21

And humans are part of that,

but also the animals, the plants.

00;00;47;15 - 00;00;50;13

So the Wayuú have that notion

of the mysteriousness of the earth.

00;00;51;12 - 00;00;53;25

Sometimes it's reckless,

00;00;53;26 - 00;00;57;28

sometimes it's reckless,

00;00;57;29 - 00;01;01;08

curious, confused, curious

00;01;03;18 - 00;01;05;19

and unpredictable, and

00;01;07;00 - 00;01;08;06

There are times when

00;01;08;06 - 00;01;11;24

faints like a woman, lifeless,

00;01;12;08 - 00;01;15;21

In the summer, in the drought, the earth faints.

00;01;16;10 - 00;01;19;28

Then *Lluvia* (rain), which is a

being masculine, hyper masculine,

00;01;21;18 - 00;01;23;26

appears and it rains.

00;01;24;22 - 00;01;26;28

that rain

00;01;27;01 - 00;01;29;24

Wakes her up from her fainting

00;01;30;12 - 00;01;34;07

And she explodes all her vitality.

00;01;34;08 - 00;01;37;17

The trees shed leaves, flowers, fruits.

00;01;37;24 - 00;01;40;03

Animals reproduce

00;01;40;05 - 00;01;41;11

humans also

00;01;41;11 - 00;01;43;03

reproduce and their

00;01;43;03 - 00;01;45;12

living conditions are greater,

00;01;45;28 - 00;01;48;22

They are better because today

00;01;48;23 - 00;01;50;22

everything is abundant.

00;01;51;05 - 00;01;53;29

So there

00;01;54;00 - 00;01;56;15

we have to see the earth, separating it

00;01;56;16 - 00;01;59;29

a bit of the stereotype that has been created

00;02;01;02 - 00;02;05;18

sometimes from environmentalist sectors,

sometimes in indigenous peoples themselves

00;02;05;19 - 00;02;09;19

who have also idealized that and

00;02;11;11 - 00;02;14;00

something starts forming

00;02;14;01 - 00;02;16;01

something we have called global neo-shamanism,

00;02;17;12 - 00;02;21;19

which is sometimes an idealization

of indigenous peoples and sometimes

00;02;21;20 - 00;02;27;04

we erase borders, as if all indigenous

people think the same and they do not think the same.

00;02;27;23 - 00;02;30;10

Only here, in La Guajira, a few

00;02;30;11 - 00;02;33;04

kilometers, there are the *iwa*, the *Kogi*.

00;02;33;14 - 00;02;34;23

and the wayuú

00;02;34;23 - 00;02;36;26

They are here at a few kilometers from them.

00;02;37;12 - 00;02;41;10

They both have completely different cosmologies.

00;02;41;11 - 00;02;44;29

[Interviewer] And within the Wayú themselves there are also,

Is it different or more or less?

00;02;45;19 - 00;02;49;29

They share it, only there are geo-environmental nuances,

00;02;50;00 - 00;02;53;16

For example,

the stories among the peoples of the sea

00;02;54;06 - 00;02;57;20

They emphasize marine elements,

for the sea, the

00;02;57;21 - 00;02;59;09

fisherman,

00;02;59;10 - 00;03;03;04

pastors tend to have that,

but it is the same, that is, they have elements.

00;03;03;05 - 00;03;07;23

What happens there is a beautiful concept,

who was attributed by

00;03;07;24 - 00;03;12;22

an American psychologist,

They are called dogmatic neighborhoods.

00;03;13;21 - 00;03;15;29

It means that the knowledge

00;03;16;00 - 00;03;18;19

is not universal, it is distributed in neighborhoods.

00;03;19;08 - 00;03;22;20

The same myth can have its variation if it is

collected

00;03;22;21 - 00;03;26;15

inside the territory

that if you pick it up on the seashore, where the fishermen

00;03;27;14 - 00;03;28;04

are going to add

00;03;28;04 - 00;03;32;16

a very marine environment,

00;03;32;18 - 00;03;37;11

and that allows us to see

how these narratives have their variations.

00;03;37;12 - 00;03;40;11

That kind of things.

00;03;40;26 - 00;03;45;01

So for me it is key

then put as emphasis

00;03;45;02 - 00;03;48;10

that, that, first,

00;03;48;11 - 00;03;51;23

indigenous peoples have cosmologies

differentiated.

00;03;51;24 - 00;03;54;09

Some peoples have cosmogonies

00;03;55;02 - 00;03;57;24

and others have cosmologies

00;03;57;25 - 00;03;59;24

and the difference is key.

00;03;59;25 - 00;04;03;08

Those who are interested in

the origin of the universe,

00;04;03;09 - 00;04;06;16

in the creation stories of the universe,

They one type of people.

00;04;08;00 - 00;04;12;07

The Greeks were very interested

in cosmogonies.

00;04;12;08 - 00;04;16;01

The Theogony of Sidon is the story of the gods

and how the world was formed

00;04;16;02 - 00;04;18;19

and makes a genealogy of the gods.

00;04;19;04 - 00;04;23;19

In the Wayuú world

is more cosmological, they are more curious

00;04;23;20 - 00;04;29;03

About the transformation of the universe,

for the modeling of the universe than for its creation.

00;04;29;17 - 00;04;31;26

Yes, there are creation narratives.

00;04;31;27 - 00;04;34;25

There may be, but it is not an oral set.

00;04;34;26 - 00;04;37;00

When one examines hundreds of myths,

00;04;37;25 - 00;04;41;16

one begins to find that the emphasis and everything is

in the transformative.

00;04;41;17 - 00;04;44;07

In fact, they have notions of transformative times

00;04;44;25 - 00;04;49;08

and they are very interested if their narratives

are about how the universe transforms.

00;04;49;26 - 00;04;52;01

That is the big concern.

00;04;52;02 - 00;04;55;13

So the explanation

that they give to the world, including the Earth,

00;04;57;00 - 00;05;00;08

is that

00;05;00;09 - 00;05;05;11

the world has two elements

the physical element, which is the appearance of beings,

00;05;05;12 - 00;05;06;01

morphology.

00;05;06;01 - 00;05;09;24

That banana that is there, for example, he

has an appearance

00;05;09;25 - 00;05;14;18

that we are seeing, but they have an interior element,

an interiority

00;05;15;02 - 00;05;19;19

that lives within physicality,

which is the capacity

00;05;19;20 - 00;05;22;26

the ability to see the universe, to have

00;05;22;27 - 00;05;25;06

a point of view on the universe

00;05;25;28 - 00;05;27;29

and to act in the universe.

00;05;29;22 - 00;05;32;20

Much of Western thought,

which is also derived from the Greeks,

00;05;33;17 - 00;05;37;21

sees some beings as a backdrop.

00;05;38;07 - 00;05;40;22

Like... like Aristotle said,

00;05;42;00 - 00;05;44;16

He considered plants to be the least

00;05;44;17 - 00;05;49;29

who lack intellect

and emotions,

00;05;50;00 - 00;05;53;25

there are humans,

then the animals, in the Wayuú world it is the other way around.

00;05;54;12 - 00;05;56;06

Plants are naturally wise beings

00;05;57;24 - 00;05;58;16

They

00;05;58;16 - 00;06;00;25

They are the wise ones and then the animals and

00;06;00;26 - 00;06;02;11

then the humans.

00;06;02;12 - 00;06;05;03

That they are the dumbest in the universe.

00;06;05;28 - 00;06;10;27

Why are plants wiser? They are wiser

00;06;10;28 - 00;06;15;16

because they were humans in the past

that were transformed.

00;06;16;11 - 00;06;17;27

Everyone was human.

00;06;17;28 - 00;06;19;11

The entire universe was human.

00;06;19;11 - 00;06;24;14

The stars, the winds,

the animals, everything was human.

00;06;25;11 - 00;06;27;21

And suddenly, by *Mma*,

00;06;27;22 - 00;06;31;19

the Earth, which is mysterious,

because he fought with*Palaa*,

00;06;33;01 - 00;06;35;11

because there were floods from

00;06;35;12 - 00;06;38;12

that *Palaa*, the sea, invaded the Earth

00;06;40;04 - 00;06;42;00

his sister, they fight.

00;06;42;01 - 00;06;44;18

Because there are beings that transform.

00;06;44;22 - 00;06;48;18

When someone breaks a rule,

the very violent like a jaguar,

00;06;48;19 - 00;06;52;22

a human was turned into a jaguar for his desire

for violence,

00;06;52;23 - 00;06;57;03

the war, the blood. The crows,

00;06;57;04 - 00;06;59;21

the carrion birds that were

00;07;00;12 - 00;07;04;21

Wayuú shepherds who liked meat,

They ate the entire flock,

00;07;05;00 - 00;07;08;01

then they ate any dead animal

that they found,

00;07;08;14 - 00;07;12;23

They were uncontrollable

their obsession with meat were transformed

00;07;12;24 - 00;07;16;25

in the buzzards, in the crows that we see today

who eat rotten meat.

00;07;17;18 - 00;07;20;06

The snake, the rabbit, because it was very sad,

00;07;21;08 - 00;07;24;08

He was mischievous and they transformed him. Anyway,

00;07;24;10 - 00;07;27;28

then all those stories of the Wayuú

They show us the transformation,

00;07;28;19 - 00;07;31;06

but from the transformation we move to the current world.

00;07;31;27 - 00;07;34;21

The world as we see it today,

00;07;34;22 - 00;07;36;28

then the plants

00;07;37;25 - 00;07;42;01

When they transformed from being humans,

that their arms turned into leaves,

00;07;42;02 - 00;07;47;18

their legs in stems and in roots,

They stayed in the place where they were assigned.

00;07;49;07 - 00;07;50;24

They are peaceful,

00;07;50;25 - 00;07;53;25

They don't attack anyone, they don't mess with anyone.

00;07;54;16 - 00;07;56;23

This doesn't happen to animals or humans.

00;07;57;06 - 00;08;01;00

So, that desire for pacifism,

00;08;01;22 - 00;08;05;02

that ability to stay in the place that suits you

was assigned,

00;08;05;03 - 00;08;08;03

Well, in these cosmological notions

the world has an order,

00;08;08;23 - 00;08;11;08

the world has an order,

00;08;11;16 - 00;08;13;17

Even the rain has an order.

00;08;13;18 - 00;08;16;28

The rain must water in an way

and the intensity of its fall

00;08;16;29 - 00;08;20;11

must be gradual,

and then all that is an order.

00;08;21;15 - 00;08;23;22

For this reason they are considered the wisest beings

00;08;24;09 - 00;08;25;24

that is in nature.

00;08;25;24 - 00;08;28;11

And when the Wayú fight for land,

00;08;29;07 - 00;08;33;04

displaced persons, for example, violence,

the Wayuú tell him

00;08;33;05 - 00;08;37;06

you have to be like the plants

that they do not dispute the lands with anyone.

00;08;37;07 - 00;08;40;09

They stayed in the place they told them,

this is your place and from there

00;08;41;13 - 00;08;43;09

They live and

00;08;43;10 - 00;08;44;14

there are.

00;08;44;15 - 00;08;49;12

But the plant also preserves

a residual humanity that dwells within her.

00;08;50;01 - 00;08;53;08

That past, not that past

but that transhistorical time,

00;08;53;09 - 00;08;56;24

because it is not a notion of the past,

present and future

00;08;56;25 - 00;08;58;27

as in the West,

00;08;58;28 - 00;09;02;20

that linear vision,

It is a vision of discontinuous time

00;09;03;01 - 00;09;07;23

and other complex shocks of time,

which is not cyclical time.

00;09;08;04 - 00;09;12;16

No, that's linear time that goes around,

It's the same linear time, but it goes around.

00;09;12;29 - 00;09;16;02

These are discontinuous times,

00;09;17;07 - 00;09;19;27

times that may be ahead,

00;09;19;28 - 00;09;23;25

times that can be parallel

with everyday time

00;09;23;26 - 00;09;28;29

and times that are referential, that tell us

we must refer to the order

00;09;29;22 - 00;09;31;09

of this time

00;09;32;01 - 00;09;33;08

that is there.

00;09;34;06 - 00;09;36;22

So with the dream,

00;09;37;20 - 00;09;40;00

the ritual, the landscape,

00;09;41;00 - 00;09;43;08

that time is accessible to the current time,

00;09;45;16 - 00;09;48;24

for the stories, for the history, for the visual.

00;09;49;16 - 00;09;53;06

So every tree, every plant has that

and the animals too.

00;09;53;25 - 00;09;57;25

In fact, it is believed that they had knowledge,

They practiced their trade.

00;09;58;24 - 00;10;03;06

The spider wove and taught humans

to knit, to women.

00;10;03;22 - 00;10;05;18

The jaguar knew how to wage war,

00;10;05;18 - 00;10;09;14

we know the war for them.

00;10;09;15 - 00;10;13;02

Corn was a farmer, just like the bean,

00;10;13;09 - 00;10;15;11

We learn agriculture from them.

00;10;16;02 - 00;10;19;13

Music came to us from animals or trees,

00;10;19;20 - 00;10;23;29

like the flute from which we get the wood.

00;10;24;00 - 00;10;28;01

In short, jobs and human institutions

They are a legacy,

00;10;28;29 - 00;10;31;17

a legacy, from other living beings,

00;10;32;02 - 00;10;35;25

most of which are not human,

They are not human.

00;10;47;06 - 00;10;49;03

So,

00;10;49;27 - 00;10;51;12

let's say for

00;10;51;13 - 00;10;57;00

To explain it this way, they are notions of the Wayuú world

that have to do with the role of the Earth

00;10;57;11 - 00;10;58;24

like a being,

00;10;58;25 - 00;11;02;15

a maternal, feminine, large being, who somehow

00;11;02;16 - 00;11;07;15

She is the mother of us all,

but that sometimes arises in a stereotype.

00;11;07;16 - 00;11;09;18

like that being

00;11;09;19 - 00;11;12;08

wise, infallible, pure.

00;11;12;17 - 00;11;16;11

No, she is a being with generous traits,

00;11;16;12 - 00;11;21;29

fertile, gives life, but mysterious and reckless.

00;11;22;00 - 00;11;25;22

May fall into disputes.

When the Wayuú see climate change

00;11;26;04 - 00;11;29;07

and when the Wayuú talk about coastal erosion

00;11;29;08 - 00;11;33;04

and all this warming, they see it as wars,

00;11;33;25 - 00;11;37;08

tensions between *Palaa* and *Mma*, the Earth.

00;11;38;26 - 00;11;40;10

They keep those tensions and

00;11;40;11 - 00;11;43;18

those tensions that are in time.

00;11;44;12 - 00;11;48;04

It’s not like it just happened and the collapse comes,

00;11;48;22 - 00;11;51;05

The world is going to end for the first time.

00;11;51;07 - 00;11;53;12

No, they say, that's old,

00;11;54;09 - 00;11;58;27

we know that they have tensions

and that there may be times when

00;12;00;06 - 00;12;01;16

*Palaa* invades

00;12;01;17 - 00;12;06;23

and they show us the snails, the shells

that are inside the Earth and the Sea is far away

00;12;06;24 - 00;12;09;13

and says look, this is proof that *Mma*,

00;12;10;00 - 00;12;12;26

that the sea had invaded the land

so long ago.

00;12;14;05 - 00;12;16;08

Yeah.

00;12;16;10 - 00;12;29;12

So, well, that's how to introduce

00;12;29;13 - 00;12;33;01

what we can talk about,

to give you a vision.

00;12;33;26 - 00;12;35;08

[Interviewer] Yes.

00;12;35;08 - 00;12;37;15

Original of all this town

00;12;37;26 - 00;12;38;16

[Interviewer] Well,

00;12;39;08 - 00;12;40;22

[Interviewer] many of the things you have said,

00;12;40;22 - 00;12;42;02

that's true.

00;12;42;03 - 00;12;45;17

[Interviewer]and I have been living in Peru,

00;12;45;18 - 00;12;50;01

[Interviewer] and I was noticing a lot about people

there, friends that I was making.

00;12;51;00 - 00;12;53;17

[Interviewer]they had a different relationship with the Earth.

00;12;53;18 - 00;12;54;10

Clear.

00;12;54;14 - 00;12;58;02

[Interviewer]And all the moon, the sun.

00;12;58;12 - 00;13;02;03

[Interviewer]A relationship between a human,

00;13;02;04 - 00;13;06;07

[Interviewer] a spiritual being and what I wanted to capture

00;13;07;11 - 00;13;08;18

[Interviewer] was in

00;13;08;19 - 00;13;12;26

[Interviewer] the minds of city people

or Western culture.

00;13;13;25 - 00;13;17;19

[Interviewer] It was that basically

we are killing our mother a little

00;13;17;25 - 00;13;24;00

[Interviewer] This is how we can fight that

or how can we stop that in a way

00;13;24;06 - 00;13;27;11

[Interviewer] is to show intimate relationships with the earth

00;13;27;23 - 00;13;30;07

[Interviewer] or with nature, for example,

00;13;30;14 - 00;13;33;00

[Interviewer] because as you are saying, many

00;13;33;10 - 00;13;36;14

[Interviewer] indigenous, many are not, there is no separation, right?

00;13;37;03 - 00;13;39;22

[Interviewer] And then what we did there

00;13;40;14 - 00;13;43;20

[Interviewer] and what we want to do

Here they are two different things.

00;13;43;21 - 00;13;46;01

[Interviewer] And I was telling them something about that and

00;13;46;02 - 00;13;51;25

[Interviewer] is that first of all we want to expose

00;13;52;27 - 00;13;55;21

[Interviewer] the territory,

00;13;55;22 - 00;13;59;29

[Interviewer] physical things, like the wind, the hills.

00;14;00;02 - 00;14;01;18

Yes, the hills are brutal. They are brutal

00;14;01;19 - 00;14;05;01

[Interviewer] Yes, but as a main character

00;14;06;09 - 00;14;07;14

[Interviewer] of the story.

00;14;07;14 - 00;14;12;27

[Interviewer] So what we are doing is a documentary

from a series of like six places in Colombia.

00;14;12;28 - 00;14;17;26

[Interviewer] Now and in each of them

We want to focus first on the territory,

00;14;17;27 - 00;14;20;20

[Interviewer] because as you are saying, that territory

00;14;21;11 - 00;14;25;03

[Interviewer] has a different relevance for each group

00;14;25;06 - 00;14;27;27

[Interviewer] and then we want to show

00;14;28;16 - 00;14;31;14

[Interviewer] the territory as it is alive and we are

00;14;31;25 - 00;14;35;15

[Interviewer] from what we have read from you and others

is that here it is the wind.

00;14;35;16 - 00;14;39;21

[Interviewer] It's like one of the (…)

which is vital and also

00;14;40;11 - 00;14;42;20

[Interviewer] speaking as a filmmaker the best

00;14;43;01 - 00;14;46;18

[Interviewer] to show because they have an agency, right?

00;14;46;19 - 00;14;47;21

[Interviewer] One can see it.

00;14;47;21 - 00;14;51;21

And there are several, in plural,

It is not just one, it is many winds.

00;14;51;22 - 00;14;54;01

Well, let me see if I can bring you here,

00;14;54;02 - 00;14;57;11

I have something I published

in a Mexican magazine about winds.

00;14;57;23 - 00;15;08;09

[Interviewer] Cool.

00;15;08;10 - 00;15;28;01

Wilder Guerra.

Yeah,

00;15;29;05 - 00;15;30;05

that's all.

00;15;30;06 - 00;15;31;10

Of course it is in Spanish.

00;15;34;16 - 00;15;36;09

So,

00;15;37;24 - 00;15;41;21

It is called “At the mercy of the winds”.

00;15;41;22 - 00;15;43;09

Talks a little about the relationship between men and

00;15;43;10 - 00;15;44;28

[Interviewer] It is also published in

00;15;44;29 - 00;15;47;02

[Interviewer] Internet.

00;15;47;14 - 00;15;48;19

[Interviewer] I don't know if I read

00;15;48;19 - 00;15;52;14

[Interviewer] everything, but yes.

00;15;52;15 - 00;15;59;25

Yes, at the mercy of the winds.

00;15;59;26 - 00;16;04;15

[Interviewer] It's about I guess each of the winds

00;16;04;16 - 00;16;07;22

[Interviewer] also has their different character.

00;16;07;23 - 00;16;11;27

[Interviewer] their mood, each one their temperament.

00;16;12;25 - 00;16;15;01

Some are beneficial, others

00;16;15;02 - 00;16;18;11

They bring hunger, drought, others...

00;16;18;12 - 00;16;21;02

Yes, that will vary.

00;16;21;03 - 00;16;22;06

[Interviewer] Yes, yes.

00;16;40;13 - 00;16;41;26

[Interviewer] Well, there's so much to talk about, right?

00;16;41;27 - 00;16;43;03

Yeah.

00;16;43;07 - 00;16;44;04

There's a lot

00;16;44;05 - 00;16;50;11

and I love that of the territory, because

the territory is like a book, the territory

00;16;50;12 - 00;16;53;17

speaks, the territory just with its landscape

00;16;53;18 - 00;16;57;05

He's talking, he's saying,

00;16;57;06 - 00;16;59;03

things and...

00;16;59;04 - 00;17;01;09

and the hills,

00;17;01;10 - 00;17;04;18

each hill has a meaning, it is not there

00;17;04;19 - 00;17;07;23

capriciously, it is not part of a promontory.

00;17;08;24 - 00;17;12;05

In fact, the Wayuú share with the Australians,

00;17;12;06 - 00;17;15;01

with the Australian aborigines, the idea that

00;17;16;16 - 00;17;19;05

life is somewhat part of the intention of the place.

00;17;20;11 - 00;17;22;21

A product not just of the land, but

00;17;23;02 - 00;17;25;29

the place, the specific place.

00;17;26;26 - 00;17;31;08

And there are some places that are called, and that are

00;17;32;17 - 00;17;35;11

the holes like the vaginas of the earth

00;17;35;12 - 00;17;37;26

by which a lineage, not all humans,

00;17;38;12 - 00;17;41;26

a specific human lineage came into the world.

00;17;41;27 - 00;17;43;14

It emerged into the world.

00;17;43;17 - 00;17;47;21

These are called territorial roots,

as heads of the territory.

00;17;47;22 - 00;17;50;23

And each Wayuú lineage has one in the

00;17;50;24 - 00;17;51;14

upper Guajira,

00;17;51;14 - 00;17;54;10

They are water holes or water depressions,

00;17;54;26 - 00;17;58;16

through which it came out, emerged from the Earth,

00;17;59;02 - 00;17;59;20

the world.

00;18;01;18 - 00;18;02;28

And that is very important in the

00;18;02;28 - 00;18;04;21

Wayuú territoriality.

00;18;04;22 - 00;18;07;03

The cemeteries

00;18;07;11 - 00;18;09;00

are important

00;18;09;01 - 00;18;12;24

because they are the way to renew

a pact with the territory

00;18;14;17 - 00;18;15;25

through the corpses.

00;18;15;26 - 00;18;20;19

I return the bodies to you

and I express my will to live here

00;18;21;02 - 00;18;24;19

because I'm burying my relatives here,

00;18;25;12 - 00;18;28;01

I come to this place, marks the world.

00;18;28;02 - 00;18;32;13

Yeah, that's a very, very key thing between that

00;18;32;14 - 00;18;36;25

world of the Samarians. There's a

00;18;36;26 - 00;18;39;00

poem, there is a beautiful poem.

00;18;39;01 - 00;18;42;18

Let me see if I can find it for you, because sometimes the literature

illuminates more,

00;18;43;01 - 00;18;45;12

as much as anthropology.

00;18;45;22 - 00;18;47;08

Yes.

00;18;47;09 - 00;18;49;26

The poem. I don't know if you have read Vito Apshana

00;18;49;27 - 00;18;51;02

No

00;18;51;02 - 00;18;54;16

I advise you to read it.

00;18;56;06 - 00;19;00;24

He is a great Wayuú poet.

00;19;00;25 - 00;19;02;19

I'm going to put it here.

00;19;02;20 - 00;19;04;28

I mean, the newcomer.

00;19;04;29 - 00;19;08;10

And he has a poem.

00;19;09;05 - 00;19;11;14

and the newcomers

00;19;23;05 - 00;19;28;25

poetic and

00;19;29;13 - 00;19;30;26

“Ancient newcomers”

00;19;30;26 - 00;19;33;15

I recommend you this poem

00;19;34;00 - 00;19;35;21

Vito Apshana.

00;19;37;15 - 00;19;41;01

Yes, he has one,

00;19;44;12 - 00;19;45;18

some very Wayuú poems

00;19;45;18 - 00;19;48;23

Within the Wayuú ontology and thought,

00;19;49;24 - 00;19;52;29

So one of the themes is that of the Earth.

00;19;53;24 - 00;19;55;25

Well, he has a lot about Earth.

00;19;55;26 - 00;19;57;20

But,

00;19;57;27 - 00;20;01;29

but I like this one a lot.

00;20;02;00 - 00;20;05;10

Yes, Ancient newcomers.

00;20;05;11 - 00;20;07;26

Here it is

00;20;09;25 - 00;20;11;01

I can

00;20;11;20 - 00;20;19;02

I send it to you

00;20;19;03 - 00;20;20;13

Here it is.

00;20;22;14 - 00;20;24;28

And I send it to you.

00;20;24;29 - 00;20;26;02

So that

00;20;33;21 - 00;20;37;18

the people of La Guajira right?

00;20;37;19 - 00;20;40;16

Yes, is here. I already sent you the link.

00;20;40;25 - 00;20;41;15

You can get in there

00;20;42;07 - 00;20;46;02

It's very beautiful.

00;20;46;05 - 00;20;48;25

Yes, yes, very beautiful. His texts.

00;20;49;14 - 00;20;52;17

He is coming here today.

00;20;52;18 - 00;20;56;10

Yes, he comes today, he is in Bogotá, he will come today

00;20;57;13 - 00;20;59;21

and I can give you the

00;20;59;22 - 00;21;01;05

contact to interview you.

00;21;01;06 - 00;21;02;20

One of these days.

00;21;02;20 - 00;21;07;01

And yes, do an interview talking about his poems.

00;21;07;18 - 00;21;10;14

His poems about the Earth are excellent, powerful

00;21;10;15 - 00;21;15;03

From the earth, from a very good, powerful sun,

a message.

00;21;15;20 - 00;21;17;26

That well, one verse sums up everything we have been talking

00;21;17;27 - 00;21;18;25

about

00;21;18;26 - 00;21;21;29

That's what poetry has.

00;21;22;26 - 00;21;25;03

That gift, that strength

00;21;27;12 - 00;21;30;18

[Interviewer] Something beyond scientific words

or the words.

00;21;30;19 - 00;21;34;18

Yes, yes, yes, that's right.

00;21;34;19 - 00;21;44;17

And “Ancient newcomers”

00;21;44;18 - 00;21;46;24

Then you get the whole book.

00;21;46;26 - 00;22;32;20

I'm looking for poems by him.

00;22;32;21 - 00;25;29;00

Yes, poetry.

00;25;29;03 - 00;25;30;16

And well, I

00;25;30;25 - 00;25;33;19

I sent you the link and I can give you the contact.

00;25;33;20 - 00;25;36;20

I talk to him today I tell him you are here,

How long will they be there?

00;25;37;04 - 00;25;40;09

[Interviewer] We are in La Guajira, surely a

00;25;40;10 - 00;25;42;29

[Interviewer] two more weeks

00;25;43;12 - 00;25;46;10

He's going to last nine days here, he's going to be busy,

but I know that

00;25;47;01 - 00;25;49;11

He can take the time to talk to you.

00;25;50;08 - 00;25;51;02

Because it is that he

00;25;51;02 - 00;25;53;07

President is coming tomorrow.

00;25;54;20 - 00;25;55;09

[Interviewer] Petro. and is going to

00;25;55;09 - 00;25;57;22

spend a week in La Guajira,

00;25;57;23 - 00;25;59;12

[Interviewer] A shaman?

00;25;59;13 - 00;26;00;15

One week.

00;26;00;16 - 00;26;01;23

[Interviewer] Oh, a week.

00;26;01;23 - 00;26;04;05

He will rule for a week from here

00;26;04;06 - 00;26;06;10

then all the ministers come.

00;26;06;11 - 00;26;09;16

They are going to be in Alta Guajira,

There are going to be many meetings with the population.

00;26;09;17 - 00;26;10;16

Wayuú.

00;26;10;17 - 00;26;12;18

With the population of the mountains, too.

00;26;12;19 - 00;26;14;19

[Interviewer] About the zoo?

00;26;14;20 - 00;26;18;04

That is a good point, there are other points in water,

00;26;18;05 - 00;26;21;12

malnutrition of children, health,

00;26;21;13 - 00;26;22;12

education,

00;26;24;06 - 00;26;25;23

they have other topics.

00;26;25;23 - 00;26;29;08

Water is key, the issue of water is fundamental.

00;26;29;19 - 00;26;31;09

But the theme about the parks too.

00;26;31;10 - 00;26;36;08

They go to work

to see if they reach an agreement.

00;26;36;20 - 00;26;39;09

[Interviewer] And how long will you be here too?

00;26;39;10 - 00;26;41;10

I'll be there until Friday.

00;26;41;10 - 00;26;42;26

[Interviewer] Until Friday?

00;26;42;27 - 00;26;45;17

Yes because there is a festival in Bogotá, Festival Gabo.

00;26;46;08 - 00;26;48;12

and then I'm going to go to

00;26;48;13 - 00;26;49;05

festival, I have

00;26;49;05 - 00;26;52;12

a conversation there for Bogotá. Yeah.

00;26;52;22 - 00;26;58;01

It would be nice, maybe and we can come again

and make an interview recorded.

00;26;58;02 - 00;27;02;01

Whenever you want, you tell me, let's set the date and here in the

house if you like.

00;27;02;02 - 00;27;03;29

I know, here, here it is very nice.

00;27;04;00 - 00;27;09;24

I think we can do two

one here and one outside, there the Earth itself.

00;27;10;02 - 00;27;12;26

That's where such. Maybe it's not Monday or Tuesday.

00;27;12;27 - 00;27;14;03

If you have time.

00;27;14;04 - 00;27;16;26

And Tuesday can be Tuesday,

because on Monday it may be very.

00;27;16;27 - 00;27;19;15

Still busy, but can. It will be Tuesday.

00;27;19;24 - 00;27;22;19

Let's do Tuesday, then. Of course.

00;27;22;21 - 00;27;26;19

Something before that I wanted to ask him.

00;27;27;21 - 00;27;30;06

One approach of ours is

00;27;30;21 - 00;27;33;21

Who should tell a story how should it be told?

00;27;33;26 - 00;27;34;13

Of course.

00;27;34;14 - 00;27;38;07

And last night or the night before, the day before yesterday

00;27;38;14 - 00;27;42;13

there was talk about how good

Gabo's story,

00;27;42;20 - 00;27;46;19

I don't remember the name of the book

but because it was from a perspective within the Wayuú.

00;27;46;20 - 00;27;49;08

La Cándida Eréndira.

00;27;49;09 - 00;27;53;14

Yes, that one. And so what we're doing is on Wednesday,

00;27;53;15 - 00;27;57;14

We are going to meet with a young Wayuú, his name is

00;27;57;25 - 00;27;58;21

Neko.

00;27;59;04 - 00;28;01;27

Neko is

00;28;01;28 - 00;28;05;06

It is from near Manaure, where there is a ranch.

00;28;05;07 - 00;28;08;07

There we had the contact of a friend and well,

00;28;08;08 - 00;28;12;18

He is a director starting out in cinema and he

00;28;12;19 - 00;28;16;00

He is going to be like our director for this chapter.

00;28;16;13 - 00;28;17;14

Well.

00;28;17;15 - 00;28;19;25

I have a friend, David Hernández.

00;28;19;26 - 00;28;25;06

David Fernández also directs

He has made documentaries about the Wayuús

00;28;25;07 - 00;28;26;12

He’s made videos, he’s made movies

00;28;26;13 - 00;28;29;27

Yes, Wayuú from Venezuela, David Hernández Palmar

00;28;29;28 - 00;28;33;05

No, a group of Wayuú youth has been formed here

00;28;33;06 - 00;28;35;23

in that audiovisual world.

00;28;36;14 - 00;28;37;13

Seeing that there is a lot.

00;28;37;14 - 00;28;39;14

So many, Leiqui Uriana.

00;28;39;14 - 00;28;43;21

The other girl, Polanco, Mile Polanco

00;28;43;22 - 00;28;47;01

in Cabo de la Vela there is a collective.

00;28;47;15 - 00;28;50;15

Of young Wayú, but very good. Yeah.

00;28;51;25 - 00;28;54;29

They have played a very important role and.

00;28;55;13 - 00;28;57;12

And that's fine.

00;28;57;13 - 00;29;00;28

[Interviewer] Following that theme,

we wanted to ask you

00;29;01;16 - 00;29;03;18

[Interviewer] if you

00;29;04;06 - 00;29;06;23

[Interviewer] would make a wayuú documentary,

00;29;07;14 - 00;29;10;15

[Interviewer] How would you do it,

Like I don't know what things

00;29;11;07 - 00;29;14;09

[Interviewer] would like, how to put, capture,

00;29;14;10 - 00;29;17;06

[Interviewer] explain, what would it be like I don't know,

00;29;17;24 - 00;29;20;17

[Interviewer] the story as such that I would believe

00;29;21;18 - 00;29;23;01

There is an advantage with the world

00;29;23;01 - 00;29;25;19

Wayuú and it is that in

00;29;25;20 - 00;29;27;29

their cosmology are in the territory.

00;29;28;25 - 00;29;33;05

So when we go to a hill

like the *Teta* hill,

00;29;33;06 - 00;29;37;14

that hill speaks to us,

He talks to us, he is telling us things.

00;29;38;20 - 00;29;40;26

Every time you focus on an image,

00;29;40;27 - 00;29;43;18

only the image is telling us things

00;29;44;05 - 00;29;48;09

and there are some popular hills,

I would say that there are about three tutelary hills,

00;29;48;17 - 00;29;51;02

the word would be tutelary, which are

00;29;51;28 - 00;29;56;01

at *Cabo La Vela*,

a hill called *Kamachi*, the old. *Epitsü* that’s near Uribia

00;29;56;07 - 00;30;00;28

which is the Teta Hill and in the upper part,

in La Macuira, there is hill *Iitujolu*, but those hills

00;30;00;29 - 00;30;06;08

they are brothers,

They are hills that guard the territory,

00;30;06;28 - 00;30;09;19

that give order and meaning to the territory.

00;30;09;20 - 00;30;12;23

Now, there are other small hills that are very rich

00;30;12;24 - 00;30;16;28

historically they are in the cape, you can see Bantu, Piirra and,

00;30;18;19 - 00;30;22;06

others are there near that one and there are many mythical places.

00;30;23;10 - 00;30;25;23

So I would focus a lot

00;30;25;24 - 00;30;28;05

in the geographical

00;30;28;06 - 00;30;32;11

Landmarks of the territory,

because each geographical landmark,

00;30;33;02 - 00;30;35;23

Their single image is already a set of stories.

00;30;37;01 - 00;30;41;17

He is speaking to us, as soon as you

focus on it, he is speaking.

00;30;41;18 - 00;30;44;15

And there is even a book that I don't know

if you know,

00;30;45;08 - 00;30;48;25

Small and simple, stories with GPS.

00;30;50;12 - 00;30;51;16

[Interviewer] What is called Stories with GPS?

00;30;51;16 - 00;30;53;15

Stories with GPS.

00;30;53;24 - 00;30;56;12

No,

00;30;56;13 - 00;31;01;08

Yes, in fact, we just read it,

I believe because he quotes you a lot in fact.

00;31;01;09 - 00;31;03;03

[Interviewer] In that there is

00;31;03;11 - 00;31;04;07

[Interviewer] Stories with GPS

00;31;04;08 - 00;31;05;07

Let me see if I send it to you

00;31;05;07 - 00;31;08;00

because it is a trip that I took,

00;31;08;01 - 00;31;09;25

I was the guide,

00;31;10;00 - 00;31;12;08

the Historical Memory Commission,

00;31;12;27 - 00;31;17;00

they wanted to visit La Guajira

and they wanted me to show them that.

00;31;17;07 - 00;31;19;18

Well, here it is. This is the book.

00;31;20;19 - 00;31;21;29

[Interviewer] Okay.

00;31;22;00 - 00;31;24;21

This is from the internet, it can be downloaded on the web.

00;31;24;24 - 00;31;28;11

[Interviewer] I think maybe if we read this. Yes Yes.

00;31;28;12 - 00;31;30;06

So this,

00;31;30;07 - 00;31;32;14

This, for example, is the hill of *Guososopo*

00;31;33;07 - 00;31;34;02

*Guososopo*

00;31;34;02 - 00;31;38;24

It means our lungs,

because this is as if you

00;31;40;15 - 00;31;43;01

you would open a person's lungs, alive,

00;31;43;20 - 00;31;45;23

and they would look like this pink.

00;31;46;15 - 00;31;51;26

A Wayuú who in mythical times

He traveled from the Sierra Nevada,

00;31;51;27 - 00;31;53;07

He traveled all this

00;31;53;08 - 00;31;54;12

and died of thirst

00;31;54;12 - 00;31;59;05

in the desert,

Only his lungs were left, turned into hills.

00;31;59;21 - 00;32;04;24

So this hill is a story and it is a hill,

then like this

00;32;05;02 - 00;32;07;22

each one of those hills has a meaning,

00;32;08;09 - 00;32;11;28

has a story to tell,

so that's why we did it

00;32;11;29 - 00;32;15;25

So, we traveled for three days stopping in each place,

00;32;15;26 - 00;32;19;13

I told the mythical stories,

That is the story of this book.

00;32;19;25 - 00;32;22;03

[Interviewer] Yes, yes.

00;32;22;04 - 00;32;23;26

And in there, like this

00;32;24;29 - 00;32;27;06

they are inside there are

00;32;27;08 - 00;32;31;15

So I would focus on that, if you want,

00;32;32;28 - 00;32;35;06

work the territory very visually.

00;32;35;07 - 00;32;36;23

Sometimes they focus on homes and yes,

00;32;36;24 - 00;32;41;03

homes are important,

but there are multiple, thousands of homes.

00;32;41;15 - 00;32;46;01

Instead, these places,

talk to those background places,

00;32;46;02 - 00;32;46;29

the sea too

00;32;49;02 - 00;32;51;15

or a territorial root.

00;32;51;26 - 00;32;54;24

There is a stone, the stone of *Aalasü*

that is up there,

00;32;56;08 - 00;32;57;22

that stone is mythological,

00;32;57;22 - 00;32;59;23

there are all the family clan emblems,

00;33;00;24 - 00;33;02;25

That stone tells us a lot.

00;33;02;26 - 00;33;06;03

Let's see if I have it here.

00;33;06;04 - 00;33;09;21

If I have it.

00;33;09;22 - 00;33;13;29

It seems that no, I don't have it here,

00;33;14;20 - 00;33;17;07

but I'm going to put it

00;33;17;13 - 00;33;21;19

Ancient newcomers. Is…

00;33;27;26 - 00;33;29;13

so that's my idea.

00;33;29;13 - 00;33;30;05

Now,

00;33;30;26 - 00;33;33;05

There are trees that tell us a lot.

00;33;33;06 - 00;33;33;17

Also.

00;33;33;18 - 00;33;38;01

Because they are stories about trees

and a beautiful, fundamental, very common tree

00;33;38;02 - 00;33;40;27

here is Trujillo, it's called *Aipia*.

00;33;41;16 - 00;33;44;06

His task was to heal

00;33;44;07 - 00;33;46;20

the fractures of people when they were human,

00;33;47;14 - 00;33;51;10

before it became a

tree, he dedicated himself to healing

00;33;52;10 - 00;33;56;08

and today if you break your leg,

an arm,

00;33;56;26 - 00;34;01;16

They splint it for you with wood from Trupillo,

because that was his job

00;34;02;16 - 00;34;07;08

and it is a tree that the Wayuú leave near their homes.

00;34;07;19 - 00;34;11;08

They generally cut down everything

to have a view of who is arriving.

00;34;11;27 - 00;34;12;15

So.

00;34;12;15 - 00;34;14;26

But the tree they leave is Trupillo

00;34;15;26 - 00;34;19;12

His name is *Aipia* and he is very wise, he is peaceful.

00;34;19;13 - 00;34;23;06

It has many advantages.

00;34;23;07 - 00;34;24;20

Gives food,

00;34;25;00 - 00;34;28;26

Before it gave nutritious food,

proteins, vegetables.

00;34;29;08 - 00;34;31;11

Nowadays the Wayuú have somewhat lost their consumption of

00;34;31;12 - 00;34;33;09

that was

00;34;33;10 - 00;34;35;13

so important for Wayuú nutrition.

00;34;35;27 - 00;34;38;28

So the trees tell us things,

00;34;39;13 - 00;34;44;13

So if you focus, you are going to film, look.

what do you have back there,

00;34;44;24 - 00;34;49;08

because surely there is a story in the plant,

It is more than a backdrop,

00;34;49;26 - 00;34;51;17

It is a story.

00;34;51;18 - 00;34;54;01

Yes, so that is what I was going to recommend,

00;34;55;05 - 00;34;58;04

That would be my advice. The rest,

00;34;58;05 - 00;35;01;11

Well, the Earth is an excellent starting point,

00;35;01;14 - 00;35;03;26

perhaps the deepest starting point

00;35;04;25 - 00;35;06;27

It is the issue of territory.

00;35;06;28 - 00;35;09;12

I would have coastal areas,

00;35;09;13 - 00;35;13;14

inland areas, of shepherds, the Wayuú economy

00;35;13;25 - 00;35;16;01

It tells us about a relationship with the land.

00;35;17;14 - 00;35;20;26

Wayuú agriculture is beautiful, and I talked about it

that night.

00;35;20;27 - 00;35;23;03

What's the point of all this?

00;35;23;12 - 00;35;29;10

Grazing, fishing, weaving also speak to us,

because the fabric

00;35;29;23 - 00;35;33;03

look at this,

00;35;33;04 - 00;35;37;07

This is a Wayuú fabric,

but this is a fabric of the sea,

00;35;38;04 - 00;35;43;18

This is called like the eye of the fish,

like the eye of the fish.

00;35;44;03 - 00;35;47;09

So I'm going to show it to you here,

00;35;47;10 - 00;35;48;15

rather,

00;35;49;14 - 00;35;53;25

These are Wayuú graphics, canoe graphics.

00;35;54;04 - 00;35;55;18

So,

00;35;55;19 - 00;35;58;02

when filming a documentary

00;35;58;03 - 00;35;59;29

I would say that,

00;36;01;17 - 00;36;02;17

look at this,

00;36;02;24 - 00;36;07;26

They are the Wayuú

hanging fish like leaves

00;36;08;05 - 00;36;10;05

So,

00;36;10;06 - 00;36;13;29

What I mean is that when we see a backpack,

00;36;14;15 - 00;36;17;19

When we see a Wayuú object, it is talking to us,

00;36;18;12 - 00;36;21;06

but sometimes we go over it

00;36;21;07 - 00;36;24;00

like shapes that have no message that’s just a fabric.

00;36;24;15 - 00;36;26;28

This means like the eye of the fish,

00;36;27;23 - 00;36;31;02

like the eye of the fish.

00;36;31;03 - 00;36;32;15

So,

00;36;32;18 - 00;36;34;27

I would also suggest

00;36;36;16 - 00;36;38;13

To do a lot in

00;36;38;13 - 00;36;42;00

in the graphics, in the designs, in the objects.

00;36;42;01 - 00;36;44;19

The artifacts have a meaning and they are

Talking to us

00;36;44;20 - 00;36;47;17

It’s just that we don't know how to read, we don't know how to read,

00;36;47;26 - 00;36;51;08

we would be illiterate in these graphics,

as if we saw

00;36;52;17 - 00;36;53;24

a sign written in

00;36;53;24 - 00;36;57;07

Russian or Hindi or Chinese, one could not read it,

00;36;57;08 - 00;36;59;00

Well, that's what happens with Wayuú graphics.

00;36;59;00 - 00;37;01;18

[Interviewer] Yes.

00;37;02;12 - 00;37;05;24

Look at this for example.

00;37;05;25 - 00;37;07;18

[Interviewer] That's nice.

From *Palabrero*.

00;37;08;26 - 00;37;12;00

[Interviewer] Yes, Oops, yes.

00;37;12;27 - 00;37;15;00

This is the first bird

00;37;15;13 - 00;37;18;16

who worked as a *palabrero*

00;37;18;17 - 00;37;19;25

in mythological times.

00;37;19;25 - 00;37;23;23

He created the Wayuú laws, the norms

and then he retired.

00;37;24;09 - 00;37;28;18

But the knowledge they have of the

Wayuú laws belong to a bird.

00;37;29;06 - 00;37;31;07

*Utta* is called *Utta*

00;37;31;22 - 00;37;33;12

[Interviewer] and can you still see it?

00;37;33;13 - 00;37;36;16

Yes, the bird exists, of course, I have photographed it.

00;37;36;17 - 00;37;38;17

Of course.

00;37;38;18 - 00;37;40;20

It's a big bird, it's tame.

00;37;40;21 - 00;37;43;19

It's not a bird that gets scared, but no, no, no,

00;37;44;00 - 00;37;47;06

I approached him very close.

00;37;47;07 - 00;37;48;27

He has a bird necklace, here,

00;37;48;28 - 00;37;51;01

a black, yellow and black necklace.

00;37;51;02 - 00;37;52;18

They awarded that necklace,

00;37;52;18 - 00;37;57;01

It was given by *Mareiwa*,

one of the Wayú figures, for having given the laws

00;37;57;06 - 00;37;59;11

he rewarded him.

00;38;09;09 - 00;38;12;22

[Interviewer] and have you seen many signs and symbols like that?

00;38;12;24 - 00;38;15;20

Well, this is my clan.

[Interviewer] Your clan?

Mine Yes, yes, yes.

00;38;16;23 - 00;38;17;19

That's why it's there.

00;38;17;19 - 00;38;19;11

That's why I

00;38;20;07 - 00;38;21;14

said,

00;38;21;15 - 00;38;24;15

I was saying that,

00;38;24;20 - 00;38;28;03

that,

00;38;28;04 - 00;38;35;13

that the graphics speak to us,

but we passed over it.

00;38;59;03 - 00;39;01;03

So,

00;39;04;01 - 00;39;07;13

a girl said that night,

00;39;07;14 - 00;39;09;11

a girl said,

00;39;09;12 - 00;39;12;23

Out of all the musical instruments that,

00;39;12;25 - 00;39;13;22

This one is,

00;39;13;23 - 00;39;16;28

But they haven't removed this one's beak.

00;39;16;29 - 00;39;18;17

For this to be a musical instrument,

00;39;18;17 - 00;39;20;17

well, it has to be perfect here, closed

00;39;21;08 - 00;39;23;15

and here one takes off his beak

00;39;23;27 - 00;39;25;19

and it is played like this,

00;39;25;20 - 00;39;28;08

but only from the Wayuú fishermen.

00;39;28;09 - 00;39;30;10

[Interviewer] Yes, to communicate.

00;39;30;18 - 00;39;33;18

To communicate yes.

00;39;34;12 - 00;39;37;15

[Interviewer] That's interesting because I don't know if you saw it but in

00;39;37;29 - 00;39;40;24

[Interviewer] Peru there is an indigenous town, it is called Pituquisca

00;39;40;25 - 00;39;43;28

[Interviewer] of the Quechua up the mountain, in the Andes.

00;39;43;29 - 00;39;44;29

Have.

00;39;45;00 - 00;39;48;04

[Interviewer] And they have, of course, and they bartered with those on the coast.

00;39;49;06 - 00;39;50;09

The Mayans too,

00;39;50;10 - 00;39;50;28

From the Mayans too

00;39;50;28 - 00;39;51;22

a lot, the

00;39;51;22 - 00;39;54;15

Mayans in Mexico and yes,

00;39;54;28 - 00;39;58;05

In Yucatán that entire area touches those snails.

00;39;58;06 - 00;40;01;24

It must have been a very broad horizon.

among the peoples of America.

00;40;01;25 - 00;40;03;28

The snail

[Interviewer] Yes, that's right.

00;40;04;08 - 00;40;08;16

Because I saw a drum and I was in Canadá

about 15 days ago

00;40;09;10 - 00;40;12;17

and I had touring up to Winnipeg

throughout that area.

00;40;13;02 - 00;40;13;18

Yeah

00;40;15;07 - 00;40;17;01

I was in Canadá

00;40;17;02 - 00;40;20;02

I was way up north,

The big rapids and all that,

00;40;20;16 - 00;40;23;23

touring indigenous towns and talking

00;40;23;24 - 00;40;26;17

And we had rituals and everything.

00;40;26;18 - 00;40;29;28

And I saw drums, indigenous drums

00;40;30;15 - 00;40;32;04

in Canada.

00;40;32;05 - 00;40;35;12

[Interviewer] Similar to the ones here?

Similar, similar, but with only one instrument.

00;40;35;13 - 00;40;39;04

It is played with only one, not two like the Wayuú but one.

00;40;39;14 - 00;40;43;04

And I saw drums of one layer and others like that, and other made

00;40;43;05 - 00;40;47;14

with deer stomach

or bison which are water drums.

00;40;48;05 - 00;40;49;29

Yes, very interesting.

00;40;49;29 - 00;40;52;13

And I was in several ceremonies and everything there in Canada.

00;40;53;06 - 00;40;56;08

So there are a series of instruments

00;40;56;27 - 00;41;01;14

very, very common,

those found, for example,

00;41;03;28 - 00;41;07;09

The Wayuú have these, but they have them as maracas.

00;41;07;19 - 00;41;08;03

They got them

00;41;08;04 - 00;41;08;17

as

00;41;08;17 - 00;41;12;14

a musical instrument,

They have this with bison horn.

00;41;15;06 - 00;41;16;20

And this is,

00;41;16;21 - 00;41;19;18

It is used for the shamanic ceremony,

00;41;20;08 - 00;41;24;24

to go up, find the spirits up there, to heal.

00;41;25;09 - 00;41;30;17

So this sound allows it to rise

and the tobacco that the woman chews

00;41;30;18 - 00;41;31;26

shaman woman,

00;41;31;27 - 00;41;36;24

It goes up and there it finds in the elevation

the spirit that will help her heal.

00;41;37;02 - 00;41;41;11

And then the Canadians have it too,

but they do it with their animals that they have next to them.

00;41;41;13 - 00;41;44;01

Yes of the bison.

00;41;44;15 - 00;41;46;05

[Interviewer] Do you have seeds in there?

Seeds.

00;41;49;25 - 00;41;54;08

[Interviewer] That's what you were telling me about the clan symbol,

00;41;54;20 - 00;41;58;26

[Interviewer] I wanted to know a little more about you,

that is, you are from

00;41;59;18 - 00;42;03;12

My area is Carrizal, up there, Carrizal.

00;42;03;25 - 00;42;05;27

Carrizal, yes, I'm going to show you,

00;42;06;24 - 00;42;10;06

Carrizal is,

00;42;10;07 - 00;42;13;20

the land of my ancestors.

00;42;14;10 - 00;42;16;20

But that's close to the beach

by Cabo de la Vela.

00;42;17;10 - 00;42;18;15

If there is

00;42;18;16 - 00;42;20;19

the cemetery,

00;42;20;20 - 00;42;28;01

That's why I tell you it's so important.

00;43;10;14 - 00;43;14;19

This is located here, perhaps

you saw it here.

00;43;17;16 - 00;43;21;02

Look at the hills, the hill, the Cabo de la Vela,

I tell you that it is a story,

00;43;21;04 - 00;43;24;06

*Kamachi* married a windy woman,

00;43;24;07 - 00;43;27;03

He manages the things of the sea.

This is the older brother, he is in the *Macuira*,

00;43;27;04 - 00;43;29;02

*Itojolu*

00;43;29;19 - 00;43;31;21

This is the brother, another of the younger brothers.

00;43;31;22 - 00;43;34;09

It is towards the Gulf with Venezuela through Uribia,

00;43;35;16 - 00;43;38;07

*Epitsü*, Cerro de la Teta.

00;43;38;08 - 00;43;42;01

Each being is a story,

This is a relative of mine, relatives

00;43;42;02 - 00;43;43;26

mine, is on a map of the hills.

00;43;43;27 - 00;43;48;07

Look in La Guajira

how the hills form a triangle, they are tutelary,

00;43;48;12 - 00;43;51;17

In the territory you have to understand their position.

00;43;52;06 - 00;43;54;25

This is a place where there is cattle,

00;43;55;25 - 00;43;57;19

Here I want to show you,

00;43;57;19 - 00;44;00;03

They are Wayuú fishermen.

00;44;00;05 - 00;44;02;11

Wayuú fishermen.

00;44;03;21 - 00;44;07;28

This place is mythological in Cabo de la Vela

It's called xxxx,

00;44;08;20 - 00;44;10;24

It is the hospital where they cure the fish.

00;44;11;11 - 00;44;13;05

The fish have an owner, an owner.

00;44;13;05 - 00;44;16;03

She, she, she is the owner and her name is *Pulowi*.

00;44;17;00 - 00;44;18;17

She is the owner of the animals.

00;44;18;17 - 00;44;20;24

To fish you have to ask for permission.

00;44;21;03 - 00;44;21;27

You have to do a

00;44;21;27 - 00;44;27;15

ritual and all that, because fish are marine cattle

and those are her flocks.

00;44;28;01 - 00;44;31;20

So

when the fishermen hit them with a harpoon

00;44;31;21 - 00;44;34;17

or a hook and a fishmonger, they are cured there.

00;44;35;08 - 00;44;38;09

That place that is on the *cabo*.

00;44;38;10 - 00;44;40;15

From here,

00;44;41;27 - 00;44;44;02

They are tombs...

00;44;47;13 - 00;44;49;14

and then in the

00;44;49;15 - 00;44;52;03

sea, in the cape, these are the *jepira*

a mythological place

00;44;52;04 - 00;44;57;05

in the cape, the children there in the cape,

00;44;57;09 - 00;44;58;03

this is there in the cape,

00;44;59;23 - 00;45;01;15

This is Bahia Onda, this is Bahia Onda, a place too, this

00;45;01;16 - 00;45;04;28

It was a tour of all of Guajira.

00;45;05;02 - 00;45;09;14

in the Macuira, the Macuira

00;45;11;15 - 00;45;11;29

Ah, this is a

00;45;11;29 - 00;45;13;18

mythical place, this was,

00;45;14;05 - 00;45;16;06

She was the first Wayuú woman.

00;45;16;07 - 00;45;17;28

One of the first women,

00;45;17;29 - 00;45;20;17

I had a dentated vagina, she

00;45;20;18 - 00;45;23;28

Couldn’t have relations with anyone,

could not be reproduced

00;45;24;13 - 00;45;26;21

and some wayuú twins

00;45;27;03 - 00;45;31;15

they shot them with an arrow

and all her teeth were blown out.

00;45;31;16 - 00;45;34;24

So, that is a very beautiful myth.

00;45;34;25 - 00;45;35;12

It's called *Wolunka*,

00;45;36;10 - 00;45;38;10

*Wolunka* the woman with

00;45;38;11 - 00;45;39;24

the toothed vagina.

00;45;41;14 - 00;45;43;17

This is the stone that I tell you,

00;45;43;18 - 00;45;44;16

*Aalasü*,

00;45;44;17 - 00;45;47;09

There are all the irons, chlamys,

emblems, look at them,

00;45;47;10 - 00;45;50;11

They are there,

[Interviewer] Are they there?

Written there, there they are. Yeah.

00;45;50;13 - 00;45;53;15

[Interviewer] Oh, yeah. and does

00;45;54;00 - 00;45;55;17

[Interviewer] many years?

Many, of course.

00;45;55;17 - 00;46;00;14

It's a thing that in time,

In mythological time no, they do not have a date,

00;46;00;15 - 00;46;01;26

but in mythical time.

00;46;01;27 - 00;46;04;03

Yes *Aalasü*,

00;46;04;04 - 00;46;07;03

*Aalasü*, the stone of the marks, that remains

00;46;08;18 - 00;46;10;04

close to *Siapana*,

00;46;10;05 - 00;46;12;24

near a place called *Wuipa*,

00;46;14;04 - 00;46;16;05

*Wuipa*

00;46;17;27 - 00;46;20;08

It's about six hours from here by car.

00;46;22;10 - 00;46;27;01

It is a beautiful place,

but it is a fundamental place for

00;46;27;02 - 00;46;28;21

Wayuú in the world of myth.

00;46;37;06 - 00;46;37;26

All that

00;46;37;26 - 00;46;39;13

route

00;46;42;10 - 00;46;44;20

and I don't know why not here

00;46;44;21 - 00;46;49;19

Did not come out, it should come out quickly my

00;46;49;20 - 00;46;51;18

cemetery because it is there.

00;46;51;19 - 00;46;52;22

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00;46;52;22 - 00;46;58;03

Charging.

00;46;58;04 - 00;46;59;05

We'll see.

00;47;21;06 - 00;47;23;28

This same book in a more organized PDF.

00;47;23;29 - 00;47;25;02

Better.

00;47;25;11 - 00;47;28;09

Look, here you have this photo,

I can send it to you by pdf,

00;47;28;10 - 00;47;30;21

but I don't know if you saw it, you already have it.

00;47;31;03 - 00;47;35;16

[Interviewer] We already saw what we just showed ourselves,

but that's the same, but in

00;47;36;13 - 00;47;37;22

[Interviewer] Book shape, right?

00;47;37;22 - 00;47;39;27

Book form, sure, but here it is,

00;47;40;29 - 00;47;41;16

Here you must

00;47;41;16 - 00;47;43;12

be the Cemetery,

00;47;43;13 - 00;47;45;26

I don't know why it didn't come out.

00;47;47;11 - 00;47;48;26

This is a mythological place,

00;47;48;26 - 00;47;50;12

This is The Turtles of *Pájara*.

00;47;50;12 - 00;47;52;02

This is my territory,

00;47;52;03 - 00;47;54;12

where the Wayuú took up cattle,

00;47;55;03 - 00;47;57;20

the cattle for the Wayuú came from the sea,

00;47;57;21 - 00;47;59;24

They were turtles that turned into cows

00;48;00;12 - 00;48;03;02

and fish that turned into goats,

00;48;03;03 - 00;48;05;15

then one night they caught them

00;48;05;16 - 00;48;06;18

and the

00;48;07;08 - 00;48;08;13

they took and

00;48;08;13 - 00;48;10;28

He converted them, and that is why they were able to have the animals.

00;48;55;04 - 00;48;57;17

Here is my cemetery.

00;49;05;02 - 00;49;09;05

look here at the stone from another perspective,

the stone where all the marks are.

00;49;12;07 - 00;49;13;04

[Interviewer] *Serrania* of what?

00;49;13;18 - 00;49;15;21

This is in *Aalasü*,

00;49;15;22 - 00;49;16;20

this is,

00;49;16;20 - 00;49;18;15

close to la *Macuira*,

00;49;18;23 - 00;49;19;17

not in the *Macuira*,

00;49;19;17 - 00;49;22;01

But close. Yes, yes, close.

00;49;22;29 - 00;49;25;16

This is here in Carrizales about an hour

00;49;26;03 - 00;49;29;05

and a half by car, easy to go.

00;49;33;01 - 00;49;36;16

[Interviewer] You have been telling me that the hills themselves,

00;49;36;17 - 00;49;39;24

[Interviewer] the symbols, the plants, they all have a story, right?

00;49;40;00 - 00;49;41;02

Everything has a meaning.

00;49;41;02 - 00;49;43;05

[Interviewer] What would one be like?

00;49;44;00 - 00;49;46;28

[Interviewer] How could one capture that in film?

00;49;46;29 - 00;49;50;21

[Interviewer] I mean, would it be someone telling the story more than anything?

00;49;50;22 - 00;49;55;17

Yes, it would be good if someone told it with that in the background,

Someone would tell it with that in the background.

00;49;56;04 - 00;50;00;20

[Interviewer] Yes, I'm trying to think of how

We can give our own voice.

00;50;00;21 - 00;50;01;12

That's correct

00;50;01;12 - 00;50;02;01

[Interviewer] to the thing, right?

00;50;02;02 - 00;50;05;02

That's right, that's right.

00;50;05;16 - 00;50;08;21

[Interviewer] Because they talk, because I know what they're talking about,

but it's hard

00;50;08;22 - 00;50;11;18

[Interviewer] sometimes show that.

00;50;11;24 - 00;50;12;23

Of course, of course.

00;50;12;23 - 00;50;13;21

The grace is that there is a

00;50;13;21 - 00;50;16;17

history in each of those places.

00;50;17;03 - 00;50;19;16

Cemeteries also speak to us.

00;50;20;13 - 00;50;23;23

I'm sorry not, I don't know why I didn't find it,

00;50;24;12 - 00;50;26;05

the book the poem

00;50;26;06 - 00;50;31;25

From this poem, from Vito Apshana, which was so beautiful, that

00;50;32;10 - 00;50;35;24

It seems to me that that also has a huge power

00;50;37;13 - 00;50;40;19

[Interviewer] In fact, I think that would be a very good way to

00;50;42;06 - 00;50;46;08

[Interviewer] make the trees, the hills,

They speak in poems.

00;50;46;14 - 00;50;47;11

[Interviewer]Yes, it is

00;50;47;12 - 00;50;48;21

a little more abstract but oh well.

00;50;48;21 - 00;50;51;08

Let's see, let's see if I can find it.

00;50;51;09 - 00;50;59;13

Ancient newcorners.

00;51;09;04 - 00;51;10;26

But here look,

00;51;10;26 - 00;51;12;17

for example, this.

00;51;13;04 - 00;51;15;07

I wrote this column

00;51;15;08 - 00;51;17;22

and published it in El Espectador.

00;51;17;23 - 00;51;19;23

Look at it here, here is this part

00;51;20;27 - 00;51;23;26

to explain the relationship of the Wayuú

00;51;24;04 - 00;51;26;27

with its land, with its cemetery,

00;51;26;28 - 00;51;30;09

the place of belonging,

00;51;30;10 - 00;51;33;02

because the Wayuú have a very beautiful notion,

00;51;33;03 - 00;51;35;13

is the place of birth

00;51;35;14 - 00;51;39;19

and there is a place of residence

I live here in Riohacha, but this does not belong to me.

00;51;40;02 - 00;51;44;06

My place of belonging is my cemetery,

that is the place in the world to which

00;51;44;07 - 00;51;46;04

I am assigned, assigned to

00;51;46;05 - 00;51;47;21

that's the place.

00;51;48;01 - 00;51;50;01

Then look at the poem it says,

00;51;51;19 - 00;51;53;19

you were already born, they say

00;51;54;02 - 00;51;56;19

to a wayuú, you were already born

00;51;58;04 - 00;52;00;06

and you were born the son of people,

00;52;01;00 - 00;52;03;21

of the founders of Trocha del Cerro *Epitsü*,

00;52;05;08 - 00;52;07;07

and you can go

00;52;07;08 - 00;52;10;24

and you may not come back, but you will always be there,

00;52;12;02 - 00;52;14;04

next to the tree *Mokoshira*

00;52;14;15 - 00;52;16;14

that surrounds your cemetery

00;52;16;14 - 00;52;20;00

and there belongs your shadow and your rest.

00;52;20;09 - 00;52;22;14

Look at the beauty, ok,

00;52;22;15 - 00;52;26;29

can move. When these

wind farms are arriving in La Guajira,

00;52;27;15 - 00;52;29;17

they are wrong,

00;52;29;18 - 00;52;32;06

they talk to the people who are there

00;52;32;26 - 00;52;36;11

and they believe that those who are there are the owners,

00;52;36;12 - 00;52;40;08

and the owners may be far away because

00;52;41;11 - 00;52;43;29

They can live anywhere in the world,

00;52;44;16 - 00;52;48;14

but its territory is there,

that belongs to them, they are assigned there.

00;52;48;25 - 00;52;54;12

The other could be a son,

but children have no right over the land.

00;52;55;01 - 00;52;58;06

Children only have the right

on the land of their mothers.

00;52;59;04 - 00;53;02;05

So a parent can leave them there.

as guardians.

00;53;02;14 - 00;53;04;28

You take care, but you don't decide about it

00;53;04;29 - 00;53;06;09

territory.

00;53;06;09 - 00;53;08;22

I'm leaving, I am the owner of that territory,

00;53;09;05 - 00;53;12;15

then the son who remains there has the right to live,

but not to decide.

00;53;13;03 - 00;53;15;02

[Interviewer] So that's a bit of the conflict.

00;53;15;03 - 00;53;19;24

the conflict that is coming,

[Interviewer] between the government and….

Of course,

because the companies arrive, oh

00;53;20;00 - 00;53;22;25

I spoke to the person who lives there! Wait a minute that's not

00;53;22;26 - 00;53;25;13

the son’s, nor the grandson’s.

00;53;25;26 - 00;53;28;23

His territory is his mother's, not that one, he

00;53;29;08 - 00;53;34;01

there he is taking care. And that's why there are so many conflicts,

for not understanding this.

00;53;34;13 - 00;53;38;14

For me, the conflict with companies

and with all this topic

00;53;38;15 - 00;53;43;01

on the land, with the mining companies, with the companies

wind, is not understanding

00;53;43;18 - 00;53;45;25

the sense of the territory,

00;53;46;12 - 00;53;49;08

the sense of the trees, the sense of the landscape.

00;53;49;21 - 00;53;54;15

For the Wayuú the landscape speaks, speaks,

is telling a story,

00;53;54;16 - 00;54;00;20

It is not a decorative thing; it is not a postcard

of beautiful photography to promote tourism, no.

00;54;01;11 - 00;54;03;17

The territory is telling you things.

00;54;04;07 - 00;54;07;11

So when you pass, you read the territory.

00;54;07;16 - 00;54;10;23

The territory is intelligible,

has something to tell you,

00;54;11;02 - 00;54;15;14

It has a narrative structure

that's the territory,

00;54;15;17 - 00;54;19;12

something that has a narrative structure

whose pages are the floor.

00;54;20;10 - 00;54;22;18

So these companies come in and say,

00;54;22;19 - 00;54;25;26

here we lie down, we put a bulldozer,

there is no problem,

00;54;25;27 - 00;54;30;09

we set up a tower

and they are tearing out the pages of a territory.

00;54;31;09 - 00;54;31;24

So,

00;54;31;24 - 00;54;34;25

They don't understand why they are thinking about money.

00;54;34;26 - 00;54;39;23

These people want money, they are asking for a lot of money

and they reduce it to a matter of money.

00;54;39;24 - 00;54;41;14

It is not a money issue.

00;54;41;15 - 00;54;46;15

Obviously, money will have some time

to be addressed, but it is not the essential

00;54;46;16 - 00;54;47;22

of the problem,

00;54;49;26 - 00;55;08;00

not it

00;55;12;14 - 00;55;13;05

is.

00;55;13;06 - 00;55;15;23

So see the whole point,

00;55;15;24 - 00;55;16;26

what's up

00;55;18;27 - 00;55;21;23

where there is an ontological disconnection,

00;55;22;16 - 00;55;25;05

For example, for companies

00;55;25;21 - 00;55;28;21

The winds are a mass of hot air,

00;55;29;00 - 00;55;33;10

geophysical events, inanimate,

that occur on earth

00;55;33;11 - 00;55;38;19

and that can generate energy; for the wayuú,

They are beings that have paths,

00;55;38;28 - 00;55;43;08

temperaments

and that they need to cross those paths.

00;55;43;09 - 00;55;47;17

A wind moves,

He does not live in a place; passes through a place.

00;55;47;18 - 00;55;51;23

And those paths are related to dreams,

They are related to something else.

00;55;52;05 - 00;55;57;13

So how to understand the wind of business,

the wind from wind companies

00;55;57;23 - 00;56;01;14

and the wayuú wind

They are two different worlds in the cosmos.

00;56;01;15 - 00;56;03;12

They are different.

00;56;03;13 - 00;56;06;10

To make those logics meet

00;56;06;25 - 00;56;09;03

They are disputes about the universe,

00;56;09;20 - 00;56;13;28

They are not disputes about development,

no, they are disputes about the universe.

00;56;13;29 - 00;56;14;20

So,

00;56;15;18 - 00;56;18;13

How to make them understand this?

00;56;18;25 - 00;56;22;06

Generally the owners of the companies,

Investors are in a hurry

00;56;22;07 - 00;56;25;21

they want to see their money

producing, the Wayuú have time

00;56;26;22 - 00;56;28;27

and they want to talk about this

00;56;28;28 - 00;56;31;07

and understand how this is not going to affect them.

00;56;31;19 - 00;56;36;15

Then there is a disagreement

that, those do not understand

00;56;37;01 - 00;56;39;18

and they don't want to understand.

00;56;39;19 - 00;56;42;13

They don't want it, they see it as a whim, superstition.

00;56;42;14 - 00;56;44;17

It's a backward thought,

00;56;44;18 - 00;56;48;25

we are modernity,

We are the reason and all this.

00;56;49;07 - 00;56;51;25

This is science, they are superstition.

00;56;52;16 - 00;56;55;01

So there, in that disagreement about the

00;56;55;09 - 00;56;59;09

the land, over the territory,

on the landscape, on the wind,

00;56;59;10 - 00;57;03;05

about each tree that you are going to cut down and that was alive,

00;57;04;10 - 00;57;06;29

that's where no, there hasn't been an agreement,

00;57;07;21 - 00;57;10;19

there has not been an agreement.

00;57;10;27 - 00;57;14;15

[Interviewer] As practically in theory,

That cannot be resolved

00;57;14;16 - 00;57;17;07

[Interviewer] that, I don't know, maybe there isn't one.

00;57;17;13 - 00;57;20;05

Of course, those are points to understand.

00;57;21;25 - 00;57;24;16

We would have to see how they dialogue, how they converse.

00;57;24;17 - 00;57;27;19

It is always good to talk,

You cannot deny dialogue.

00;57;27;28 - 00;57;30;07

You have to think about

00;57;31;15 - 00;57;34;23

the others, understand each other, sit down, talk

00;57;34;27 - 00;57;38;26

and if one can express that

00;57;38;27 - 00;57;42;00

But, let's see how it turns out,

00;57;42;01 - 00;57;44;22

I think that's why the president is coming from. Hopefully

He will achieve it.

00;57;44;23 - 00;57;47;04

I don't know how he will do it.

00;57;47;05 - 00;57;52;18

[Interviewer] I think that

[Interviewer] literally spending time in the territory

00;57;52;24 - 00;57;56;15

[Interviewer] out there in a hammock,

the president there with the mosquitoes,

00;57;57;16 - 00;58;01;20

[Interviewer] with the winds here, telling them,

I think that would help a lot.

00;58;01;21 - 00;58;06;04

Yes, it helps, of course, he's coming to stay here for a week, a week.

00;58;06;08 - 00;58;08;15

[Interviewer] I was thinking, and I know that

00;58;09;15 - 00;58;11;27

[Interviewer] this is not the point,

00;58;12;05 - 00;58;15;18

[Interviewer] is that it is an ontological and

00;58;16;19 - 00;58;17;25

[Interviewer] cosmology more than anything,

00;58;17;25 - 00;58;21;12

[Interviewer] but I was also thinking, so yeah,

00;58;21;13 - 00;58;24;16

[Interviewer] I come from that scientific ontology, although yes

00;58;25;04 - 00;58;28;07

[Interviewer] I'm very involved in that other thing, but maybe also

00;58;29;03 - 00;58;34;24

[Interviewer] the winds, that is,

If one would put a mill or anything and

00;58;36;16 - 00;58;37;12

[Interviewer] changes.

00;58;37;12 - 00;58;39;16

[Interviewer] I mean, that changes the wind.

00;58;40;01 - 00;58;42;29

[Interviewer] If we are in a semi-desert place, right?

00;58;43;00 - 00;58;44;04

Yes it is.

00;58;44;05 - 00;58;47;03

[Interviewer] and the winds bring water, they bring humidity

00;58;47;16 - 00;58;53;20

[Interviewer] and a single, a small change

maybe it could bring down the entire environment.

00;58;53;21 - 00;58;56;00

[Interviewer] So beyond something like that

00;58;56;01 - 00;58;58;03

Of course, the Wayuú already say it

00;58;58;12 - 00;58;59;27

[Interviewer] is one thing we don't know.

00;59;00;06 - 00;59;04;20

Why the importance of studies on this,

How does this affect birds?

00;59;05;08 - 00;59;08;22

how it affects bats that it also affects them

the,

00;59;09;04 - 00;59;11;28

the blades of wind energy

00;59;12;20 - 00;59;14;23

How does it affect the eyesight of human beings?

00;59;14;24 - 00;59;16;25

How does it affect the sound they generate?

00;59;16;26 - 00;59;19;20

Because they generate a low frequency sound, I think,

00;59;19;29 - 00;59;24;03

But it has an impact either way.

The electrical conduction lines,

00;59;24;04 - 00;59;28;08

that energy must be released,

that energy can’t be isolated, they have to come out

00;59;28;09 - 00;59;33;00

by electrical conduction lines

which also generate white smog and energy fields.

00;59;33;10 - 00;59;37;11

And we must deforest and make roads

to get those lines out.

00;59;37;21 - 00;59;41;01

And there will be many people passing by in cars.

00;59;41;15 - 00;59;45;07

where before it was quiet

and the Wayuú really like their tranquility.

00;59;45;25 - 00;59;49;16

They go out for a walk every day

00;59;49;17 - 00;59;52;29

and they see a footprint, a shoe and they know who stepped on it.

00;59;53;25 - 00;59;57;07

They know how their children walk, the neighbors,

00;59;58;22 - 01;00;00;04

They know the…

01;00;00;04 - 01;00;05;02

The Wayuú have some flip flops, the *waireñas*, do you know them?

Wayuú footwear and that Wayuú footwear,

01;00;05;03 - 01;00;07;15

Well, they are specialists in tracking footprints.

01;00;08;01 - 01;00;10;10

That has been his ancient profession.

01;00;11;16 - 01;00;13;24

When a deer or a thing,

01;00;13;25 - 01;00;18;25

and they also track human footprints

and they know if I walk and tilt my foot when walking

01;00;18;26 - 01;00;21;28

to the left, they say ah, there goes so and so,

01;00;21;29 - 01;00;25;17

because he always walks like that and they know him.

01;00;25;18 - 01;00;29;21

But then they are going to lose that territorial control

because many people are going to pass by

01;00;29;22 - 01;00;33;09

strange vehicles, with strange people

who is not indigenous and

01;00;33;19 - 01;00;37;27

your sense of security, well-being,

will also be affected,

01;00;38;08 - 01;00;39;26

So we have to see all of that.

01;00;39;26 - 01;00;43;24

On the other hand,

The Wayuú have needs for health, water,

01;00;44;09 - 01;00;48;03

of productive projects to live their economy.

01;00;48;21 - 01;00;49;28

I don't know what the meeting will be like,

01;00;49;28 - 01;00;53;23

there will be a dialogue,

I imagine it, and we have to see how that dialogue takes place.

01;00;54;10 - 01;00;55;24

[Interviewer] Yes, yes,

01;00;57;02 - 01;01;00;08

[Interviewer] you know,

01;01;01;06 - 01;01;02;08

[Interviewer] It's going to be interesting.

01;01;02;09 - 01;01;03;10

That's how it is.

01;01;03;10 - 01;01;06;13

[Interviewer] That makes me happy. The president is coming.

01;01;06;14 - 01;01;12;09

[Interviewer] I was living in Popayán

in 2018 and 2019

01;01;12;23 - 01;01;15;16

[Interviewer] and there were these big protests

01;01;15;29 - 01;01;17;13

[Interviewer] and yes,

01;01;17;14 - 01;01;18;14

[Interviewer] was very hard.

01;01;18;15 - 01;01;20;21

[Interviewer] Hard and things

01;01;20;22 - 01;01;25;26

[Interviewer] I think Duque would just have to go talk and that's it,

01;01;26;07 - 01;01;30;02

[Interviewer] but promise, promise and it never came.

01;01;30;14 - 01;01;32;26

and they asked him to come.

01;01;32;27 - 01;01;35;01

[Interviewer] and it was just a dialogue.

01;01;36;07 - 01;01;37;29

and Petro came this time

01;01;38;00 - 01;01;39;00

for own will.

01;01;39;01 - 01;01;41;02

He said he wanted to come to work for a week.

01;01;41;03 - 01;01;44;14

Well, let's see what comes of all this,

because the idea

01;01;44;15 - 01;01;47;16

It is seeing what results, what is achieved.

01;01;47;17 - 01;01;49;01

We'll see.

01;01;49;01 - 01;01;51;10

But it is interesting. No?

[Interviewer] Are you going to talk to him too?

01;01;52;22 - 01;01;54;29

No, I prefer to keep distance from power.

01;01;55;00 - 01;01;58;20

I prefer to read the news

01;01;59;24 - 01;02;02;02

They called me from El tiempo (Newspaper),

01;02;02;03 - 01;02;07;06

and they called me yesterday from the newspaper

Time and what do you think and then they ask me

01;02;07;07 - 01;02;08;24

Are you a leader?

01;02;08;25 - 01;02;12;05

Are you a defender of human rights?

Are you an indigenous authority? I told them

01;02;12;06 - 01;02;15;03

I am a solitary voice, I do not represent anyone.

01;02;15;06 - 01;02;16;03

To anyone.

01;02;16;18 - 01;02;17;05

What I speak,

01;02;17;05 - 01;02;19;23

I'll say it for myself, I don't even know if my children listen to me.

01;02;21;04 - 01;02;22;05

I told them.

01;02;23;02 - 01;02;25;06

I am not and I do not want to be

01;02;25;07 - 01;02;27;05

leader, nor leader, nor...

01;02;27;05 - 01;02;29;09

It's a lot of responsibility.

01;02;29;10 - 01;02;33;21

One has enough with one's own life

as to lead another's.

01;02;37;28 - 01;02;39;10

[Interviewer] There are some who

01;02;39;29 - 01;02;44;01

[Interviewer] bring knowledge, there are others who bring leadership.

01;02;44;02 - 01;02;48;04

[Interviewer] You have your role.

01;02;48;24 - 01;02;50;19

His role and his role.

01;02;50;20 - 01;02;53;12

Yes, that's the idea.

01;02;53;13 - 01;02;58;20

[Interviewer] I wanted to talk to you a little about knowing more,

because well, all that, several of those topics

01;02;58;21 - 01;03;02;10

[Interviewer] I think

We are going to talk more on Tuesday, but about that,

01;03;04;20 - 01;03;06;16

[Interviewer] from that lineage of

01;03;06;17 - 01;03;10;12

[Interviewer] the Wayuú people, of course, are very interesting, what is it about that?

01;03;10;13 - 01;03;13;22

Very interesting,

because the Wayuú kinship system

01;03;14;03 - 01;03;16;24

It is based on the theory of human procreation.

01;03;17;13 - 01;03;19;20

When a man and a woman have sex,

01;03;20;04 - 01;03;23;06

The man contributes with blood,

01;03;23;22 - 01;03;26;27

the vital blood that causes the child,

semen turns to blood.

01;03;27;22 - 01;03;30;06

Then the woman provides the meat,

01;03;30;07 - 01;03;33;28

the body wrap

where the child is born, the womb.

01;03;34;01 - 01;03;36;24

So,

When a person is born, they have two families,

01;03;37;23 - 01;03;40;05

a *Oupayu*, a father's maternal family

01;03;40;18 - 01;03;45;12

and the *apushi* which is the mother's maternal family, then,

01;03;47;01 - 01;03;49;09

This is legally important.

01;03;49;10 - 01;03;52;06

If I cause a wound to a Wayuú, I will shoot him,

01;03;52;07 - 01;03;55;29

I don't kill him, the father collects the blood shed,

01;03;56;17 - 01;04;01;05

but if I kill it, as flesh is destroyed,

the body,

01;04;01;06 - 01;04;04;28

then the mother's family is going to come and ask

01;04;05;02 - 01;04;07;26

the great compensation for the destruction of the flesh.

01;04;08;09 - 01;04;11;08

The father can only ask

a small payment of tears.

01;04;11;09 - 01;04;13;03

What he has cried, his pain for his son.

01;04;13;03 - 01;04;18;07

Then the Father is given compensation

for the little tears and He leaves.

01;04;18;15 - 01;04;21;21

And then the big strong negotiation

It's with the mother's family.

01;04;22;08 - 01;04;25;04

So the lands, the territory,

01;04;25;25 - 01;04;31;00

the clan, practically like one's last name

It's the mom's, it's not the dad's,

01;04;31;17 - 01;04;34;09

So a Wayuú will always have an orientation

01;04;34;10 - 01;04;39;12

stronger towards your uterine family

that towards the father's uterine family,

01;04;39;22 - 01;04;43;27

that is, the mother,

because the father is a boss for minor things,

01;04;44;17 - 01;04;48;09

the father is a boss in the home,

food, food, education.

01;04;48;19 - 01;04;51;22

But when a problem is strong,

He is your mother's brother,

01;04;51;23 - 01;04;54;11

It's your uncle who is your real boss.

01;04;54;27 - 01;04;59;00

That's the boss,

because he is the one who must intervene.

01;04;59;01 - 01;05;01;08

If I do something, they look for my uncle, my dad

01;05;01;09 - 01;05;03;28

no, no, because he is almost a stranger.

01;05;03;29 - 01;05;05;29

I mean, it's not from the same group.

01;05;06;14 - 01;05;10;10

On the other hand, the lands that belong to my mother,

where my uncles live,

01;05;10;22 - 01;05;13;20

the defense, the cemetery,

everything is a function of the mother.

01;05;14;09 - 01;05;17;24

So, the Wayuú society is matrilineal,

It is oriented towards that.

01;05;18;06 - 01;05;20;18

The father does have some duties in marriage,

01;05;20;23 - 01;05;24;04

injuries, these things, and he has a role at a minor level,

01;05;24;19 - 01;05;28;11

well, yes, provide the house with food,

everything any father in the world would do.

01;05;28;23 - 01;05;31;03

But when the problem is serious, he is out.

01;05;31;04 - 01;05;33;00

No, it can't be.

01;05;33;01 - 01;05;36;06

He is his brother-in-law, he is his mother's brother,

01;05;36;07 - 01;05;40;04

the one who is the boss of his nephews,

it's stronger,

01;05;40;05 - 01;05;43;02

the uncle nephew father and son relationship.

[Interviewer] Really?

01;05;43;21 - 01;05;45;06

Of course, of course.

01;05;45;07 - 01;05;45;29

[Interviewer] Interesting.

01;05;45;29 - 01;05;49;12

Yes, a Wayuú has to talk about who

They were your uncles and then,

01;05;50;13 - 01;05;51;12

in fact,

01;05;51;12 - 01;05;53;04

to the uncles, they call the Wayú *Ta’laüla*

01;05;53;05 - 01;05;54;28

I mean, my old man, my boss.

01;05;54;29 - 01;05;57;09

That's my uncle. That's how it is said.

01;05;57;25 - 01;05;59;08

It is a very close relationship.

01;05;59;08 - 01;06;01;19

And in war always fighting

01;06;01;20 - 01;06;04;21

Uncle’s side.

01;06;05;03 - 01;06;06;21

Even if the father's family

01;06;06;21 - 01;06;10;23

goes to war with the mother's family,

The Wayuú must take their mother's side,

01;06;10;24 - 01;06;13;13

necessarily on that side.

01;06;15;07 - 01;06;19;19

There is a story in a Wayuú song of a war that took place,

01;06;20;25 - 01;06;25;11

They loved their father very much, these Wayuú,

and for some reason the families went to war,

01;06;25;12 - 01;06;29;03

that these are long families,

and the father died in combat

01;06;29;23 - 01;06;32;02

and they asked permission to the enemies

01;06;32;03 - 01;06;34;28

to go cry to their father and they accepted them.

01;06;35;07 - 01;06;38;04

Then they said let's make a truce

so that you can come to cry at your

01;06;38;05 - 01;06;38;22

Dad because he was

01;06;38;22 - 01;06;42;11

their dad and peace came because of that, so it's a story

01;06;42;27 - 01;06;46;10

very cute.

01;06;46;20 - 01;06;49;23

So this must be understood,

Companies do not understand this,

01;06;50;12 - 01;06;55;16

They don't understand this, they don't understand

this form of kinship and they are, and why?

01;06;55;17 - 01;06;59;05

what is this? And your last name? and not.

01;07;01;01 - 01;07;02;22

This is how the network is woven,

01;07;02;23 - 01;07;06;05

wayuú social organization

and that has to do with the land.

01;07;06;14 - 01;07;10;00

The earth is feminine, the earth is feminine,

01;07;10;01 - 01;07;14;18

the rain, the rain that fertilizes

the earth is hyper masculine.

01;07;15;05 - 01;07;18;05

So rain is the most masculine thing there can be,

01;07;18;16 - 01;07;21;06

because it is what fertilizes the earth, the earth is what

01;07;21;25 - 01;07;24;09

what bears, what is fruitful, what is fertile.

01;07;24;23 - 01;07;29;01

The earth is life,

but the masculine is what fertilizes life.

01;07;29;10 - 01;07;33;00

Then look at all that beautiful relationship

that must be understood.

01;07;33;21 - 01;07;36;13

So for them the earth is fixed,

01;07;37;14 - 01;07;41;11

This is a place, but the rain is mobile,

the rain is watered

01;07;42;02 - 01;07;45;21

and fertilizes the earth, the lands in plural,

01;07;45;22 - 01;07;49;10

the lands, because each woman is a land.

01;07;50;03 - 01;07;54;11

Yes, each territory

It has its own history, its own place,

01;07;54;24 - 01;07;59;21

then more than the earth as a unit

that does exist at a mythological level, it is called *Mma*.

01;08;00;03 - 01;08;04;01

There are also

specific lands or places

01;08;04;20 - 01;08;09;13

to which one is associated

and that are represented in the cemetery housing axis.

01;08;09;15 - 01;08;13;19

This is why cemeteries are so important.

and that's why Vito's poem says

01;08;13;20 - 01;08;15;26

what he said, there is your shadow and you rest.

01;08;16;01 - 01;08;21;10

You can leave and you can not come back,

but there is the tree in your cemetery.

01;08;21;11 - 01;08;22;03

In wayaqui *apushi*

01;08;24;20 - 01;08;26;12

Yes, *apushi*.

01;08;26;13 - 01;08;30;09

Yes, *apushi* is relatives, it is like part,

01;08;30;17 - 01;08;33;17

It's part uterine relative, yes,

01;08;33;20 - 01;08;37;22

but a nest is like the family unit, not the clan.

01;08;37;23 - 01;08;40;06

The clan is called *E´iruku* and clan means meat.

01;08;41;07 - 01;08;44;25

Not all members of a clan are family.

01;08;45;11 - 01;08;46;17

They are like surnames.

01;08;46;18 - 01;08;49;12

Like someone's last name is Smith.

01;08;49;21 - 01;08;53;10

There are many Smiths in the world, but those who were born in

01;08;53;16 - 01;08;56;20

Cabo de la Vela

They are one and the ones who are in such a place.

01;08;56;21 - 01;09;00;19

So when the land serves as your last name

and you say no,

01;09;00;27 - 01;09;03;18

I am *Uriana* from xxxxx

01;09;04;18 - 01;09;07;21

a Wayuú place called like that,

that has a cemetery,

01;09;07;22 - 01;09;10;14

a source of water, a territory, a history.

01;09;10;24 - 01;09;15;22

It is then, that one is different, those do act in war.

The others can be recognized, Ah!

01;09;15;23 - 01;09;20;10

We share the clan, but we are not family,

we only have an mythological relationship

01;09;21;14 - 01;09;24;04

and the clan not only of humans.

01;09;24;29 - 01;09;27;03

The clan involves non-humans,

01;09;28;21 - 01;09;31;28

because for example

01;09;31;29 - 01;09;35;23

well, the *Uriana* ones are from the jaguar and the rabbit,

01;09;37;01 - 01;09;39;16

They are animals that belong to the clan.

01;09;40;02 - 01;09;42;29

Some hills and some trees.

01;09;43;00 - 01;09;48;04

The trees are numerous as is a numerous clan,

The trees that are numerous are from that clan.

01;09;48;22 - 01;09;53;04

So there are humans, animals and plants

and even hills in one of this clans.

01;09;54;04 - 01;09;58;17

[Interviewer] Well that, that's what you're talking about,

that everything was human.

01;09;58;19 - 01;09;59;12

Everything was human.

01;09;59;13 - 01;10;02;04

That's where the kinship comes from, that in time,

01;10;02;15 - 01;10;05;22

in the reference time,

01;10;05;23 - 01;10;08;19

Australians have a time called

The Age of Dream

01;10;09;24 - 01;10;14;08

and the Coyoacán of Alaska

They have a time called distant time.

01;10;14;09 - 01;10;18;07

The Wayuú call that time *wayuu sumaiwa*,

01;10;18;23 - 01;10;21;06

*sumaiwa*, at one time,

01;10;21;20 - 01;10;27;04

but in the West we tend to confuse that time

with the past, because stories begin like that.

01;10;27;05 - 01;10;30;20

There was a time

and people think it's the past, it's not the past.

01;10;30;21 - 01;10;34;13

They are transhistorical times that go through history.

01;10;36;03 - 01;10;37;15

Native populance

01;10;37;15 - 01;10;40;17

they can have notions of time

where the past is ahead

01;10;41;21 - 01;10;46;08

or a mythical time until

forward, forward time or parallel times.

01;10;46;19 - 01;10;50;14

And how do you do it between everyday time

and that time?

01;10;50;21 - 01;10;55;09

Through dream, ritual and landscape.

01;10;55;10 - 01;10;58;12

That's what makes those time levels

become accessible

01;10;58;13 - 01;11;02;05

at the current time,

that young people can meet those things.

01;11;02;06 - 01;11;07;02

So to understand the person in the world

Wayuú, to understand the territories,

01;11;07;03 - 01;11;10;17

to understand living beings,

everything is explained in time.

01;11;11;25 - 01;11;15;19

[Interviewer] So

01;11;15;20 - 01;11;18;16

[Interviewer] Yes, a Wayuú, he dies like today,

01;11;19;15 - 01;11;22;06

[Interviewer] that Wayuú himself is going to convert

01;11;22;08 - 01;11;26;08

[Interviewer] on a tree or a hill or whatever, or…

01;11;27;08 - 01;11;30;03

He first takes a trip through the Milky Way,

01;11;31;13 - 01;11;35;08

a long trip and you arrive at *Jepira*, another world.

01;11;35;23 - 01;11;39;23

He will arrive there with his cattle,

the one who was killed at his wake,

01;11;40;12 - 01;11;44;11

the souls of sacrificed animals

at the wake, goats, cows,

01;11;44;12 - 01;11;46;09

sheep, accompany him.

01;11;46;10 - 01;11;48;14

He needs those cattle to live there

01;11;49;04 - 01;11;51;15

and wants to maintain the status he had

01;11;51;16 - 01;11;54;17

here, he wants to keep it there.

01;11;54;18 - 01;11;56;28

After a while,

01;11;57;01 - 01;11;59;03

his soul begins to dilute,

01;11;59;04 - 01;12;01;19

begins to lose like life within death

01;12;02;12 - 01;12;04;21

and comes back like rain

01;12;04;22 - 01;12;07;27

to start a life cycle and all this

01;12;07;28 - 01;12;11;05

kind of things.

01;12;11;07 - 01;12;14;06

But, the kinship we have with plants,

01;12;14;19 - 01;12;19;00

with animals, it comes from human traits

and from that mythical time when they were human.

01;12;19;07 - 01;12;21;06

That's why they are cosmic relatives.

01;12;21;07 - 01;12;23;29

[Interviewer] Are they all cosmic relatives, are they different

01;12;25;04 - 01;12;28;01

[Interviewer] practically what humans today?

01;12;28;21 - 01;12;33;02

If today's humans have an advantage

that were not transformed,

01;12;33;03 - 01;12;36;19

preserve appearance and language

that they had at that time.

01;12;37;06 - 01;12;39;15

Humans are the only untransformed beings.

01;12;39;23 - 01;12;41;18

They transformed into other humans.

01;12;41;19 - 01;12;44;23

Horses are fallen humans, ex-humans,

01;12;45;17 - 01;12;48;21

but we are the only beings

not transformed.

01;12;49;08 - 01;12;53;00

We remain as if in time itself.

01;12;58;02 - 01;12;59;21

That was my doctoral thesis.

01;12;59;22 - 01;13;01;26

If we read a little about that.

01;13;01;27 - 01;13;04;01

Ontology.

[Interviewer] is a big thesis.

01;13;04;02 - 01;13;06;09

I wrote it in Canada, among other things.

01;13;06;10 - 01;13;07;02

[Interviewer] Really?

01;13;07;08 - 01;13;11;19

[Interviewer] It's funny because, well,

our Peru documentary just won

01;13;12;02 - 01;13;17;19

[Interviewer] best documentary of a Canadian film festival

and they are going to bring me there

01;13;17;23 - 01;13;21;07

[Interviewer] July 14.

¿

Where in?

01;13;21;08 - 01;13;24;19

At xxxx, at the lake

01;13;25;09 - 01;13;26;00

Ont.

01;13;26;00 - 01;13;32;03

I was in Ontario, I was in there,

There I was touring all those territories.

01;13;32;04 - 01;13;33;17

[Interviewer] How beautiful the big lakes are there.

01;13;33;17 - 01;13;38;25

There is a lake in xxxx that is bigger than La Guajira

01;13;38;26 - 01;13;40;27

24,0000 thousand kilometers.

01;13;40;28 - 01;13;42;00

We toured it,

01;13;42;00 - 01;13;43;00

well, not everything.

01;13;43;01 - 01;13;46;09

I was with the communities

indigenous. There is an indigenous

01;13;47;12 - 01;13;48;26

geologist, has a Ph.D.

01;13;48;27 - 01;13;52;22

in geology and in general very, very prepared

01;13;52;23 - 01;13;56;18

all the leaders,

but I knew pollution problems from Mercury.

01;13;57;06 - 01;14;02;18

We were in an area called Grassi Narrow.

01;14;02;19 - 01;14;03;28

There, there I was.

01;14;03;28 - 01;14;06;09

I have photos there.

01;14;07;03 - 01;14;09;07

Well there were cold days,

01;14;09;08 - 01;14;12;23

terribly cold.

01;14;12;24 - 01;14;13;16

started to enter

01;14;13;16 - 01;14;16;19

After the heat, I saw dams.

01;14;17;09 - 01;14;20;26

We met, we worked on common problems.

01;14;20;27 - 01;14;22;26

I brought water from the ranchería.

01;14;22;27 - 01;14;24;06

From the River here.

01;14;24;07 - 01;14;26;09

And we watered it there in Lake Ontario

01;14;26;10 - 01;14;28;24

and they had brought water here from Ontario

01;14;28;25 - 01;14;30;26

and we had watered it

here in Riohacha, there in the ranchería.

01;14;30;27 - 01;14;31;26

It's called Exchange

01;14;31;26 - 01;14;35;22

of water.

01;14;36;03 - 01;14;37;27

I love Canada.

01;14;37;28 - 01;14;41;04

[Interviewer] Yeah, well, I'm from there, from Ohio.

01;14;41;05 - 01;14;43;02

It's close, there in front.

01;14;43;03 - 01;14;46;28

[Interviewer] And we crossed the border and Lake Iris is my lake.

01;14;46;29 - 01;14;49;01

[Interviewer] I mean, yes, the government here.

01;14;59;13 - 01;15;02;22

We toured

01;15;02;23 - 01;15;05;16

by boat seeing other lakes

01;15;05;28 - 01;15;10;12

drawings, hieroglyphs that are there in areas.

01;15;13;11 - 01;15;15;14

Look, here I am with an indigenous Canadian

01;15;16;20 - 01;15;17;07

there,

01;15;17;08 - 01;15;19;02

that

01;15;20;12 - 01;15;22;19

It's in a camp.

01;15;23;08 - 01;15;28;17

Very dear, her name is Leona

and this is touring the mountains.

01;15;28;18 - 01;15;29;27

The mountains in Canada.

01;15;35;18 - 01;15;39;21

And we sleep with firewood and it's cold at night.

01;15;39;22 - 01;15;40;29

Look here we go

01;15;41;00 - 01;15;42;11

touring the lake.

01;15;42;12 - 01;15;44;18

What the lake

01;15;45;01 - 01;15;48;00

that the overcrowded

there where they have the pollution problem.

01;15;48;12 - 01;15;52;02

This is in Winnipeg we were seeing the rivers,

01;15;52;03 - 01;15;54;10

the rivers. AND.

01;15;55;05 - 01;15;56;08

All that.

01;15;56;09 - 01;15;58;21

Ah, look, here in monuments then.

01;15;59;06 - 01;16;01;27

Oh, they are a beautiful monument of.

01;16;01;28 - 01;16;04;05

The indigenous people there.

01;16;04;06 - 01;16;07;12

And what organization was that?

01;16;07;13 - 01;16;10;00

That those are the indigenous people you were watching.

01;16;10;01 - 01;16;13;27

Is that so? Yeah.

01;16;13;28 - 01;16;14;13

Let me see.

01;16;14;13 - 01;16;18;07

I'm going to bring it here.

01;16;18;08 - 01;16;18;24

And they say

01;16;20;11 - 01;16;22;22

Oh, more than

01;16;28;14 - 01;16;33;06

that is. Oh,

01;16;34;11 - 01;16;38;27

from there you come out

01;16;40;15 - 01;16;42;22

This was the bank of a river.

01;16;42;26 - 01;16;44;12

On time. On time.

01;16;44;13 - 01;16;47;18

It was about two hours from Winnipeg.

01;16;47;27 - 01;16;50;09

and it arrived

01;16;50;10 - 01;16;50;26

for.

01;16;50;27 - 01;16;55;09

Do something.

01;16;55;10 - 01;16;59;07

They already saw it

01;16;59;08 - 01;17;01;18

the first

01;17;03;11 - 01;17;04;00

years?

01;17;04;11 - 01;17;06;23

Yes, Yes. This was good.

01;17;06;24 - 01;17;09;23

A beautiful tour in the.

01;17;09;24 - 01;17;11;28

Lagos, throughout that area.

01;17;12;17 - 01;17;15;05

Yes. And I loved this.

01;17;16;07 - 01;17;18;00

I took one. Photo.

01;17;18;01 - 01;17;22;01

in a sculpture

which has books by indigenous authors.

01;17;23;15 - 01;17;25;03

It's called Education

01;17;25;03 - 01;17;28;07

is the new horizon.

01;17;28;08 - 01;17;31;08

All these books are by indigenous authors,

those who are there.

01;17;31;21 - 01;17;34;29

And I loved the motto

Education is the new horizon.

01;17;35;06 - 01;17;38;17

[interviewer] Yes it is a good name

Yes it is very

01;17;38;18 - 01;17;40;28

Nice experience in Canada.

01;17;40;29 - 01;17;44;06

Beautiful, beautiful, beautiful, with everyone.

01;17;45;05 - 01;17;46;09

the problems, the

01;17;46;09 - 01;17;48;18

Beautiful things and landscapes

01;17;49;18 - 01;17;50;19

and monuments

01;17;50;19 - 01;17;54;27

to indigenous people, to indigenous women

that are lost, there are also dramas,

01;17;55;02 - 01;17;59;25

the boarding schools, the children who were lost

in church boarding schools,

01;18;01;03 - 01;18;02;28

thousands of children, thousands.

01;18;02;29 - 01;18;04;19

Changed.

01;18;04;20 - 01;18;07;10

For the Wayuú have influenced them,

01;18;07;22 - 01;18;11;01

in the sense that when Covid,

01;18;11;02 - 01;18;15;15

hospitals began to cremate

the bodies of Wayuú women and our bodies

01;18;15;16 - 01;18;19;17

They are sacred, they have to go to the cemetery

because they are going to be cremated and they dressed in red

01;18;19;18 - 01;18;24;15

To deny death, women dressed in

red and they made a march dressed in red.

01;18;24;16 - 01;18;30;13

Well, they took the red of the Wayuú to

also protest for missing women.

01;18;30;28 - 01;18;36;16

Then look how it influenced

one thing influenced others,

[interviewer] trans American?

01;18;36;21 - 01;18;38;26

Yes, yes, yes, that's right.

01;18;38;29 - 01;18;40;25

This is the Winnipeg Human Rights Museum.

01;18;40;25 - 01;18;41;23

Which is beautiful.

01;18;41;23 - 01;18;43;25

Here I am in Winnipeg.

01;18;43;26 - 01;18;47;15

[interviewer] That's the museum.

Yes Yes.

01;18;49;29 - 01;18;52;16

Oh yeah?

01;18;52;17 - 01;18;53;28

Then no?

01;18;53;29 - 01;18;56;28

Well I see. That the idea is there.

01;18;57;06 - 01;19;00;08

The stories are there,

01;19;00;09 - 01;19;02;21

they are on Earth

01;19;04;17 - 01;19;06;28

to make a documentary about the Wayuú land.

01;19;06;29 - 01;19;12;06

It implies all this that we have talked about,

I don't know, seeing her as a non-perfect being.

01;19;12;16 - 01;19;15;05

Not perfect. Mysterious.

01;19;15;15 - 01;19;18;27

And that mystery of the land that the Wayuú say

01;19;19;16 - 01;19;22;15

entails the transformation of all beings

that we inhabit it

01;19;23;21 - 01;19;26;00

and reflects the idea that life

01;19;26;17 - 01;19;28;19

It is a product of the intention of the place.

01;19;29;25 - 01;19;31;22

Yes, life itself

01;19;31;23 - 01;19;35;00

It is that product of intention

of a place where we live.

01;19;35;27 - 01;19;40;05

And his relationship with his sister the sea,

01;19;41;03 - 01;19;43;21

that is angry,

He has a bit of a strong temperament.

01;19;44;17 - 01;19;48;05

and sometimes the two collide

and then she invades this one.

01;19;49;02 - 01;19;51;29

The sea comes in and invades the coast

01;19;52;00 - 01;19;57;25

and she has to take fire to make her retreat

to its shores and place of origin

01;19;58;26 - 01;20;00;02

through fire.

01;20;00;03 - 01;20;01;04

It's the only thing he's afraid of.

01;20;01;04 - 01;20;05;25

I see her, then she comes back,

It withdraws and returns to its shores, where it should be.

01;20;06;25 - 01;20;09;04

All of these are beautiful Wayuú stories.

01;20;09;05 - 01;20;14;27

[interviewer] Yes, very beautiful Wayuú stories.

01;20;14;28 - 01;20;20;08

[interviewer] Well, I think it's like a last

Question

Ready

[interviewer] and I think we should go.

01;20;20;09 - 01;20;25;26

[interviewer] But like that thing about the *palabreros*

which ones, who are they?

01;20;25;27 - 01;20;26;18

[interviewer] And well.

01;20;26;19 - 01;20;29;13

You don't know my book, The Dispute and the Word?

01;20;30;03 - 01;20;32;06

[interviewer] well, I haven't read it.

01;20;32;29 - 01;20;35;23

Yes, if you want to know about them you should read my book.

01;20;35;24 - 01;20;40;15

The dispute and the word, The law in the Wayuú society,

It was what I first investigated many years ago.

01;20;41;03 - 01;20;44;29

The *palabreros* are intermediaries

01;20;46;16 - 01;20;48;24

who manage the Wayuú normative system,

01;20;49;05 - 01;20;52;17

They are facilitators like “go between” and that figure

01;20;52;28 - 01;20;56;24

then they move

between a family, every damage

01;20;58;09 - 01;21;00;05

moral, an offense that I do to you

01;21;00;06 - 01;21;03;19

or any physical damage, a wound that I

cause you, all theft

01;21;03;26 - 01;21;06;05

What I do to you must be compensated.

01;21;06;25 - 01;21;12;06

The Wayuú do not believe in prison,

There is no corporal punishment, no, it is payment.

01;21;12;22 - 01;21;17;03

So that's not done directly.

and I don't charge you.

01;21;17;04 - 01;21;21;02

I send a person specialized in that,

in fixing,

01;21;21;16 - 01;21;25;05

to express my complaint

before your family gathered together.

01;21;25;06 - 01;21;28;25

It is not a problem between individuals,

No, it's between families.

01;21;29;13 - 01;21;33;27

The individual is not seen in isolation,

but immersed in a group of relatives.

01;21;33;29 - 01;21;39;20

So my problem is not with him,

It is against the entire group to which he belongs,

01;21;40;00 - 01;21;44;22

his brothers, sisters, uncles, maternal,

but uterine, maternal.

01;21;45;19 - 01;21;48;15

That is why it is so important

the concept of *apushi* among the Wayuú

01;21;50;04 - 01;21;51;08

and he goes,

01;21;51;14 - 01;21;55;04

He comes and goes, weaves peace between the parties.

01;21;55;05 - 01;22;00;10

That doesn't get solved right away.

That can take days, weeks.

01;22;00;11 - 01;22;05;16

sometimes they set up a meeting,

They come back and reach the agreement and that's it

01;22;05;17 - 01;22;08;07

when they achieve that there is a will to pay for the fault,

01;22;08;20 - 01;22;11;13

then they go in to see how much it is

01;22;11;28 - 01;22;15;08

and that is paid in animals, necklaces.

01;22;15;29 - 01;22;20;14

If it is a gun wound,

I must ask for the murder weapon.

01;22;20;15 - 01;22;22;17

If he was killed, that weapon

01;22;22;18 - 01;22;23;13

It must be delivered to me

01;22;23;13 - 01;22;27;15

first of all,

the weapon is the first thing that is requested

01;22;27;16 - 01;22;31;11

and it is the will of peace, hand over the weapon,

So they rule.

01;22;31;12 - 01;22;34;14

the weapon, it already means that they want peace

because they sent the weapon.

01;22;34;15 - 01;22;38;07

The weapon must be taken out of circulation

of the things of the world

01;22;39;02 - 01;22;41;05

because it hurts and has hurt.

01;22;41;06 - 01;22;45;27

It has something of the soul of the dead,

and the dead man has something of the weapon inside,

01;22;46;09 - 01;22;50;17

there is an exchange of substances,

then the payments are signed.

01;22;50;18 - 01;22;57;01

Some payments have no material meaning,

but of ornament, of aesthetics.

01;22;57;02 - 01;23;01;26

The necklace goes as an ornament, a luxury of payment.

01;23;01;27 - 01;23;07;01

They have the notion of luxury, which is luxury,

what is the decoration,

01;23;07;02 - 01;23;11;17

what is the aesthetic, the compensation

It doesn't have to be enough, it has to be beautiful.

01;23;12;05 - 01;23;14;26

The compensation is a necklace

01;23;14;27 - 01;23;17;05

and the necklace is made with cattle,

01;23;17;06 - 01;23;20;11

necklaces and strange animals like mules

01;23;22;00 - 01;23;23;08

Generally the Wayuú ask

01;23;23;08 - 01;23;25;17

two mules They can ask for 100 cows,

01;23;26;21 - 01;23;31;15

200 goats, 200 goats,

but the two mules are done like this,

01;23;31;16 - 01;23;36;03

because mules are hybrids that cannot be found

easily in the universe.

01;23;36;04 - 01;23;39;06

A horse and a mare or a donkey.

01;23;39;07 - 01;23;42;13

No, sorry,

a horse and a donkey, or a donkey and a mare.

01;23;42;29 - 01;23;48;01

Then the mules decorate the payment.

01;23;48;02 - 01;23;52;21

Two mules is not a large amount,

but since they are rare like necklaces,

01;23;52;28 - 01;23;55;21

They serve to decorate the payment,

01;23;55;22 - 01;23;59;00

So there I can deliver the 200 now

01;23;59;19 - 01;24;00;13

goats.

01;24;00;14 - 01;24;05;09

Or they give me deadlines,

because it's not about ruining the other,

01;24;05;25 - 01;24;08;13

but the other

01;24;08;14 - 01;24;10;14

Has to be prudent in their conduct.

01;24;10;15 - 01;24;13;19

And he tells you, I'm going to pay this this year.

01;24;14;09 - 01;24;18;21

and I will wait for my animals to reproduce

to be able to give you

01;24;18;22 - 01;24;23;24

the other year of the animals that were born this year

that the goats give birth up to three times,

01;24;24;10 - 01;24;28;24

then they deliver, and then the other

He does not want to destroy him nor does he want him to go to prison.

01;24;28;25 - 01;24;32;20

The Wayuú say what good is it to me that my enemy

be imprisoned

01;24;33;02 - 01;24;35;19

If there they are going to give you free food and free time?

01;24;35;20 - 01;24;40;24

I want him free to work

and pay me.

01;24;40;25 - 01;24;46;06

Then they go to jail,

They see it as something barbaric, uncivilized.

01;24;46;23 - 01;24;49;05

They have to say that prison is an uncivilized place.

01;24;49;16 - 01;24;53;29

and says because justice is not revenge,

justice is

01;24;54;12 - 01;24;57;03

reopen social relations

01;24;57;27 - 01;25;00;14

that were broken by someone's act.

01;25;01;06 - 01;25;02;04

Such as a theft.

01;25;02;05 - 01;25;04;25

Or a homicide, an injury, an offense.

01;25;05;03 - 01;25;08;07

So the Wayuú try to restore

like a fabric.

01;25;08;22 - 01;25;11;28

When I have a hole in a fabric and I pick up a needle

01;25;12;25 - 01;25;15;18

and I darn it again

so that the fabric is the same again.

01;25;15;19 - 01;25;18;23

This is Wayuú justice, it is restorative,

01;25;19;02 - 01;25;22;26

It is not punitive, it does not emphasize punishment

the penalty.

01;25;22;27 - 01;25;27;04

No! emphasizes restoration

of broken social relationships.

01;25;27;14 - 01;25;32;05

The *palabrero* handles the rhetoric,

has to be persuasive.

01;25;32;16 - 01;25;38;01

Their task is to convince and a conflict is settled

when both win.

01;25;38;26 - 01;25;41;14

No one can feel bad.

01;25;41;15 - 01;25;46;01

If they pay me for a relative's injury,

My prestige remains intact.

01;25;46;18 - 01;25;47;21

I have made myself respected.

01;25;48;20 - 01;25;49;28

If I pay

01;25;49;29 - 01;25;55;03

what a relative did, the other family says,

They know how to pay.

01;25;55;16 - 01;25;57;09

Their young people can make a mistake.

01;25;57;09 - 01;26;00;27

But these people have responsible behavior,

Serious.

01;26;01;06 - 01;26;02;26

They are good people.

01;26;02;27 - 01;26;06;14

If something happens to me later, to a family member of mine

01;26;07;19 - 01;26;11;04

It is said that they are going to pay me because I am used to

pay for the faults.

01;26;11;05 - 01;26;14;26

Then I keep a collective resume,

not of the individual, but of the family.

01;26;15;10 - 01;26;19;29

And that resume

He says if, on the other hand, I don't pay, I don't fix it,

01;26;20;09 - 01;26;24;11

I put myself outside the Wayuú law, there is no police,

There are no judges, there is no problem.

01;26;24;29 - 01;26;28;03

But someone more powerful than me comes, runs over me

01;26;28;23 - 01;26;32;06

and I try to pay and they tell me, whoever doesn't know how to pay

01;26;32;07 - 01;26;36;12

should not charge,

because you humiliated a humble indigenous person

01;26;36;13 - 01;26;41;17

long ago, I was a fisherman perhaps

and you ran over him and did nothing.

01;26;41;18 - 01;26;43;07

Now how do you come to complain?

01;26;43;08 - 01;26;46;24

So I pay to be inside

of the rules of the game of society.

01;26;47;04 - 01;26;51;02

I don't need police, nor magistrate, nor judges

Make me pay this.

01;26;51;03 - 01;26;52;08

I do it voluntarily.

01;26;52;09 - 01;26;52;23

So that?

01;26;52;24 - 01;26;55;16

to be inside

of the rules of the game of a society.

01;26;55;21 - 01;26;59;19

It's more or less the payment.

01;26;59;20 - 01;27;00;13

[interviewer] Very good.

01;27;00;28 - 01;27;03;02

But if you want to know more, read my book.

01;27;03;08 - 01;27;04;27

[interviewer] Yes, yes, of course.

01;27;04;28 - 01;27;06;02

The dispute and the word.

01;27;06;02 - 01;27;08;03

The law in Wayuú society.

01;27;08;04 - 01;27;10;13

[interviewer] Yes, of course.

01;27;10;15 - 01;27;13;07

I do not know if. I have it on hand.

01;27;15;00 - 01;27;16;12

I don't know if I have it here.

01;27;16;12 - 01;27;24;19

Sometimes one doesn't, I don't know,

01;27;25;10 - 01;27;31;11

I have one of those...

01;27;39;07 - 01;27;41;25

is this!

01;27;42;04 - 01;27;44;05

[interviewer] Ah, yes, yes, yes, yes,

01;27;44;21 - 01;27;45;17

yes, that's it.

01;27;45;17 - 01;27;48;18

And these are the *palabreros*. Here are the pictures.

01;27;48;28 - 01;27;50;16

This old man, this book of my son's

01;27;50;16 - 01;27;55;20

These are the *palabreros*, look at them

01;27;56;23 - 01;27;58;09

[interviewer] the wayuú palabreros.

01;27;58;27 - 01;28;02;01

That generation that I filmed, most of them have already died.

01;28;02;27 - 01;28;07;04

I photographed it with a friend in 1998.

01;28;07;05 - 01;28;10;04

99, my idol, old Isidro.

01;28;10;05 - 01;28;10;23

Very good

01;28;10;23 - 01;28;13;17

*Palabrero*, Gómez died two years ago.

01;28;13;23 - 01;28;15;13

Or three years.

01;28;15;14 - 01;28;18;04

This my friend Angel Amaya,

The greatest of all.

01;28;18;13 - 01;28;20;26

Yeah. They are going to release him now.

01;28;21;17 - 01;28;24;19

His years of dead next year in a few days,

and then they are going to take it out.

01;28;24;20 - 01;28;27;09

This was my great friend,

that was my trusted *palabrero*

01;28;27;10 - 01;28;31;17

because I was Secretary of Indigenous Affairs

and he was my right hand.

01;28;32;03 - 01;28;35;27

I solved the problems with him

through him, we

01;28;35;28 - 01;28;38;13

we met and, we worked.

01;28;38;14 - 01;28;41;11

This was my uncle Guillermo Estrada,

a great *palabrero*.

01;28;42;09 - 01;28;44;18

This Néstor Polanco lived in Uribia and

01;28;45;21 - 01;28;47;26

another very famous palabrero,

01;28;47;27 - 01;28;51;06

This is the old xxx, a good talker.

01;28;51;19 - 01;28;54;09

This one still lives, he lives.

01;28;54;10 - 01;28;56;14

The only one who lives is called Ismael Parra

01;28;56;15 - 01;29;00;05

He is very old now and taught me many things.

01;29;00;16 - 01;29;02;11

He died Saraucana.

01;29;02;12 - 01;29;04;27

This one did live, this is my cousin.

01;29;04;28 - 01;29;06;12

And he lives.

01;29;06;12 - 01;29;09;19

He is Carlos Curbelo, but he is not a palabrero,

he has been in conflicts.

01;29;09;20 - 01;29;11;28

I put him in because he knows a lot about war.

01;29;11;29 - 01;29;12;15

He died.

01;29;12;15 - 01;29;16;04

King Said Juana.

01;29;16;05 - 01;29;18;18

This is the cane that too.

01;29;18;25 - 01;29;20;10

There is another because there are many varieties.

01;29;20;10 - 01;29;22;08

Not everyone has this.

01;29;22;09 - 01;29;26;28

That bird could be a simple stick with nothing.

01;29;26;29 - 01;29;28;01

This is my friend Ángel.

01;29;28;01 - 01;29;29;22

These are paid collars.

01;29;29;23 - 01;29;32;07

Look it here.

01;29;32;08 - 01;29;35;28

A conflict has two solutions.

01;29;35;29 - 01;29;41;28

Either the war that the staff represents or peace

which represents the necklace.

01;29;42;02 - 01;29;46;26

That is, human beings always face a dispute

between groups, we go for dialogue,

01;29;47;12 - 01;29;49;27

peace or we go down that hard path.

01;29;50;13 - 01;29;54;10

Then look, the photo is very beautiful.

01;29;54;11 - 01;29;56;28

The picture is beautiful and that’s my pal

01;29;57;18 - 01;29;59;07

He was a wise man, he was a wise man.

01;29;59;07 - 01;30;02;04

I talked to him for hours and hours and he told me so many

01;30;02;05 - 01;30;03;15

things and me

01;30;03;15 - 01;30;06;06

He explained stories about him, settling conflicts.

01;30;06;07 - 01;30;08;10

Difficulties, everything he

01;30;08;28 - 01;30;13;15

He lived, how hard it was for him to fix something

and how he finally solved it.

01;30;14;18 - 01;30;17;24

These are the payment collars, he is there.

01;30;17;25 - 01;30;22;17

The *palabrero* must know the value of the necklaces,

because with this you reach the

01;30;22;18 - 01;30;24;12

agreements, then.

01;30;24;13 - 01;30;26;14

There are necklaces that are made of sea coral.

01;30;27;03 - 01;30;29;16

Or gold corals.

01;30;29;17 - 01;30;32;07

Basically, archaeological accounts.

01;30;32;08 - 01;30;33;08

So

01;30;33;09 - 01;30;35;13

This is her daughter getting ready there on a table.

01;30;35;14 - 01;30;39;20

This is how they arrange themselves when there is going to be a payment, they get

and the necklaces are displayed so that the other party

01;30;39;21 - 01;30;43;25

see them and examine if they are happy,

if you are getting a good necklace,

01;30;44;13 - 01;30;47;15

You can reject some or accept others or all of that.

01;30;47;21 - 01;30;49;05

Or ask for a specific one?

01;30;49;05 - 01;30;53;24

If you don't want such a necklace,

then they look for it and bring it,

01;30;53;25 - 01;30;57;26

and this is what women keep

so when there are wars in the family to be able to pay.

01;30;58;18 - 01;31;01;15

Generally women guard them. Yeah

01;31;04;00 - 01;31;04;28

[interviewer] is that it?

01;31;05;00 - 01;31;07;07

that's the bird

01;31;08;11 - 01;31;10;16

the first *palabrero*, the one that brings *Utta*.

01;31;11;19 - 01;31;13;20

*innelus ruficollis*

01;31;13;21 - 01;31;17;18

It is called in Latin *innelus ruficollis* .

01;31;17;19 - 01;31;18;17

Yes, and there is another.

01;31;18;17 - 01;31;22;11

Even he has a necklace here on his chest.

01;31;23;04 - 01;31;25;09

Because when he

01;31;25;12 - 01;31;30;12

*Mareiwa* one of the great Wayuú beings, an instructor,

A mythical figure told him, I want

01;31;30;13 - 01;31;34;11

You to give the humans

the laws to live in society.

01;31;34;23 - 01;31;38;07

He retired to the mountain and brought the laws.

01;31;38;19 - 01;31;39;15

And *Mareiwa*

01;31;39;15 - 01;31;42;27

liked it and told him

I'm going to reward you with two things, a necklace,

01;31;43;07 - 01;31;47;02

because you did your job very well

and the gift of good humor.

01;31;47;03 - 01;31;49;26

The bird's song sounds like human laughter.

01;31;50;10 - 01;31;54;07

You feel it like

laughing, when he is around it is like a laugh.

01;31;54;15 - 01;31;59;16

And then, because these beings consider that

The best gift for a human being is good humor.

01;32;00;20 - 01;32;01;13

Keep a.

01;32;01;13 - 01;32;03;20

Attitude.

01;32;03;21 - 01;32;05;12

[interviewer]This is a tree

01;32;05;13 - 01;32;08;06

[interviewer] Trupillo?

Let me see. It could be a trick.

01;32;08;07 - 01;32;09;27

Yes, I think so.

01;32;09;28 - 01;32;13;08

A little trick, which is very good.

01;32;14;14 - 01;32;16;15

Each tree is a story among the Wayuú

01;32;16;16 - 01;32;19;19

That's why it's good to know what it is. What tree is it?

01;32;23;25 - 01;32;26;06

And here are interviews that I did with him,

01;32;26;07 - 01;32;28;22

In addition to the analysis that I did as an anthropologist.

01;32;28;23 - 01;32;30;08

Of the whole topic.

01;32;30;09 - 01;32;34;20

I felt that I was facing a generation

of beings that were going to leave

01;32;35;16 - 01;32;40;09

and I interviewed them and made an annex of interviews,

where I asked them and they

01;32;40;10 - 01;32;41;18

They answered.

01;32;42;17 - 01;32;45;16

Well, that's my book about the sea,

01;32;45;18 - 01;32;48;23

I worked with Wayuú fishermen,

the fishing theme,

01;32;49;23 - 01;32;53;11

the animals, the seascape,

because there is a landscape at the bottom of the

01;32;53;12 - 01;32;56;03

Sea and then the Wayuú classify them.

01;32;56;04 - 01;32;57;16

They have their knowledge.

01;32;57;17 - 01;33;00;22

Of the winds, as the winds are.

01;33;01;04 - 01;33;04;25

The Archaeological Museum of Aruba published that to me.