

THE ROLE OF MYTHS AND PLANT DISEASES IN THE WAYUU ETHNIC GROUP, GUAJIRA, COLOMBIA

Rosado, J.R.*; Moreno, M.I.

Faculty of Engineering, University of La Guajira. Km 5 pathway to Maicao, La Guajira, Colombia.

*jaiorosado@yahoo.com , jrosado@uniguajira.edu.co

Abstract

The aim of this research was to compile a Worldview Wayuu from the perspective of indigenous knowledge about their Pharmacopoeia and its relationship with disease and plants that have been used for healing for years, searching to contribute to rescue of traditional knowledge among indigenous communities and enabling their dissemination in the new generations. Surveys were applied to Ouutsü and Alüjülii settled in the sampling areas of the municipalities of the largest indigenous populations in Riohacha, Manaure, Maicao and Uribia, obtaining information argued about myths and traditions of the Wayuu, limelight of the animals in the transmission and generation of their diseases, role of specialists in the care of them, shamanic rituals, mythological origins and beliefs about some plants and review some of the highest therapeutic impact on the cure and prevention of disease.

Keywords: Wayuu worldview, shamanic rituals, Pharmacopoeia, mythological beliefs.

Introduction

The use of plants for therapeutic purposes has always been an important role in the human life, and actually maintains a wide validity despite the enormous technological advances, the power and competition from pharmaceutical chemistry. In Latin America, there are very remarkable progress in the field of recognition and legalization. The pharmaceutical industry found in the plants most pantry supply active biological principles. In this meaning, it is emphasize the potential value of medicines derived from tropical plants is considerable (1,2). Asserting that there 119 chemicals used in the pharmacopoeia are derived from plants and 75 % of these were discovered by examining the use of them in traditional medicine (3). In Latin America there are many research in ethnobotany and among them deserve mention those of Ribeiro (4), Farnsworth (3), Serra (5), Zent (6) and Quintero (7). Pharmacopeia Guajira stand out the investigations of Ireton & Palmar (8), Perrin (9, 10, 11, 12); Perin et al (13); Rosado (14, 15), Solano et al., (17) and Chacin (18), who constitute the pioneers in research on the using of medicinal plants used by the Wayuu in the department of La Guajira.

The aim of this review is to diffuse to the scientific community that there is a great plant biodiversity related to ancestral myths and beliefs, not only from a therapeutic point of view but from their traditions allowing entities in different states, designed strategies conservation of an ancient heritage that has always characterized.

Methods

The method used in this research was the ethnographic, based on field work, with the main axis observation, allowing to capture the socio-anthropological reality through reasoned information provided by shamans (*Ouutsü*, *Ouutshi*), herbalists (*Alüjülii*) and native inhabitants settled in the Upper, Middle and Lower of La Guajira in the sampling areas of the municipalities of Riohacha, Manaure, Uribia and Maicao about worldview and uses of medicinal plants in the treatment and prevention of diseases that afflict and linked to ancestral myths and beliefs, not only from a therapeutic point of view but from their traditions. The information was recorded in digital system and was subsequently subject for interpretation, analysis and discussion. A rigorous and selective review of documents, books and articles on relevant topics to the study was also conducted. Accompanied by indigenous experts

proceeded to identify *in situ* medicinal plants of their surroundings, parts used and proceeded to take pictures of them, sending some unidentified samples to the University of Magdalena for identification.

Results and discussion

Medicinal plants of most importance, parts used and application

The results indicate that there are 155 plants associated in curing 175 diseases which afflict Wayuu (Table I), reaching more frequent stomach pain (20.0%), skin infection (18.7 %), fever (16.1 %), diarrhea and flu (15.5 %). Plants that reached the highest percentages in the cure and prevention of these diseases were: *Croton malambo* (13.7 %), *Aloe barbadensis* (11.4 %), *Castela erecta* (10.3 %), *Prosopis juliflora* (9.7 %), *Jatropha urens* (9.1 %), *Libidibia coriaria* and *Arrabidea chica* (8.6 %); using frequently the whole plant (25.6 %), leaves (24.3 %), roots (13.3 %) and stems (9.1 %) by decoction (26.8 %), infusion (13.3 %), trituration (11.7 %) and mixed with other plants (11.0 %). The most common uses were: drink (39.6 %), direct application (20.8 %), shower (15.5 %) and massage (11.3 %). There is a great floristic diversity associated with the Wayuu ethnobotany and it is necessary to encourage this store of knowledge among indigenous communities by building Botanical Gardens and the mass communication of educational materials in language Wayuunaiki targeted to these communities and the general public.

Traditions and mythologies in the Wayuu pharmacopoeia Ayuulee diseases

They include those not harmful diseases characterized by non-serious symptoms, slow evolution without transcendental symptoms. Asserting states that grouped common ailments, changes a little slow, that occur naturally, usually "new" infectious diseases (19). Is also believed to include those introduced by the *Alijuna*, and the Wayuu belief, if not go to the *Ouutsü*, but the *Alüjülii* or any other specialist in medicinal plants, it is because we consider the problem afflicting the patient type *Ayuulee*, that is, its symptoms are not dangerous. They are grouped into three categories: caused by water polluted (diarrhea, vomiting, sore throat and earache), caused by wind, air and dust (cough, catarrh, colds) and caused by contact with dirty things (hepatitis, jaundice, tuberculosis).

Those who suffer from this type of disease have specific ailments in the body, such as local inflammation, severe trauma or stroke; digestive

problems like constipation and diarrhea; cough, cold, fever or pain may be localized to a specific part of the body. *Wanülüü* diseases

These include malignant and almost irreversible disease, susceptible to cause death or permanent departure of the soul. An *Ayuulee* disease whose symptoms are aggravated becomes like illness *Wanülüü*. When the patient does not respond to medical treatment and the case of a heart attack, cancer, syncope, or fainting, hematosi, tuberculosis, etc., he and his family choose to claim a *Ouutsü*, painstakingly search in places far from their *ranchería* (hamlet where live the Wayuu indigenous). In this group of diseases three classes are distinguished: (I) those attributed to encounters with supernatural beings, characterized by mutism, prostration and rapid death, (II) those attributed to "fall prey to the devil (*Yolujaa*)" and, (III) those caused by women who have manipulated bones of deceased reburial of bodies or murder victims.

Within the Wayuu mythology it is recognized: *Wanülüü*: supernatural being represented in a man dressed as a "White" (*Alijuna*), which kills people with an arrow or a gaze, especially at night; *Pulowi*: supernatural female who lives in high places or between rocks near residential areas; *Yolujaa*: it is the spirit of a human being just died, it causes disease when it dreams, designates the notion of the devil imposed by Christianity. The *Yolujaa* meet in *Jepira*, the world of the dead, and may return to the land at night to visit or disturb the living.

The role of animals in the Wayuu pharmacopoeia

A wide range of diseases are not framed in the context *Ayuulee* and *Wanülüü*; they are those who have children, people who occupy a special place within the Wayuu nosology. The diseases that attack young children are designated as *Pulajuwaa*, are evils of animals called *Kapulainsu*, that is, polluters and therefore they must necessarily turn to shamans or persons who receive through sleeping diagnosis and appropriate treatment, invoking their spirits. Table II is seen as the Wayuu people establish relationships between the patient's symptoms and contaminant animals.

Specialists in the Wayuu pharmacopoeia

Within the Wayuu culture, there are two characters who have deep knowledge on the use of medicinal plants in La Guajira: the *Ouutsü* (*Piache*-Medical) and the *Alüjülii* (female herbalists):

Ouutsü/Ooutshi (Piache, Piachi, Medical)

It seems that the word *Piachi*, comes from the

Venezuelan word "*Piache*", derived from the Caribbean *Piai*, "Shaman". It is by definition a person *Pülasü*, that is, endowed with supernatural power, supported by its subsidiary spirits called *Asheyüü* or even "good *Wanülüü*" in wayuunaiki language. Only these "spirits" that people know art "evoke" absorbing chewing snuff juice, singing and waving a rattle, they can know and reveal the name of the disease, identify the "poachers" the soul of the sick and locate this. It can infer then that the art of healing women *Piache* not necessarily imply the direct possession of knowledge about the medicinal value of each plant, rather comes from its allies spirits, who are truly wise, true curators reveal their diagnosis in the healing ritual or ceremony.

Piache is a medium, a spokesman for the spirits transmuted into their families along their initiation, during which frequently experience prolonged fasting, retreats and other evidence leading to magical dreams and visions that must be interpreted with the support of the older indians, who accompany him in his preparation (18). *Ouutsü* women get to know their profession thanks to the revelations of a *Wanülüü* that is inserted into the body of these women Wayuu, then ply their trade. The *Wanülüü* are revealing the type of disease, treatment and patient destination all through sleep or at the same time being made the "*piacheo*". This spirit is manifested by sudden illness, seizures, severe body aches to unconsciousness. Another form of initiation is presented through a premonitory dream, where spirits appear from that moment on will be their allies in their new job.

Alüjülii or Eraajülü wunu'u (female herbalists)

Alüjülii are knowledgeable of plants. They are women of a certain age endowed faculty of knowing medicinal plants; the collected, prepared and used to prevent and cure diseases that afflict the Wayuu. Some of the most important features of the *Alüjülii* are: (I) their knowledge is transmitted orally from generation to generation; (II) have the respect and prestige in the Wayuu community's; (III) dream becomes a tool for diagnosis and treatment and prevention and accidents; (IV) are not interested only in the symptoms presented by the patient, it gives more importance to heal the body, mind and spirit; (V) require certain rituals to enforce their therapies, ignore the plant loses effectiveness for treating sick.

The shaman and their rites in the cure of diseases

In the Wayuu ethnicity of the department of La Guajira, from the beginning of their emergence as a social group, shamans people have always existed,

individuals whose existence has been closer to the esoteric world and extrasensory than physical. As noted that a shaman (*Piachi*) is “one person provided of knowledge and power that allow him to communicate with the 'supernatural' or 'the supernatural world' that we will designate here as 'pūlasū world'. This communication allows the shaman diagnose diseases and then cure them, as well as determine the appropriate and healthy places to build the house, etc.; that is, it allows ease in or out every misfortune as last cause emanates from *Pūlasū* world” (9). But what really characterizes the shaman Wayuu is, without doubt, its capacity and ability to move between two worlds, the real or physical and the spiritual world, through his “altered state of consciousness”.

Phases of shamanic rituals

(I) Ecstasy phase: when the shaman enters the altered state of consciousness, through the consumption of chewing snuff juice. (II) Communication phase: usually, a shaman spends much of his time issuing or receiving messages from the real world and the supernatural world. (III) Therapeutic phase: the shaman through his ability to delve into the spiritual world manages to get to transform the power or knowledge acquired in the immaterial plane in action or appropriate to the physical world therapies. (IV) Physical space and tools of ritual work: Wayuu shamanic rites consist of an esoteric practice that is done in a special situation, in an appropriate place and at any given time. The main tools are: (I) the altar: an area of convergence between the kingdoms of the visible and the invisible; (II) the rattle: a fundamental material used to generate of messages background noise that allows the flow from the spirits; (III) the hat: a hooded wool crochet fabric with bright colors; (IV) the snuff: it occupies an important place, as this is very necessary for the initiation ritual of the shamans and the nexus of this is given with their spirits; (V) a stick of reed (*wararat*): is a must-have item in the work of shamans, determine where the problem exists or imbalance of the disease; and, (VI) the candle, besides the symbolic meaning of fire, also provides access to state of supra consciousness, serving as a focal point for a necessary concentration-relaxation.

Mythological origins and beliefs about some medicinal plants

The beliefs transmitted orally from one generation to another, about medicinal plants, are closely related to the Wayuu ancestral heritage. Therefore,

it is significant to capture these stories taken verbatim from the Works in La Guajira (17, 18). Here are some mythical origins and religious beliefs that the Wayuu have on some plants used in the Wayuu Pharmacopoeia and are originally taken from the aforementioned authors (Table IV) are outlined.

Acknowledgments

The Wayuu community in the department of La Guajira by the contributions that made possible this research. At the University of La Guajira which contributed financial support for the collection of field data and data processing.

References

1. Balick, M., Mendelsohn, R., Assessing the economic value of traditional medicines from tropical rain forest. *Conservation biology* 1992;6:128-130.
2. Mendelsohn, R., Balic, M., The value of undiscovered pharmaceuticals in tropical forests. *Economic Botany* 1995;49(2):223-228.
3. Farnsworth, N., Testando plantas para novos remedios. In: Wilson EO. (ed) Biodiversidade. Rio de Janeiro, Editora Nove Fronteira 1997;107-125.
4. Ribeiro, B., Plantas medicinales Amerindias. *Ciencia Hoje* 1993;15(89):52.
5. Serra, A., (Ed). Árboles medicinales del Caribe Venezolano en Cuyagua y Cata. Parque Nacional Henry Pittier. Ministerio del Ambiente y de los Recursos Naturales. Maracay, Venezuela. 2000:31.
6. Zent, S., Acculturation and ethnobotanical knowledge loss among the Piara of Venezuela: demonstration of a quantitative method for the empirical study of TEK change. In: Maffi L (Ed.). On biocultural diversity: linking language, knowledge, and the environment. Smithsonian Institute. Nueva York, EE. UU. 2001:190-211.
7. Quintero, J., El acceso a los recursos genéticos y la investigación de plantas medicinales. *Memorias del I Seminario Internacional: Presente y futuro de la investigación de plantas medicinales en Venezuela*. IDEA. Caracas, Venezuela. (versión en CD). 2003.
8. Ireton, M., Palmar, M., *Medicina Tradicional Wayuu*. Imp. Mimeóg. 1993:22.
9. Perrin, M., Botanique et Pharmacopée Guajiro. *Journal d'Agriculture Tropicale et de Botanique Appliquée (J.A.T.B.A.)* 1976;23(1-2-3):33-45.
10. Perrin, M., Théories et Pratiques Médicale Guajira. *Actes du XLII e Congrès Internationale des Americanistes* 1978;6:387-405.
11. Perrin, M., Un succès bien relatif: La Médecine Occidentale chez les Indiens Guajiro. *Social Science and Medecine*. 1980;14b:279-287.
12. Perrin, M., Antropólogos y médicos frente al arte Guajiro de curar. *Corpozulia-UCAB*. Maracaibo. 1982:136.
13. Perrin, M., Tillet, S., Steyemark, J., et al., Estudio preliminar de la Farmacopea Guajira. Parte I. Etnobotánica. *Revista de la Fundación José María Vargas*, 1977;1(4):21-25.
14. Rosado, J., La flora xerofítica del Puente Guerrero y su aplicación medicinal en la prevención y tratamiento de enfermedades por la Etnia *Wayuu*. *Revista Puntos Alternos* 1998;3:89-95.
15. Rosado, J., *Farmacopea Guajira*. Ed. GE&R Creatividad Ltda. Barranquilla. 2002:162.

16. Rosado, J., *Farmacopea Guajira: Cosmovisión y usos de las plantas medicinales por los wayuu*. Segunda edición. Ed. Gente Nueva. Riohacha, La Guajira. 2009:460.
17. Solano, G., Lázaro, E., Iguarán, G., et al., *Pimienta M. Etnobotánica Wayuu en la Serranía de la Macuira*. Universidad de La Guajira – Colciencias - BID. Riohacha. 2003:42.
18. Chacín, H., *Semántica y Etnomedicina Wayuu*. Ed. Antillas. Barranquilla, Colombia. 2005:82.
19. Rosales, M., *Medicina tradicional de las mujeres Wayuu: Sus prácticas curativas*. Manual bilingüe Guajiro-Español. A. C. Yanama-Guanero. Venezuela 1996:126.

Table 1. Main medicinal plants used by the Wayuu in the cure and prevention of diseases.

Common name / Scientific name	Parts used	Preparation	Form of use	Diseases cure / prevent
Malambo / <i>Croton malambo</i> (Euphorbiaceae)	Bark, leaves	Powder, juice, decoction, infusion, grating, dilution, mixed with other plants	Massage, drink, cataplasm, shower, direct application	Aphony, tonsillitis, bronchitis, catarrh, wounds, umbilical infection, fainting, diabetes, diarrhea, body aches, headaches, sore gums, stomach ache, toothache, bellyache, expulsion of placenta, beat, umbilical wound, indigestion, skin infection, local inflammation, difficult childbirth, colds, cough.
Sábila / <i>Aloe barbadensis</i> (Liliaceae)	Leaves, marrow, sap	Juice, decoction, trituration	Bandage, massage, drink	Catarrh, lung congestion, visceral congestion, diarrhea, headache, beat, gonorrhea, flu, hematoma, hemorrhoids, wounds, infection, skin infection, local inflammation, parasites, burns, regulate menstruation, kidney and bladder ulcers.
Revienta puerco / <i>Castela erecta</i> (Simaroubaceae)	Roots, fruits, stems	Tea, cooking, juice, trituration	Drink, shower, direct application	Appetite, arthritis, conjunctivitis, diabetes, stomach ache, toothache, bellyache, constipation, fever, phlegm, intestinal bleeding, hepatitis, leukemia, parasites, snake bites, heart problems, rheumatism, blood in stool.
Trupillo / <i>Prosopis juliflora</i> (Mimosaceae)	Fruits, flowers, roots, bark, leaves, seeds, buds	Decoction, powder, juice, trituration, dilution	Drink, shower, bandage, massage, direct application	Threat of blindness, conjunctivitis, diabetes, body aches, headache, toothache, muscle pain, postpartum pain, sterilizing, expulsion of placenta, fever, parasites, restorative, colds, rheumatism, whooping cough, dressing fractures.
Pringamoza / <i>Jatropha urens</i> (Euphorbiaceae)	Flowers, leaves, roots, sap, stem	Decoction, trituration	Drink, gargle, direct application, shower, lashing	Arthritis, kidney stones, dental caries, toothache, phlegm in children, gastritis, gonorrhea, kidney infection, skin infections, infertility in women, prostate inflammation, sores, evil eye, rheumatism, measles, whooping cough.
Divi divi / <i>Libidibia coriaria</i> (Caesalpinaceae)	Fruits, branches, bark	Decoction, juice, trituration, powder	Drink, gargle, direct application, douches	Thrush, amebiasis, tonsillitis, diarrhea, stomach ache, sore throat, vaginal stench, external bleeding in women, hemorrhoids, wounds, skin infections, douche, pus in the stool, burns, stomach ulcer.
Bija roja / <i>Arrabidaea chica</i> (Bignoniaceae)	Bark, whole plant	Infusion, powder, dilution, grated, mixed with other plants	Drink, cataplasm, throat wash	Thrush, anemia, menstruation, contraception, drooling in children, conjunctivitis, sore throat, prolonged pregnancy, wounds, mouth infection, menorrhagia, pyorrhea, purgative, burns, regulate menstruation, bodily health.

Table 2. List of animal diseases associated with the Wayuu.

Animal group	Wayuunaiki name	Common name	Scientific name
Birds	Anuwana, Anuana	King vulture	<i>Sarcoramphus papa</i>
	Kalekale, Kalekai	Parrot	<i>Aratinga pertinax</i>
	Kaliina, Katiou	Hen	<i>Gallus gallus</i>
	Müshale'e, Püshalee	Crested caracara	<i>Polyborus plancus</i>
	Patajawa	Turkey vulture	<i>Cathartes aura</i>
	Püsiyu	Smooth-billed ani	<i>Crotophaga ani</i>
	Samulu, Juranskua	Black vulture	<i>Coragyps atratus</i>
	Shukoin	Blue-black grosbeak	<i>Cyanocompsa cyanoides</i>
	Teuteu	Lapwing	<i>Vanellus chilensis</i>
	Si' iiya	Yellow oriole, Small cornbird	<i>Icterus nigrogularis</i>
	Walurapai, Yoto'	Bicolored hawk	<i>Accipiter bicolor</i>
	Wawaachii	Ruddy ground dove	<i>Columbina talpacoti</i>
Crustaceans	Jorolo	Blue land crab	<i>Cardisoma guanhumii</i>
Insects	Aleket	Spider	<i>Araneus sp</i>
	Ju'i	White cricket, House cricket	<i>Acheta domesticus</i>
	Mapa, Junuunaiya	Honeybee	<i>Apis mellifera</i>
	Musichi	Termite	<i>Nasutitermis costalis</i>
	Shü üi	Big cricket, Field cricket	<i>Gryllus campestris</i>
Mammals	A'tneerü, A'nnerü	Domestic sheep, Ram	<i>Ovis aries</i>
	Alii, Aliichon	Red-tailed squirrel	<i>Sciurus granatensis</i>
	Atpanaa	Eastern cottontail	<i>Sylvilagus floridanus</i>
	Errut	Dog	<i>Canis familiaris</i>
	Irama	White-tailed deer	<i>Odocoileus virginianus</i>
	Juchi	Cotton-top tamarin, Cotton-headed tamarin	<i>Saguinus oedipus</i>
	Kache'poulu	Crab-eating raccoon	<i>Procyon cancrivorus</i>
	Kannajaput, Kalaira	Jaguar	<i>Panthera onca</i>
	Majaya, Jaka	Black-eared opossum	<i>Didelphis marsupialis</i>
	Muusa	Cat	<i>Felis catus</i>
	Püliikü	Donkey	<i>Equus asinus</i>
	Püülükü	Domestic pig	<i>Sus scrofa domestica</i>
	Waliru	Crab-eating fox	<i>Dusicyon thous</i>
	Wuyala	Gray brocket	<i>Mazama gouazoubira</i>
Wuyaaliwa o Wasarejee	Striped hog-nosed skunk	<i>Conepatus semistriatus</i>	
Fish	Jime	Fish	
	Malijua	Merou, Dusky grouper	<i>Epinephelus marginatus</i>
	Püyüi	Bull shark	<i>Carcharhinus leuca</i>
	Siyu	Catfish	<i>Cathorops spixii</i>
	Totka, Kasuuwo'u	Shelled mollusks	
	Urulamai	Catfish	<i>Arius sp</i>
	Wüi palairukujat	Spotted moray	<i>Gymnothorax moringa</i>
	Yamula	Fish unidentified	
Reptiles	Cachicamu	Yellow-bellied slider turtle, Cumberland Slider turtle	<i>Pseudemys scripta</i>
	Iwana	Iguana	<i>Iguana iguana</i>
	Jokooliwa	Goldenscale anole	<i>Anolis chrysolepis</i>
	Jolaira	Unidentified snake	
	Jüsi ma'ala	Cascabel rattlesnake	<i>Crotalus durissus</i>
	Karei	Hawksbill turtle	<i>Eretmochelys imbricata</i>
	Ku'ulu	Giant ameiva, Green ameiva	<i>Ameiva ameiva</i>
	Sarulu	Boa	<i>Boa constrictor</i>
	Sawainrü	Green turtle	<i>Chelonias mydas</i>
	Shira wai mo'uyuuna	Brahminy blind snake	<i>Ramphotyphlops braminus</i>
Wüi	Snake		

Table 3. Relationship between the patient's symptoms and contaminants animals.

Disease (Wayuunaiki)	Animal	Description
<i>Süpülainwaa A'tneerü</i>	Domestic sheep, Ram	Blood stool often.
<i>Süpülainwaa Alii</i>	Red-tailed squirrel	Diarrhea and vigorous stirring, like vomiting unable to do so.
<i>Süpülainwaa Anuwana</i>	King vulture	Diarrhea, look upward, insatiable thirst.
<i>Süpülainwaa Iwana</i>	Iguana	Diarrhea, weight loss; desquamation and skin disease in young and adults.
<i>Süpülainwaa Juchi</i>	Cotton-top tamarin	White stools similar to those of marmoset.
<i>Süpülainwaa Kalekale</i>	Parrot	Greenish diarrhea as the parrot.
<i>Süpülainwaa Majaya</i>	Black-eared opossum	Incessant and smelly diarrhea, thinness; aphtha.
<i>Süpülainwaa Müshale'e</i>	Crested caracara	Irritation and redness of the anus that is set to "raw" as a result of diarrhea or very frequent stools.
<i>Süpülainwaa Muusa</i>	Cat	Frequent urination; itching, scratching his face makes; incessant screams like the cat; white tongue in her half.
<i>Süpülainwaa Pülikü</i>	Donkey	Abundant stools and diarrhea; frequently flatulence.
<i>Süpülainwaa Sarulu</i>	Boa	Child who can not walk, that mouth creeps down; appearance of skin plates; weight loss and epithelial desquamation. Another case is: difficulty giving birth, "the child wants to go back up"; it is wound like a snake.
<i>Süpülainwaa Urulamai</i>	Catfish	Eruption of red bumps on the head "as the bones of the fish".
<i>Süpülainwaa Wuyala</i>	Gray brocket	Often, blood stool.
<i>Süpülainwaa Wuyaaliwa</i>	Striped hog-nosed skunk	Smelly stools morning, smelling skunk.
<i>Süpülainwaa Püülükü</i>	Domestic pig	The fetal head will not come out; the child is presented by the feet.
<i>Süpülainwaa Atpaana</i>	Eastern cottontail	Cleft lip, although many refuse to come from the Western world.
<i>Süpülainwaa Wüi</i>	Snake	Cleft lip; congenital idiocy.

Table 4. Mythical beliefs - religious and relationships with some plants.

Scientific name	Common name	Wayuunaiki name	Description
<i>Capsicum annuum</i>	Chili peppers	<i>Waimpiraaicha'a</i>	<i>Waimpiraa</i> comes from: the bird <i>Paraulata</i> or Mirla; and <i>Cha'a</i> : <i>acha'a</i> is a suffix that means excrement. The Wayuu call it this way, because these birds like to eat the fruit of this plant, sprouting a new plant where they deposit their droppings.
<i>Haematoxylum brasiletto</i>	Brasil	<i>Ata</i>	<i>Ata</i> comes from: skin, leather, envelope. It is said that was a selfish person so to give a cup of water, so the thirsty tiger scratched him all over his body. This tree has many deep holes in the trunk and branches.
<i>Malpighia punicifolia</i>	Barbados Cherry, West Indian Cherry	<i>Jai'pai</i>	<i>Jaisü</i> comes from: be hot; and <i>Pai</i> translates, your tooth. The term <i>jai'pai</i> phenomenon <i>Jashi'paisü</i> word, it means to be old, vinegary, sour or acidic. The fruit when green causes shivers hence the name <i>Jai'pai</i> .
<i>Libidibia coriaria</i>	Divi-divi	<i>Ichii</i>	<i>Ichii</i> comes from: salt, which means tree salty taste. Have old the <i>Ichii</i> was a very high Wayuu, black skin, it developed its work using clay. One day, while working was, he was presented a presented a <i>Majayut</i> or young lady. Love wanted but she always regretted it. In an oversight, he grabbed her hand to the young lady and this bothered by his boldness, threw boiling water in the body. Since then this Wayuu became <i>Ichii</i> and therefore the Divi-divi has cracked bark from burns that caused the lady who never accepted in his amorous. When the Wayuu sees a place where there is enough <i>Ichii</i> said to be a good place to raise goats and live.
<i>Pereskia guamacho</i>	Suspire	<i>Si'ichi</i>	It was a very nice young man who always visited <i>Pulowi</i> ; he became a close friend of her and was very fond of and confidence. <i>Pulowi</i> had a <i>roza</i> (planting crops) which left <i>Si'iya</i> care, which, a few hours before the arrival of <i>Pulowi</i> revised its treasures and stole. <i>Pulowi</i> chased him, this took refuge in a place full of sharp and venomous spines tree. <i>Pulowi</i> cursed the tree, baptizing it with the name of <i>Si'ichi</i> and <i>Si'iya</i> .ursed the tree he christened <i>Si'ichi</i> and <i>Si'iya</i> .