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978-0-521-87262-1 - Monuments, Empires, and Resistance: The Araucanian Polity and Ritual Narratives

Tom D. Dillehay

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MONUMENTS, EMPIRES, AND RESISTANCE



From 1550 to 1850, the Araucanian polity in southern Chile was a center of political resistance to the intruding Spanish empire. In this book, Tom D. Dillehay examines the resistance strategies of the Araucanians and how they incorporated Andean knowledge and used mounds and other sacred monuments to reorganize their political and cultural life in order to unite against the Spanish. Drawing on anthropological research conducted over three decades, Dillehay focuses on the development of leadership, shamanism, ritual landscapes, and power relations, and on how healing ceremonies performed at actively used mounds today give meaning to the past and reveal the social and cosmological principles by which the Araucanians have organized their society. His study combines recent developments in social theory with the archaeological, ethnographic, and historical records. Both theoretically and empirically informed, this book is a fascinating account of an indigenous ethnic group that successfully resisted outsiders for more than three centuries and flourished under these conditions.

Monuments, Empires, and Resistance is an indispensable text for all archaeologists interested in the social, ideological, and demographic processes that construct and maintain mound building and mound worship in the past. This book details for the first time ethnographic ritual narratives that reveal the kin relations between mounds and living shamans. Dillehay illuminates these complex processes and the changing consciousness of the people who built and live with the mounds.

Tom D. Dillehay is Distinguished Professor and Chair of Anthropology at Vanderbilt University. He has conducted extensive anthropological research in Peru, Chile, and the United States. He has published extensively in both English and Spanish. He is the author of several books, including *The Settlement of the Americas: A New Prehistory*, and the editor of *Tombs for Living: Andean Mortuary Practices* and has been a visiting professor at more than fifteen universities worldwide.

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RITUAL NARRATIVES

TOM D. DILLEHAY

Vanderbilt University



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CAMBRIDGE UNIVERSITY PRESS

Cambridge, New York, Melbourne, Madrid, Cape Town, Singapore, São Paulo

Cambridge University Press

32 Avenue of the Americas, New York, NY 10013-2473, USA

www.cambridge.orgInformation on this title: www.cambridge.org/9780521872621

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First published 2007

Printed in the United States of America

*A catalog record for this publication is available from the British Library.**Library of Congress Cataloging in Publication Data*

Dillehay, Tom D.

Monuments, empires, and resistance : the Araucanian polity and ritual narratives /

Tom D. Dillehay.

p. cm. – (Cambridge studies in archaeology)

Includes bibliographical references and index.

ISBN-13: 978-0-521-87262-1 (hardback)

ISBN-10: 0-521-87262-6 (hardback)

1. Mapuche Indians – History. 2. Mapuche Indians – Wars. 3. Mapuche Indians – Social life and customs. 4. Mounds – Chile – Araucania. 5. Spain – Colonies – America. 6. Araucania (Chile) – History. 7. Araucania (Chile) – Social life and customs. 8. Chile – History –

1565–1810. I. Title. II. Series.

F3126.D57 2007

983'.0049872 – dc22 2006027844

ISBN 978-0-521-87262-1 hardback

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P R E F A C E



Much of the data in this book come in the form of archaeological research, ethnohistorical documentation, and ethnographical recordings and observations. For more than thirty years, I have participated in many different ritual ceremonies and other events in many different Araucanian, or Mapuche, communities, always examining the living behavior from the perspective of their spatial, material, and symbolic correlates. The Mapuche are not partial to interviews and prefer a non-interventionist style of fieldwork where they offered information when they thought that my colleagues and I were ready to receive it or needed to be corrected. My language skills in Mapudungun are barely sufficient for understanding the conversation at hand during daily life but certainly not proficient to understand the often archaic intonations and nuances of shamanic speech and chant in ceremony. Most interviews and rituals were tape recorded when we were given permission. A native speaker, Maria Catrileo, translated the tapes from Mapudungun to Spanish. For much of the material, I assisted in the translation of many words and phrases, now having become somewhat proficient in the ritual language. The majority of the Spanish texts, especially those from the early chroniclers, were translated by Patricia Netherly. Others were translated by other colleagues and by me. Netherly also edited these translations in order to derive a similar style.

Although the research themes examined in these pages encompass several centuries and primarily one river valley, the impetus for this book comes from my experiences in almost all parts of the Araucanian territory. Much of this research was carried out in a time when a different Chile existed. Today, people arrive to ski on the high slopes of the Andes, to bathe in the hundreds of thermal baths flowing from the Andean foothills, and to enjoy good seafood and wine. I know and have a deep passion for this Chile. But there was another Chile, one engulfed in political turmoil and ruled by the Pinochet dictatorship (see Ensalaco 2000) when I began my studies in early 1975. It was a time of *toque de queda* (curfew) when the side of the street you walked on identified the side of political life you affiliated with and when people disappeared and were never heard from again.

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During these years in the mid to late 1970s, I was writing my dissertation and teaching first at the Pontificia Universidad Católica de Temuco and later at the Universidad Austral de Chile. I still am a professor at the latter institution.

In the late 1970s and throughout the 1980s during the Pinochet regime, I occasionally witnessed unpleasant conflicts between the military and some Mapuche communities over land and resources. I have commented both privately and publicly about some of these experiences. In addition to stories and tales about mounds and other themes of historical and archaeological interest, informants told me about *desaparecidos* and armed conflicts. Therefore, I have not listed all informants I worked with over the past three decades in accordance with their wishes, in order to protect those who confided in me during the years of my research and to prevent the use of informant knowledge beyond the anthropological community.

This book has benefited from its long gestation. Parts of it were begun in the mid-1990s, initially supported by the Banco Interamericano de Desarrollo, Fulbright Commission, National Geographic Society, Pontificia Universidad Católica de Temuco, and Universidad Austral de Chile; later by the Heinz Foundation, John Simon Memorial Guggenheim Foundation, Vanderbilt University, and National Science Foundation; and always by the University of Kentucky. I would like to thank numerous colleagues over the years for their help as sounding boards and valuable sources of information: José Saavedra, Patricio Sanzana, Arturo Rojas, Gaston Sepulveda, Mario Pino, Teresa Durán, Leonor Adan, Rolf Foerster, Carlos Ocampo, Ana Mariella Bacigalupo, Hans Gundermann, René San Martín, Ximena Navarro, Alejandro Saavedra, María Ester Grebe, José Manuel Zavala, Raul Ortiz, Gerson Levy, Tim Earle, Ian Hodder, Richard Bradley, David Pollack, Gwynn Henderson, William Adams, and Kenneth Hirth. Special gratitude is given to the late Alberto Medina, an ethnohistorian and professor at the Universidad de Chile and to the late Américo Gordon, who was a good archaeologist, a connoisseur of Mapuche culture, and a dear friend. Américo and I spent many informative days together in the field and had many relaxed conversations in his home in Temuco. This book is dedicated to him.

There are countless people who have worked closely with me in the field since I first went to Chile: Mario Pino, José Saavedra, Patricio Sanzana, Gaston Sepulveda, Américo Gordon, Ximena Navarro, Arturo Rojas, and René San Martín. All of these colleagues are good friends. We have spent many enjoyable times in the field. Also included in this group are hundreds of Mapuche workers and informants from many different areas in south-central Chile and students from various universities worldwide. Comments on a draft of this manuscript by Patricia Netherly, José Bengoa, Norman Yoffee, José Manuel Zavala, and Gerardo Ardila helped me strengthen the final version. José Saavedra and Arturo Rojas provided comments on the ethnography chapters, and José Manuel Zavala read and reviewed the ethnohistory chapter. Ashley Colby Parrott and Paige Silcox

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provided excellent technical support. Special thanks also are extended to four anonymous readers for Cambridge University Press, who provided invaluable comments and suggestions. I also would like to thank Simon Whitmore and Beatrice Rehl at Cambridge University Press, for all of their help and encouragement. Thanks also are extended to Mary Paden and Lee A. Young for their editorial advice. A special gratitude is extended to José Saavedra who has spent more time in the field with me in Chile than anyone else listed here. José collected a substantial portion of the ethnographic data with me. He has been a loyal friend and colleague. I also thank my wife, Dana Nelson, for her invaluable support, advice, and companionship. Lastly, to thank the Mapuche seems somewhat lame, as without them this book could not have been written. Their patience, encouragement, influence, and friendship not only affected me while I lived in and have continued to carry out research in Chile but have taught me the importance of indigenous struggles and of questioning received anthropological wisdom.