## CONTENTS

**Figures**  
*page xiii*

**Preface**  
*xvii*

### INTRODUCTION

- Thematic Organization of the Book  
*page 1*

### PART ONE: PROSPECTS AND PATTERNS

**ONE: PURPOSES, SETTINGS, AND DEFINITIONS**  
*page 15*

- Setting the Historical Background: Fifteenth to Seventeenth Centuries  
*page 24*
- Scholarly Research  
*page 28*
  - *The Archaeology of Mound Building*  
*page 28*
  - *Ethnohistory and the Araucanian Estado*  
*page 30*
  - *Ethnography and Sacred Geographies*  
*page 38*
- Uniting the Archaeological and Textual Past and the Ethnographic Present  
*page 40*
- The Utopic Polity  
*page 45*
- Epilogue  
*page 51*

**TWO: SHAPING ANALOGICAL AND CONCEPTUAL PERSPECTIVES**  
*page 53*

- Analogical Reasoning  
*page 56*
- Concepts Useful to Understanding the Araucanian Case  
*page 66*
- Approaches to Space, Place, and Landscape  
*page 75*
- Ritual Healing Narratives and Recollective Memories  
*page 77*
- Conclusion  
*page 80*
THREE: Araucanian Prehistory and History: Old Biases and New Views

Previous Ideas about Araucanian History and Identity 84
Archaeological Voices 91
First Mound Encounters 93
Archaeological Evidence for the Origins of Araucanian Culture 96
Becoming Andean: Andean, Inka, and Araucanian Interaction 98
Ethnohistorical Voice 115
Political and Demographic Configurations 126
Linking Kuel Archaeology, Ethnohistory, and Ethnography 139
Conclusions 150

FOUR: Imbricating Social, Material, Metaphorical, and Spiritual Worlds 153
Ancestral Knowledge and Tradition 155
Space and Religion as Knowledge 156
Illness, Death, and Therapeutic Places 157
Ancestors and Deities 158
Conjunction of Ethereal and Physical Spaces 161
Machi Shamans: Mediators of Ancestral Knowledge and Healing Experience 167
Concepts of Time, Space, Creation Narratives, and Knowledge 171
The Ceremonial Meeting of Wenumapu and Nag Mapu Worlds 178
Awun (Awun) 180
Winkulkueltun and Kulnutun 182
Nguillatun 182
The Cherquenco Nguillatun 183
Internal Layout and Activity Structure of Nguillatun Space 186
Spatiality of Ritual Intercessors: Nguillatufe and Machi 188
Iconographic Symbols of Ritual Spaces 194
Natural Symbolism and Ecological Trophic Order 194
Continuity from Past to Present in Rehue, Kuel, Rehuekuel, and Nguillatun Fields 198
Andean Continuity in Ceremonial Space as Embedded in the Trophic Socio-spatial Order 206
Communities and Conclusions 211

FIVE: The Ethnographies of Kuel, Narratives, and Communities 216
With José Saavedra
Ethnographic Teachings 216
Naming and Knowing Kuel 217
### Contents

**Kuel Functions**  
The Priestly Shaman or Machi and the Kuel: Exchanging Identities and Transposing Histories  
*The Hualonkokuel Llaimatun and Lonkotun Rituals*  
*Tren Trenkuel Narrative*  
Postceremony Conversations with Machi Juanita and Lucinda  
Ethnographic Descriptions by Other Informants  
Analytical Meaning and Perspective  
Knowledge, Kuel, and Mound Literacy or Nauchi  

**SIX: AN ARCHAEOLOGICAL VIEW OF KUEL AND REHUEKUEL**  
General Archaeological Objectives, Methods, and Findings to Date  
*Kuel and Rehuekuel*  
Domestic Sites  
Agricultural Canals and Raised Fields  
Fortresses  
Population Estimates  
Settlement and Other Patterns  
Summary and Discussion  
Analytical Perspectives on Araucanian Monumentalism  
*History, Landscape, and Meaning*  
*Volcanoes, Mountains, Mounds, Nodalities, and Topographic Pathways*  
*Bounded and Holistic Monumentalism*  
*Analytical Classification of Araucanian Monuments*  
Discussion  

**PART TWO: ANALYSIS AND INTERPRETATION**

**SEVEN: CONTACT, FRAGMENTATION, AND RECRUITMENT AND THE REHUEKUEL**  
Indigenous Political and Religious Structures: Leaders and Venues  
Power Venues and Leadership Action  
Political Effects of Population Fragmentation: Recruitment and Annexation  
Lasting Outcomes of Recruitment and Adoption: Compatriotism, Political Unity, and Ritual Feasting  
Reflections  
Epilogue  

**EIGHT: RECURSIVENESS, KINSHIP GEOGRAPHIES, AND POLITY**  
Becoming Andean and Inka  
Spatializing Gatherings at and between Rehuekuel for Ayllarehue  

© Cambridge University Press
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nauchi: Mound Literacy and the Social Working of Rehuekuel</td>
<td>381</td>
</tr>
<tr>
<td>Identities, Compatriots, and Ayllarehue</td>
<td>386</td>
</tr>
<tr>
<td>Memory and Perpetuity</td>
<td>391</td>
</tr>
<tr>
<td>Back to the Future: The Confederated Utopic Locality – a Heterotopic Entity</td>
<td>394</td>
</tr>
<tr>
<td><strong>NINE: EPILOGUE</strong></td>
<td></td>
</tr>
<tr>
<td>A Wide-Angle View of Mounds</td>
<td>402</td>
</tr>
<tr>
<td>Effective Recursiveness</td>
<td>406</td>
</tr>
<tr>
<td>Timelessness of Mapuche Landscapes</td>
<td>408</td>
</tr>
<tr>
<td><strong>Appendix One: Ethnographic Ritual Narratives at Hualonkokuel and Trentrenkuel</strong></td>
<td>411</td>
</tr>
<tr>
<td><strong>Appendix Two: Radiocarbon Dates and Thermoluminescence Dates</strong></td>
<td>465</td>
</tr>
<tr>
<td><strong>References Cited</strong></td>
<td>469</td>
</tr>
<tr>
<td><strong>Index</strong></td>
<td>481</td>
</tr>
</tbody>
</table>