



THE GRAND  
ARAUCANIAN WARS  
(1541-1883) IN THE  
KINGDOM OF CHILE







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EDUARDO AGUSTIN CRUZ

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I am also grateful to my brothers, Carlos and Juan. My sisters: Graciela for her encouragement, specialist advice, and practical help, and Mariana and Marianela for the encouragement and support. In addition, I dedicated this book to my children: Daniel, Pablo who bought a new computer, Diego, and my only beautiful daughter, Mariana Del Carmen Cruz Moya she took some of the pictures in this book. Finally, we express our appreciation to my brother-in-law Omar Cruz for his encouragement and practical help.

My love for the Mapuches began in 1970. I had worked as a sociology student with Professor Luis Vitale from the University of Concepcion during the agrarian reform of President Allende in Chile. Toward to restore the Mapuche communities the lands that was usurped from them and to cooperate in the modernization of their agriculture after the agrarian reform laws were signed, #17.729 of the Popular Unity government of Salvador Allende that completely restructured the Mapuche land situation. This is the only legislation in the history of Chile that has been favorable to the Mapuche Indians. Unfortunately, the negative aspect came with the brutal regimen of Augusto Pinochet Law. Immediately following the coup of 1973, the gains of the one-year-old law #17.729 reversed, and the lands regained were expropriated once again. Obviously, then, there was no further implementation of that law. In 1979, the military regime issued Decree Law # 2568, which returned things to where they were and made them even worse. In the very title of the new law, it was repressive and its ethnocide nature expressed: "For the Indians, Indian lands, the Division of the Reserves and the Liquidation of the Indian Communities."

The Mapuches were persecuted since the day of the military coup on September 11, 1973, the big landowners, the land barons; the military and the carabineers started a great manhunt against the Mapuches who had struggled and gained their land back, including the opposition leaders.

Under General Pinochet from 1973 to 1990 was a period of ruthless and cruel military rule. A state of siege declared, martial law introduced, and parliament closed. The media censored, universities purged, books burned, political parties outlawed,

and union activities banned. Thousands were murdered or “disappeared.” Thousands more were jailed or forced to leave the country.

Torture was commonplace. Up to one million would flee into self-imposed exile. There should be no illusions that the armed forces voluntarily would hand over information on more than one thousand disappeared political prisoners, we must demand that the courts do their job to investigate and convict the guilty, the only way that other criminals would not be tomorrow being tempted by the impunity of the state and recommitting disappeared prisoner genocide crimes.

For those of us who fought Pinochet,<sup>1</sup> his name is synonyms with brutality. Personally, I am very proud for my actions during Pinochet’s times and have lived in peace with myself for that.

The civilian and military institutions of the society in Chile were alienated—separated—and distrust existed against the military for their action during the Pinochet regimen. Since military institutions in Chile have become completely corrupt and far removed from the ancient way of honor and chivalry, these opinions have surfaced that make the military hated.

In addition, perhaps it is not impossible to restore its ancient way and some form of virtue to it in the future in Chile when new generations arrive; at that time, then, the military would become more democratic and faithful to his people. After that, the Mapuche and the Latino Chilean would be able to join the army and, perhaps, have the possibility to become a general, then the Chilean army will be a genuine democratic.

There is an abundance of evidence dating back to the earlier chronicles of the conquest of Chile. The historian José Toribio Medina, published the documents in Santiago, embodies the earliest documents relating to Chile and the Araucanians or Mapuches in the “Coleccion de documento para la Historia de Chile”. Letters of Pedro De Valdivia letters to the king of Spain, Alonso de Ercilla La Araucana.

According to Teacher Aukanaw, the Mapuche culture is, within the hierocéntricas, shamanic, as it is it his religion. All study on an aspect, by trivial that this one is, of the Mapuche task, realized without considering its religious root, its cause, necessarily will be condemned an erroneous result, then will only be appraised the material and formal appearance of the things without noticing itself of the essence that hides in its interior animates them. It will only consider “mere, cultural corpses,” mere “carets.” The conception of the sacred in the world, and the role that the man in that relation has it, is one of the central ideas of the religious and social life of the Mapuches. According to Luis Vitale, the Araucanians war was a total war in which the population

---

1 At the moment of the military coup, Eduardo A. Cruz Farias, originally from Concepcion, Chile, was a sociology student at the University of Concepcion he was arrested in 1973 in Chile. In May 1976, he was arrested in Mendoza, Argentina, in the context of Operation Condor with fellow members of the MIR, shot, and then left to die in a park. He survived and UNHCR (United Nation High Commissioned) arranged for his departure as political refugee to Vancouver, Canada, where he lives with his family. He offers the following remembrance of his friends of the MIR, Hector Lepe and Rudy Carcamo, bodyguards of the president of Chile Salvador Allende, assassinated in the military coup.

participated massively, a popular war insuflated during three centuries by the deep libertarian hatred of the native to the conqueror.

Despite epidemics of typhus and smallpox, which killed a third of the Mapuche population, a second and third generation of chiefs successfully resisted new attacks from the Spanish conquerors. In 1598, the course of the war changed. The Mapuche military superiority was in a high point in 1598 and the Spaniards military in the lower point. The Indians had developed into excellent cavalry, and mounted infantry, that placed the conquistadors on the defensive. Although the Indians had more horses than the Spanish soldiers, the change of military tactic and of equipment made the Mapuches better soldiers. Consequently, in the uprising of 1598, the Indian forces destroyed all the seven Spanish cities south of the Bio-Bio River.

Don Alonso De Rivera increased the professional and combative capacity of the Spanish troops, and the natives, conscious of it, avoided to present/display combat during the military campaign entrances to their territory.

During the resistance, the natives created important tactics and methods of fight.

The Indian forces changed tactic after the dreadful consequences of the first experiences to attack in a mad rush. The natives readjusted their tactics and faced the Spaniards by means of guerillas; in some cases, they have to combine the war of guerillas with the mobile warfare, that is to say, concentration of forces to attack, fast dispersion and new attack long-distance, in ample movable fronts of fight.

Mapuches used this unconventional military variant, moving great masses of Indians in simultaneous attacks and moving to enormous distances, in a front that included hundreds of kilometers.

From the point of view of the invader, the Spanish company is a predatory war, but that definition is not enough to characterize the set of the process. It is necessary also to know the meaning of the war from the angle of the indigenous resistance.

It has been a true pleasure to write this book from Canada. Indeed, I do not have to modify my convictions or to sell oneself to an empty political ideology without historical and scientific facts. Otherwise assume the fashions in the literary, anthropological, or sociological critic; insufficiently familiarized with the Hispanic world. Particularly, in the academic world, that to be able to write a thesis, or an original approach, they must adjust to the needs or fashion of the moment, to satisfy the establishment that controls the intellectual apparatus in its respective universities.

It has been the aim of the author to reach the truth and present it as clearly as he could, giving credit where the investigations of others have been of use. It is not possible within the present limitations of space to cover every aspect of such a vast subject. We have tried to choose the important periods in the evolution of the Mapuche cavalry and infantry to analyze the strategy of the period in the history of Chile.

War is a cruel and brutal act, indeed, but the history of humanity has no epoch in which war has not existed. People have warred with one another throughout the ages. The study of history of war discloses the history of the development of the human mind of that particular generation. We can be certain that the military science of each era is almost the exact reflex of the civilization of that historical period. In addition, no study of achievement of man can be completed unless we understand the method

of war, the hostile conflict between nations. We believe the predominant qualities/traits of human beings are kindness, mercy, self-sacrifice, or compassion for others, characteristics considered as a whole to be characteristic of human beings. However, the other aspect of humanity, the dark side, the inhumanity of war, an act of great cruelty, is the other characteristic of the human race, but even in total war, we find qualities of human race—courage, mercy, kindness, or compassion for others—as the Araucanian war revealed.

We must mention the Black Legend, which is not our intention to sustain, is a term invented or created by Julian Juderías in his 1914 book *La leyenda negra y la verdad histórica* (The black legend and historical truth) to describe the depiction of Spain and Spaniards as “cruel,” “intolerant,” and “fanatical” in anti-Spanish literature, starting in the sixteenth century.

The Black Legend propaganda was said to be influenced by national and religious rivalries as seen in works by early Protestant historians and Anglo-Saxon writers, describing the period of Spanish imperialism in a negative way. Other examples of the Black Legend said to be the historical revision of the Inquisition and in the villains and storylines of modern fiction and film.

The Black Legend and the nature of Spanish colonization of the Americas, including contributions to civilization in Spain’s colonies, have also been discussed by Spanish writers, from Gongora Soledad’s until the *Generation of 98*. Inside Spain, the Black Legend has also been used by regionalists of non-Castilian regions of Spain as a political weapon against the central government or Spanish nationalism. Modern historians and some political parties have countered with the White Legend, an attempt to describe Spain’s history in a more positive way. The environment created by the fantastic stories about our homeland that have seen the light of publicity in all countries. The bizarre description character of Spaniards as individuals that have always made of them. Also collectively, the denial or at least the systematic ignorance of all that is favorable and beautiful in the various manifestations of culture and art, the accusations that in every era have been flung against Spain.

The second classic work on the topic is *History of the Hispano-American Black Legend* by Romulo D. Carbia. While Juderías dealt more with the beginnings of the legend in Europe, the Argentine Carbia concentrated on America. Thus, Carbia gave a broader definition of the concept: the legend finds its most usual expression, that is, its typical form, in judgments about cruelty, superstition, and political tyranny. They have preferred to see cruelty in the proceedings that have undertaken to implant the faith in America or defend it in Flanders, superstition in the supposed opposition by Spain to all spiritual progress and any intellectual activity.

After Juderías and Carbia, many other authors have defined and employed the concept. Philip Wayne Powell in his book *Tree of Hate* also defines the Black Legend. An image of Spain circulated through late-sixteenth-century Europe, borne by means of political and religious propaganda that blackened the characters of Spaniards. Moreover, they rule to such an extent that Spain became the symbol of all forces of repression, brutality, religious and political intolerance.

One recent author, Fernandez Álvarez, has defined a Black Legend more broadly. “The careful distortion of the history of a nation perpetrated by its enemies, in order

to better fights it. However, it is important to shed light on proponents of the white legend argue that the Spanish Inquisition was no worse than practices in other parts of Europe, such as the suppression of Catharism in France. It casts the Inquisition in a favorable light as compared with the French wars of religion, Oliver Cromwell's conquest of Ireland, and the witch-hunts in many Protestant countries.”

Up to present time, the *Araucana*, the book that Cervantes praised, and its author, Alonso de Ercilla and Zuniga, have relentlessly criticized for centuries, and it continues to criticize without compassion. According to literary critics and style of the era and depending on the temperament of the ethnicity or nationality of the critic. Except the writers like Cervantes and Jose Toribio Medina who supported Ercilla, and a few others.

The criticisms are that whether or not it is epic, if that goes beyond a chronic heroic rhyming, if that have or not unity, lack substance and poetic. This also happens relating to scholarly and intellectual. Some universities are very prejudiced against this book; they have a preformed opinion, usually an unfavorable one, based on insufficient knowledge, irrational feelings, or inaccurate stereotypes. Cervantes praised the work of Ercilla *La Araucana* as a masterpiece of Spanish literature in chapter 6 of *Don Quixote*.

Cervantes declared support for the book and praised, “Are the best verses heroic that were written in Spanish, preserved protected as the rich garments of poetry that is Spain.” As noted by Menendez and Pelayo, Ercilla relies on fees for writing classics, such as in the characterization of the Mapuche:

They are robust expressions, unbearded  
Well-formed bodies with large physiques;  
broad backs, uplifted chest

(*La Araucana*, canto 1, p. 68)

It must be borne in mind that much of what poet in *La Araucana* has as observer, chronicler, and active participant at the Ercilla, this is a literary sui generis, but of course digressive historically (San Quentin, Lepanto).

The *Araucana* is essentially a book of war poetry that tells the absolute clash of two races and two completely different concepts of life (Castilla and Arauco). The mythological image of the encounter between two combatant cultures.

The contempt—arrogance over death, the sacred worship to freedom, and the total disregard to the invader will assigned—held permanently in literature and history of Chile. The *Araucana* was the first major production inspired by America to Europe and was the first printed book on Chile published in 1569, 1578, and 1589, and is a literary jewel from Spain and Chile, a source of inspiration for our writers and poets.

South of the Bio-Bio River in the Araucanians territory, the Mapuche Indians restructured a true efficient republic based on an Indian military culture for 350 years.

This book is especially dedicated to the Mapuche people and their political prisoner of Chile who fought against the dictatorship of Augusto Pinochet during

the period of 1973-1990 and continues the struggle now. This text rather than a prologue is a tribute to all those fighters who dreamed of an America free, to all those who gave their lives in the clutches of the criminal dictatorship. In addition, we feel embarrassed because of the terrible situation of the Mapuche people in Chile and Argentine today.

We continue to struggle for justice and equality for each one. Lastly, to Spain, our motherland, which we lay, its rich culture, and they finally found in the Mapuche warriors in America an enemy worthy of them.

Eduardo Agustín Cruz

# The earliest documents relating to Chile and the Araucanians or Mapuches

Cordoba y Figueroa in his *General Biographical Dictionary of Chile* writes that the letter that Pedro de Valdivia wrote from Chile to Emperor Charles V constitute the first spring of exact historical information of this country in the first period of the conquest.

José Toribio Medina, published at Santiago, embodies the earliest documents relating to Chile and the Araucanians or Mapuches in the “*Coleccion de documentos para la Historia de Chile*”. There are also very early documents (mostly republished in this collection) in the well-known “*Coleccion de documentos de Indios, etc.* More widely spread is the fame of several poetical works, the best known of which is the *Araucana* by Alonso de Ercilla. The first part of this poem appeared in Madrid in 1569, the two parts in 1578, and an addition by Osorio in 1597. Pedro de Oña published an inferior poem, the “*Arauco domado*” in 1596, and the “*Puren indomito*” by Fernando Alvarez de Toledo concluded in 1599. Finally, Lopez de Vega also wrote an “*Arauco domado*” of mediocre value. After that came the linguistic works by the Jesuita Luis de Valdivia, *Arte y gramática de la lengua que corre en todo el reyno de Chile* (Lima, 1606), and the works of Alonso de Ovalle, *Relación verdadera de la Paces que capitulo con el araucano rebelde de marques de Baides, etc.* (Madrid, 1646). The best-known work from colonial times is that of Abate Molina, *Saggio Sulla storia civile de Chile* (1782), that has translated into many European languages. Ignacio Molina was born at Guaraculen, a big farm located near Villa Alegre, in the current province of Linares, in the Maule region of Chile. His parents were Agustín Molina and Francisca González Bruna. He was educated at Talca and the Jesuit college at Concepcion. He was forced to leave Chile in 1768 when the Jesuits were expelled from Chile. He settled in Bologna, Italy, and became professor of natural sciences there. He wrote *Saggio Sulla Storia Naturale del Chili* (1782), which was the first account of the natural history of that country, and described many species to science for the first time. He is usually referred to as Abate Molina (form of Abbott Molina) and is also sometimes known by the Italian form of his name, Giovanni Ignazio Molina.

In addition, one of the best chroniclers is Father Rosales Diego De Rosales.1875. “*Historia General Del Reino de Chile. Flandes Indiano*”. Imprenta el Mercurio, Valparaíso. Chile. Tomo I-II III. Biblioteca Nacional de Chile, also in the Web “*Memoria chilena*”. Diego de Rosales Madrid, 1601—Santiago de Chile, 1677. Father Rosales was a

Spanish chronicler and author of “*Historia General Del Reino de Chile*”. He studied in his hometown, where he also joined the Society of Jesus. He came to Chile in the year 1629, without having taken his last vows still sent to the residence that the Jesuits had in Arauco. He served as an army chaplain in the Araucanians war during the government of Don Francisco Lazo de la Vega and, in 1640, was ordained a priest in Santiago. During this time, he acquired his knowledge of the language and customs of the Mapuche.

Vivar or Bibar Jerónimo de. Jerónimo de Vivar was a Spanish historian of the early conquest and settlement of the Kingdom of Chile and author of *Crónica y relación copiosa y verdadera de los reinos de Chile*. Little is known about his life except that, according to his own conclusion to the *Crónica*, he was born in Burgos, Spain. He had come to the Indies some time before coming to Chile, but no record of his passage was recorded. He thought that he arrived in Chile with the forces returning in 1549 from Peru with Francisco de Villagra overland. This gave him an opportunity to make detailed observation on the places and people in northern Chile that appeared in the *Crónica*. For the reason of similarities to these documents, some historians believed he was actually Valdivia’s secretary, Juan de Cárdenas, writing under a pseudonym. However, a study of their known movements and activities precluded that being the case.

The chronicler and soldier Góngora Marmolejo was the author of *Historia de Todas las cosas que han Acaecido en el Reino de Chile y de los que lo han gobernado* (History of all the things that have happened in the Kingdom of Chile and of those who had governed it), which roughly covers the period between the first Spanish incursions into the territory of Chile and the time of his own death (1536-1575?). Góngora Marmolejo was many times an eyewitness of the events. He chronicled or wrote about them based on the reports of others who had been present at the events from that time. His history tried to maintain an even-handed vision and has considered by historians of the period as one of the better sources. Its text is interesting as the work of a soldier who, in spite of being a man of culture, used a direct and simple style.

The great collection entitled *Coleccion de historiadores primitivos de Chile* (Santiago), edited by J. T. Medina, contains most (if not all) of the earlier writers on Chile and the Araucanians. For instance, (II) Gongora Marmolejo, *Historia de Chile desde su descubrimiento hasta el año de* (1575); (III) Pineda y Bascañan (from about 1650), *Cautiverio Feliz y razón de las guerras dilatadas de Chile*, IV. Besides one of the works of Olivares, also Tribaldos de Toledo, *Vista general de las continuadas Guerras*, V. cf. Santiago de Tesillo, *Guerra de Chile y causas de su duración* (1621-59), VI; Marino de Lovera, *Crónica de Reyno de Chile*, IV; Olivares, *Historia militar, civil y sagrada de Chile* (18th centuria), VI; “*Historia de la Compañía de Jesús in Chile*” (1736), XIV and XV; Gómez Vidaurre, a contemporary of Molina, *Historia geográfica, natural y civil de Chile*, XVI; González de Najera, *Desengaño y reparo de la guerra de Chile*, VIII-IX; *Cavalllo y Goyeneche, descripción histórica, geográfica, del reyno de Chile* (from 1796), XXII-XXIII; Pérez García, *Historia de Chile*; Jerónimo de Vivar, *Crónicas de los reinos de Chile*, Historia 16, Madrid. Miguel de Olavarria also was a soldier in the early military campaign. He wrote his memoirs in 1594.

Among modern authors: Medina, *Los aborígenes de Chile* (Santiago, 1892); Guevara, *Historia de la civilización de Araucanía* (Santiago, 1898); Barros Arana, *Historia general de Chile* (15 vols., Santiago, 1884); Ignacio Domeyko, *Araucanía y sus habitantes* (Santiago, 1845); José Felix de Augusta, *Gramática araucana* (Valdivia, 1903); Smith, *The Araucanians* (New York, 1855); Lenz, *Araukanische Marchen* (Valparaíso, 1892).

Documents in the Web ([www.memoriachilena.cl](http://www.memoriachilena.cl)) Memoria Chilena

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2. Comentarios del pueblo araucano: (la faz social)—Manuel Manquilef (1887)
3. Comentarios del pueblo araucano II: la gimnasia nacional (juegos, ejercicios y bailes)—Manuel Manquilef (1887)
4. Compendio de la historia civil del Reyno de Chile—Juan Ignacio Molina (1740-1829)
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7. Desengaño y reparo de la guerra del Reino de Chile—Alonso González de Nájera (m. ca. 1614)
8. Estudio sobre tierras indígenas de La Araucanía: 1850-1920—José Aylwin
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Eduardo Moya Melo, a fighter in Chilean resistance, 1973-1990.

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<sup>2</sup> The Simon Bolivar International Brigade fought bravely in the North—and South Front against Somoza’s elite forces of the National Guard. They inflicted heavy losses to the “elite forces or Chaguines” and even Commander Bravo (one of the best military officers of the National Guard) was forced to recognize that “the internationalists were very motivated and extremely good fighters. We could not dislodge their defenses even though we had artillery and they had none.” (El Mundo, May 1979)

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# **Part One**



*Chile, Mapuche Territory*

# Abstract

Ever since the conquest, historians have perplexed over one question in particular. How did so few Spanish manage to conquer such a huge territory and so many people? Even today, the answers to this question are diverse, contested, and highly dependent on the perspective one accepts. The Mapuches accomplished what the mighty Aztec and Inca empires failed so overwhelming to do—to preserve their independence and keep the Spanish invaders outside of their territory. The Mapuche infantry played a vital role in the Araucanians war, from the initial conquest in 1541 to 1883. The Mapuche infantry, taking full advantage of terrain forest, mountain peaks, and swiftly running rivers, made every Spanish advance difficult and costly. However, most historians agree that the Spanish were able to impose themselves so completely and rapidly because of a combination of a number of factors, which included their recent history against the Moors, their military and naval technology, their used firearms and cannon for their shock value, and their steel-edged swords, pikes, and crossbows, and even horses and Alano dogs.

Each and every one of which the Spaniards used to optimal effect in terrorizing the natives. Also perhaps most importantly, they introduced European diseases, which killed hundreds of thousands of indigenous people who had never been exposed to virus-born killers like smallpox. They also employed a ruthless divide-and-rule policy in making alliances with local native groups that worked for the conquerors Cortés, Pizarro, and Valdivia.

The cost to the Spanish army during the campaign of the Araucanian war were around 50,000 soldiers, and an estimated 60,000 auxiliary Indians killed. In 1664 letter to the king of Spain, Jorge Leguía y Lumbe informed that in Chile, “until then 29,000 Spaniards had died in the war and more than 60,000 auxiliaries Indians” (letter reproduced by Ricardo E. Latcham, *La capacidad guerrera de los antiguos Araucanos*, p.39, Santiago, 1915). By the end of sixteenth century, Felipe II complained because the poor of his American colonies consumed “to him the flower of his Guzmanes.” Based on evidence from Luis Vitale in the Araucanians war of defensive character, the Mapuches created unprecedented forms of fight, as the combination of the war of guerillas, with the mobile warfare, not by chance, publicly unknown and less studied, in spite of broadly being present described by the overwhelmed chroniclers.

The Araucanians or Mapuches give themselves metonymically the name of Che or Reche nation (pure or undegenerated nation), who successfully resisted the European invasion longer than any indigenous society in American history. A number of Chilean historians believe the theory that the pre-Hispanic Mapuches were living in dispersed communities and were uncentralized hunters and gatherers,

which explained for the incapability of the Inca and Spanish to defeat them. An uncentralized political structure means that each isolated communities had to be defeated and controlled individually, thus making it impossible to conquer the Mapuche. However, if decentralization was a deterrent factor, in that case, how did the Inca and the Spanish conquer so many decentralized and scattered hunter-gatherer societies in other places in America but not the Mapuches?

The Indians, after the first military encounter with the Spaniards in the latter half of the sixteenth century, remained beyond the authority of the Spanish. The Indians defeated and drove them out of their territory; they routed the enemy through innovation and adaptation in military tactics. The Indians sowed no crops, hoping to starve the Spaniards out, feeding themselves with roots and herbs and a scanty crop of maize that they sowed in the mountains, in places unknown to the Spaniards.

For nearly three hundred years from the late 1500s to the late 1800s, the prestigious historian who includes Mario Gongora, "*Essay Historico sobre la Noción Del Estado en Chile en los siglos XIX y XX.*"<sup>4</sup> ed. Santiago, supports prevalence of war among Spanish and Mapuches in the history: Universitaria, 1986. Vitale Luis.1999. *Medio milenio de discriminación al pueblo Mapuche.* Premio Alerce LOM ediciones Santiago Chile and José Bengoa see Bengoa, *Historia Mapuche.*

In this military progression, the Mapuches established a formal military frontier, a sovereign territory recognized by the Spanish crown. The Bio-Bio River was the frontier. Jose Aylwin (1999) in his master thesis UBC the University of British Columbia. Canada. Moreover, the legal status of the *parlamentos*—as the Chilean legal scholar Jose Aylwin, who has reflected on this matter, has argued—was that of an international treaty between two sovereign nations. This argumentation, according to the author, is consistent with the growing application of *Jus gentium* (law of nations).

The Maestro de Campo Alonso Gonzales de Najera directly requested to the king of Spain about honoring the Araucanians war (with good pays and retirement in old age) in the Kingdom of Chile, in 1608, the same as those who fought in Flanders, Italy, France, and the Kingdom of Chile (p. 239-240). For which first that is due to honor them, and to favor the militia that is currently fighting in that territory. In such a way that encouraged those that in the present serve their majesty there, they feel recognized of its work, animate, and urge the fame those of that kingdom and outside to go to serve in Chile. Those that are proud conceited to be servants of their majesty, knight, noble, and aristocratic people must grant them prominence for—blazon for serving in the frontier of the Kingdom of Chile.

That war in Chile does not have less reputation before the eyes of its majesty and its advices, who others in Europe like the one of Flanders. That although are Indian are men that have demonstrated, too strong in years that have skillfully defended themselves, not fighting with other Indians, but with the Spaniards.

In addition, the war must have more recognition than it had now, with more ferocious and militant enemies, because those of Chile we see that until now they conserve the title of Invincible.

The war alive (*La guerra viva*) As Bonilla asserts (p. 165), King Philip IV of Spain issued a decree on February 20, 1663, stating that as "the war of Chile has always had the most ardent and offensive, as estimated with the valuation that I professed to my other

armies. I have resolved to declare war alive for the military that served in Chile, to enjoy all the honors and privileges that granted to the armies of Spain, Italy and Flanders.”

Nevertheless, in Mexico, Peru, Venezuela, etc., it never became the same. In Chile, the best general of the king, as Pedro de Valdivia, Alonso de Ribera, it is Ribera Alonso de Sotomayor, notched his arms in front of the legendary Mapuche valor. Every Spanish general was successful in Mexico, Peru, and the rest of America, during the conquest; not one general failed.

Although, the king made this distinction to its enemies in America, it was the first and last time, considering that its European armies were so committed to war with the best armed forces in the world, as they were in Chile with the forces of Araucania.

Notwithstanding having founded cities and fortress in Mapuche territory, the whole further Spanish conquest attempts failed. The Kingdom of Chile and the Araucanians war became a problematic region of continual warfare where it became increasingly difficult to get soldiers to serve. The Spaniards would possibly have abandoned it if they have not feared its colonization by another European nation. Several Spanish generals and nobles assigned posts in Chile in an attempt to finish the war with the Mapuche Indians.

The war against the Araucanian, and also waged against the rebel Indians all over the conquest of America, is framed within the concept of just war. This concept was widely discussed and studied by a commission of the king of Spain, by the theologians of the University of Salamanca—among them, Francisco de Vitoria. This is a further indication of the importance given by Spain to maintain the “new concepts” presented by the New World in the field of legality and legitimacy secured by an optional dual source: king and church.

The Spanish crown early perceived the strategic nature of Chile’s southernmost region, Patagonia that, through the Magellan’s Strait and Cape Horn, was an intermediate point for navigation from Europe to the American Pacific coast. From the end of the sixteenth century, the construction of fortifications in this area became a high priority due to the frequent transit of French, English, and Dutch ships, particularly to pirates’ raids. To the destruction in the Chilean and Peruvian coast caused by Francis Drake in 1578, there were added expeditions like that of the Dutch Hendrik Brouwer, who, in 1643, occupied for a time the littoral adjacent to the mouth of the Valdivia River, with the purpose of confrontation from there the Spanish might.

According to Abbe Molina (p. 21-22), the Mapuches extracted gold, silver, copper, tin, and lead from the earth, and employed these metals in a variety of useful and curious works. Particularly from their native copper, which is a kind of bell metal and very hard, they made axes, hatchets, and other edged tools, but in small quantities, as these very rarely met with in their ancient sepulchers, where, on the contrary, hatchets made of a species of basalt or very hard stone very often found. They seem even to have known the use of iron, as it is called *panilgue* in their language, and weapons made of it are termed *chiquel*, while those made of other materials are called *nulin*. A smith is likewise called *ruthavé*, from *ruthan*, signifying to work in iron. Considerable textual evidence suggests that the Mapuches have weapons made of copper. In the end, the Chilean and Argentine armies defeated them decisively in 1883.

This paper has three goals:

- a. To provide an overview of the military aspects, weaponry, armory, tactics, horse, and strategies facing the Mapuches at the beginning of the Spanish conquest.
- b. To provide an overview of the military superiority enjoyed by the Spanish army and, in addition, the role of the auxiliary Indian.
- c. To point out how, by military innovations and adaptation in the face of Araucanians war, the Mapuches managed to resist Spanish military campaigns for over three hundred years.

The book analyzes the military response to the Spanish conquest of the Mapuches of Chile. The role of the Mapuche infantry:<sup>4</sup> The Spaniard's most important objective in the Araucanian wars was to obtain captives to replace or increase servile labor force. An encomiendas was a trust granted by the Spanish crown to a conquistador, in Chile, in the encomiendas and mitas (the equivalent of the encomiendas, referring specifically to miring). The Spaniards went beyond this practice of a right to tribute. Indians were mistreated, exploited as work slaves, in encomiendas and mitas.

Strategic analysis provides us with an invaluable investigative system of lenses through which to view initial contact between cultures for military strategy search for every cultural, social, and economic strength and weakness that opposing societies possess. Nevertheless, strategy is slight, not obvious, and not able to make refined judgments and distinctions (in two or more pieces) into components as with technology and tactics. Our close examination study analysis, as a result, will be, by example, based on careful investigation using a selective operational recounting of the conquest as a frame or structure.

The king of Spain Philip III on May 26, 1608, frustrated by reports of continued fighting, decreed that once again non-Roman Catholic Indians become enslaved. Many cultures, including the Spanish and Mapuches, as research has shown, move from taking part in war to male dominance, to the creation of a warrior culture. It is hard to generalize about the nature of such culture; there is exception to almost any rule one might try to establish. Fighting in combat becomes the most important thing a man can do. The men risk their lives for family and the community, which makes them highly respected. Once such a warrior culture developed, its values passed on to future generations. The values came to see as both natural and inevitable. Beliefs, stories, and religions justified and glorified war and warriors.

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<sup>4</sup> *Strategy* is the art of distributing and applying military means, such as armed forces and supplies, to fulfill the ends of policy. *Tactics* means the dispositions for, and control of, military forces and techniques in actual fighting.

# The Mapuche People and Monte Verde Sites

Monte Verde is one of the oldest archaeological sites in the Americas. The Mapuches are the offspring of the ancient hunter of Monte Verde<sup>5</sup> (twelve thousand years back), Chan-Chan, and Quillen (five thousand years). They also descended from the people of Pitren (first century of our era) and El Vergel (second millennium of our era) *Monte Verde*.

At 12,500 years, Monte Verde was earlier than any other site in North or South America by a full millennium. Moreover, it was nowhere near the Bering Strait, the place where most scholars assumed that people entered the Americas from Asia. With Monte Verde generally accepted, the Clovis I orthodoxy was overthrown, and the discussion on how and when the Americas were colonized became wide open.

Monte Verde was declared a national monument by the Chilean government on January 29, 2008. The minister of education Yasna Provoste signed the document on the site located twenty-eight kilometers from Puerto Montt. The site was the center of considerable controversy.

Ms. Ana María Foxley Rioseco,<sup>6</sup> of the Chilean National Commission, granted permission to quote from the following Monte Verde document. “There, the site shows the existence of a group of people that lived there throughout the beaches and banks of sand and gravel of a small stream about 14,800 years ago according to the calibrated dates of carbon 14. After the occupation of this site, a turf coating formed by a swamp covered the entire site and allowed the conservation of this impression of the human past. The archaeological works of the Austral University of Chile achieved the discovery of these rests of housing, wood devices, vegetal food rests, such as wild potatoes, and animal bones among which there are rests of five or six mastodons, as carrion or hunting food, showing an early human fitness to ‘Valdiviano’ type humid temperate forest.

“Among the lithic tools recovered, we can mention round rocks of the size of an egg, some of which could be useful as stones of sling, and bolas. Likewise, a spike-shaped extended cylindrical stone that could have used for drilling. Other findings were odd stone devices with sheet shapes, including a nucleus and a chopper

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<sup>5</sup> Aylwin Jose Antonio. 1999. Master thesis of Laws. The University of British Columbia. Vancouver:Canadá.

<sup>6</sup> Comisión Nacional Chilena de Cooperación con la UNESCO President: Sra. Yasna Provoste Campillay Secretaria Ejecutiva: Ms Ana María Foxley Rioseco. WEB de <http://www.monumentos.cl/>

and the rest of two long lanceolate tip projectiles, similar to those known as El Jobo projectile tips found in the early scopes of Venezuela. In wood devices a lance tip shape, digging sticks, three handles with scrapers mounted thereon and three mortars rustically worked are included.

“In an area rests of animal furs, canes and burnt seeds as well as various species of medicinal plants also burnt recovered, even rests of chewed sheets. In the surroundings of the structure and the yard there was a fire concentration, timber piles, tools, medicinal plants and bones, including most of the mastodon rests found in the site. It is obvious, that this structure of open front was the focus or centre for the special activities that included the process of hunting, or a ritual celebration, the preparation of medicinal herbs and maybe, the practice of the Shamanic cure.

The second architectonic evidence corresponds to the U-shape structure foundation—formed by hardened gravel and sand where timber planks supporting the roof fixed—with East West direction and with the door to the east. The people of Monte Verde chased or hunted mastodons. They also hunted Camelidae and other minor animals. The collection of plants was equally or more important that hunting. In addition to wild potatoes, botanical rests include edible seeds, fruits, nuts, berries, mushrooms, algae, vegetables, tubercles and rhizomes.

“The flora collected in the surroundings of marshes, forests and in the Pacific shore allowing a diet enriched with iodine and salt. With the exploitation of disperse ecological zones with a different growth regime, the inhabitants of Monte Verde obtained edible plants during all the months of the year enabling the occupation of the site during all seasons. This evidence of permanent residence is contrary to the common vision of migrating collector hunters.”

The site returned a date of close to 14,800 years ago, thus one of the very oldest sites in the Americas. In short, these findings once again show the erroneous hypothesis of authors, like Latcham, according to which the Mapuches came from Argentina, putting like a strip in the present Chilean territory of the south.



*Symbol of mapu that the Renüs (“wise” Mapuches) showed in their standards during the solemn parliamentary meetings. By teacher Don Aukanaw.*

## *The Mapuches*

According to Diego de Rosales (p. 168-V-I), the Indian parents teach to its children, son and daughter, being wizards and doctors, who cure by art of the devil, to speak in public, to learn the art of the rhetoric, to make parliaments, and exhortations in the war and peace. “Rosales account and for this they have their teachers and their way of schools, where has them the wizards gathered, and without seeing the hidden sun in its caves and places, where they speak with the devil, and they teach them to make pretend things”. That people admire to see, because in the magical art, they put all their care, and its greatness and estimation are in making things that admire to the others, and that is the one that is but wise and has left but profiteer the studies.

The wizard teaches them graduated complete to it, and in public gives them to drink its concoctions, whereupon the demon enters them. Soon he gives to his own eyes and their language to them[1].

[1] See Diego de Rosales, The Mapuche priest name renüs, bring long habit, and hair, in the head, pectoral Llanca (= semi-precious stones) on the chest and hands the bouquet of Canelo, flagship of peace. The renüs “. . . is a kind of priests, who seek peace and wear different habit, live in a mountain [cave] they have for this purpose called Regue [= pure place] and is like a convent, where it is collected, and have intercourse with their wives . . . some boys . . . who are its acolytes and lay, obtain food for them, and as long they are religious can not take any weapons of war or see his soldiers.” Diego de Rosales, op. cit., t. I pág.145 (año 1666)

The Spanish chroniclers label the Mapuche religion art of the devil. However, this was not true. Ngenechen (or Ñenechen) is a supreme being for the Mapuches. According to Louis Faron, *Hawks of the Sun* (p. 50), Ngenechen is not considered omniscient or omnipotent. He is called “god of the Mapuche,” “ruler of the Mapuche,” and several others terms of almost identical meaning. Often, during the ceremonial recitation, prefixes such as *chau* (father) or *kume* (good) is used when Ngenechen is invoked. Other gods are sometimes identified with Ngenechen, though most often they are not—at least not in formal ritual expression.

There is a universal belief among the Mapuche that spirits return to earth and make their presence known in dreams. These are called “dream spirits” (peuma), indicating another change in the essence of departed spirits. In general, ancestral spirits are felt to live with kindred souls in the afterworld.

Ancestors are beneficent spirits and are not to themselves feared. They mostly return to earth to warn their heirs of impending danger or to offer help. Hawks of the sun are beneficent ancestral spirits. They intervene in the affairs of the living, they are responsible to the living, and, at the same time, they govern conduct. Those Mapuche who follow the rules of their society die and become hawks of the sun. This belief expresses the notion of continuity between the living and the dead that hinges concepts and practices of a ritual nature that order and sanction human relationship.

According to Aukanaw’s note, in the last century, there existed in the region of the volcano Llayma a Renü (holy wise, much more than machi) called Auka Nawel. The epoch of the great people like Toki Kallfükura, then there were virtually no

Renü, only machi. When the great general Kallfükura moved with his warriors to Karwé (province of Buenos Aires, Argentina), which was the capital of the Mapuche Confederation, Auka Nawel moved along with them.

It has thought that Kallfükura was a Renü and had a very great magical power, today is a much more powerful than Toqui Lautaro (at least east of the Andes) with another great Renü the “bull” Pincen (Pintrem). A Renü was a Mapuche priest or Monk. It refers to Hawks of the sun are beneficent ancestral spirits. They intervene in the affairs of the living.

After the military defeat, when the winka (nonindigenous) finally invaded our territory, Renü Auka Nawel was with the prisoners at the military post Nievas (a place near the city of Azul, province of Buenos Aires, Argentina). This happened exactly in 1879, and Estanislao Zeballos (creator of the Conquest of the Desert of General Julio Roca) in his book *Journey to the Land of the Araucanian* (ed., 1881) p. 52 notes: “When I left the town of Nievas saw the purest, overbearing and arrogant sort of Araucanian who found my way through the tribes, I have had occasion to visit. He was lying on the grass, supporting an elbow on the ground and head in the palm of the hand. He placed a leather sustained two poles in front of the sun, and since that miserable shade, panting like a beast fatigued, he looked at some mixture of ferocity and arrogance, wide forehead, wore red head bands on their heads with their long stirred the gray hair.

“A subject for red large orbits that sank in the accident fund its copper still unwrinkled skin, eyes wrapped in a blood wandering endlessly, as if they wanted to dodge our eyes, salient cheekbones and thick skull: this is a sketch of the type-Nahuel Auca, seen in passing. Only he remained arrogant and alien to the joy caused by the presence of the colonel, whose arrival was a feast for all [because he brought food to the hungry prisoners] and he seemed to despise or curse. We turn to his side and did not move, not even looked at us. His countenance had a wild seal of dignity. Auca-called Nahuel Tiger (Nahuel), or elevation Rebelled (Auca), and was the last prisoner.

“Nawel = tiger 0 jaguar Yaguareté the Argentine named Yaguarete . The type of Caupolicán came to mind:

Seeing the courage of the man being the gallant and fierce countenance. *Portrait of a mystical warrior.*

“Auca Nahuel was from a group that wants nothing and accepts nothing from the white. Was pure Indian, pure blood, without hint of pure mixture and the indomitable spirit of his race. The Indian appearance form an essential part of in thought emotion, in their hatred, in his love to all that wild and domestic setting, that configured their homeland. He despised the marginal, indefinite suburb of the race, the impure, the mixed, and the one that admit defeat. He, who was the spiritual aristocrat of the people, not support for starving famished, crowd impersonal and without the honors accepting of the piece of bread of that proud race that humiliated them daily. Conglomerate beggar and thief, always willing to exchange for betraying the small advantage gained at the expense of dignity.

“To my warriors No need to talk more to my brave Chief Loncos, or pandering to these invincible spearmen. I would, indeed, tell them that we are not thieves and

rustler. We come to avenge our dead; we are recovering what belongs to us, trying to discourage Christians and force to abandon their plans.

“The Malon is not, as what the Huinca portrait, looting of drunks Indians. Malon is a millennia list is the right of our people, against the white or the Indian tribes or against families to wash, affronts, to exercise vengeance, to recover what is ours.

“We are not criminals—we are warriors. We take what we need . . . . Let’s assemble each Lonco with his people, and know that from this moment, his courage, his ability and his audacity, would depend the future of our people. Let Ngenechen be with them!”

However, a word or thought regarding the city of Cesares<sup>7</sup> (a chapter in the book) and Mapuche religion, the whole question of the fact comes down to verification; facts, then, are things (an unnamed or unspecified object) susceptible to verification. Belief presents an entirely different kind of knowledge: thing believed true, but beyond the reach of sensory verification—a belief in God, for instance. We may infer a creator from the creation, a beginning from the beginning we see around us. Nevertheless, a doubting Saint Thomas will have nothing to touch or see. The point is that although beliefs are improbable, they are not necessarily untrue. Many beliefs, of course, have proven false as new evidence turns up. From our point of view, we have a feeling of respect, consideration, and affection in particular for Mapuche beliefs and other beliefs for the contribution to culture for humanity. Although we remind our readers that cultural relativism is the principle that an individual human’s beliefs and activities should be understood in terms of his or her own culture. This principle was established as axiomatic in anthropological research by Franz Boas in the first few decades of the twentieth century and later popularized by students. Boas first articulated the idea in 1887: “Civilization is not something absolute, but . . . is relative, and . . . our ideas and conceptions are true only so far as our civilization goes.” But he did not actually coin the term *cultural relativism*. The term became common among anthropologists after Boas’s death in 1942 to express their synthesis of a number of ideas Boas had developed; the first use of the term was in the journal *American Anthropologist* in 1948.

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<sup>7</sup> According to Aukanaw the renūs were in touch with Ll’mll’m, or the city of the Cesar’s. “The knowledge possessed by the renūs Mapuche priest not shared with the rest of the community. As the society around them fought, hunted or planted, the member of this secret society of wise men met together in underground caverns developed a mysterious and sacred science. Guarding and transmit surprising secrets of long ago and forgotten, and were in touch with Ll’mll’m, the city of the Cesar’s (la ciudad de los Cesares) the “source of knowledge”.



*Map of Chile and the Patagonia<sup>8</sup>*

The term *Araucanian* corresponds to the denomination given by the Spanish to indigenous people living in the Araucanian territory, in southern Chile, and is being utilized instead of the term Mapuche, which means “people of the land.” Ercilla has made the name Araucanian so celebrated in the world. According to Falkner, the missionary *auca* is a name of reproach given them by the Spaniards, signifying rebels or wild men; *aucani* is to rebel or make a riot, and *auca-cahual* signifies a wild horse. This may be the case in the language of the subjected Peruvians and northern Chileans, while in that of the independent Araucanians, it may signify being free.

We will use the term *Araucanian* or *Mapuche* in this paper, including the *Huilliche* (people of the South) the *Picunche* (people of the North). The Spaniards further differentiated between the Picunche, who extended somewhat south of the Maule River, and the Promaucaes, who lived between the Nuble River and the Bio-Bio River, including the city of Concepcion.

Estimated Araucanian or Mapuche population at the time of the first encounter with the Spanish vary from a half million to one and a half million, and it is impossible to say which of them is nearest to the truth.

The Promaucaes were extremely warlike, but since they lived north of the Bio-Bio, they were not Araucanians in the proper sense. The Mapuches detested the Promaucaes for acting as auxiliaries to the Spaniards.

Privileged by the fertility of the country and the salubrious of the climate, the population of Chile supposed to have then vary considerably, as we know that fifteen independent tribes or communities, each of whom governed by its respective chiefs,

<sup>8</sup> [www.spanishabroad.com/chile.htm](http://www.spanishabroad.com/chile.htm)

or Ulmens, occupied the whole extent of its territory. These tribes, beginning at the north on the confines of the desert of Atacama, called Copaipins, Coquimbans, Quillotans, Mapochians, Promaucians, Cures, Cauques, Pencones, Araucanians, Cunches, Chilotes, Chiquilianian, Pehuenches, Puelches, and Huilliches, which last tribe inhabited the south of Chile, adjoining the archipelago of Chiloé. These tribes speak the same language and have the same racial-cultural background.

According to Luis Vitale,<sup>9</sup> before the Spanish invasion, the Mapuche society did not show evident signs of social inequality as occurred in the cultures of the empires Inca and Aztec, and a less state embryo. The chaste sacerdotal nor military make a decision weather they go to war or not. They were not used to obeying to any master, according to Father Joseph de Acosta. Other tribes never oppressed them, nor did they pay tributes like those that the communities dominated by the Incas and Aztecs.

In a letter of the 1610 to the Spanish authorities later published by Jose Toribio Medina in the *Coleccion de documentos para la Historia de Chile*—*Library Hispanic-Chilean*, volume 2, p. 83. Father Luis de Valdivia declared, “For the reason that follow I do not agree to impose tribute to the Araucanians, is on the basis of taking into account that these [Indians] have not had head, because they have never had political government but by relations. Thus, the Mapuches no recognize any Indian, and no can forced in the name of all, to receive and to give the tributes of to others. And to which person it took that office, they would immediately kill him.”

This letter is one more proof that the Mapuches did not have any type of structure of domination to which to pay tributes.

As a result of this cause, Father Rosales in *History of the Kingdom of Chile*, p. 122, said, “Not only they resisted the power of the Inca, but never they wanted to admit King neither Governor, nor justice of its own nation, always prevailing among them the voice of freedom.”

The so-called Picunches-Promaucaes or Mapuches extended to Copiapo and divided into numerous groups. From the eleventh to the fifteenth centuries, they suffered first the invasion of the Diaguitas, coming from northeast Argentina, then that of the Chinchas from southern Peru, and finally that of the vast empire of the Incas extending from Ecuador to Bolivia and Chile, with its capital in the city of Cuzco. None of these invasions went farther than the Maule River and the first especially did not reach farther south than the Maipo; but from them came the culture of Chilean natives who inhabited the north and center of the country.

According to the historian Galdames,<sup>10</sup> of those three invaders, the Chincha Indians were the most civilized and progressive; moreover, they were the ones who imposed their material civilization and many of their beliefs and customs on Chile. They were shepherds, agriculturalists, miners, and industrialists. Their most useful

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<sup>9</sup> Vitale Luis.1999. *Medio milenio de discriminación al pueblo mapuche*. Premio. Alerce. LOM ediciones. Santiago—Chile. Page 18. See also [http://mazingher.sisib.uchile.cl/repositorio/lb/filosofia\\_y\\_humanidades/vitale/index.htm](http://mazingher.sisib.uchile.cl/repositorio/lb/filosofia_y_humanidades/vitale/index.htm) Interpretación Marxista de la Historia de Chile Tomo I Pueblos aborígenes y Conquista española

<sup>10</sup> Galdames Luís. 1964. *A History of Chile*. The University of North Carolina Press's. New York Russell & Russell. Inc. USA, see page 14.

domestic animal, the llama, provided the wool for their clothing. They cultivated potatoes, corn, and peas. They distributed running water by means of long canals. They exploited copper, silver, and gold.

They manufactured all kinds of articles and utensils of wood, metal, and baked clay. They built cities containing temples and palaces. They constructed roads on which houses or inns were located at intervals for maintaining a postal service, and they carried on an active trade with other sections of the country. The exodus of Promaucaes and its allies in the central valley to the south is not confining to the area between the Aconcagua and Maule rivers. Once the mainland extended their domain to the Maule River and began to penetrate the southern territories, they escaped a second migration (see Leon, p. 20).

The world was collapsing for the natives of the central valley and showed that suicide was considered as the best solution in the days of desolation that they played live, after the invasion, under military harassment of the Spanish. While the proud warriors undertook the road to exile, others were subjected to the hardships of the encomiendas and the mitas-mining.

According to Fabio Picasso<sup>11</sup> (2004), as is known, the origin of the Mapuche people and their ethnicity is associated with the West, just some land in the South Pacific, called Mapu Earth in the legendary chronicle. Many authors have suggested the existence of a continent in central Oceania. Or a giant island continent known as Lemuria or MU by James Churchward, principal of his own historical reality. The above author was able to gather knowledge Theosophical (belonged actively Theosophical Society founded by Helena Petrovna Blavatsky and Olcott James) with archaeological, geological, and philological. Fruit of his work was a series of books whose reading beyond what is exciting is not to make a significant scholarship.

Well, considering the undoubted linguistic affiliation between the term TOKI on the route discovered by Imbelloni and the probable existence of this continent is not very difficult to imagine that perhaps the tradition of the existence of a stone with tremendous power that must come from site.

A scholar at the University of Valparaiso<sup>12</sup> confirmed through a DNA study done in the first pre-Hispanic chicken bones found in southern Chile that the ancient

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<sup>11</sup> See Fabio Picasso January 24, 2004. LAS PIEDRAS SAGRADAS DE LAS ETNIAS SUDAMERICANAS TOKIS, CURAS Y BASTONES DE MAND.

<sup>12</sup> The study, recently published by the Academy of Sciences United States, was developed by Professors Alice Storey, Department of Anthropology at the University of Auckland, New Zealand, Jose Miguel Ramirez, University of Valparaiso, Daniel Quiroz, of the Directorate of Libraries, Archives and Museums, David V. Burleys, Department of Archeology of the University of British Columbia Canada, David J. Addison, of the Institute of Samoan Studies, United States, Richard Walter, Department of Anthropology at the University of Otago, Atholl J. Anderson, of the Research School of Pacific and Asian Studies, National University of Australia, Terry L. Hunt, Department of Anthropology at the University of Hawaii, J. Stephen Athens of the International Archaeological Research Institute of Hawaii; Leon Huynen, Institute of Molecular Biosciences Massey of University of New Zealand, and Elizabeth A. Matisoo-Smith, Department of Anthropology at the University of Auckland, New Zealand.

Polynesian explorers visited the Mapuche territory before the arrival of the Spaniards to America. Nothing less than transported by canoe from Polynesia, arrived in southern Chile, the first ancestors of the so-called Araucanian chicken. This, which until recently was just a theory, was finally found thanks to the study “Radiocarbon and DNA Evidence for Pre-Columbian Introduction of Polynesian Chickens to Chile.” Chicken bones found at Arauco were dated between 1300 and 1400 after Christ. It is very likely that the Polynesians arrived in southern Chile before, around 1200, when there was expansion eastward. Some went to Rapa Nui, and others were able to continue to the southeast, to the shores of the Mapuche territory. The Polynesian, says Professor Ramirez, were great explorers and were able to reach their exceptional catamarans, canoes, or simple tables sewn, as found in Chiloé and in California, where he posits a connection to Hawaii, in north end of the Polynesian triangle. Sea currents and winds from the west during the El Niño phenomenon pointed directly to the Mapuche territory. For the Polynesians themselves, those long trips were not only possible, but are recorded in oral tradition. According to the archaeologist Jose Miguel Ramirez, director of the Centro de Estudios Rapa Nui from the University of Valparaiso, the interest in transpacific contacts began with their first exposure to Rapa Nui in 1987, invited by the Thor Heyerdahl. In 1990, a project Fondecyt allowed him to begin studies to evaluate the hypothesis of the opposite Heyerdahl, but without conclusive results. “The parallels in a series of cultural developments can be independent,” says the scholar. The Mapuche prehispanicos had described a series of supposed origin of Polynesian artifacts (obsidian projectile called kills, anthropomorphic stone sculptures, carved stones, nails, a dozen words, most notably Tokyo), biological and even human remains that characters Mocha Polynesians on the island, but without reliable contexts.

## The Incas

The Quechuas, an aggressive, dominant people who appropriated to themselves all the elements of their culture, conquered them. The Incas conquered the Chinchas and appropriated of their culture, the Chinchas culture, and who, with their rulers, the Incas, formed the most extensive and prosperous state of America. The Quechuas, a violent hard-line people who appropriate to themselves the three pre-Incan nations or races names are the Chinchas, Aymaraes, and Huancas. Consequently, of the three “tribes” discussed, the non-dollish-headed group, the Chinchas, artificially mimed the actual “cone head” peoples. The other two “tribes” were remarkably unlike the Chinchas. The Huancas had the most pronounced dolichocephalism traits. Moreover, scholars had the least amount of historical data about this people. The Aymaraes commenced the dynasty of the Incas. Keeping in mind that *Inca* is a term venerating the emperors of Peru, not a tribe/nation per se—the Aymaraes conquered the other two peoples and marshaled the unity of Inca civilization. Similarly, this unity ultimately led to racial mixing. Significant textual evidence suggests that two of these rulers made an expedition against Chile in the middle of the fifteenth century and conquered the country as far as the Maule. In the territory they crossed, they

did not find a completely barbarous population, but one already semi civilized by the influence of the Chinchas, a condition which had prevailed for more than two centuries.

The Inca of Peru have held a mystical fascination for people of the Western world, their magnificent civilization, fabulous wealth in gold and silver possessed by the Incas. The plundered by Spanish conquistadors of the gold, then systematically pillaged and the booty they carried to Spain, which altered the completely European economic system. While in contrast, in Peru, they left a highly developed civilization in ruined state, that a single government could control many diverse tribes, many of which hide away in the mountain, which was simply remarkable. The Inca people began as a tribe in the Cuzco area around the twelfth century. Under the leadership of Manco Capac, they formed the small city-state of Cuzco in Spanish. In 1438 under the command of Sapa Inca (paramount leader) Pachacuti (1438-1471), they began their conquest of the Andean regions of South America and adjacent lands. At its height, Tahuantinsuyu included what are now Peru, Bolivia, and Ecuador, also extended into portions of what are now Chile, Argentina, and Colombia. Finding the rough eastern terrain difficult, the army doubled back to the high country and crossed over to Chile in pursuit of gold and mineral wealth at Porco, Tarapaca. Pressing farther south, the Inca army reached as far as the Santiago region. However, at this point, the advance halted, with the records telling of either Thupa Inca Yupanki's desire to return to Cuzco or resistance from the allied Mapuche forces being the reason. After settling garrisons in Chile, Thupa Inca Yupanki's forces set out to return to Cuzco. Divided into four, the Inca armies took the coastal plain of Arequipa. The Incas called their leaders most often "Sapa Inca" plus their name, for instance, Sapa Inca Yupanqui. The Inca ruler was the supreme leader of the upper class; he was the most powerful individual and had complete dominance, the highest prestige.

### **THE EMPERORS AND KINGS OF THE INCAS**

1. Manco Capac—Sun God (1200-1400)
2. Sinchi Roca (1230)
3. Lloque Yupanqui (1260)
4. Mayta Capac (1290)
5. apac Yupanqui (1320)
6. Inca Roca (1350)
7. Yahuar Huacac (1380)
8. Inca Viracocha (1410-1438)
9. Pachacuti-Inca-Yupanqui (Pachacutec) (1438-1471)
10. Topa Inca Yupanqui (Topa Inca) (1471-1493)
11. Huayna Capac (1493-1525-27)
12. Huascar (1525-1532)
13. Atahualpa (1525-1533)



*Photo courtesy of Iceligth, Boston, MA, USA. Wikipedia.*

The history of the great Inca Empire, the Tahuantinsuyu can divide into three parts or section: the Kingdom of Cuzco (from around “1200 or—1400 to 1438), the Inca Empire or 1200 to 1400 or1438:”1200 to 1438”—25—’33) and the Vilcabamba Empire/State (from 1525-33 to 1571-72).

The Inca Empire was an empire centered in what is now Peru from AD1200 to AD 1533. Over that period, the Inca used conquest and peaceful assimilation to incorporate in their empire a large portion of western South America. The empire was divided into four *suyus*, whose corners met at the capital, Cusco (*Qosqo*), in modern-day Peru.

The incredibly rapid expansion of the Inca Empire began with Viracocha’s son Pachacuti, who was one of the great conquerors and one of the great men in the history of the Americas. With his accession in AD 1438, reliable history began, almost all the chroniclers being in practical agreement. Pachacuti was considered the greatest man that the aboriginal race of America has produced. He and his son Topa Inca were powerful rulers, conquering many lands as they built their kingdom. Pachacuti was a great civic planner as well. Tradition ascribes to him the city plan of Cuzco as well as the erection of many of the massive masonry buildings that still awe visitors at this ancient capital its peak; Inca society had more than six million people. As the tribe expanded and conquered other tribes, the Incas began to consolidate their empire by integrating not only the ruling classes of each conquered tribe but also developing a universal language, calling it Quechua. According to the Abbe Molina<sup>13</sup> (p. 9-10), about the year 1450, while the Inca Yupanqui reigned over the

<sup>13</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page 9-10.

Inca Empire, it had then extended its limits from Cuzco northward to the equator and, at that time, southward to Chile. The Inca Yupanqui resolved to attempt the annexation of Chile to his extensive empire. Inca Yupanqui marched with a powerful army to the frontiers of the country. But either from concern of his own safety or to be in a favorable situation for reinforcing the invading army and directing its operations, he established himself with a splendid court in the province of Atacama, the most southerly district of Peru, and confided the command of the invading army to Sinchiruca, a prince of royal blood of Peru.

The Incas were clever builders. Many of the huge blocks of stone they used for forts and palaces still stand today. They were experts at building fortresses made of huge blocks of stone. They built near all cities as safe places in time of trouble. The Inca army was the most powerful in the area at that time, since they could turn an ordinary villager or farmer into a soldier ready for battle. This is based on every male Inca had to take part in war at least once. Although the Incas had no iron or steel, and their weapons were no better than those of their enemies were, they went into battle with the beating of drums and the blowing of trumpets.

The armor used by the Incas included helmets made of wood, cane, or animal skin; round or square shields made from wood or hide; and cloth tunics padded with cotton and small wooden planks to protect spine. The Inca weaponry included bronze or bone-tipped spears, two-handed wooden swords with serrated edges (notched with teeth, like a saw), and clubs with stone and spiked metal heads, cooper mace head; woolen slings and stones; stone—or copper-headed battle-axes; and stones fastened to lengths of cord (bola).

The campaign against Chile. the Inca general Sinchiruca had subdued the regions of northern Chile with an army that eventually rose to fifty thousand men. The history of the Inca campaign in Chile and this battle, known from the *Comentarios reales* of Inca Garcilaso de la Vega. See segunda parte, libro 7, cap. 18, 19, and 20. These chronicles originate from Inca source.

The Spanish histories of Jerónimo de Vivar, *Crónica y relación copiosa y verdadera de los reinos de Chile*, and Vicente Carvallo, *Descripción Histórico Geografía del Reino de Chile*, tomo 1, capítulo 1.

It also refer to the Incas crossing the Maule River and keeping its old custom; they sent messengers to require these Promaucaes to submit to the rule of the Inca or resort to arms.

The Promaucaes responded saying that they came not to waste time in vain words and reasoning, but to fight until they won or died.

The Incas guarantee a battle the next day. (Inca Garcilaso de la Vega, *Comentarios reales*, segunda parte, libro 7, cap. 19).

The Promaucaes had determined to die before losing their freedom and responded that the victors would be masters of the defeated and that the Incas would quickly see how the Promaucaes obeyed.

Three or four days after this answer, the Promaucaes and their allies, Mapuches, arrived and camped in front of the Incas camp with eighteen to twenty thousand warriors. The Incas tried diplomacy offering peace and friendship, claiming they were not going to take their land and general reduced under the Inca government,

more by persuasion than force, the four most northerly tribes of the Chilese named Copaipins, Coquimbans, Quillotans, and Mapochians. After all his ambassadors were not able to persuade the Promaucians into submission, who inhabit the delightful country between the rivers Rapel on the north and Maule on the south, the Inca general Sinchiruca passed the river Rapel with his large army to reduce the Promaucian Indians by force of arms. The Promaucians, with the assistance of their allies, drew together a formidable army and fought the Peruvians with such heroic valor as to defeat them in a battle, which, according to Garcilaso, continued during three successive days. We assumed that the term *allies* refers to Mapuche warriors fighting together with the Promaucian army against the invading Inca army.

The Battle of the Maule, in Chile, fought between the Mapuche people and the Inca Empire. It took place over three days and resulted in the end of the Inca's southward expansion. Most of Chile's conquerors had engaged in destroying the grand Inca Empire in Peru. Based on this background, Chile was somewhat of a disappointment to its first Spanish residents. According to historian accounts, the Araucanians had developed a reputation as bellicose long before the Spanish had contact with them. The Incas called the Araucanians *purun aukas*, meaning, "enemy, rebel, or wild."

The exact date of this battle is unknown with certainty but thought to have been in the reign of Tupac Inca Yupanqui. (1460-1471-1493)

The following a time when both armies left their camps and fought all day without either gaining an advantage and both suffering many wounded and dead. At night, they both retired to their positions. On the second and third day, they fought with the same results. Although at the end of the third day of battle, the Inca saw that they had lost more than half their number in dead, and the livings were almost all wounded.

On the fourth day, although the Promaucaes position in their formations, the Inca did not leave their camp, which they had fortified, hoping to defend it if their enemy attacked them. The Inca remained in their camp all that day and the two following days. At the end of that time, the Inca army retired to the Maipo Valley. The Promaucaes Indians and their allies, the Mapuches, claiming victory. (Inca Garcilaso de la Vega, *Comentarios reales*, segunda parte, libro 7, cap. 20)

Consequently, on learning the defeat of his army and the invincible valor of the Promaucians, the Inca emperor gave orders that the river Rapel should remain the southern boundary of his dominions, and all attempts to reduce the rest of Chile was laid aside.

According to Garcilaso, the river Maule established as the frontier of the Peruvian conquests. However, this is by no means probable, as in this case the country of the conquerors would have been included within the territories of the vanquished.

In fact, not far from the river Cachapoal, which with the Tinguiririca forms the Rapel, the remains of a Peruvian fortress could still be seen on the top of a steep hill, which was undoubtedly built to protect that part of the frontier against the unconquered Promaucians.

As a result by this conquest of its four northern provinces, Chile become divided into two distinct portions—all to the south of the Rapel remaining free, while the districts to the north of that river were subjected to the dominion of the Incas.

These four tribes who had so readily submitted to the Inca Yupanqui—Copaipins, Coquimbans, Quillotans, Mapochians—were subjected to an annual tribute in gold, but the Incas never introduced their form of government into these provinces; the inhabitants remained subject to their own native *ulmens* and preserved their original manners until the arrival of the Spaniards.

Topa Inca followed his father's successes by moving south and conquering much of northern Chile to the Maule River, which proved to be the southernmost limit of the empire. Topa's son Huayna Capac waged campaigns in the north, extending the empire's borders to the continued conquests in Ecuador to the Ancasmayo River, which is the modern boundary between Ecuador and Colombia. Less than one hundred years later after Pachacuti founded it, the empire was devastated by the arrival of Francisco Pizarro and the Spanish conquistadores (1532).

The Mapuche territory had its border with the Inca Empire south of the Maule River. This border was established after a long war and the military failure of the Inca army to conquer the Mapuche nation by the use of force.

The Mapuches generals—Toki Kurillanka,<sup>14</sup> Toki Kurillanka, Warakulen, Lonkomilla, Butahue, and Yankinao—commanded in 1460 the Mapuche forces against the Inca Empire; the Inca armed forces were defeated and retire to the north of the Maule River, the natural border that separated both nations. Lonko Kurillanka died in battle.

The Inca domination north of Chile had lasted only until the date of the expedition of Almagro, 1536, a little more than eighty years, a very short period in which to raise a people from complete barbarism and were engaged only in the administrative organization of the conquered territory in order to exact an annual tribute from its inhabitants. The Inca-Hispanic chronicles of Guamán Poma and Inca Garcilaso de la Vega refer that before that insurrection, the conquerors of the Cusco had installed some colonies very organized and protected by fort trimmings and strengths in that gold rich mineral region. In addition, they had transplanted colonists coming from the regions of Arequipa and Puno, in present Peru. The zone under Inca dominion seems to have had by south border the Fort or Pucará of Chena in the neighborhoods of Santiago toward the southwest.

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<sup>14</sup> Essay. *Líderes mapuches y su rol en el desarrollo de los sucesos históricos Cronología parcial* <http://www.gratisweb.com/arkabuz/martiresmapuches.html>



*Representation of Guamán Poma de Ayala on a battle between Indians of Chile (left) and Captain Apu Camac Inca. Author Felipe Guaman Poma de Ayala.<sup>15</sup>*

It is interesting to notice that in the engraving of the time, the Mapuche army appears like individuals of greater stature than the Peruvian and provided of armament of the soldiers and the attires similar to the mentioned by Alonso de Ercilla in the *Araucana*. The weapons, lances, macanas or long maces, and armor leather helmets, and chiripá, túnica of leather or wool that are crossed among the legs, with ends tied to the waist.

What's more important, in the part superior of the engraving, the eighth civil servant, in carrying out that position, indicates itself that the Inca governor, or Apo, was Captain Camacinga. That is to say, we can conjecture that the Inca presence between the Mapuches of the north or Picunches (*Picun* = North) dated on or after in the company of sixty and eighty years of domination.

The Inca chronicles refer to terrible combats maintained by the armies of Tupac Inca Yupanqui against the Mapuche forces of the regions between the rivers Aconcagua and Maipo, where they managed to base in permanent form, as well as a very numerous expedition that managed to penetrate in Chilean territory until the Maule River, although without taking real possession from the territory. According to the chronicle of the Inca Garcilaso de la Vega, the troops of Túpac Yupanqui maintained a ferocious battle against Mapuches of the south of the Maule River.

<sup>15</sup> From Wikipedia—wiki@wikimedia.org, 26 April 2008. See Guaman Poma, Nueva crónica y buen gobierno (1615) www.kb.dk/permalink/2006/poma/861/es/image?open=id2692509

The one that extended by four days of incessant combats, after which the Inca army had to fall back toward the north. The chronicles later mentioned an expedition sent by Huayna Capac Inca possibly toward 1525 to repress a revolt of the Mapuches in the region of the Mapocho. In Spain, Garcilaso de la Vega wrote his famous *Comentarios reales de los Incas*, published in Lisbon in 1609, and was based on stories he had been told by his Inca relatives when he was a child in Cusco. The *Comentarios* contained two parts: the first about Inca life and the second about the Spanish conquest of Peru, published in 1617.

According to Rosales (*Historia*, p. 111), “In addition, having sent the ambassadors to them as usual the Inca General, protesting the damage that could come to them if, they did not give obedience to its King. The answer of the Chileans, were that they were resolute to die before to subject to a foreign King, also that they did not recognize any King, and that they prepared themselves to fight them, that those that overcome, would be the masters, and the loser the slaves. Moreover, without waiting for more demands united a powerful army, in three day they updated, in view of Peruvian army, challenging them, and causing them to the battle with much war cries and noise of its drums.

“The Inca commanders it gave great apprehension the resolution of the Chileans, and seeing that they army filled the fields, and expected some badly event sent to them new ambassadors with peace requirements. And good friendship, doing to them new protests calling to the sun and the moon, The Mapuches responded briefly ‘that they leave of vain reasoning, and they would come at the hands, that did not have to subject to them, but to the one which were able to overcame them in battle.

“The Mapuche forces were ready to battle, the Chilean were so valiant that put in completed rout the Inca army, with thousands death, and later they were following them in the withdrawal. As result, the Mapuches ambushes the Incas army in narrow places and steps they killed many more of them. Consequently, the Incas decided to abandon the conquest of Chile.”

The chronicles also tell of the Mapuche weaponry included a six-foot arrow. Fierce Araucanian tribesmen, armed with such long-range weapons, devastated the Inca’s sling men. After four days of rough fighting, they stopped Tupa Inca’s (1463-1493) thrust to the south.

According to Galdames,<sup>16</sup> for a long time, it thought that the level of material progress at which the Spaniards later found the Chilean natives of the northern zone was due to the beneficial influence of the Quechuas. The latest archaeological discoveries have corrected this opinion, which did not account adequately for the Chilean state of culture, since the Incan domination had lasted only until the date of the expedition of Almagro in 1536. A little more than eighty years—a very short period in which to raise a people from complete barbarism and were engaged only in effecting the administrative organization of the conquered territory in order to exact an annual tribute from its inhabitants. The Chincha Indians were the most

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<sup>16</sup> Galdames Luis. 1964. *A History of Chile*. The University of North Carolina Press. New York Russell & Russell Inc USA, see page 16.

civilized and progressive; moreover, the ones who imposed their material civilization and many of their beliefs and customs on Chile.

According to Juan Francisco Maura,<sup>17</sup> in the essay “Verdadera historia de la conquista.” Separate point deserves the mention of the warlike apparatus that faced the Peruvians.

Tremendous difference: the Spaniards brought guns, harquebusiers, swords, goads, lances, crossbows, armors; overwhelming cavalry; dogs trained in the hunting of Indians, etc.

Moreover, the conquerors were not the 160 who have repeated the historical versions of Spanish scholars, because with them they aligned numerous contingents of allied Indians brought of Central America and in such number that a conqueror wrote in the Isthmus of Panama that the many native, whom they took to Peru, depopulated those lands.

The Spaniards was assisted by thousands of discontented Indians—Indios amigos, auxiliary Indians—who avenged the deaths of their tribesmen at the hands of the Incas and helped the Spanish travel through the treacherous mountains, warned about disposition of Inca forces, participated as auxiliaries, spy for them, and gave food and clothing. Therefore, the auxiliary Indians made generally the conquest much easier than it would have been otherwise. For all their alleged socialism, the Incas were tyrants, and an overwhelming number of the population was happy to see them go at first. Later, when the Indians realized that they had simply traded a local despot for a foreign one, it was too late for resistance and many fell into indifference. The occasional rebellions were quickly suppressed; the catastrophic population declined down to less than two million. While true that the Spaniards’ armor which no native weapon could penetrate, and their exclusive possession of horses and superb steel swords. The former giving them mobility in march and battle, and the second giving them ability to slash through the primitive armor of the Indians. It is astounding that the Incas never thought of good ways of dealing with cavalry.

This was not impossible, as the Mapuche in Chile later demonstrated when they successfully resisted Spanish invasion by the skillful use of the pike. Despite the fact that, although true that a fully-clad armored mounted Spaniard was nearly invincible given the native weapons. There are tactics to unhorse him, as Lautaro did probed with the use of lazo in battles in Chile. The lazos also developed to face the Spanish cavalry and consisted of a weave very hard subject in the end of a pole, with which they connected the rider to demolish it, and to kill him by putting a striker pin by the junctions of the armor.

In spite of everything, it is perplexing that the Incas failed to use the advantages of terrain until much later, and even then, only sporadically. The Incas had no iron

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<sup>17</sup> Author Juan Francisco Maura (the University of Vermont). Título Artículo: ¿COBARDÍA, CRUELDAD Y OPORTUNISMO ESPAÑOL?: ALGUNAS VALORACIONES SOBRE LA “VERDADERA” HISTORIA DE LA CONQUISTA DE LA NUEVA ESPAÑA. 19-3 2003. [http://parnaseo.uv.es/Lemir/Revista/Revista7/NuevaEspa.htm#\\_ftn1](http://parnaseo.uv.es/Lemir/Revista/Revista7/NuevaEspa.htm#_ftn1)

or steel, and their weapons were no better than their enemies were. They went into battle with the beating of drums and the blowing of trumpets.

However, the Chilean natives of central Chile continued to develop their incipient culture under the rule of the Incas. Roads crossed the northern and central zones of the country. There was a postal service carried on by Indians on foot, with inns every fifteen or twenty miles. The curacas, or governors, engaged in developing the prosperity of the hamlets and villages where the natives gained their livelihood and in encouraging productive activities.

For cultivating the fields, the natives opened irrigating canals or ditches in places where the soil best permitted it. Among the canals constructed in the Incan epoch and still existing somewhat on the same plan is the one that descends from the hills of the Salto near Santiago and irrigates the neighboring farms. It is called the Vitacura Canal, after the name of the governor who ordered it opened. From the time that canals opened, the crops of squash, corn, beans, and potatoes, which were native to this country, became more abundant. The production of fabrics made from the wool of the guanaco, vicuna, and llama also increased. The llama had bred for centuries in Chile. The manufacture of articles of baked clay, also practiced for a long time by the natives, now received a new impetus. Vases, jars, and pitchers of clay became of prime importance in the household of the Chilean Indian.

John Hemming, *"The Conquest of the Incas"* (London, 1970), page 65, 68, believe the Inca general Calcuchima as commanding thirty-five thousand effectives in the early spring of 1533 based on the testimony of Hernando Pizarro. Hemming acceptance that the Inca general Quisquis was commanding thirty thousand at the same time, and the third major Inca force under the general Ruminavi, or was at least as large.

Though population figures for preconquest indigenous peoples are in disagreement, the population of the Inca Empire probably numbered anywhere between two and nine million people at the time of the Spanish conquer. The size of the preconquest Inca military is in the same way uncertain. Nevertheless, it is reasonable that the Inca Empire could put three armies of some thirty to forty thousand, more or less, professional combatants. Each in the field at one time, and that some one hundred thousand Inca soldiers were under arms when the conquerors arrived in the spring of 1532.



*Machu Picchu. Courtesy of la gold fish, August 14, 2007.*

The conqueror Francisco Pizarro commanded a force of 61 mounted fighting men, 106 on foot, and 3,000 auxiliary Indians. This small force overwhelmed the bodyguard of the emperor Atahualpa, a military force reasonably estimated at some 5,000-6,000 men, which resulted to the capture of the Inca emperor at Cajamarca on November 16 in the initial military encounter. In early May of 1536 when Manco Inca's armies attacked Cusco, his generals commanded an army estimated at 100,000-400,000 by contemporary observers; some of them call into question the exaggerated figures. The Spanish defenders of the city at that point numbered 190, only 80 of them mounted, yet they successfully held the city for almost a year; they did have the help of Indian allies (Hemming, *Conquest of the Incas*, 190-191, 577-578). Much of the conquest of Peru accomplished without battle or warfare as the initial contact Europeans made in the New World resulted in rampant disease. Old World infectious disease left its devastating mark on New World Indian cultures. In particular, smallpox spread quickly throughout Panama, eradicating entire population.



*Courtesy of Nancy Nangel. Inca Pucará Lasana, Antofagasta, Chile.*

### **The Mapuches or Araucanians**

Molina described the Mapuche people in detail.<sup>18</sup> Though the Araucanians do not exceed the ordinary height of humankind, they are in general muscular, robust, well proportioned, and of a martial appearance. Their complexion is of reddish brown,

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<sup>18</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row Page 54-55-56

but clearer than the other natives of America, except the tribe named Boroanes, who are fair and ruddy. They have round faces, small eyes full of animated expression, a rather flat nose, a handsome mouth, even white teeth, muscular and well-shaped legs, and small flat feet. Like the Tartars, they have hardly any beard, and they carefully pluck out any little that appears calling the Europeans *long beards*, by way of reproach. The hair on their heads is thick, black, and coarse; is allowed to grow very long; and is worn in tresses wound around their heads.

The women are delicately formed, and many of them are very beautiful, especially the Boroanes. They are generally long lived and are not subject to the infirmities of age till a late period of life, seldom even beginning to grow gray till sixty or seventy, or to be wrinkled till fourscore.

They are intrepid, animated, ardent, patient of fatigue, enthusiastically attached to liberty, and ever ready to sacrifice their lives for their country, jealous of their honor, courteous, hospitable, faithful to their engagements, grateful for services, and generous and humane to their vanquished enemies. Yet these noble qualities obscured by the vices, which are inseparable from their half-savage state, unrefined by literature or cultivation: being presumptuous, entertaining a haughty contempt for other nations, and much addicted to drunkenness and debauchery.

In pre-Hispanic days, Mapuches were sedentary farmers, of predominantly vegetarian habits. Mapuches' staple crops were corn (maize) and potatoes. Other important crops include beans, squash, chili peppers, and quinoa.

The chronicler Diego de Rosales mentioned in the documents of a growing cattle economy, sheep and goats.

The Spanish army accustomed to ravage all the Mapuche territory, burned the Indians houses and the crops, inasmuch as warfare disrupted agricultural planting in the valleys. The Mapuches moved their fields to impenetrable sierras.

The Araucanians make use of neither turbans nor hats, but wear upon their heads a bandage of embroidered wool in the form of the ancient diadem.

This, whenever they salute, they raise a little, as a mark of courtesy, and on going to war, ornament it with a number of beautiful plumes, and they painted their faces with color red and black. They also wear around the body a long woolen girdle, or sash, handsomely wrought.

Persons of rank wear woolen boots of various colors, and leather sandals, called chelle, but the common people always go barefooted.

## Religion

The religious system of the Araucanians, formerly that of all the native tribes of Chile, resembles in a great measure the freedom of their modes of life and government. They acknowledge a Supreme Being, the creator of all things, whom they name Pillan, a word derived from "pulli" or "pilli," the soul. He likewise named Guenu-pillan, the soul or spirit of heaven; Buta-gen, the great being; Thalcove, the thundered; Vilvemvoe, the creator of all things; Vilpepilvoe, the omnipotent; Mollgelu, the eternal; Avnolu the omnipotent. Also in the forces of creation, Ngenechen—and

designed by many other similar epithets. Their ideas of the government of heaven form in a great measure a prototype of the Araucanian system of civil polity; Pillan considered as the great Toqui of the invisible world of Spirits, and is supposed to have his Apo-ulmens and Ulmens, or subordinate deities of two different ranks, to whom he entrusts the administration of lesser affairs.

In the first class of these inferior deities are Epunamun, the god of war; Meulen, a benevolent being, the friend of the human race; and Guecubu, a malignant being, the author of all evil, who is likewise called Algue (Molina, p. 107).

According to Mapuche oral tradition, the origins of their ancestors are explained by a flood, which occurred long time ago.

The higher cai-cai raise the waters, the higher tren-tren raise the mountains. On which some human took refuge, while others become transformer in fish, marine animals and rocks at the end of the flood.

The surviving humans, engendered offspring. Who became their ancestors? It begins with a battle between the evil serpent cai-cai. Who rises furiously from the sea to flood the earth? Moreover, her good twin tren-tren slumbers in her fortress among mountain peaks.

The Mapuche try unsuccessfully to wake tren-tren. The evil serpent cai-cai's friends—the pillars of thunder, wind, and fire—pile up the clouds to make rain, thunder, and water. Finally, a little girl dances with her reflection. Her laughter awakens tren-tren, who also begins to laugh. Deeply insulted, cai-cai and her friends fall down the hill.

However, cai-cai is angry, shatters the earth, scattering islands all over the sea. The water climbs higher and higher. Attempting to flood the mountain peaks, where tren-tren lives. However, tren-tren pushes and manages to raise the mountain up.

The mountain rose toward the sky and the sun until the evil serpent cai-cai and the pillars of thunder, wind, and fire fall from the peak into the deep chasm where they silenced.

In several Mapuche ritual ceremonies, and according to the cosmovision, the compensation of the forces of good (Ngenechen) by those of evil (Wakufu) is pursued.

The first one means life and construction; the second, destruction and death.

Among the most relevant, the following should be mentioned: nguillatún, a ceremony of prayer; the machitun, healing ritual; the wentripantu, celebration of the New Year, day of the winter solstice; the funeral and initiation rites may also be included.

The nguillatún requires a place specially disposed to that end. The rewe is installed at the center and participants gather around. It lasts a minimum of two days and a maximum of four. In certain zones of the Araucanian territory, the formal procedure ritual held each two, three, or four years, as needed. The public prayer held for various motives: the weather, the crops, to avoid illness, or for plenty of food. During the ceremony, different prayers accompany dancing. Moreover, an animal is sacrificed, generally a lamb for the ngepin, who directs the rite. Then the animal's blood is sprinkled or distributed among the guests, and the ritual drink muday (fermented grain) offered to participants.

The dead animal's body, according to the costume, usually completely burnt down in a bonfire in order to eat. In this ceremony, the machi acts as the celebrant's assistant, and between the sounds of her cultrun (drum), she sings:

We pray that it rains so  
that the crops may prosper and  
we may have animals.  
"Let it rain," say you, Big Man  
With Golden Head, and you, Big  
Woman, we pray to both big and  
old persons.

The machitun is a healing rite that was described already in the sixteenth century by Piñeda and Bascuñan in their work *El Cautiverio Feliz*. This is a proper machis ceremony and made up of three parts:

- a. The diagnosis of the illness.
- b. The expulsion of the illness from the body of the sick person.
- c. A supernatural revelation on this healing, according to the machi.

In this ceremony, the machi makes examinations concerning certain symptoms and evidences of the sick person or looks for mysterious signs observed by the sick person or his relatives.

It is also assumed that an animal examined might become infected. Furthermore, the diagnosis made through revelations from beyond.

In the whole of this context, the instruments used by the machi are important. In this, as well as in other ceremonies, she uses the cultrun and the rewe, to which she climbs, in order to explain the journey of her soul to the upper land.

According to Abbe Molina, p. 105, the Indians have three kinds of physicians. Of these, the ampives, who are skilful herbalists, are the best and have even some skill in the pulse and other diagnostics of disease.

The vileus pretend that all contagious diseases produced by insects or worms, and therefore, often called cutampiru, which signifies vermiculous diseases, or diseases proceeding from worms.

The Mapuche machis are a superstitious class or pretenders to sorcery and allege that all diseases proceed from witchcraft. Moreover, they pretend therefore to cure them by supernatural means, for which reason they employed in desperate cases, when the exertions of the ampives and vileus have proved ineffectual.

They have likewise a kind of surgeons called gutarve, who are skilful in replacing luxations, setting fractured bones, and curing wounds and ulcers.

According to Guillaum Boccara,<sup>19</sup> alluded above, the territory, as conceived of by indigenous peoples and presented in those pamphlets, is not limited to political

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<sup>19</sup> Ibid.

borders or administrative districts. First, the Wallmapu, or indigenous world as a whole, is made out of different spaces. Second, it is composed of multiple places.

Third, a huge number of beings and entities that communicate and circulate through those specific places, people those spaces. Let us take a closer look at this Mapuche conceptualization of the universe in order to see how it actually challenges the capitalist dominant view of the planet Earth.

According to the general definition given in the booklet entitled *Mapuche Religiosity and Cosmo Vision*, the Wallmapu is the whole universe, the cosmos, everything that is material and immaterial, tangible and intangible.

This whole peopled by powers (*newen*), each person (*che*) being connected with one of those *newen*. Another central feature of this universe is that it is alive, always in movement, and totally active.

The *Wakufu* are beings who originated in the forces or energies that tend to disturb and/or to destroy the balance of universe; unlike human beings and other spirits, the *Wakufu* would be the only beings who do not have souls.

The *Wakufu* would give magical powers to the *Kalku* “sorcerers” to use to sicken or to kill. In order to do so, the *Kalku* would cause the *Wakufu* to possess the body of a person.

The *Kalku* is a companion of the *Wakufu*, and the most powerful *Kalku* would inherit the *Wakufu* spirit of an ancestor that was also a *Kalku*. The *Kalku* also uses his *Wakufu* to catch and to enslave the souls of the dead that are not protected. In order to cure oneself of a *Wakufu*, the sick person receives the aid of the *machi* (shaman).

*Kalku* or *Calcu*, in Chilean folklore and the Mapuche mythology, is a sorcerer or shaman, usually but not necessarily an evil one. The essentially benevolent shamans are more often referred to as *machi* to avoid confusion with the malevolent sorcerer. Its origins are in Mapuche tradition. The *Kalku* is a sorcerer or shaman that has the power of working with *Wakufu* “spirits or wicked creatures.” An example of a *Wakufu* is the *Nguruwilu*.

The *Kalku* also has as servants other beings such as the *Anchimallen* or the *Chonchon*, which is the magical manifestation of the more powerful *Kalku*.

A Mapuche *Kalku* is usually an inherited role, although it could be a *machi* that is interested in lucrative ends, or a “less powerful,” frustrated *machi* who ignores the laws of the *admapu* (the rules of the Mapuches).

The *Nguruwilu* originates from the native Mapuche people. It is a river-dwelling creature and looks much like a strange fox, with a long body, similar to a snake, and a long tail with fingernails that it uses like a claw; but it is a water being. *Nguruwilu* lives and is the cause of dangerous whirlpools, which kills people who try to cross rivers. The creatures make the water shallow on either ford to encourage people to try to cross it, making it seem safe. However, the only safe way of crossing a river with a *Nguruwilu* is by boat. The only way to get rid of a *Nguruwilu* is to get a *machi* (shaman) or a good *Kalku* (witch). The *Kalku* is to offer gifts in return for the service of *Nguruwilu* removal. A *machi* is a shaman or, more often than not, a good witch in the Mapuche culture of South Americas and is an important character in the Mapuche mythology. (A group of myths that belong to the Mapuche people tells about their ancestor, heroes, gods, also other supernatural beings, and history.)

They are spiritual leaders and function as witch doctors and/or herbalists, religious authorities, and consultants.

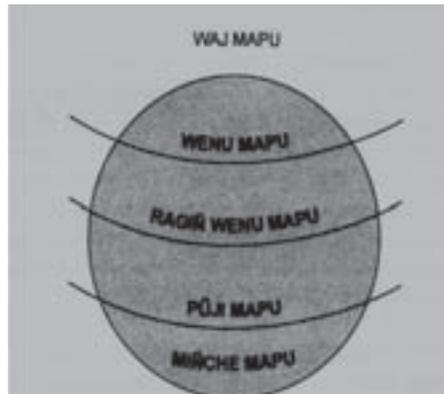
The term is occasionally interchangeable with the word *Kalku*; however, *Kalku* has a usually evil connotation whereas *machi* is usually considered good; this, however, is not always true since in common use the terms may interchange.

*The Anchimallen*, the word that describes this is a word that has attracted plenty of discussions, not only for its precision better expressed by its phonetic, but the relationships with other magical elements in relation to extraneous lighting and/or practice of witchcraft or even the UFO phenomenon.

The Anchimallen is described as being a small creature, becomes an area that emits a radiant luminosity as if it were a flash. Later chroniclers assimilated with the elf-like, also described as being in the shape of a dwarf of indeterminate sex, with the height and thickness of a child a few months. Due to its characteristic light, Mapuches also use this word to refer to Kuyén, spirit Wangulén representing the Moon, the wife of Antu (the Sun). Likewise, a product usually presented, an Anchimallen is small and light, often confused with other creatures of the Mapuche mythology, such as Lafraches or Cherufes, respectively, although they present a different origin and other characteristics. There is a remarkable stone, the Mapuche sacred stone, near Lonquimay called "Father Retrikura," in Chile. During an extended pilgrimage conducted years ago of Mapuche sacred places, on both sides of the Andes. They used to say that this particular stone, is also a powerful oracle and a place to manifest portentous phenomena for the Mapuche spiritual tradition, a level similar to the stone Betilo (house of God) that is mentioned in the Bible of the Judeo-Christian tradition.



*Left Rehue: Altar Sagrado Mapuche<sup>20</sup> Rehue (in Carahue).  
Right: Picture taken by Marisol Cruz. November 23, 2008.  
Mapuche totem courtesy of Museum Concepcion Chile.*



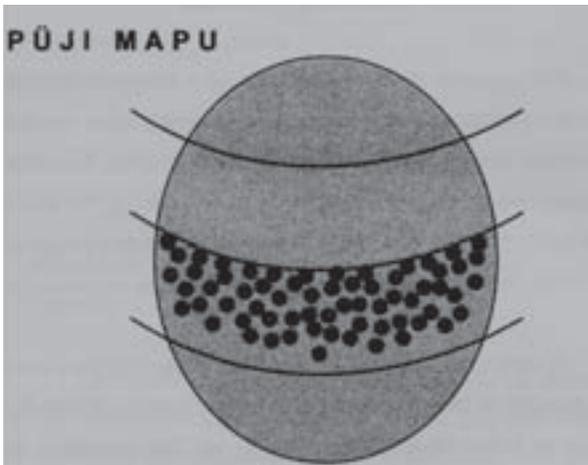
*Guillaume Boccarra.<sup>21</sup> The brighter side of the indigenous renaissance (part 2)  
with an alternative vision of the universe: living earth and  
person versus natural and human capital.*

<sup>20</sup> Picture, Mirek Doubrava the Rehue Foundation the Netherlands

<sup>21</sup> <http://nuevomundo.revues.org/document2483.html#tocto1>.

According to this spiritual perspective, the Wallmapu is made out of four spaces:

1. The *Wenu Mapu*, which means “the Upper Land.”
2. The *Ragñ Wenu Mapu*, “Middle Land” or zone that mediates between domains one and three.
3. The *Pülli Mapu*, which is the space where we, human beings, live.
4. The *Miñche Mapu*, or the underworld (see diagram 1). Every single person (*che*) belongs to a *newen* from which he or she traces a territorial kinship or *tuwün* (diagram 2). We, as human beings, also connect to our ancestors through blood, and that works as another kind of kinship called *küpan*. Eventually, the authors of those documents contend, the *che* are not to govern the earth but to manage it.

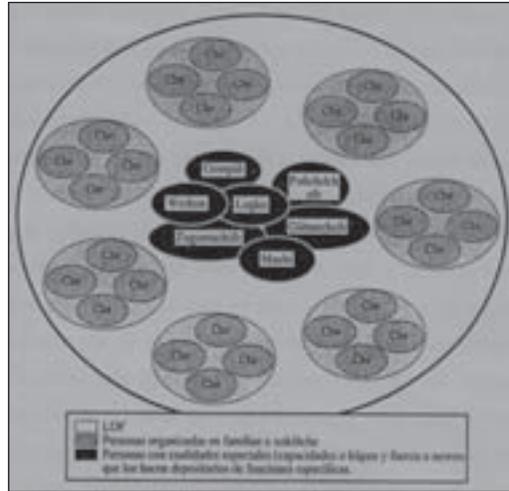


The brighter side of the indigenous renaissance (part 2), an alternative vision of the universe: living earth and person versus natural and human capital. According to Guillaum Boccará,<sup>22</sup> the different spaces that compose the *wallmapu* communicate through places like swamps, bushes, hills, rivers, etc. In each of those places dwells a genius (*gen*) that takes care of its perpetuation.

This *gen* assess the human behavior in accordance with three principles: (1) respect other *che* and spaces (*Xükawün*); (2) express affection toward other people (*Eukuwün*); (3) do not tease or make fun of other *che* and entities (*Yamüwün*). What is interesting to highlight here is that those patterns of behavior apply, on the one hand, to the relationship between human beings and, on the other, to the relations between a *che* and what we call Nature. The core principle that governs here is as these authors put it: respect and be respected. If the *Azmapu* (i.e., the Mapuche norms and costumes) is not followed and the rule of reciprocity is not abided

<sup>22</sup> Ibid.

by, balance will rupture and disease will erupt. Let us eventually observe that it is through the modification of the state of consciousness through vision, trance, dream, disease, or death that one is able to circulate from one sphere of the *Wallmapu* to another. According to these authors' vocabulary, if someone is to pass from one *Mapu* to another, he or she must experience a physical or mental transformation that is intimately linked to the potentialities offered by the distinct components that made out a person (soul, body, spirit, double, shadow, power, thought, and memory).



**Guillaume Boccaro:<sup>23</sup> *The brighter side of the indigenous renaissance (Part 2), an alternative vision of the universe: living earth and person versus natural and human capital***

According to Guillaum Boccaro,<sup>24</sup> as we can see, according to this conceptualization of the cosmos, the land or *püllli* is nothing but a small piece of the universe. Besides that, it is intimately connected with the other parts or *mapu* and inhabited by persons or *che* whose behavior is permanently under the genius's assessment. The universe, therefore, is defined in a political term and appears to saturate with power relationships. Any improper use of the natural resources results in an imbalance that causes diseases and conflicts. In addition, in case the equilibrium of forces is lost, it would take the participation of the whole family (*trokinche*) and even of the whole community (*lof*) to restore it. It is thus a collective, civic, and political affair. The conception of the universe presented by those Mapuche intellectuals is also political insofar as it locates communitarian authorities both at the center of the indigenous polity and at the very juncture of the different spaces (diagram 3).

<sup>23</sup> <http://nuevomundo.revues.org/document2483.html#tocto1>

<sup>24</sup> Ibid.

However, there is more. Argentinean anthropologist Isabel Hernández cogently points out the concept of *Wallmapu* embraces the land as part of the territory. Therefore, it includes all kind of resources (rivers, underground riches, woods, etc.). While according to the Chilean and Argentinean legal framework, the land is the only protected element, Mapuche's vision of the world implies that rivers, banks, underground resources, and other natural resources should remain under their control.

This shows the extent to which Mapuche conceptualization of the environment connected with the political project of reterritorialization. It also proves that this process is far more complex than a simple recuperation of lands. For it has to do usually with taking action on the political and sociocultural conceptions the people of the *Mapu* (the *Mapu-Che*) have about the *Mapu*. In addition, in fact, *Mapu*, commonly translated as "land," should definitely understand as territory. Belief in guardian spirit powers was as fundamental and ideological feature of Mapuche culture. The belief that a supernatural power could be inherited, or that a supernatural being or force gave that power to successive generations of relative developed in the Mapuches, the belief was that an individual had a better chance of receiving assistance from an ancestor's power than he did from an independent source. The teacher Don Aukanaw<sup>25</sup> stated in "The secret science of Mapuches") The Indians has a heroic conception of the life and immortality, quite similar to the one of the Germanic and Celtic people. In addition, this conception is aristocratic because it is reserved to the religious political heads (sovereign or initiates). Thus, the destiny of the soul of the deceased is the following one: the heroes—the soldiers killed in action *ülmen*, them (aristocrats and heads), the members of the sacerdotal class (in anyone of its hierarchies) ascend to the skies and there they dwell, pronouncing itself generally in the tops of mountains and, especially, in volcanoes. In order to help to such ascent, they used to bury (*ülmen*) them in sacred places, like the stop of mountains (sites nearer the sky), in the *pillanllefün* (territorial scope of *Ngillatunes*), or they cremated so that he quickly elevated them to the fire transmuted in smoke.

From the skies, the deceased is transformed into smaller identical divinities to the Greek or Germanic heroes, guarded by the well-being of the race and particularly by its towns (*lof*). In the skies, they fight against the Spanish heroes and with the Argentine soldiers. The ancient Germans had equal concept with his *walkirias*, soldiers who lived in the *Walhalla* and repeated their combats, which they had on earth.

The Indian heroes were called *pillan* (who should not be confused with the powerful *Wenu Pillan*, *kratofánico* aspect par excellence of the Divinity that commands them).

The *pillan*, like everything *kratofanía*, are ambivalent. Its wrath can damage in the same way to Mapuches that they damage to *winka* (non-Mapuche). The *Wenu Pillan*, They punish to the traitors to the race and to the converses to the Christianity, sending his shoot with an arrow magical, producers of diseases on the cattle's, as well as the men.

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<sup>25</sup> *La ciencia secreta de los Mapuches.* /[www.aukanaw.org/pages/llamado12.html](http://www.aukanaw.org/pages/llamado12.html).

They are always present in all the battles of Mapuches that preserve the religion and the tradition, and helps them to rout the enemy, with the collaboration ngen of them, which they activate geologic phenomena and meteorological demolishers for winka invasion.

General Kallfükura is a great pillan that he guards his people. Which said that soon it has to come to meet with them, which makes deserving of sacred attentions?

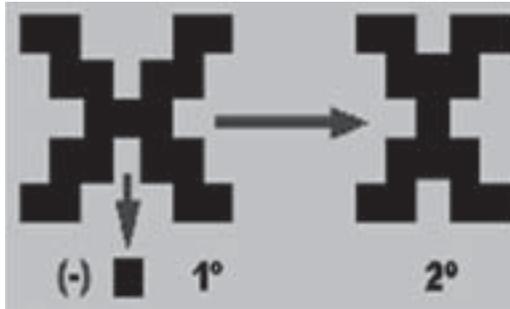
According to Ana Mariella Bacigalupo<sup>26</sup> (2003), the Reche was difficult to conquer because they were hunters and horticulturists organized in small seminomadic groups, endogámicos, and Petri lineal. The power of the caciques Reche was local; the victory on a cacique did not guarantee, in any way, the dominion over others (Boccará 1998). The group's Reche, trained in the war of guerillas, destroyed the precarious establishments systematically. The introduction on the part of the Spaniards of the metal arms and horse in the seventeenth century increased the warlike and spiritual power of the Reche. In the skirmishes, the soldier's Reche in horse were more agile than the Spanish soldiers with their armors, and machi weye used spirits of horses, like spiritual mounts to travel to other worlds and to end the enemy souls. The resistance Reche Mapuche to the Spanish colonization, and soon to the Chilean pacification, turned out to be legendary.

According to Don Aukanaw's note, it was the end of a cosmic cycle and the beginning of another. The Divine Master, showing as an old man named Trengtreng, told the Mapuches the terrible plans of the evil Snake Kaikai and ordered them to find shelter in a sacred mountain. The few chosen ones that listened to him and took shelter in the mountain were saved from the flood. That beneficent mountain is called Trengtreng and is actually another aspect of the Divine Master, who in the future will become a snake with wings, also called Trengtreng. This snake will be in a cave on top of the mountain and, from there, will fight the infernal snake Kaikai filu, who will be pacified by the twins Peai Elpatun (the two brothers from who the Mapuche people descends) when the first (human) sacrifice of Ngillatun is made.

The Divine Master or Universal Being of the Mapuches is represented by a cross figure. Its figure comes from the conjunction of the two cosmic snakes, one active and the other passive, which in their relating interconnect (synthesis) form a cross.

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<sup>26</sup> LA LUCHA POR LA MASCULINIDAD DE *MACHE*: POLÍTICAS COLONIALES DE GÉNERO, SEXUALIDAD Y PODER EN EL SUR DE CHILE.2003. Departamento de Antropología SUNY Búfalo. *Revista de Historia Indígena* Vol 6, 2003. page 7.



*The two snakes that symbolize the Divine Master (Source: Aukanaw)*

Jose Bengoa, in his *In Conquista y Barbarie* (1992), states,<sup>27</sup> “Open societies and closed societies . . . the blond God that comes from outside announcing changes, for example Quetzalcoatl of old Mexico.”

Central to Mapuche religious belief is the concept of ancestral spirit. “The Mapuche, however, was a society of lineages, a society in which the old deceased’s ancestor appeared at night; and declared, to the living ones: Do not separate from our tradition, or the world will end. There is no messiah that comes from outside. The change is not expected; do not expect a God with a cross will come with symbols. With the transposed figure, that will changes the way we live . . . . In the Mapuche society unlike the Inca society. There was no time for the history, the political or social change, and the different event that could bring about the total change . . . . The Mapuche society did not have a concept of accumulation, economic and temporary, that normally goes together. It did not have a multiplicity of Gods, which allowed establishing with the invader ‘cultural platforms of communications.’ It was a culture equipped with great internal force, but closed to the foreigner. For this reason also closed to the servitude, the change. It only had left the unavoidable submission, the flight, or war.”

The Mapuches believe in ancestral spirits, also in the forces of creation (Ngenechen), ruler of the Mapuche, and destruction (Wakufu) along with the ultimate balance between them. When the Spanish conquistadores arrived, they were perceive as an expression of Wakufu. The most important of the minor deities was Pillan, the god of thunder and volcanoes.<sup>28</sup>

According to their theory,<sup>29</sup> the soul, notwithstanding its new condition of life, never loses its original attachments, and when the spirits of their compatriots return, as they frequently do, they fight furiously with those of their enemies. Whenever they

<sup>27</sup> Jose Bengoa 1992. In *Conquest and barbarism*. Editions Sur. Santiago. Chile page 26.

<sup>28</sup> Berdichewsky Bernardo 1975. *Abipon*, “*Ashluslay*,” *Araucanians*. Three South American Indian Tribes. Library of congress cataloging in Publication Data. USA. Page 10

<sup>29</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II*. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page 92, Chap.

meet with them in the air and these combats are the origin of tempests, thunder, and lightning. Not a storm happens upon the Andes, or the ocean, which they do not ascribe to a battle between the souls of their fellow countrymen and those of the Spaniards. They say that the roaring of the wind is the trampling of their horse, the noise of the thunder that of their drums, and the flashes of lightning, the fire of artillery. The Mapuche people believe in the immortality of the soul.

In the first class of these subaltern divinities is the Epunamun, or god of war; the Meulen, a benevolent deity, the friend of the human race; and the Guecubu, a malignant being, the author of the complete evil, who appears to be the same as the Algue.

Epunamun spirit or being of the Mapuche mythology whose name means "two feet," however, these would be double. Its name also occurred to the demon, and to the god of the war, that just by being invoked bring about conflagrations.

The Epunamun<sup>30</sup> would be a spirit or being in the Indian beliefs equivalent to a god of the war, which was described as a giver of battle advice; in addition, it also used to be considered like a mocking spirit, whose lost advice was precisely followed by fear that he would get angry.

Mapuches destined their cult to diverse ceremonies and a dance that consisted of a series of jumps with both feet that made taking to the compass of execution with several cultures simultaneously. The Spaniards also described it like a being with a "divine nature with sexual duality." The exceptional Mapuche soldiers, as well as the Spanish conquerors, which supposedly controlled the power of the ray through his musketeers, also received the name of Epunamun.

According to the legend, the Epunamun would be a spirit, equipped with robust extremities and malformed legs, lengths arms and normal torso, which has a place setting the body of hairs, presents/displays the one sparkling glance, and walks by jumping with both feet simultaneously.

He is the representative of the other world in guillatunes, and it characterized for being a fighting spirit. In the war, or when they initiate a battle against another tribe, the machi called to this fighting spirit so that they consulted the loncos and toquis. Consequently they tried to anticipate the knowledge of the result of those actions, and so that this being granted them, the knowledge of the warlike skills, and the spiritual gifts of force, value, and integrity.

The Indians were very religious, their religious concepts strongly tying them to the locality where they and their ancestors before them lived. They believe their ancestor could intercede for and protect them from other malignant forces.<sup>31</sup> Reverence for nature, as well as the acknowledgment of forces of good and evil, is part of this belief system.

According to Diego de Rosales (p. 178-V-I), the Mapuche priests or Boqui-huyes that we said has this Mapuche nation are copy of priests that instituted Numa Pompilio,

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<sup>30</sup> Ibid Rosales, page 162-163 Tomo I-Molina page 85

<sup>31</sup> Worthen K.J. The role of indigenous groups in constitutional democracies: a lesson from Chile and the United States, in: Cohen C.P: The human rights of indigenous peoples, Transnational Publishers, New York, 1998, pp. 241/242.

who called *Feciales*, that, as it refers Aulogelio and Plutarch in the life of Numa, they being granted them confirming the pace or start the war. The Mapuche priests or Boqui-huyes decided weather to go to war or confirming the pace.

Thus these Indians, while they dress the suit that above was said in the chapter of the Boqui-huyes and are into seclusion, cannot move war and of its advice and determination of conserving the peace and start the war.

In addition, as the *Feciales* the verbena in the hand brought sacerdotal habit, thus bring these Boqui-huyes long habit, hair, it crowns and laminates in the head, pectoral of llancas in the chest, and the hands the branch of cinnamon-colored peace standard.

The Mapuche shaman, the *machi*, was the mediator between men, their ancestors, spirits and the gods, who lived in a “celestial region,” *Wenu Mapu*, at the upper limit of which lived “the owner of the Earth,” *Ngenemapun*, also known as *Ngenechen*, “the owner of men.” This figure bore dual, opposing attributes in that he was simultaneously male and female, old, and young. He shared the heavens with the moon god, *Killen*; the morning star, *Wuñelfe*; and the god of stars, *Wanglén*.

According to the Mapuche, the cosmos are divided into seven levels, overlapping in space. Deities, ancestors, and beneficial spirits inhabit the four upper platforms. There is a platform for evil between the terrestrial, and the four beneficial ones, where the *Wakufu* or malefic spirits live. On the earthly platform, the land of the Mapuches, good and evil strengths affect human behavior. The last underground platform is the residence of dwarf evil men called *Cafrach*.

According to Jara,<sup>32</sup> the Mapuches did not only conceive the war in the material sense. Inside of all primitive society, the fight against the enemy implies certain magical practices that they have generally one importance of the same rank that the technological aspect (armament—armour, horses). These practices were not alien to the behavior of the native Chileans, and the chronicles give abundant testimonies of it. It is clear that the Spaniards also granted importance to the intervention of the supernatural powers, the apostle Santiago, for instance, but they had more reasons than the Indians to trust the effectiveness of its armament and its offensive power.

To survive properly in such a world, the Mapuches felt a need for some powerful support. They obtained it from a host of spirits that inhabited the natural world. The spirits believed to dwell in the sun and earth, in rivers and hills, in thunderstorms and rainbows, and in creatures ranging from the dragonfly to the guanaco. These sacred beings had power to bring success in the hunt and war, good crops, protect the young, heal the sick guarantee fertility, and in general, make certain the benefit of the tribe. However, this power would be granted or imparted only if the Mapuches performed a steady sequence of ceremonies aimed at procuring the help of supernatural forces that shaped and controlled their universe. We might accurately affirm that the Mapuche way of life entirely dominated by religion, these religious rituals took many forms. The *caciques* and main lords join in general council at the valley of Arauco join themselves weather to go to war. *Tucapel* kills *Puchecalco* *cacique*, and *Caupolicán*

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<sup>32</sup> Jara Álvaro *Guerra y sociedad en Chile: 1971 La transformación de la Guerra de Arauco y la esclavitud de los indios*, de la editorial Universitaria. Santiago. Chile page 52,

comes with a powerful army on the Imperial city founded on the valley of Cautin. According to Ercilla,<sup>33</sup> Puchecalco the Ominous One, called wizard of the decrepit elders, held as wise in the prognostication, with deep sigh, intimate and fierce, it thus begins to say saddened. “it is waging a war that will bring suffering to the Mapuche nation”. Tucapel kills Puchecalco because he doesn’t like what he said

The poet-soldier Alonzo de Ercilla, as an officer and true devotee of the Catholic Church, has no escape from this doctrinal issue, at the beginning of his poetic narrative, for instance:

People are without God or law, while respecting  
 who was shot down from heaven  
 as great and great prophet  
 is always held in their songs. (LXXVI)

Our author does not hesitate in giving an idolatrous Araucanian say that all ceremonies determined by the worship of demons and the devil. That is not real or correct conforming with reality or fact of the indigenous people because Epunamun is god of war, not the devil. Nevertheless, also for the Spaniards, they are the sons of Epunamun, god of war, and, as such, opponents of the Catholic faith. In this sense, to legitimize the conquest as some theorists stated, it is waging a war that has significance supernatural meaning. Indeed, the characters’ chivalrous actions are fighting on behalf of the king but also of Jesus Christ, the meaning of this issue is essential in understanding the poet-soldier.<sup>34</sup>

According to Ercilla,<sup>35</sup> Puchecalco the Ominous One,—it thus begins to say saddened: “To the black Epunamun I give by witness than always, I have said, and now I say. By a brief term to you freedom is grants, and you have enjoyed it greatly: changed this sentence no longer can, that is in favor of the stars ordered, and that fortune in your damage rolls: watch that it calls the precise one already to you. I foretell to hard subjection and strong critical moments: so many deaths at least guard against so many deaths.”

The air is full of omens, the nocturnal birds are disturbing with deaf flight the clear, calm day, thousand unfortunate prodigies announcing. The plants with exceeded humus soil; the land without producing fruit, drying; the stars, the moon, affirm it to the sun; one hundred thousand omens sadly confirm it. “He looks everything, and everything I contemplated, I do not know in what I can hope. I do not in what I can find consolation.

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<sup>33</sup> *La Araucana*. 2006, Editorial Linkgua, 2006 Barcelona. Spain, page, 151-160-161

<sup>34</sup> It is interestingly that Alonzo de Ercilla named Don Miguel de Velasco y Avendaño, as the man who travels with, after the visit to the magician Fiton (a Renu, uncle of Guaticolo and brother of Guarcolo) in a cave, and the magician shows him the future. Ercilla presented the impression to like the magician Fiton and treated him with respect as a friend. The cave was a beautiful camera, strangely made, whose ornament was of such work and so expensive that no tongue can tell, or not excessive imagination . . . . I saw inside the great shining ball . . . Don Miguel de Velasco y Avendaño . . . making them escort company, and we take of to Cautin the path the via a straight line Canto XXVII page 433. Alonzo de Ercilla y Zúñiga, *La Araucana (Canto and XXVI page 409 and XXVII page 421)* By Louis Carrera.

<sup>35</sup> *La Araucana*. 2006, Editorial Linkgua, 2006 Barcelona. Spain, page, 151-160-161

Orion, armed with his sword, threatens the earth with great ruin already. Welu witrau, in Mapudungun, the constellation of Orion that for Greeks—and the same for Mapuches—was the celestial presence of a formidable hunter of power, Orion is one of the best-known constellations. Jupiter (Jupiter is the fifth planet) has retired to the distant sunset. Only bloody Mars (the planet, Greek: Ares is the god of war) owns the heavens that denoting the future war ignite a warlike earth fire. Already the furious irreparable Death comes with an angry right hand; and the friendly favorable Fortune, shows itself to us with different faces. Epunamun, horrendous and frightful, wrapped in our hot blood, extended his arched claw, reached the inflexible hill, taking us to unknown port.”

Tucapel, exploding with rage, was listening to the old man, did not take care of more, but said, “I will see if guessing of my mace this fool defends himself.” Saying this and raising the mace demolished him and laid him out. Thus,—neither was he any longer a fortune-teller nor prophet. I do not know the reason what held him back. Caupolicán, overwhelmed and rabid, his mind transported elsewhere for a awhile, returned in himself and, with horrible and fierce voice, shouted, “Captains, he shall die! He shall die!”

Lautaro arbitrated and saved Tucapel after a fight with the captains; Caupolicán forgave him. The Indians were extremely superstitious in matters of less importance and firmed believers in divination, paying the utmost attention to favorable and unfavorable omens, to dreams, to the singing and flight of birds, and the like, which they believe to indicate the gratification of the gods.

The stars in general was named *huaglen*, according to Molina,<sup>36</sup> which they distributed into constellations called *pal* or *ritha*. The Pleiades was named *Cajupal*, or the constellation of six; the Antarctic crosses *Meleritho*, the constellation of four; and so on. The Milky Way was named *Rupuepen*, the fabulous road.

The planets were called *gau*, a word derived from *gaun* (to wash), as they were supposed to dip them into the sea when they set; and some conceived them to be other earths inhabited like our own. The sky was called *Guenu-mapu*, or the heavenly country; the moon *Cuyenmapu*, or the country of the moon. Comets were called *Cheruwoc*, as believed to be terrestrial exhalations inflamed in the upper region of the air. The eclipses of the sun and moon were called *Lay-antu* and *Lay-cujen*, or the deaths of the sun and moon.

According to Ercilla on April 23, 1554 (Canto IX),<sup>37</sup> “When the army of Caupolicán drew near to the city of Imperial, the air was suddenly enveloped in black clouds, whence arose a mighty storm of hail and rain, in the midst of the tempest.

In this Epunamún or war god of the Araucanians, appears to them in the form of a horrible and fierce dragoon, with curled tail, surrounded in fire. In addition, in hoarse and clumsy voice it spoke to them then, that to hasten their march on the intimidated Spanish town. That by any band that arrived, very easily, it would taken; and that to the knife and fire gave to it, without leaving men alive or a wall rose.

“This saying, that all understood, in smoke it became undone, and they did not see it. The Indians army pursued their way happily, being animated by this oracle. On a sudden, the heavens cleared up, and a most beautiful woman seen, seated on a bright cloud, and having a charming yet severe and majestic expression.

<sup>36</sup> Page 97-98.

<sup>37</sup> *La Araucana*. 2006, Editorial Linkgua, 2006 Barcelona. Spain, page, 167

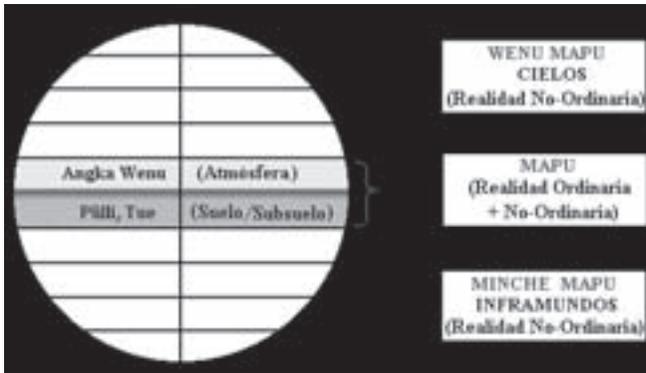
This was the queen of heaven. It comes accompanied by an ancient man,

That the God wants to help his Christians  
 To give mandate and power over you,  
 Ingrate, rebels, inhuman,  
 You have denied him obedience;  
 Look do not go there, because in their hands  
 God will place the knife and the judgment.  
 Saying this and leaving the lower floor,

Through the spacious air he climbs to the heavens. (Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*. Canto Ixxxiii)<sup>38</sup>

According to Alonso de Ovalle,<sup>38</sup> who commanded them to return to their own homes, for God was resolved to favor the Christians, Ercilla does not mention her with that name. In a cloud, a woman came, covered with a beautiful and clean veil, with as much brilliance that at noon the clarity of the sun ahead of hers: she is the one that close to him has a star.

To all it comforted with his coming: it came accompanied with an old white man. In the view of serious and saint life: sacred face, with a soft delicate voice, and it says to them, "When you go lost, people? Return, return to your land, you are not going to the city of Imperial to move war."



*The Structure of the World According to the Mapuches*  
 (By teacher Don Aukanaw<sup>39</sup>)

—Ng'llchenmaiwe (Western place where people go); Kullchenmaiwe (possibly an erroneous transcription of the previous term); Karkulafken (beyond the sea), Weulliwe

<sup>38</sup> *Histórica relación del Reyno de Chile*, 1646 Alonso de Ovalle. Por Francisco Caballo. Roma, Colección Biblioteca Nacional de Chile, page 200-2001, Capitulo XX

<sup>39</sup> THE STRUCTURE OF THE WORLD ACCORDING TO THE MAPUCHES By Teacher Don Aukanaw.  
[/www.aukanaw.org/pages/llamado12.html](http://www.aukanaw.org/pages/llamado12.html).

(place of triumph of the ancestors). Observation<sup>40</sup> is of capital importance for the understanding of the exposed thing of having in consideration the following points:

1. The conception of the Cosmos as a sphere divided in horizontal planes is only a space symbolism than in fact is the manifestation of the Universal Being.
2. The different planes are a symbolism, within the space one, of the level (an analogical transposition in different levels) of multiple modalities of that one manifestation.
3. The Cosmos pronounces between two poles (no manifest) one essential and another substantial one, these two terms in strict etymologic sense understood. In India, they denominate Purusha and Prakriti, in China Tien and You, the Judaism Chokmah and Binah, the Christianity Santo Spirit and the Virgin, etc. Indeed between those two poles will extend the different horizontal levels whose number is indefinite, but in most of the traditions to the representative effects, three only considered essentially: two polestars and one equatorial one. The numerical variations assigned by the diverse cultures respond only to different points of view, without it implies a contradiction among them.
4. Bond to say that each one of the horizontal planes—denominated worlds, skies, to infer to us, flat, spheres, orbs, circles, etc., they are not another thing that the dominion in which to a degree or state of the Universal Existence or cosmic Manifestation are developed. In all the traditional “lugares (places),” they symbolize essentially states.
5. From the microcosmic point of view, the sphere is the showed being and the worlds are each one of the multiple states of manifestation of that being.
6. The Mapu is the world or level of the man, and does human the individual state of the Universal Existence occupy the dominion. Therefore, the Mapu includes not only to the planet Earth, but also to other corporeal and extra corporeal worlds, to everything what Western, the modern ones, consider the reality, the sidereal spaces, galaxies, planets, etc., plus other not-ordinary aspects. For that reason, if the possibility of life in other planets were effective, those beings who totally occupy the same hierarchic degree that the man will be necessarily human, but earthly, agreeing in its functional analogies and without concerning the morphologic differences.
7. The human state from the Universal Existence, or Mapu, is taken, like datum point, being “cielos (skies)” the state superiors to him, whereas the Infraworlds correspond to which they are to him inferiors.
8. In a correct graphical representation, the distance between the indefinite cosmic levels is infinitesimal. Each one of the horizontal planes perpendicularly intersect the segment of the axial straight line in each one of the points that compose it. The thickness of each world will have to be represented by the thickness of a segment of straight line, that is to say, the same width of a geometric point.

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<sup>40</sup> THE STRUCTURE OF THE WORLD ACCORDING TO THE MAPUCHES By Teacher Don Aukanaw.

9. The skies and the Infraworlds correspond in their totality to the no ordinary reality, and the Mapu includes all the ordinary reality as well as no ordinary aspects. For that, reason to try to find the entrance to Infraworlds in the ordinary reality is a silly thing.—

In another order of things with respect to Agartha, the Earth of the immortal ones or, the one of the fortunate ones, the pure Earth of Plato, the mountains Merú and Montsalvat, or Mapuche mount Trengteng.

Although even the biblical earthly paradise, what he does not prevent to that these places, or their inhabitants, they pronounce themselves briefly circumstantial and in the ordinary reality, fact that in language Mapuche denominates perimontu or perimol, according to the positive or negative character of such manifestation.

10. Each one of the horizontal levels are in analogous itself to all the Cosmos, each is an Imago Mundi or microcosm; in that small cosmos we also found levels analogous and corresponding to those of the great Cosmos, and so on.

The set will be something as well as those images catoptrics produced by the reflection of an object located between two mirrors whose reflecting planes are faced and reproduce it indefinitely. Alternatively, like those Chinese boxes within which always are another similar but smaller than, as well, it contains small other still more, and so on.

For that reason, it must specify to what system talks about a certain term, something that not very often is made, and it generates few confusions or does not give rise to the contradictions or incoherences that find the investigators where there are none of them.

Most habitual is the confusion that makes between the Cosmos and the terrestrial world, cooperating to the disagreement. Clearly a good example is the following thing. The stars and planets are for Mapuche situated in the second sky (from top to bottom). If this were taken literally, these celestial bodies would be outside then.



*The Mapuche tradition indicates clearly that this figure is the streamlined symbol of avatar and thermoform Mapuche.*

Avatar is the individualization of the Universal Being (God). In other words, the reduction of God in the world of the human beings for the prolongation of a period.<sup>41</sup>

Avatar is always the same. Having itself submerged in the ocean of life, the unique God arises in a point and is known like Wirakocha, or Ketzacoatl. Moreover, when after another plunge, it appears in another place, he is known like Christ, Saoshian, Buddha Maitreya, Kalki avatar, etc. To these local manifestations, the Hindis call amsha.

Many non-initiated Mapuche (Reche) are often described as "wingka" or "white skin and blond hair, or gipsy," but in reality that whiteness is the color of their skin as they believe, but for the glittering brightness He radiates.



<sup>41</sup> See- Bélec, Frank. "Proteger la vida emergente: el trarihue mapuche". En "Actas de Lengua y Literatura Mapuche N° 4". Universidad de La Frontera, Temuco, 1990, pág. 93-100.

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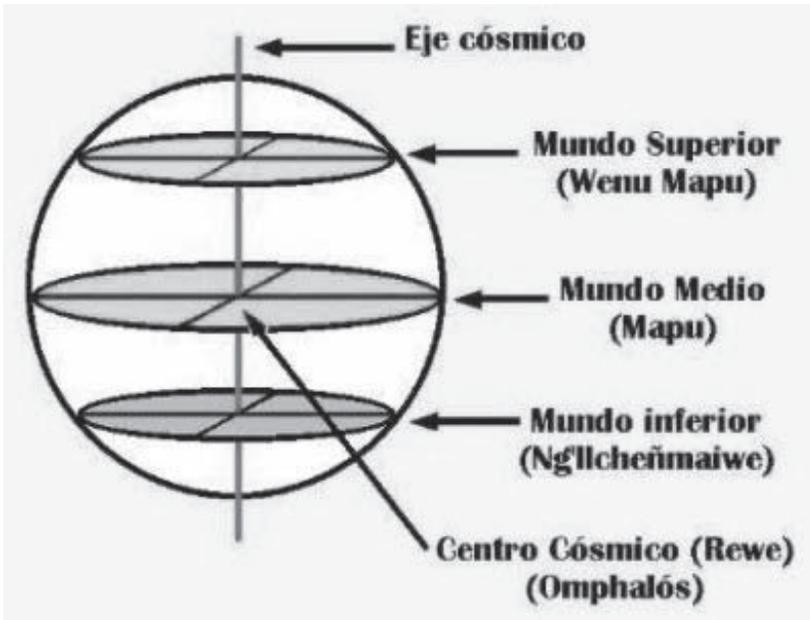
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All Native Americans knew this person, designated by various names Gukumatz, Wirakocha, Tunapa, Pai Xue, Bochica, Kukulkan, Abaré Pai, Tomé, Votan, Elal, etc. The Mapuche<sup>42</sup> as known by various names, some other secrets public, some of them are: Mareupuantü, Trengtreng, Ng'ng'n, Antu fotum tani, Kume Wenüi, Ngen Mapu Mapuche Kristo, etc.

The similarity with “Peru” that some see these symbols, it is not. These symbols are shared by all Native American peoples, from Alaska to Tierra del Fuego, one can not speak for dissemination or loan, however it can be considered a huge cultural complex and consistent over the range

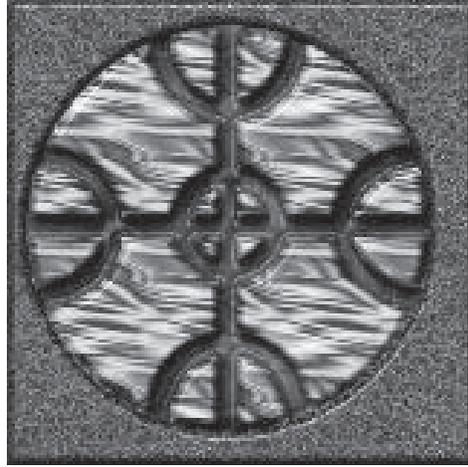
*Mapuche cosmogonies.* Alejandro Eduardo Fiadone, in his “Native Argentine design,” indicates that the Araucanian Indians came to the Argentinean Patagonia from Chile at the end of the eighteenth century and beginning of the nineteenth. However, the Mapuche culture already had crossed the mountain chain of the Andes in the sixteenth century, adopted by the Pampa Indians, who were living then in the Pampean territory.



<sup>42</sup> Bibliographies lovers will find numerous references to the Divine Master in Rosales, Febres, Havestadt, Augusta, and others. His myth is fragmented in many Mapuche tales, such as "the son of the sun" (see the version compiled by the Capuchin Fraunshul Sigifredo of current Mapuche and Pedro Aguilera Milla, etc.

## Meaning

The Mapuche textiles present aspects of the cosmogonies of this culture. The Mapuche cosmos, in vertical conception, is divided in six or seven strata superposed, divided in three cosmic zones: supraworld, world (or mapu, which means “land”), and Infraworlds. A color corresponds to every stratum, and they presented together or separately in lines, steps or fretworks. (Photo: Aukanaw)



## Colors

In turn, the stratum corresponding to Mapu (Earth) admitted as horizontal representation of the cosmos, where a color and a stratum correspond to every cardinal point:

Center	Green	Mapu (the Earth)
North	Black	The bad (wrong) and regular thing
West	Black	The very bad (wrong) thing
South	Blue	The good thing

East	White	The very good thing
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## Language and Culture

Abbé Molina<sup>43</sup> concluded from the evidence of his work that from the harmony, richness, and regularity of the Mapuche language, the natives must, in former times, have possessed a much greater degree of civilization than now. Perhaps they are the remains of a great and illustrious nation, which has been ruined by some of these physical or moral revolutions that have occasioned such astonishing changes in the world. The Mapuche language is so exceedingly copious, both in radical words and in the use of compounds, that a complete dictionary of it would fill a large volume.

The Mapuches had advanced so far in the knowledge of numbers as to have distinctive names for the ten units, and for a hundred and a thousand, with all the intermediate numbers compounded of decimal terms. To preserve the memory of their transactions, they used a bunch of threads of several colors called *pron*, similar to the *quippo* of the Peruvians, of which they cast a number of knots according to circumstances. The subject indicated by the color of the threads, and the knots designated the number or quantity, but Molina stated, "I have not been able to discover any other purpose to which this species of register could be applied. The *quippo* still use by the shepherds in Peru, to keep an account of the number in their flocks, to mark the day and hour when the different ewes yeaned, or when any of their lambs are lost."

Although the Mapuche had no written language, they do use a common language called Mapudungun. It has several dialects: Moluche or Ngoluche, Picunche, Pehuenche, and Huilliche. Pehuenche and Moluche are very close. There is easy intelligibility among all dialects except Huilliche, used in the far south of the Mapuche lands, from Valdivia to the Isle of Chiloé. Huilliche is related to Mapudungun, but barely intelligible with it, and has supplanted over time by Moluche during the struggles with Spain and Chile. Similarly, the Mapudungun is the language of the Puelche and other Pampas tribes who were absorbed by or allied to the Mapuche emigrants, to the Argentine Pampas after 1600.

For the Mapuches or Araucanians, as for many indigenous peoples, the land is a living thing.<sup>44</sup> Moreover, the Mapuche concept of land is not limited to the physical elements. When the Mapuche talk of land or "Mapu," they are referring not just to the physical soil and the plants that grow there, but also to a multidimensional metaphysical and spiritual sphere that extends upward to the sky, downward to the center of the earth, and outward beyond the physical space to the spiritual.

<sup>43</sup> See. The Abbé Molina Page 5.

<sup>44</sup> Berdichewsky Bernardo 1975. *Abipon*, "Ashluslay," *Araucanians*. Three South American Indian Tribes. Library of congress cataloging in Publication Data. USA. Page 3

The term *earth* or *land* refers not only to geographic physical space, but also to a philosophical space as well, one that represents the essence of the Mapuche cosmology of good and evil.

Mapuche people depended also on food from the wild, which was abundant in their territory; the men went on hunting trips to look for herds of guanacos, which were in the deciduous forest (*Auchenia guanaco*, a llama-like cameloids). Of the land, animal first place in economic importance falls to the guanaco, the guanaco closely related to the llama, but, whereas the llama and Alpaca found only as a domestic animal, the Araucanian chicken, the guanaco has never successfully domesticated, fur from the newborn guanaco is exceedingly soft, which the Mapuches used for robes.

In addition, to a lesser extent, the Huemul (*Cervis Chilensis* Chilean deer), cougar, woodland fox, at the present the experts conclude that the foxes are in fact wolves. The three different species of wolves are not exclusive of these zones. Two of them, the gray wolf, or chilla and the red wolf or culpeo live in similar environments and are common in almost all the Chilean territory. The third species, the chilote wolf and the Darwin wolf, is one of the most unusual and less known in its habits, showing a curious distribution, as its name points out was considered endemic and exclusive of the Chiloe island, up to the decade in the 80's when it was discovered in Nahuelbuta.

Moreover other small fur-bearing animals like the rabbit, hare, skunk. The grassland is in particular the home of the Rhea (*Rhea darwinii*, South American ostrich), Pudu small deer, and other animals like the chinchilla. The chinchilla has been exploited for its fur. An unusual marsupial called Monito Del Monte (mountain monkey) lives in the coastal mountain of the Cordillera de Nahuelbuta. Marsupial are animals that carry their babies in a pouch. Chilean beavers (coipo), muskrats, and the Chile's precious bird, the penguins, and the swans. The Andean condors live in the high mountains. Three species of flamingos, hummingbird, and a type of parrot (Catita) called the Andes home. Living among the trees of these forests is the Cachaña, the most southern parrot of the planet, since it can be found up to Tierra del Fuego, and the Choroy, endemic bird fed on pinions and other fruits.



*Preparation for dance*<sup>45</sup>

<sup>45</sup> Picture, Mirek Doubrava the Rehue Foundation the Netherland.



*Mapuche traditional wooden houses with thatched roofs, “rukas.”<sup>46</sup>*

According to Jose Bengoa, the abundance of resources existing in the Mapuche territory was such that it sustained a population of half a million at the time of contact. The Mapuche were fundamentally hunters and gatherers<sup>47</sup> although they practice some basic farming techniques.

However, Pedro de Valdivia, refers to the high density of the population residing in the Imperial Valley south of Puren in terms of some houses are almost on top of others.

Moreover, by 1550 the resources of the Araucania were able to feed an estimated population of five hundred thousand people, mostly living in the coastal plain and on both slopes of the Cordillera Nahuelbuta between the Bio-Bio and Imperial rivers (Bengoa 1991, p. 426).

Molina extracts the following account of the plants cultivated by the Chilean Indians for food from the natural history of Chile, but the enumeration from the text of his civil history will be found to differ materially from that given from the natural history of the same author.

The domesticated animals kept by the Mapuche were the dog and the llama, the chicken original from Chile. Two kinds of dog were recorded: a small short-legged one, with long hair, the kiltro, and a medium-sized longer-sized longer-legged one with shorter hair, the thegua, and the dog used in hunting.

When first known to the Spaniards, the Chilean Indians were an agricultural people, dependent for their subsistence on the cultivation of such nutritious plants, as accident or necessity had made them acquainted with. The plants chiefly cultivated by them for subsistence were maize, *magu*, *guegen*, *tuca*, *quinoa*, *pulse* of various kinds, the potatoes, *Oxalis tuberosa*, common and yellow pumpkin or gourd, guinea pepper, *madi*, and the great strawberry.

<sup>46</sup> Picture, Mirek Doubrava the Rehue Foundation the Netherlands.

<sup>47</sup> Ibid.

*Food storage.* Grain and other food were stored in hill caves, on elevated platforms, and in hide sacks potatoes, in bins within the hut.

The following account of the plants cultivated by the Chileans for food is extracted from the natural history of Chile by Molina, except that the enumeration from the text of his civil history will be found to be different significantly from that given from the natural history of the same author.

The Chilean Indians calls maize or Turkey wheat, the Zeal mains of botanists, *gua*. It grows extremely well in Chile, where the inhabitants cultivate eight or nine distinct varieties. The kind in highest repute is called *uminta*, from which the natives prepare a dish by bruising the corn, while in a green unripe state, between two stones into a kind of paste, which they season with salt, sugar, and butter. This paste is then divided into small portions, which separately enclosed in the skin or husk of the corn, and boiled for use. When ripe, the maize is prepared for winter use, either by slightly roasting or by drying in the sun. From the former, named *chuchoca*, a kind of soup is prepared by boiling with water. From the latter, they make a very pleasant beer or fermented liquor. The maize is sometimes reduced to meal by grinding between two stones, being previously parched or roasted by means of heated sand.

For this purpose, they prefer a variety of maize named *curagua*, which is smaller than the other is, and produces a lighter and whiter meal, and in larger quantity. With this meal, mixed with sugar and water, they make two different beverages named *ulpo* and *cherchan*.

*Magu*, a species of rye, and *tuca*, a species of barley, were cultivated by the Chileans before the coming of the Spaniards to that country, but have been entirely neglected since the introduction of European wheat. They are still used, however, by the Araucanians, who make from them a kind of bread called *couvue*, which name they likewise give to a bread made from maize or wheat.

*Quinoa* is a species of *Chenopodium*, having a black twisted grain of a lenticular form, from which they prepare a stomachic beverage of a pleasant taste. A variety of this plant, named *dahue*, produces white seeds, which lengthen out when boiled like worms and are excellent in soup. The leaves of the *quinoa* have an agreeable taste and eaten by the natives.

*Degul* is a species of bean, of which the Chileans cultivated thirteen or fourteen kinds before the arrival of the Spaniards, differing but little from the common European bean or *Pharsalus vulgaris*, one of them having a straight stalk, and all the rest climbers, called kidney beans in this country.

Naturalists consider Chile as the native country of that valuable esculent, the potato, or *Solanum tuberosum*, which is known there by the names of *papa* and *pogny*. It is found indeed wild all over the country; but those wild plants, named *maglia*, produce only small roots of a bitterish taste. It has been distinguished into two species, and more than thirty varieties are cultivated with much care. Besides the common species, the second is the *cari*, *Solanum cari*, which bears white flowers having large central nectar like the narcissus. The roots of this species are cylindrical and very sweet, and usually roasted under the ashes.

The *Oca*, or *Oxalis tuberosa*, produces five or six tuberosities on each root, three or four inches in length covered by a thin smooth skin. It is eaten boiled or roasted and

has a pleasant sub-acid taste. Like the potato, it multiplied by means of its bulbs cut in pieces. There several species of this plant one of which refers *red culle*, much used in dyeing and considered as a specific remedy for inflammatory fevers.

Two species of gourds are known in Chile, the several different plants related to squash and cucumbers. The first species, with a white flower, called *quada*, has twenty-six varieties, several of which produce sweet and edible fruit, while that of the others is bitter. With one of these last, after extracting the seeds, the Chileans give a pleasant perfume or flavor to their cider. The yellow-flowering gourd, called *penca*, has two kinds or varieties, the common and mamillary, owing to the fruit of the latter having a large nipple-shaped process at the end. Its pulp is sweet and resembles in taste a kind of potato named *camote*.

Chili strawberry, the *quelghen* or Chili strawberry, has rough and succulent leaves, and its fruit is sometimes as large as a hen's egg. This fruit is generally red and white; but in the provinces of Puchacay and Huilquilemeu, where they attain the greatest perfection, the fruit is yellow.

"The Chili strawberry is *dioecial*, and has degenerated much in Europe by the want of male plants, and the females producing hybrid fruit by impregnation from the ordinary strawberries growing in the neighborhood; in consequence of which circumstance the cultivation of this kind has been abandoned in Europe."

The *madi*, a new genus of plants peculiar to Chile, has two species, one wild and the other cultivated. From the seeds of the latter, excellent oil is procured, either by expression or by boiling in water, of an agreeable mild taste and as clear as the best olive oil.

This plant, hitherto unknown in Europe, would be a most valuable acquisition to those countries in which the olive cannot rose.

Many species of the capsicum, or guinea pepper, are cultivated in Chile, under the name of *thapi* and used as seasonings in the food of the natives.

The *illmu*, or *Bermudiana bulbosa*, produces bulbous roots, which are excellent food either boiled or roasted, and are very pleasant in soups.

The *liuto* produces a bulbous root, which yields very white, light, and nutritious flour, which is much used as food for the sick.

To these enumerated provisions from the vegetable kingdom may be added the *cuy* or little rabbit, *Lepus minimus*, and the Chilihueque, or Araucanian camel, the flesh of which last affords an excellent food, and its wool furnishes clothing for the natives. Besides these, the country produced the *guanaco*, and the *Pudu*, a species of wild goat, and a great variety of birds.

With these productions, which required only a moderate degree of industry, they subsisted with a sufficient abundance considering their situation and numbers, insomuch that when Almagro invaded Chile, his army found abundance of provisions to recruit after the famine they had endured in their imprudent march through the deserts intervening between Peru and that country.

Even the circumstance of one language being spoken through the whole country is a proof that all the tribes were in the habit of continual intercourse and that they were not isolated by vast unpopulated deserted areas, as is the case in many other parts of America.

The Mapuches cultivated a great variety of alimentary plants, all distinguished by peculiar and appropriate names, which could not have been the case except in consequence of an extensive and varied cultivation.

They even had aqueducts in many parts of the country for watering or irrigating their fields; and, among these, the canal that runs for many miles along the rough skirts of the mountains near the capital, and waters the lands to the north of that city, remains a remarkably solid and extensive monument of their ingenious industry.

They were likewise acquainted with the use of manure, called *vunalti* in their language; but from the great fertility of the soil, little attention was paid to that subject.

They used a kind of spade or breast plough, while the women and children headed for the woods, to collect piñones from the tree, araucaria (monkey-puzzles tree), strawberries, myrtle, and other berries. They grow corn, which they used to make fermented drinks called muday.

In the Andes mountain range, pine kernels (piñones) were as important to the economy as hunting for the Mapuches-Pehuenches.

On the coast, they fished for urchins, sardines, mullets, tunny fish, cod, lampreys, soles, crabs, mussels, along with other shellfish, and harvested kelp from the sea. The southern tribes hunted seals, and sea otter, whose skins made tough leather helmets and armor.

In their plot of land, they grew vegetable gardens; they grew potatoes, quinoa (a unique Andean grain), chili peppers, pumpkin, and various kinds of bean, including broad beans.

They used the slash-and-burn technique to clear the ground for maize plantations. The Indians also began raising llamas (Chiliheuque) and guinea pigs after the Inca invasion; the llama was highly valued in indigene culture.

If tradition may possibly credit, they had also the hog and the domestic fowl chicken genetically different from the European one.



*Huemul*<sup>48</sup>

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<sup>48</sup> [http://www.patagoniaexpeditionrace.com/fotos/Huemul\\_lb2.jpg](http://www.patagoniaexpeditionrace.com/fotos/Huemul_lb2.jpg)



*Wild Guanacos<sup>49</sup>*

Moreover, after the Spanish invasion, they began to raise cattle, sheep, pigs, and chickens, as well as horses for herding, hunting, and warfare.

Food was stored in bins or in woven, basketlike granaries, and outdoors in elevated platforms.

Mapuche culture was dependent of the guanacos and llamas before the conquest: guanacos measure in height about four feet tall at the shoulder and about five feet to the top of the head. They have a body length of up to six feet with an approximately ten-inch-long tail. They can weigh up to 210 pounds. Their wooly coat is tawny to brown and their head is usually gray. Wild guanacos flourish in the plains of northern Peru to southern Patagonia.

They often live in the mountains and altiplano areas above 12,000 meters. Usually herds of several females travel with one male; however, leaderless herds of males of up to 200 have been found. The guanaco can run at speeds up to 40 miles per hour. In addition, they are strong swimmers.



*Flower of cinnamon-colored foye. Representation of the star of eight ends, Streamlined (Source: Aukanaw org)*

<sup>49</sup> [Gosouthamerica.about.com/library/blChilepixgu](http://Gosouthamerica.about.com/library/blChilepixgu).

The foye or cinnamon-colored cosmic and sacred tree of Mapuches.<sup>50</sup>

This star symbolizes the flower of the cinnamon-colored foye or that for the iconographical Mapuche rules should be represent with eight petals.

The Spanish military chronicles document the use of this star of eight ends in the flags of the Mapuche armies; and its use still today persists, although deformed, in the pavilions of some communities' williches of Chiloé.

They have taken off one end, leaving only seven; this is due to the prestigious influence of the pentagonal star ("lonely it stars") of the Chilean flag.

The octagonal Mapuche star sometimes is styled with four simple outlines, acquiring the aspect of an asterisk, as in the attached engraving of the battle of Quilacura.

Its trunk is in correspondence with the cosmic axis, or Mundi Axis, and the intersection point of the same with the horizontal Earth plane, or Mapu, determines the center of the cosmos or the world.

Their roots sink in Infraworlds and their higher branches reach highest of four skies, place where the Divinity is pronounced.

The tree is by itself a manifestation of the Divinity, or teofanía. The branches of this tree leave the trunk of four in four generally, like a cross. Each of those points throughout the trunk will determine a cosmic level or "cielos," whereas the four branches unfolded in crucial form in each of those levels indicate the four ways or "ramas" that it presents/displays each one of the different planes in which they are developed, as well as his projection on the Mapu. The flower of the cinnamon-colored one since symbol has crossed enough history.

Scientific name: *Drimys winteri* (J. R. ET G. Forster)

Family: Winteraceae (before she belonged to the Magnoliáceas)

Vulgar name: cinnamon-colored; boighe; voigüe; canelillo

Origin: Native

Distribution: In Argentina in the Andean-Patagonian region; in Chile from the Limarí River (Region 4) to the archipelago of the Cape Horn (Region 12). Particularly abundant in the island of Chiloé.

Habitat: humid zones

Edibility: We do not know that it has parts foods.

Description: It is a plant whose characteristics vary according to the surroundings, which called on to live. Its definitive height can vary less from one meter or to twenty-five meters. The general characteristics are the following: trunk of heavy, smooth crust and of ashen gray color. One knows traditionally that Mapuche, in pre-Columbian times, owned standards or flags (the precise form does not remember) in which boasted a star of eight ends. The flag at issue could be black, with the star white, or silver plated (forms more usual), or white cloth with the black star.

<sup>50</sup> <http://www.aukanaw.org/pages/llamado12.html>.

According to Molina,<sup>51</sup> the year of the Araucanians is solar and begins on December 22, or immediately after the southern solstice, which they call *Thaumathipantu*, or the head and tail of the year, and are able to ascertain this period with tolerable precision by means of watching the shadows.

The twenty-second of June is called *Udanthipantu*, the divider of the year, as dividing it into two equal parts.

The whole year is called *Tipantu*, or the course of the sun, and divided into twelve months of thirty days each, to which they add five intercalary days to complete the tropical year, but in what way I have not been able to determine. The months called *cujen*, or moons, have the following names:

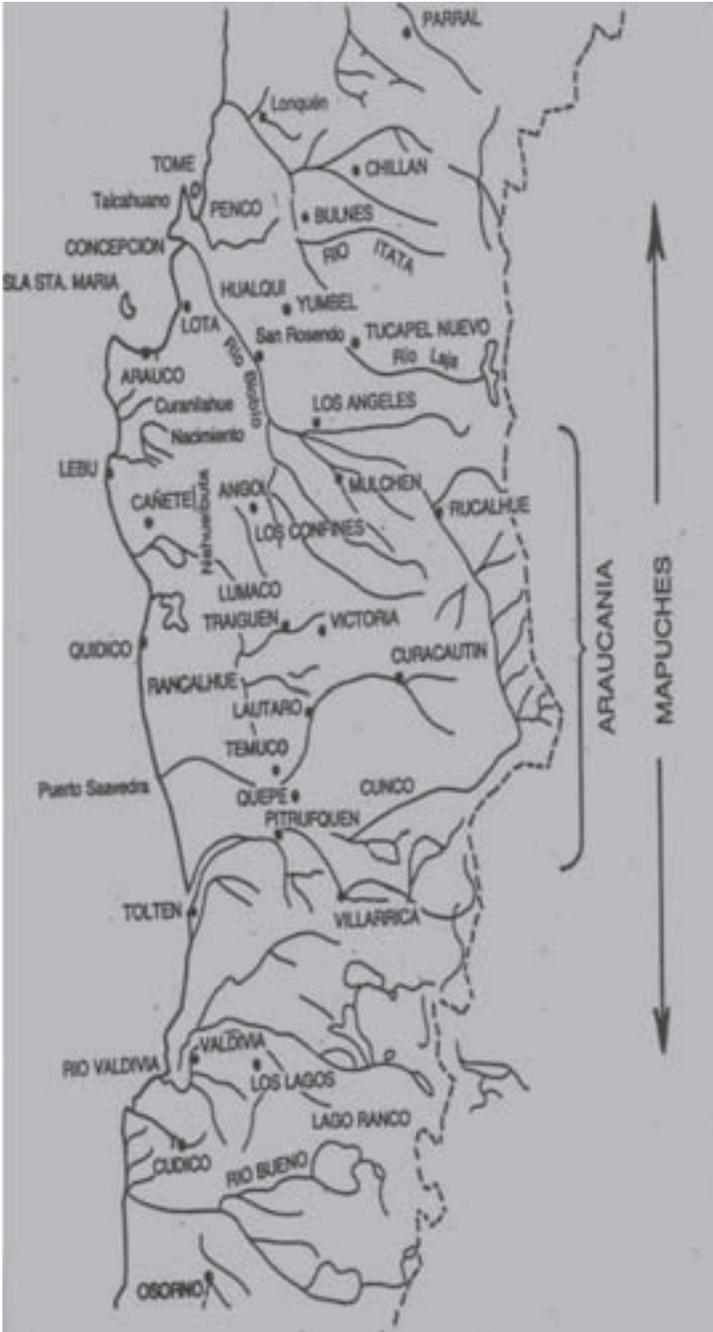
- Avun-cujen, the month of fruit—January
- Coji-cujen, the month of harvest—February
- Glor-cujen, the month of maize—March
- Rimu-cujen, the first month of rimu—April
- Inarimu-cujen, the second month of rimu—May
- Thor-cujen, the first month of foam—June
- Inanthor-cujen, the second month of foam—July
- Huin-cujen, the unpleasant month—August
- Pillal-cujen, the treacherous month—September
- Hueul-cujen, first month of new winds—October
- Inan-hueul-cujen, the second month of new winds—November
- Hueviru-cujen, the month of new fruits—December



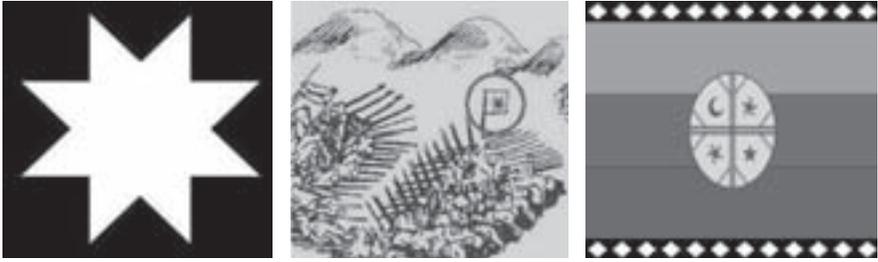
*Nguillatún*<sup>52</sup>

<sup>51</sup> 46. The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page 95-96-97

<sup>52</sup> Picture, Mirek Doubrava the Rehue Foundation the Netherlands



*General map of the territory Mapuche in Chile  
(Source: Tomas Bonilla, La gran Guerra Mapuche)*



*Notice that in the flag, which the Mapuches carry, to the right picture, appears the flag cinnamon-colored flower of the streamlined one in the battle of Quilacura<sup>53</sup>.*

## The Mapuche Military Components

### 1. The Mapuche Infantry “namuntu-linco” linco: army, namun: feet

- a. Infantry is the most independent of the arms.
- b. Artillery has no independence.
- c. When one or more arms combined, infantry is the most important of them.
- d. Cavalry is the most easily dispensable arm.
- e. A combination of all three confers the greatest strength. (Carl Von Clausewitz, *On War*)<sup>54</sup>

According to Bengoa, “the trip to Kuramalal in Argentina had become the education of the Mapuche warrior; we are in the presence of a military society. The educational aspect of these rites of transition is to communicate some secret information concerning supernatural beings, whose mission is to govern the universe.” in Bengoa, p. 102.

Valdivia informs Emperor Charles V. “Their arms were never taken off, even for an hour.” Throughout these three eventful years, Valdivia and the mounted men patrolled the country incessantly, breaking up the Indian forces, when they sought to concentrate for an advance against the town.

<sup>53</sup> “Historia general de Antonio de Herrera 1729” Centro de Estudios. *Mapuche flag of the organization, CDTLT*. All these bodies of army have their particular flags in which it indicated a star that is the shield of the Mapuche nation. Centro de Estudios “Maestro Aukanaw.” Juan Ignacio Molina, “Compendio de la Historia Geográfica, Natural y Civil de Chile” pág159 (año 1776).

<sup>54</sup> Carl Von Clausewitz. *On War*. 1976. Princeton University Press, Princeton, New Jersey. USA. Book five. Chapter Four.

According to Ignatius Molina,<sup>55</sup> at present, the army of the Mapuches is composed of both cavalry and infantry. The army initially consisted entirely of foot soldiers; but in their first battles with the Spaniards, perceiving the vast advantage derived by their enemies from the employment of cavalry. They soon applied themselves to procure a good breed of horses insomuch that in 1568, only seventeen years after their first encountering with the Spaniards, the Mapuches had several squadrons of cavalry. In addition, by the year 1585, the Araucanian cavalry was regularly organized by the toquis Nancunahuel and Codehuala.

The Mapuche infantry is divided into regiments of a thousand men, and these into ten companies of a hundred men each. The cavalry is divided in a similar manner; but the numbers in the regiments and army troops are not always the same. Each body of horse and foot has its particular standard; but all bear a star, which is the national device of the Indians. The soldiers are not clothed in uniforms, but all have cuirasses of hardened leather below their ordinary dresses, with shields and helmets of the same material. The cavalry is armed with swords and lances; and the infantry with pikes, bow and arrow and clubs pointed with iron.

Cunninghame Graham (1926) stated in the preface of his book *Pedro de Valdivia*, "No other Indians warred for hundred years against their conquerors, adopting all the tactics of their enemies, their horses, and their arms. None of the races that the Spaniard ever encountered in the Americas had such highly disciplined and well-drilled forces. None were so chivalrous, and none gained the respect and admiration of their enemies, as did the Araucanians." All the authorities—Ercilla, Gongora de Marmolejo, Bascañan, and Figueroa—speak of them in terms of admiration. The cavalry alone in those days could break up the Indian battalions; nevertheless, it failed to intimidate the Mapuches. His barbarity having failed to terrorize them, Valdivia faced with an endless war.

The Mapuche infantry (heavy infantry and light infantry) originally relied on spears, pikes, axes, and maces. The light infantry depended on the archer, the slings, javelins, boleadoras; the most effective of these, the arrow, lacked penetrating power against a Spanish shield or breastplate, but the number of arrow available and the nasty wounds they could inflict on an unarmored portion of a Spanish body made the archer a potentially formidable weapon system. The Mapuches fought on foot, hand to hand, with spear maces, pikes, and swords in a form of fighting known as shock. Action.

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<sup>55</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile*. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page 71-72.



*Caupolican author Daniel Norero (December 28, 2005)*

The Mapuches attacked in regular formation and understood that it was not practical to throw all their men into the battle at once. Regular officers from the chief class, known as *ulmens* and *apo-ulmens*, commanded their battalions. When they declared war, they elected a supreme chief to lead them to the fight. The Mapuches knew the art of attacking outflank and enveloping the rearguard of the enemy backs to break the power of the enemy offensive and pin down the troops inside their fort and towns. Without allowing help to other relief enemy centers attacked, creating logistical problems for the Spanish conquerors. The standard defensive tactic of the Mapuche infantry was to drive pointed stakes into the ground near their positions. These tactics called for having extensive numbers of infantry defended by sharpened stakes driven into the ground in front of their army, the stakes slowing and hampering the Spanish cavalry assault, while the bowmen and sling men launching volleys of arrows and stones at the enemy. In addition, this prevented Spanish cavalry charges and slowed the enemy infantry long enough, for the Mapuche infantry attack using their lance pike and mace, and joined the hand-to-hand fighting in support of the Mapuche cavalry, in close quarter to take a decisive toll on the enemy line.

<b>Mapuche Unit</b>	<b>Strength</b>	<b>Possible Western Equivalents</b>
5-10-20	25	Section- Squad- Corporal
20-60	25-60 + two Squads	Platoon (Warrant officer and the first or second Lieutenant (each platoon three sections))
160-250	<i>To change</i>	Squadron-Cavalry divide into the companies of about  100 men who commanded by captains as well as by officers.  Spanish cavalry ranks was no more than 60 horsemen, it usually deployed in three ranks that is 180 men and horse.
100	100	Company (each company of three platoons)
500-500	1000	Battalion or battalion (each regiment ten companies)
<i>To change</i>	2500-15,000	Each Regiment, ten companies (each brigade four regiments or battalions)
3,000-80,000	20,000-100,000	Army Division (each division three brigades)
<i>To change</i>	42,000	Army corps (each corps should contains three division, at least four regiments of cavalry, eight to twelve batteries)

The Western equivalents are relative; their definition depends on the era and country of organization. It is important to clarify, to those who have not served in an infantry battalion; the complexities of its internal organization must remain largely unsuspected.

Apparently, it appears to be a mass of undistinguished soldiers. In actuality, a regiment is an organism of complex internal sophistication. A Canadian regiment (1939-1945), for example, was composed of roughly nine hundred men and officers.

There were four rifle companies, each consisting of three platoons; each platoon composed of three sections of ten men led by a corporal. These companies called Able, Baker, Charlie, and Dog, and they were the striking force. After a company comes a battalion and then a brigade, next a division, finally the corps.

As Bonilla illustrated in his book—in principle in the beginning of the conquest, the Mapuche army was of around eighty thousand men, which would go gradually

diminishing by the effects of the fight, the hunger, and the plagues, until the time would arrive in which to join three thousand warriors was a prodigy.

To compare the Mapuche infantry army with one of the days of 1888, we quote very comprehensive calculations of Harry Pratt Judson, *Caesar's Army* (p. 51). These are conservative estimates.

Supposed we take as a maximum figure and army corps composed all told of *a corps of forty-two thousand men*. Were it able to march close up on a single road, it would stretch out, at the least calculations, *about eighteen miles*.

If roads were all broad enough and in good condition in Chile, columns could march with a far greater front, and the depth be vastly reduced. Except that in Chile, in the Araucanians' territory at least, there is no road. There is jungle terrain, mountains where there is room for a column of greater width than a set of fours to move and leave sufficient space. The Mapuche army marched on columns depended the number of men, on different columns, different roads. They marched from different road, the columns decided according to the circumstances of the terrain. But the different columns converge in a secret place close to the battle field. An infantry column must be a column with a minimum size of four men wide and five men deep, extending upward to any desired width or consisting of any number of men. In addition, a column may fire when approaching, although the only men who can fire are those in front rank and those on the outside of the files.

According to Jara,<sup>56</sup> on p. 68, asserts that the indigenous militia became more powerful in the course of the years, but with these changes, it did not reach to compare itself to a European army. It would not be explained either that by the improvement of the technical indigenous, a rupture of the reached military balance took place, like the one of 1598 rebellion.

It is noteworthy what Gay said that in the year of 1599, after Curalaba, the Mapuche army had six thousand Araucanian warriors, and later in the same year, nearly thirty thousand combatants, who were veteran soldiers, two-thirds of them. According to one author, Diego de Ocaña<sup>57,—58</sup>, this six-thousand-soldier figure is Father Ocaña's own estimate, but based on the observations of other chroniclers, without a doubt, the Mapuche army was composed of thousands of soldiers. Equally important is that between 1598 and 1605, the Spanish army was forced to abandon the Araucania, and they would never come back. Finally, the Chilean army conquered the Araucania finally in 1884. According to one author, this so-called Disaster of Curalaba meant the deaths of more than three thousand Spaniards and the capture

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<sup>56</sup> Jara Álvaro *Guerra y sociedad en Chile: 1971 La transformación de la Guerra de Arauco y la esclavitud de los indios*, de la editorial Universitaria. Santiago. Chile.

<sup>57</sup> See *Relación del viaje a Chile*, año de 1600, contenida en la crónica intitolada. A través de la América del Sur (Santiago: Editorial Universitaria, 1995), page 42

<sup>58</sup> "Historia general Antonio de Herrera 1729" *Centro de Estudios. Mapuche flag of the organization, CDTLT*. All these bodies of army have their particular flags in which it indicated a star that is the shield of the Mapuche nation. Centro de Estudios "Maestro Aukanaw." Juan Ignacio Molina, "Compendio de la Historia Geográfica, Natural y Civil de Chile" páge159 (año 1776).

of more than five hundred women.—Moreover, as Diego Barros Arana confirm what Ocaña said. The crown finally managed to send five hundred men from Spain, reinforcements of soldiers for the Araucanians war through Buenos Aires in 1601, but they reached Mendoza in such poor shape that they had to be equipped with proper clothing before they could cross into Chile in the spring. (Barros Arana, *Historia general: III*). The next significant arrival of Europeans did not occur until 1605, when a reinforcement of one thousand soldiers from Spain arrived for the Spanish army of the Araucanians war, which was decimate from the defeated in the Araucanians war (Santiago: Editorial Universitaria, 1999, p. 262-263).

The composition of infantry units in all armies was similar. The principal tactical formation was the battalion, of which a “regiment” might contain one or several, each battalion being a separate entity. The battalion comprised a number of companies, each containing perhaps a hundred men with officers. Each battalion usually consisted of a number of center companies and two flank companies, in theory the flank companies guarding the most vulnerable part in the line of an army in the battlefield.

The courageous Anganamón, toqui general Puren, had an army of more than seven thousand Indians in three squadrons planted in the valley of Puren. Given the necessary orders and trace, General Anganamón undertook at midnight an attack to the fortress. It is attention grabbing, what Gonzales de Najera states, that the Araucanians would often look forward to Spanish summer raids when they could seize swords, armor, and gunpowder. In desperate times, the Spanish acknowledged even to trade gunpowder to the Indians for food. According to Gonzales de Najera (page. 137), Anganamón attacked the fortress simultaneously with four infantry battalions, and with a great silence, without playing any instruments because the factor of surprise was important. Rosales agree with what Gonzales de Najera stated that the Indians would often look forward to Spanish summer raids when they could seize swords, armor, and gunpowder. In desperate times, the Spanish acknowledged even to trade gunpowder to the Indians for food.—volumes II <sup>59</sup>I. As one researcher asserts, centralizations of a politico-military authority achieved to a point where successful resistance was possible, but did not develop to a state where the Spanish could defeat and usurp it (Padden 1993:78).

Essential to understanding the successful anticolonialism and polity formations of the Mapuches was the great effort of patrilineages-agents (leaders, shamans, priests, military personnel, and others) to impose a higher, more centralized level of political and economic order and a new social organization for a politically strategy ends (Bocarra 1999).

The Mapuche cavalry squadron varied between different commanders and epoch, also under various Indians names became the basic unit for maneuvering. A squadron generally divided into a number of subunits called according to their culture. It should be noted, however, that there is some debate surrounding the

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<sup>59</sup> See Rosales page. 293 volumes II

Mapuche military; ancient chroniclers were not overly concerned with accuracy when it came to reporting historic events.

From Gomez de Vidaurre (1889, p. 329), the account admits that their infantry and cavalry were divided into companies of about one hundred men who were commanded by captains as well as by officers of lower ranks. The Mapuche army had a disadvantage; the negative aspect—it had no permanent character.

According to Boccara, it is essential to distinguish between three types of violent conflicts for which a collective force mobilize: the war, calling itself *weichan*; the raid, called *malon*; and the vendetta, or *tautulun*. The *weichan* aimed to defend a territory, but served at the same time a crucial symbolic role, and worked as a war of capturing the difference and play an important role in the political dynamic intra—and inter-Rehue, as we shall see later. The *malon* designed to seize the maximum amount of assets of an enemy. If possible, choose a militarily inferior force and despised with minimal loss of life and risk of war. Through *tautulun*, they sought to avenge a death, a robbery, or adultery. The fundamental objective of the operation was obtaining compensation. In case of conflict warriors, several Lebo could meet in a unit called the Ayllarehue literally “nine Rehue.” This unity political warrior was not of a permanent character, of each union warrior Lebo (or Rehue) retained his or her autonomy and decision-making capacity. Although the Lebo belonged to the same Ayllarehue, it never made war (*weichan*) between them, indeed, certainly there was a kind of collective internal Ayllarehue, the vendetta.

With each new Spanish incursion, the caciques of the “Estado” had to reform alliances and request wider support for the war effort. Toribio Medina, in p. 125, provides a different account. When the two enemy armies faced each other, they form their squads, each row of fifty soldiers, bowmen, mace men and pike men shoulder to shoulder, giving many cries, saying, “lape-lape” (die-die).

Toribio Medina quotes Father Olivares, the Aborigines of Chile, p. 126. The squadrons will happen as waves of the sea. They know well the basic unit for maneuvering and deploy its soldiers, Olivares adds, parade and doubling their squads when appropriate; formed in board while they want to break, and the box to clog that for us, the enemy, try to break.

The feigned retreated when they want to draw the enemy from a strong position, or carry onslaught from ambushes. Perhaps the more talented troops, highly trained than others, were the Mapuche elite troops of Pelantaro. The most successfully military force of selected elite warriors pureness was respected by all, and even by the Spaniards, who saw in them a group of exceptional fighter, such is the admiration of the chroniclers of the period.

In addition, they represented a higher standard than anybody did, or anything else, we distinguish them performing at the peak of military ability—effectiveness through the conquest. This quote totally agrees with the description by Ercilla; he stated each row over a hundred soldiers.

They make their field very well trained  
Squadron whole but very different  
each row over a hundred soldiers

As Bonilla notes in p. 114-VI, Lautaro ingenious, inventive mind develop the use of pike men of three-committed line of one hundred at two hundred men every one for contain at the Spanish cavalry. The same as Charlemagne did with the phalanges the year 334 BC. He must obtained from Valdivia because he did not read Spanish, and Valdivia has an experience fighting in the Spanish Tercios in Flandes. The groups of pike men were having in their flank's side the bowmen and the sling men in the same way, as did Annibal in the year 211 BC.

The key to the success of the Mapuche formation squadron or compact square block of troops evolved, based on its armored infantry, not only in the courage of the pike men but also in their discipline and mutual trust. The safety of each member depended on the other members of the group. If all kept in their places during the attack, all would be safe, but if any Mapuche soldier broke ranks and ran, a gap would be left in the squadron that would make it vulnerable to attack. A well-trained and disciplined group of Mapuche pike men, attacking in close formation, was nearly impossible to stop. The following account of a quality that excites admiration and amazement provided by the chronicler Molina, p. 75-77, the infantry, as well as cavalry, proceed on horseback, but on coming to action, they immediately dismount and form themselves into their respective companies. The Mapuche soldier is obliged to bring from home not only his arms, but also his supply of provisions, according to the custom. Moreover, before the Mapuches go to war, they cut their hair very short so the enemy could not restrain them when it comes to hand-to-hand combat. In addition, they do everything they can to lighten clothing and things, and in the coming occasion. On fighting, they remain naked from the waist up, and if they carry weapons, corselet, or steel armor, they often wear them on the naked body.

All soldiers serve without pay, without carrying baggage or carriage: all are voluntary recruit to the Mapuche army, willingly offered soldiers supporting the war, and at its expense, and are as little as they eat.

Which Rosales admires so much to see people who go to war to eat so little. With so little, as we said, a Talega (piece) of barley meal, and that a sliding glass. They mixed water with the barley flour and ate throughout the entire day. They went on with this drink. The drink call "Roque," there are also herbs, which eat of the field, which makes large benefits to them.

For the Mapuche army, they did not have baggage to be bothered in their military expeditions. For them, it was easy to move fast, to fight, to march, or to flee when something would go wrong, making it easy to withdraw.

The celebrated Spanish poet, who fought against them under Don Alonso de Ercilla, expresses his admiration at meeting with troops so well disciplined and possessing such perfection in tactics, which, to use his expression, the most celebrated nations in the world have not been able to attain without great trouble and after a long course of years.

When an action becomes necessary, they separate the cavalry into two wings and place the infantry in the center, divided into several battalions, the files being composed alternately of pike men and soldiers armed with clubs, in such a manner that between every pike, a club is always found. The tactical formation adopted by the Mapuches supported their morale in the experience of combat, the spearmen standing shoulder to shoulder at least four and usually eight or even more ranks deep.

The vice toqui has the command of the right wing, and that of the left is committed to an experienced officer. The toqui is present everywhere as occasion may require and exhorts his men with much eloquence to fight valiantly for their liberties. However, of this there appears little need, as the soldiers manifest great enthusiasm or eagerness that their officers have much more difficulty in restraining their impetuosity than in exciting them to action.

Fully impressed with the opinion that to die in battle is the greatest honor that a man can acquire in this life, on the signal for combat given, they advance desperately, shouting in a terrific manner, and notwithstanding the slaughter made among them by the cannon, endeavor to penetrate the center of the enemy.

Though the Mapuche forces know that the first ranks will expose to almost certain destruction, they eagerly contend with each other for these posts of honor or to serve as leaders of the files (to move in line one behind the other).

In the meantime, as the first line is cut down, the second occupies its place, and then the third, until they finally succeed in breaking the front ranks of the enemy. In the midst of their fury, they nevertheless preserve the strictest order and perform all the evolutions directed by their officers.

The most terrible of them are the club bearers, who, like so many Hercules's, destroy with their iron-pointed maces all they meet in their way.

The image of the ideal warrior could be seen in all the facets of Reche social life, in the spirit of the game, palin or chueca was a true preparation for war, in the education of youths in Spartan fashion, and in the prestige of the warriors who distinguished themselves in war by seeking individual combat (Boccaro 1999).

The Mapuche culture strongly integrated system of social and religious values associated with warfare, and every male member of the groups is expected to become a warrior or *Konas*<sup>60</sup>. The Mapuche society supported them unconditionally since the warriors represent the aspirations and ambition of every one. The Spanish conquest contributed greatly to the reinforcement and even laid emphasis on the military tendency in Mapuche society. The war with the Spanish not only created a warrior class and changed the organization of Araucanian society. More warriors were available with the appearance of a type of Indian mercenary who worked for a prearranged payment. Warriors began to ascend through the ranks of Araucanian society, something unnoticed in peacetime when social status was largely hereditary. An *ülmen* could become a *toqui* through his war deeds. This in turns favor and increased the authoritative power of the military class, which permitted toqui war leaders and warriors to achieve social status and leadership in the community.

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<sup>60</sup> Félix de Augusta, Diccionario Araucano—Español, pág. 161 (año 1916). During this ritual every officiating with both hands gripped the spear, peaked near the sacred elixir containing the pitcher-marewepull—The warriors beat with his heel heavily on the ground, so that the earth seemed to tremble, while who cried the first sacred sounds “ia, ia, ia, ia . . . !”, then continue vibrating mouth shut that mysterious word that ends the Mapuche all her prayers: “oom! oom”. (7) “It is quite hear and feel the buzz and roar . . . [This] does, because without a word each one makes a noise with his mouth like the whisper that the bees do, but more up . . .”(8) All officiants perform these actions in unison, rhythmically.

Ancient Mapuches, the elder one, speak of places that were used for time immemorial as a field drilled military exercise for young people “Konas” that come of Butalmapus in wartime, their preparation and training for the fight. Thus, it has been pointed out a place that was used in the vicinity of Chol-Chol at the top of a hill called Netchaltuwe, which served as preparation for the drilled session and exercise. While the Konas are trained in the use of weapons of combat and received the knowledge or kimun Mapuche the lonkos seeking the best Weupife, who was the one who could speak of history and relate the facts as accurately. Thus, pass it the young warriors, so they are well informed on issues relating to history and military science. This shows that the Mapuche political and military organization, the Weupife, had a significant role, as it helped raise awareness about Mapuche history, consciousness, and encouragement to the young warriors. (Konas). Also, with the spiritual stories of ancestors, it thus achieves greater national awareness in them to face the struggle with the invader, so they are highly motivated and functioning with individual’s knowledge.

Surely, ancestrally, there are many places due Netchaltuwe perhaps by other names, but no doubt are part of the living of those who fought and gave their lives for their Mapu (land) before the arrival of the foreign invader (winka).

*Netchaltuwe*—A place drill exercise, preparation of Konas

*Kona*—Young Mapuche warrior

*Weichafes*—Devoted and knowledgeable about his people (maximum exponent and defender of his people)

*Weupife*—Historian, narrator Mapuche

A nation, like a person, not conscious of its own past is adrift without purpose or protection against the contending forces of dissolution. They must be certain about their history and culture to believe firmly in their characteristic or attribute of his race or ethnic group. See Pablo Manquenahuel Pepi kauki kona—the preparation of the warriors (Preparación del joven Guerrero).

According to Professor Jose Bengoa, he quoted for Lenz, the plains Pampas served also as the great initiatory test for reaching maturity as a man and a fighter; “going to Argentina to settle” was the best challenge to strengthen the soul, exorcising the fear and making a bold nod to the powerful death. Inclusively, there came into existence a magical place named Kuramalal (house of stone), a cave site of rites of passage, which crowned the previous tests had exceeded the warrior. Under the protection of supernatural beings, “it seems that there can be the gift of being invulnerable.”

Nahuelchen expect something similar, and it seems that he want to move with his friend, the song of Nahuelchen states.

Song Nahuelchen

Brother, my dear brother,

Let’s go to Curamalal,

Let’s extract remedy from the portal

Then, then we shall be valiant

Brother of mine, dear one,  
 If we extract the remedy from the portal,  
 Then we shall be valiant,  
 Brother of mine, dear one. (Bengoa, p. 102)

#### Canto de Nahuelchen

Hermano, mio querido hermano,  
 Vamos a Curamalal,  
 Vamos a sacar remedio de la puerta  
 Entonces, entonces valientes seremos  
 Hermano mío, querido,  
 Si sacamos el remedio de la puerta,  
 Entonces seremos valientes,  
 Hermano mío, querido.

Consider the short paragraphs of this warrior song. Clearly, the sierra of Curamalal treasured a form of power, perhaps in the form of ritual or by any object or talisman stone. It is striking when the fact that a small elevation, so distant geographically, was mentioned and related to a magical influence<sup>61</sup>. The concept of surrender voluntarily to the death in defense of land values, which propelled the Kona as a gift to a superior existence corresponds to the final stage of finishing warrior initiation system, was beginning in the Renu kuramalal or cavern. The kona initiated after ordeals, started receiving the kimun or knowledge of the temporary impermanent of earthly life. In kuramalal uku or accessed the door, where it took the lawen or remedy which enhanced its value, secured his heart, his piwke. The uku provided the Warrior of two hearts, becoming the weichafe epupiwke or simple warrior who overcame himself. The weichafe, in this way, to Kona, and Kona was returning to his people provided with two hearts, there was a recognized epupiwkeche, like a man with two hearts, since it was considered twice as brave, double awake, shrewd and fierce. There in the cave kuramalal or Renu, the conventional warrior acquired the title of Kona, specialized warrior.

According to Professor Ziley Mora Penroz, to be aware of this input, realize that a soul is a luxury, and only for a few individual, places the reche, the individual ordinary (not started), in the process of violent himself to defeat the forces out of the universe and to survive. The soul called for embryonic Alwe was merely force biochemistry, amorphous and subtle, yet disconnected from the core staff and inclusive. For this cause was likely to be hook by a sorcerer.

Through practice and volitional life experiences could develop the Am, the second soul, subtle body, or second, an exact physical copy. Moreover, revealed during the death of a person as a ghostly apparition of varying lengths, from hours to a year's stay, returning

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<sup>61</sup> Curühuinca Abel tells us that his grandfather often talked about the renüpüllli, the cave of initiation, on Lake Lacar in Neuquen, Argentina: "The cave was about a block long, as wide and high, that would fill a mountain. Inside out roads and walkways that were to go to other caves." (en La Renüpüllli, (la salamanca del lago Lacar), Tradiciones Araucanas, Berta Kössler, pág. 203., año 1962)

to its former habitat, the Am, when the late cultivated the willpower but not acquired the knowledge needed to receive impressions. In addition, since it lacks sufficient experience and impression material, it should receive some education postmortem.

If Am is facing regarding finer vibrations, the Pellü, for example, it disintegrates.

The Pellü is equivalent to or called the Western spirit, this third body subtle principle.

A child is born with a soul not developed, with a barely a soul embryo. Because, a soul can only acquired experience in the course of physical existence. These were the prerequisites to start the Koñarüpe, the road of the warriors, in *History of the Warriors Mapuche* (1996).

The Mapuches Warriors—Konas,<sup>62</sup> they are amazing since they desire to do extremely well, to probe themselves and be the best in combat, offers a model for understanding all their behavior. Also not to forget, they wanted to continue the fight in the other dimension in paradise against the same enemies.

The Abbe Molina quoted the historian Robertson's *History of America*, volume 2. "The people of Chile, the bravest and most active among the Americans, ought to exclude from this observation; they attack their enemies in the open terrain; their troops are disposed in regular order, and their battalion's advance to action not only with courage but also with discipline.

"The North Americans, although many of them have substituted the firearms of Europe in place of their bows and arrows, are notwithstanding still attached to their ancient manner of making war, and carry it on according to their own system; but the Chileans resemble the warlike nations of Europe and Asia in their military operations."

After the extremely brilliant account of Molina, presented vividly, colored with the Mapuche pike men attacking in close formation in the square was imposingly splendid, the Mapuche forces showing exceptional ability and skill.

To make the term *phalanx* clearer, we explain it in greater detail. The *phalanx* (Greek: phālanga), plural *phalanxes* or *phalanges* (Greek: phālanges), is a rectangular mass military formation usually composed entirely of heavy infantry armed with spears, pikes, or similar weapons.

The term is particularly (and originally) used to describe the use of this formation in ancient Greek warfare. The word *phalanx* is derived from the Greek word *phalangos*, meaning "the finger."

The term *phalanx* itself does not refer to a distinctive military unit or division (e.g., the Roman legion or the contemporary Western-type battalion) but to the general formation of an army's troops. As a result, a phalanx did not have a standard combat strength or composition. Along these lines, military phalanx formation, hoplite phalanxes usually deployed in ranks of eight men or deep. The Macedonian phalanxes

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<sup>62</sup> In the phenomenon of war, the Reche-Mapunche inche, or the self or ego, played an insidious but profound effect, the mapunche inche or ego reinforcing through the exercise of war or molun weich. Why the Mapunche inche sought war, the struggle? Because in war or fighting the personal and collective ego is boosted, it became stronger, the egos after wars are won were stronger, and if they not wage war, the inche is faded, disappeared. The more they wage war, the Mapunche Reche was strengthened his being, his identity as Mapuche kōna-reche. See Marco Aguilera Oliva.- " WEICHAN: Conceptos y Estrategia Militar Mapuche

were often up to a maximum of sixteen men deep. There are some notable exceptions; for instance, at the battles of Leuctra and Mantinea, the Theban general Epaminondas arranged the left wing of the phalanx into a “hammerhead” of fifty ranks of elite hoplites deep. Accordingly, the phalanx depth, however, could vary depending on the needs and the generals’ plans. While the phalanx marched, in formation (loose) adopted in order to move more freely and maintain order, this was also the initial battle formation as, in addition, permitted friendly units to pass through either assaulting or retreating. In this status, the phalanx had double depth than the normal and each hoplite had to occupy about 1.8-2 meters in width (6-7 feet).

The Mapuche forces usually cut all retreat of the enemy and had to prevent by staying hidden forces of contained and suppressed in view of the enemy to cut the retreat and to destroy it in its flight.

Opportune warning of retirement to the rear guard by means of smoke signals would occur to close the trap, placing all type of obstacles in the way (trunks of trees, pits, etc.). Lautaro also created a special forces of concealment; they were expert in camouflage.

Historians soon noticed early in the conquest that the Mapuche Indians had already lost their fear of firearms. Every time the Spanish troops fire, the Indians simply dropped to the ground, taking advantage of the delay between the match, setting off the powder and the actual explosion of the shot from the gun’s muzzle.

Also that the enemy under attack from firearms simply withdrew behind their stockade walls or Pucará to avoid the musket fire. On the other hand, the Mapuches never lost the fear to the artillery cannon.

According to the licentiate Juan de Herrera, the manuscript preserve in the national library in Chile, the Indians in the outskirts of the city of Concepcion, especially, are extremely warlike, so much so that, in order to be more active on the day of battle, they purge themselves and sometimes even have them bleed. For their leader, they elect the most courageous and strongest, and who can longest bear on his shoulders a massive beam of wood.<sup>63</sup> Alonzo de Ercilla,<sup>64</sup> a Spanish chronicler, notes in the second canto of *La Araucana* the strength of the thirteen Araucanian Ayllarehue at the beginning of the first revolt (1553) by the names of their various regions or that of their Lonkos or chosen spokesman. Ayllarehue and Lonkos who went to the council in order to elect a toqui general (war chief).

Tucapel: three thousand men  
 Angol: four thousands men  
 Cayocupil: three thousand men  
 Millarapue: five thousand men  
 Paicavi: three thousand men  
 Lemolemo: six thousand men

<sup>63</sup> Relaciones de las cosas de Chile. Por el licenciado Juan de Herrera. Nacional Library of Chile. See Graham, Robert Cunninghame. 1973. *Pedro de Valdivia, Conqueror of Chile*. Milford House Inc. Boston. USA. Page 92-93

<sup>64</sup> Alonzo de Ercilla y Zuñiga (1533-1596) was a Spanish nobleman whose active life was divided between war, diplomacy, life at court, and poetry. The epic poem *La Araucana* is used by historians as a primary documentary source about the Araucanian war.

Mareguano, Gualemo, and Lepobía: three thousand men  
 Elicura: six thousand men  
 Colocolo: six thousand men  
 Ongolmo: four thousand men  
 Puren: six thousands  
 Lincoyan: six thousands  
 Petegulén of the valley of Arauco: six thousand men

Tomé and Andalien and many other Ayllarehue and Lonko went to the original council, but the poem did not mention their strengths. Caupolican, lord of Pilmayquen, was then absent. Caupolican came late unexpected without troops. The Spanish redaction reads “sin gentes.”

However, Ercilla notes the Araucanians choose a leader (canto 2, 1-59, in *La Araucana*) before they enter into actual rebellion. Many Mapuche chiefs aspired to the glorious circumstances of avenger of their subjugated country, the most distinguished among whom were Andalican, Elicura, Ongolmo, Rengo, and Tucapel. The last of these was so highly celebrated by his martial prowess that the province of which he was *Apo-ülmen* has ever since retained his name.

A powerful party besides supported him in his pretensions, but his elevation to the supreme command opposed by the more careful in managing resources members of the assembly. They feared lest the impetuosity of his character might accelerate the entire ruin of the nation, instead of retrieving their honor and independence. Disagreement arose so high that the opposite parties were on the point of turning their arms against each other, when the venerable Colocolo rose to speak and obtained a patient and attentive hearing.

By a well-thought-out and energetic address, he calmed down their factiously irritation so completely that the assembly unanimously submitted the nomination of a supreme *toqui* to his choice (*La Araucana* of Ercilla). Colocolo’s famous speech to the chieftains who had assembled to elect a commander in chief in the war, which they were then waging against the Spanish invaders. Nothing gives a truer picture of the Araucanian warrior than this harangue, which Voltaire preferred, to a similar one of Nestor’s in the second book of the *Iliad*.

As this noble discourse is not so well known in English, as it should be, I feel I am doing the reader a favor in reproducing it.

Assembled chiefs! Ye guardians of the land!  
 Think not I mourn from thirst of lost command,  
 To find your rival spirits thus pursue  
 A post of honour, which I deem my due.  
 These marks of age, you see, such thoughts disown  
 In me, departing for the world unknown;  
 But my warm love, which ye have long possess,  
 Now prompts that counsel which you’ll find the best.

Why should we now for marks of glory jar?  
 Why wish to spread our martial name afar?

Crushed as we are by fortune's cruel stroke,  
 And bent beneath an ignominious yoke,  
 Can our minds such noble pride maintain,  
 While the fierce Spaniard holds our galling chain.  
 Your generous fury here ye vainly show;  
 Ah! rather pour it on the embattled foe!

What frenzy has your souls of sense bereaved?  
 Ye rush to self-perdition, unperceived.  
 Gains your own vitals would ye lift those hands,  
 Whose vigour ought to burst oppression's bands?  
 If a desire of death this rage create,  
 O dies not yet in this disgraceful state!

Turn your keen arms, and this indignant flame,  
 Against the breast of those who sink your fame,

Who made the world a witness of your shame?  
 Haste ye to cast these hated bonds away,  
 In this the vigour of your soul's display;  
 Nor blindly lavish, from your country's veins,  
 Blood that may yet redeem her from her chains.  
 Even while I thus lament, I still admire  
 The fervour of your souls; they give me fire:  
 But justly trembling at their fatal bent.

To this dire strife your daring minds impelled.  
 But on your generous valour I depend,  
 That all our country's woes will swiftly end.  
 A leader still our present state demands,  
 To guide to vengeance our impatient bands;  
 Fit for this hardy task that chief I deem,  
 Who longest may sustain a massive beam:  
 Your rank is equal; let your force be try'd  
 And for the strongest let his strength decides. *La Araucana Canto II*

The principal caciques of Arauco assembled in defense against the Spaniards. At a great council or senate, in Mapuche territory, each of the leaders (toqui) has to seize an enormous log by hands and over the shoulders.

The leaders took turns lifting the log. Paicavi carried the log for six hours. Angol, nine; Lemolemo, for half a day. Tucapel, fourteen hours; when Lincoyan reached eighteen hours, the warriors thought that he had won. Then Caupolican stood up for the trial.

According to Ercilla, for a completely 3-day and 3-nights, he strode, back and forth with the heavy trunk on his shoulder. When at last he threw it down, there was a great roar of the warriors, while the rest of the assembly stamped with their feet until the earth shook.

The great elder chief Colocolo declared Caupolican the toqui or commander in chief of the Mapuche army.

The Mapuche generals were excellent in invented or introduced tactical innovations improvement; for instance, Lautaro introduced infantry tactics to defeat the Spanish cavalry. Lemucaguin was the first toqui to use firearms and artillery in battle. Nongoniel or Nancunahuel was the first toqui to use cavalry with the Mapuche army. Cadeguala was the first general who successfully used Mapuche cavalry to defeat Spanish cavalry in battle. Anganamon was the first to mount his infantry to keep up with his fast-moving cavalry. Lientur pioneered the tactic of numerous and rapid Malons into the rear guard of Spanish territory. This is only a short list of innovations, new ideas, or methods of warfare of some of the more famous toqui in the Arauco war with the Spanish. See Rosales's account in *Historia general del reino de Chile*, Flandes Indiano, Tomo II, Capítulo XXI, p. 93-95.

The Mapuche peoples, according to their traditions, were determined to choose a supreme war leader or toqui in response to the Spanish threat. Caupolican, by all accounts, won the position by demonstrating his superior strength, holding up a tree trunk for one day and one night. The legend of Caupolican is in the epic poem *La Araucana* by Alonso de Ercilla, the most important piece of literature about the Spanish conquest of the Americas.

The sun had arisen when the enormous  
Weight he tosses from his shoulders,  
Gives a leap in tossing off the monstrosity,  
Showing he has more spirit still:  
The populace that is present, in one voice,  
Pronounces sentences, and says to him:  
"We on such firm shoulders unload  
The weight and great responsibility we had taken."

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
Canto II-57, p. 29

The war covenant among the different local groups was endorsed. In the ceremony, a black llama was sacrificed, and its blood drained, the meat punctured with spears, arrows, and then eaten to celebrate the alliance. Around a Canelo tree, men and women danced covered with animal skins. They danced, ate, and drank large amounts of Maqui or corn beer. A bloody arrow was sent from tribe to tribe to in the Araucanian jungle to signify that the people were at war.

The uprising consequently could command at least 62,000 warriors just in that region of their territories. This is an average of 4,800 men per Ayllarehue, but it had no permanent character. With each new Spanish incursion, the caciques of the estado had to reform alliances and request wider support. While local chiefs were demand for troops, they not surprisingly rejected the request.

If they consented to the demand, they chose the bravest warrior for a leader and dispatched the force under his command. A *toqui*<sup>65</sup> was something of an Araucanian field marshal (Guevara, *Historia de la civilización de Araucanía, Tomo I*, 186). The title of *toqui* was one of many Araucanian adaptations to the Spanish presence. The *toqui* led a number of smaller Araucanian subgroups, but the position was not permanent. Thus the Araucanians could quickly assemble large numbers led by a *toqui*, but just as quickly dissolve into their smaller familial groups, making them hard to pursue and capture in large numbers. After the arrival of the Spanish, a *toqui* could become a *gentoqui*, or possessor of the stone hatchet, a symbol of his function. *Toqui* also referred to a stone hatchet. Thus, through the ritual murder of a Spaniard with *toqui*, a *gentoqui* retained a constant reminder of the source of his power and his title. According to Guillaume Boccara, the hatchet could be considered as an ancestor or as a part of a petrified mythical ancestor. The hatchet was an extremely powerful symbol of leadership that facilitates and reorganizes Araucanian society around these new war chiefs. While local chiefs were demanded for troops, they not surprisingly rejected the request. If they consented to the demand, they chose the bravest warrior for a leader and dispatched the force under his command. It is important to highlight that the Spanish exaggerated the numbers of Mapuche warriors. For instance, Geronimo de Vivar<sup>66</sup> stated that a lof was approximately 1,500 to 2,000 Indians. He does not state explicitly whether there are women and children or just warriors; we assumed that are total women, children, men, etc.

Their own leaders or chieftains led the Mapuches; the loss of a chief in battle was regarded as having a demoralizing effect on the troops.

The Mapuche soldiers frequently fought very bravely so long as their chief was unharmed, but in many occasions, a battle going well for the Indians was lost because the chief was killed or severely wounded.

Claudio Gay asserts in p. 112, it seems incredible that people in this position indomitable, too bold, and bellicose exceeded only discouragement, disgust, and feeling alone in sentiment come to see that they are snatches the man who sends and leads them. Without any junior enters the act to replace the post vacant, with no captain, or cacique, or Ulmen, which characterized by very lose venture to lead the masses when they arrive and stay without a leader. It is true that such behavior is not very marked, but a sample of the independent nature that distinguishes the Mapuche people. Love of their country, love also their uses, worship exaggerates if you want since their lives and customs concerns because. In the country lives, the spirits of their ancestor. therefore was holly ground for them.

However nothing to wear under orders from anyone who has not earned the people's permission, no obedience to person that the majority do not elected bring about to be authoritative. A third generation of caciques led the war between 1560

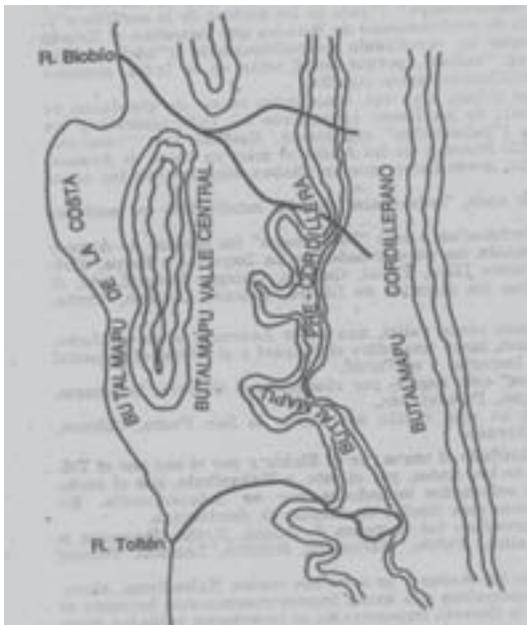
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<sup>65</sup> The Toki, insignia of command Neolithic ax-shaped leading enshrined a stone called tokikura, was the emblem of the commander. The tokikura is a stone, produced by the falling ray, has a great power that benefits the holder and gives knowledge - tokikim'n (= wisdom of toki) - why some people call it the stone of wisdom. "Tokikura There are two types: the black color that is related to command and war, and blue or white, linked to peace, health and prosperity

<sup>66</sup> See page 266. Vivar Jerónimo de 1988. *Crónicas de los reinos de Chile*, Historia 16. Madrid. Printed in Spain.

and 1580. It was a time of almost constant warfare. The Spanish were few and tried to oblige the Mapuche to work by force of arms; there were wars, battles, and massacres. The Spanish fostered fear in Mapuche dwellings and territories. Many Indians fled to the mountains or to settle the lands in the interior, where the invaders still did not venture (Bengoa 1985, p. 31).

First, the region of Araucania was hard to get to. Several options could be in use, one option for the Spanish soldiers to arrive in the Araucania, if the troops came from Spain or Portugal, they landed in Buenos Aires, Argentina, then in horses, an average speed for an army was about fifteen miles per day, though even this would exhaust the horses if maintained. Otherwise, the troops take another possibility walking to Chile throughout the Andes Mountains. If they came from Peru arriving at the front, they began with a walk of more than a week from Santiago to the port of Valparaiso, where soldiers would board a ship for Concepción. The voyage to Concepción was not usually a long one, but could be plagued with bad weather raining and unfavorable winds. When in Concepción, the soldiers had another several-day march to the front in rugged terrain. This process of course required ships, which were not plentiful in the sixteenth century. Another option was to walk south for months from Santiago. A shortage of horses and indigenous porters meant that the soldiers were usually tired before they reached the front, some of them even drowning while trying to ford one of the regions. There are many torrential rivers, for a while in the sixteenth century, there was even talk of moving the capital south from Santiago to Concepcion close to the war.



*Butalmapu, principalities*

## Division of the Araucanian State: Its Political Form and Civil Institutions

The whole country of the Araucanian confederacy divided into four principalities<sup>67</sup> called Butalmapus, *Uthal-mapu* in their language, which runs parallel to each other from north to south. These respectively named:

1. Butalmapu, *Lauquenmapu*, or the maritime country
2. Butalmapus, *Leibun-mapu*, or the plain country
3. Butalmapus, *Inapire-mapu*, or country at the foot of the Andes

Each principality or Butalmapus, Uthal-mapu divided into five provinces, called *Ayllarehue*, and each province into nine districts, termed *regue*. Hence, the whole country contains 4 *Uthal-mapus*, 20 *Ailla-regues*, and 180 *Regues*. Besides these, the country of the *Cunches*, who are in alliance with the Araucanians, extends along the coast between Valdivia and the archipelago of Chiloé; and the *Huilliches*, likewise allies of the Araucanians, occupy all the plains to the eastward, between the Cunches and the main ridge of the Andes.

The civil government is a kind of aristocratic republic under three orders of hereditary nobility, each subordinate to the other. A *toqui* governs each of the four Uthal-mapus. The *Ailla-regues* are each under the command of an *Apo-ülmen*; and every one of the *Regues* ruled by an *Ülmen*.

The four *toquis* are independent of each other, but confederated for the public welfare. The *Apo-ulmens* govern the provinces under the control or superintendence of the respective *toquis*; and the *ulmens* of the *Regues* are dependent on the Apo-ulmens, or arch-ulmens.

This dependence, however, is almost entirely confined to military affairs. The distinguishing badge of the *toque* is a kind of battle-axe, made of marble or porphyry. The Apo-ulmens and Ulmens carry staves with silver heads; the former being distinguished by the addition of a silver ring round the middle of their staves.

The *toqui* has only the shadow of sovereign authority, as an assembly of the great body of nobles, which is called Butacoyog or Auca-coyog, the great council, or the Araucanian council, which decides every question of importance. This assembly is usually held in some large plain.

Their tradition laws, called Ad-mapu or customs of the country, cannot hold two or more principalities, provinces, or districts by the same chief. Whenever the male line of the ruling family becomes extinct, the vassals have the right to elect their own chief; and all the districts directed entirely in civil matters by their respective Ulmens. The people are subject to no contributions or personal services whatever, except in time of war, so that all the chiefs of every rank or degree have to subsist on the produce of their own possessions.

As Adrian Moyano asserts in the paper "Azkintuwe No. 17," the historical memory of the Mapuche clarify conclusively that the *weichafes*, whom inside their social

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<sup>67</sup> Molina, page 60-62.

organization plays the role of warrior in ancient times, not only took care about the specifics of military confrontation, but also the rear guard in combat. In the time where we examine, when they had certainty about the impending defeat, for example, the weichafes analyzed who would be responsible for the orphans. (See conversation between Mauro Millán werken Tehuelche Mapuche of the organization, 11 October, and the author.) However, it was the voice koná, which disseminate as a synonym for combatant. Thanks to Mapuche historical memory that is alive and reconstructed, we now know that in ancient times, young Mapuches are responsible for addressing the needs of communities and their families, the lonkos accompany and support them in their daily tasks, known as koná. (See “Young koná Neuquén,” by Peter Cayuqueo, *Azkintuwe Mapuche newspaper*, Temuco. 1 Year. No.11. December 2004.) We can guess that with successive invasions of Spaniards, Chileans, and Argentines, the koná had to become warriors. At present, the coordinator of Mapuche Organizations of Neuquén reclaims koná as function as “host” to his people.

As Ricardo E. Lachman noted in 1936, page. 100, “*La organizacion de los Indios de Chile el patriarcado y el totemismo-En la prehistoria Chilena*”, page 89-100. In—the middle of the eighteenth century, not in time of the beginner of the conquest or elsewhere in the past, for the purposes of parliaments that were held customarily among the Spanish and the Indians and to include the Andean tribes. As well as the one who dwelt at the southern Tolten formed other two Butalmapus, one that includes to. The Pehuenche Indians of the Andes, and the Puelches in the Argentine pampas.—They called Pire-mapu (land snowfall) and the other Ilamado Huilliche-mapu that include, to Indians of Tolten Souther Chile that lived between the degrees 42. The Araucanos or Mapuche, however, never took into account these two Butalmapus (territory) and the governor or his representative greeted parliaments, another days.

Not together with those of Araucanians, similar divisions did not exist in the past years. According to Victor Gavilan,<sup>68</sup> the central organization of the Mapuches was the lof, a complex and extended kinship of Petri lineal origin, approximately twenty families in a lof. Mapuche organization also considered the existence of lof alliances and rewes. A rewes was about 120 families for specific purposes.

The head of these rewes was the ülmen, a leader who elected among the lonko due to his wisdom and strength. In time of crisis, such as war, alliances of nine rewes were formed and created an Ayllarehue or aillarewes, the order of approximately 1,080-1,300 families. Give or take a few Mapuche families in 1560 were of approximately 20 people, which means that the order would be 22,000 people or habitants in an aillarewes. The authority in charge of these aillarewes was the ulmenfvxa lonko during peacetime and the toqui during the time of war. All of the aillarewes together gave origin to the concept of Gvla-Mapu that meant “all the Mapuche nation.”

The Ayllarehue in the Mapuche territory were in the order of 50.<sup>69</sup> This is a population of 1,100,000 habitants. The confederation of aillawes or Weichanmapu

<sup>68</sup> Víctor Gavilán. 2006. *La Nación Mapuche—Puelmapu Ka Gulumapu*. Printed in Calgary. By Waldo's printing & design Ltd. Canada. See page 21.

<sup>69</sup> *Ibid.*

designates in charge a Nidol toqui (general in chief). Toqui Rengo was an Inal toqui (second in command) and Toqui Lautaro was Nidol toqui (Graham, Robert Cunningham).

Convey something significant in what was written regarding Ercilla's accounts that he gives of the proceedings and the long hours the chiefs sustained the weight upon his back. Graham stated, considered without national prejudice, the Araucanian method of electing chiefs is not a lack of good sense or judgment than the way we elected prime minister. Our difficulty would be that the average member of the House of Commons would hardly have brains enough for such a mental strain.

## The Mapuche Infantry “namuntu-linco” linco: army, namun: feet

In *The Araucanian War*, in the beginning of the war, the Mapuche did not have the horse and artillery. Nevertheless, they were able to oppose a very successful resistance to the Spanish forces. The Indians only have the quality of the infantry. Later they include cavalry.

The Abbe Don J. Ignatius Molina stated,<sup>70</sup> “The infantry, which they call namuntu linco, divided into regiments and companies: each regiment consists of one thousand men, and contains ten companies of one hundred. The cavalry is divided in the like manner, but the number of horse is not always the same. The infantry are not clothed in uniform, according to the European custom, but all wear beneath their usual dress cuirasses of dressing; their shields and helmets are also made of the same material. The cavalry armed with swords and lances; the infantry with pikes or club pointed with iron. The army is at present composed of infantry and of horse. The Mapuche army usually consists of five or six thousand men, besides the corps de reserve.”

Molina stated also the Mapuche cavalry were very well organized in the year 1585, seventeen years after their opposing the Spanish arms. Nevertheless, in the years 1585, the Toqui Codehuala first regularly organized the cavalry.

At the Butalmapus conference, a toqui<sup>71</sup> or commander in chief was elected usually based on his strength and prowess as a warrior and if the machi supported his selection by reporting favorable omens.

The machi had great influence over the actions of the council and the toqui, omens provided by the flights of birds or movements of animals could decide the timing of actions in the campaign.

The toqui's word was obeyed absolutely until the war was over, or the machi withdrew their support. In the preparations for war, in general, the Mapuche generals

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<sup>70</sup> *The Abbe Don J. Ignatius Molina. 1809. The Geographical, Natural, and Civil History of Chile. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row.*

<sup>71</sup> Bengoa, *Historia Mapuche*. According to Bengoa, the community based on merits elected the Lonko. Nevertheless, due to influences introduced by contact and the concentration of power within Mapuche society, the Lonko became and hereditary authority.

or toqui displayed unusual comprehension, clarity, and aptitude for everything related to warfare. In addition, great care and secrecy is observed.

The commander in chief appoints his vice toqui, or lieutenant general, and the other officers of his staff, who in their turn nominated their subaltern officers. The vice toqui was usually selected from among the Puelches Indians from the Argentine pampas<sup>72</sup> tribe to gratify the ambition of that valiant tribe, which forms about a fourth part of the population of the confederacy. Their defensive armor consists of a helmet made of double bull's hide and shaped like a broad-brimmed hat; a tunic or shirt, with short sleeves, of anta's skin, three or four fold; this is very heavy, but effectually resists the arrow and spear. In addition, said to be musket proof, they use also on foot a large square unwieldy shield of bull's hide.

Mapuches originally fought on foot, trained from an early age to endure hardship and long marches in all types of terrain in any season of the year. Every Araucanian was born a soldier. The initiation began at six years of age; boys were taught the use of military weapons. By observing him, the boy's warrior or father would decide which weapons he was most competent with, and then he would train as a specialist in the use of that weapon. About the same time, he vigorously trained in running, hunting, and swimming. He will disqualify immediately if he did not have aptitude for warfare.

Y desde la niñez al ejercicio  
 los apremian por fuerza y los incitan  
 y en el bélico estudio y duro oficio,  
 entrando en más edad, los ejercitan  
 si alguno de flaqueza da indicio,  
 del uso militar los inhabilitan,  
 y el que sale en las armas señalado  
 conforme a su valor le dan grado  
 los cargos de guerra y preeminencia  
 no son por flacos medios proveídos,  
 ni van por calidad, ni por herencia  
 Ni por hacienda y ser mejor nacidos;  
 mas la virtud del brazo y la excelencia,  
 ésta hace los hombres preferidos,  
 ésta ilustra, habilita, perfecciona  
 y quilata el valor de la persona.

*La Araucana* (Canto I, v 16-18; I, I3 1-32)

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<sup>72</sup> Puelches Tribes or eastern people. They used to live in Argentina. From Faulkner's on: The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. Page 385

From childhood, exercise<sup>73</sup>  
 Is urged by force and, they aroused them,  
 In the study of war and hard craft,  
 As they grow older, they exercise them;  
 if anyone gives an indication of feebleness,  
 he is disqualified from military duty,  
 The one chosen for weaponry  
 According to their courage are graded.

The expenses of war and preeminence  
 Are not half heartedly provided,  
 Nor they go by charity, nor by right of inheritance  
 Nor by ownership of property, nor by right of birth;  
 But virtue of arms and excellence,  
 Which makes them favored men;  
 demonstrate, build, perfect  
 examine closely the courage of each person.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
 Canto I, p. 4.

The Mapuche soldiers, the light infantry troops, archer, and slingers either placed in the intervals of the cavalry, or placed out in advance of the infantry as skirmishes, or placed on the wings to resist flanking movements. The most experienced soldiers were usually placed on the wings, which was to begin the attack, the best of all.

This again was in accordance with the Mapuche custom of trusting much the impetus of the first onset. The warrior accustomed to fight in a position standing with the face or front toward the enemy with firmness identifying himself, in words of Father Rosales: "I Am the one that defeated." "Inche Lau-I tare, apumbin ta Pu huinca."

After that, the Spanish did the same. According Ricardo Latcham,<sup>74</sup> the Mapuche peoples were divided in three chaste ones, the noble caciques ulmens, and the soldier cona, and the common person Reche.

And that to aim after the dead maintained their respective categories in the paradise, the confraternity or military orders, which were independent military, of the obedience of toquis of their bias unless the heads were also the heads of the brotherhood. Other data of their childhood and formation are unknown. We only have the classic ethnographic information. Latcham says when the boys were twelve

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<sup>73</sup> Carrera Louis, 2006. *A translation of Alonso de Ercilla's La Araucana*. RoseDog&Books. Pittsburgh, Pennsylvania. USA Canto I page 4 S-16-17.

<sup>74</sup> Latcham E Ricardo *La organización social y las creencias religiosas de los antiguos Araucanos.1924*. Extracto de publicaciones del museo de Etnología y antropología de Chile. Tomo III, page 245-868. Imprenta Cervantes. Chile. Biblioteca Nacional de Chile, page 223-227-230.

years, they are called hueñe (Hueñi, “the principle of new”), and that from probably would be denominated to him there they quidungen (“the one that is owner of himself,” the one that is individually independent). As we previously noted, obviously the sierra of Curamalal<sup>75</sup> treasured a form of power, perhaps in the form of ritual or by any object or talisman stone, after the warrior having given tests of initiation. In his early teens, a boy might go on a raid with a battalion that included his father or an uncle. He could be of service to the warriors by taking on such chores as gathering wood and holding horses, and the men would treat him with respect. In the course of the military expedition, the boy tasted danger, watched the men in action, and praised for every manly act.

The rite of initiation to this manly stage is had lost. As we stated before, in 1896 Rodolfo Lenz stated “Near to Curamalal in Argentina,” Lenz wrote, “the indians speak of a cave protected by supernatural beings, where it seems that the gift of invulnerability may be reached”. The Mapuche Warriors or—Konas, they are amazing since they desire to excel, to probe themselves and be the best in combat in order to defend their land. One only knows that to the new initiates, Hueche also called to them “new peoples.” For the boys, training lasted three years in arms and military training and exercise of memory and other secrets. To exercise the memory, verbal joint in continuous exercises of faithful transmission of lengths and most complicated messages; they were the central object of the training of the intellect.

Although most remarkable in huerquenes (messengers), dignity was very desirable by the young people before being cona (soldiers); it was the capacity to interpret desires of the cacique that sent them. This for the cognitive dominion, since for the affective and psychomotor dominion, the interminable cavalcades, the dangers of the forest and the mountain, the thirst, the hunger, and the ambushes they put the rest of the learning.

The boys continued exercising itself in the arms, for other two or three years, that were the period of probations for their initiation to the chaste military man, because none was admitted to the soldier rank without having given tests to deserve the honor. Each cahuin or totemic group had fellowship or society closed of cona or soldiers, and no young person could be a member without having to put under the tests of initiates before. The tests demanded to have demonstrated tough and brave in the handling of one or more arms.

The girls, after their initiation, considered themselves emancipated and were already of marriageable age. Mariño de Lovera speaks of a called Indian Ampillán (soul of pillán) who had by woman a girl of twelve years who called Dum. Huedono or hueulcha was called to them maid in of marriageable age. These amazing indigenous heroines, warriors engaged in battle in the liberation of their people in the Spanish conquest in Chile, For instance Janequeo was a beautiful woman a Lonko woman of Mapuche-Pewenche origin. In addition, Lautaro’s wife Guacolda, and Caupolican wife Fresia just to name a few.

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<sup>75</sup> Cura Malal, part of the Sierra de la Ventana system rising near the southwestern city of Pigüé in the Buenos Aires province and East of La Pampa, in Argentina

The girls only initiated after their first menstruation. Huedono, new woman, was called, or hueulcha, new unmarried, new maid, or in the sense that she was already of marriageable age; to these retained them names, until they married, when they received other denominations.

Father Rosales, p.114-V-I, provide a little light on us about these customs, although mainly talks about the children of the caciques who were destined to the priesthood and their initiation like wizards or machis.

In addition, what they teach to the children and daughters, was to be wizards and doctors, who cure by the art of the devil, to speak in public, and to learn the art of the rhetoric to make parliament and exhortations in the war and peace.

For this they have its teachers and its way of schools, where the wizards (priests) have them gathered and without seeing the sun in caves and places where they speak with the devil and they teach them to make things that they pretend to admire those that see them. Because, the Indians, in the magical art, put all their care and its greatness, and consider in making magical things that people admired.

Each cahuin or totemic group had fellowship or society closed of cona or soldiers, and no young person could be a member without having been placed under the initiation tests before.

The step following to integrate military orders, independent secret, and have that could act until without the consent of the civil heads or lonko chief of the tribe. The iniciático level primary soldier was "they weichan Reche," or fighter "genuine," "pure." Perhaps the second degree, the level of greater exigency, constituted the title of koná. "Warrior" par excellence.

A complex degree that seemed to have been constituted by two categories differentiated in its phonetic enunciation by the Mapuche word koná, the soldier, and by koná. Perhaps the second degree, the level of greater exigency, constituted the title of kon'á; that is to say, that one initiate not only in the secret of the courage but also in the arcane one of the Nature. A translation of koná could be "the mystic soldier," "wizard," and "prophet," able of auto initiate himself and to locate the secret hiding place of the kuramalal, the grotto where the power was received that had been chosen and deserved.

Among the initiates of these selected Indians come out the supreme category koná and ülmen, the noble, caciques, and ulmens the soldiers, commons person, Reche, and probably the old toki, the generalissimo of the war.

The chronicler Núñez de Pineda in *Happy Captivity* mentions (p. 360), one talks about this custom when it says, and although for the Indians in the interior, the call to the war was not obligatory, this forced the caciques yet soldiers to report to its districts of the meetings and convocations. That they would become for the war because they were many of them naturally inclined to war, and of her will and beautiful grace, they went with taste to similar contests.

The meetings of brotherhoods, like most of the others, were secret and the members swore to keep the secret from everything what in them it happened. In several of the paragraphs of Rosales (p. 122. V-I), appears rest in the exhortations that did the toquis during the ceremonies, we found that they make use of constantly the same terms that make us wonder. In addition, this makes us think that totem soldiers

would be few and repeated in all the different tribes and perhaps those that handled to the same class action to another one.

Declarations and mentioned by Rosales are (p. 122. V-I) “brave hawks, eagles and rays,” and it is probable that he is peculiar to notice that in spite of the common thing of totem Nahuel tiger, this is not mentioned in any place like referring to the chaste military men, even though it were without exception the most fierce and frightful animal of the South American fauna. This would be another indication of the delayed import of this totem from the other side of the Andes.

The tradition of jaguar worship continued as an important element in the religion of the American indigenous peoples. For instance, the Chavin, the Maya from Mexico Olmec, Zapotecs of Oaxaca, the Aztecs, and the Maya of Guatemala, Honduras, and Yucatan. In South America, the Indians, the Jaguars, were known to be endowed with supernatural powers: the Incas, the Chavante, the tariano, Cofan, Mojo, Jurapari Arawak, the Jivaros, and the Mapuches or Araucanians.

The jaguar<sup>76</sup> or tiger, local name for jaguar, occupies all sorts of habitats within its area of distribution, from semidesertic like the Arizona, to the central high plains of Mexico or the Brazilian Northwest, to forested areas such as the Amazons and to elevations such as the mountains of Bolivia and the Argentinean Northwest. Originally, it was found from the Southeastern United States to the banks of Rio Negro in Patagonia, as far south as the Magellan Strait until the late eighteenth century.

Moreover, the remains of a very large one reported to have found in the cavern Ebergard, while early account from historians refers to Patagonia infested with “water tigers”. It is also true that a remarkable number of place-names in the far South America in which the word *Nahuel*, or jaguar, is employed in association with rivers, lakes, inland, and even farms. Forty-three in Buenos Aires, and twenty-nine of which refers to watercourse or others aquatic sites; the most widely known national park in Argentina is Nahuel Huapi or Tiger Island. There is also a national park in Nahuelbuta, deep in Chile; and the great lake of Isle Victoria in the south of Patagonia was formerly also known as Nahuel Huapi.

Graciela Hernandez,<sup>77</sup> University National del Sur, in her thesis, analyzed oral testimonies about the Conquest of the Desert given by Indian narrators. A research team in La Pampa Province compiled most of them, and the rest was compiled during fieldwork in Bahia Blanca. The sources tell about different material and symbolic aspects generated by war. In them memory mixes up with identity issues, in other words, the present and the past are linked. We have selected two narrative themes, “the tiger-lion’s help.”

Original narrative of the Mapuche people; memory; oral testimonies; narrative. This story is from the Mapuches in Argentina and the jaguar or tiger (*Panthera onca*):

<sup>76</sup> Perry Richard. 1970 *The World of the Jaguar*. Tapling Publishing Co. New York. Printed in Great Britain. Page 149.

<sup>77</sup> Hernández Graciela. En tiempos del malón: Testimonios indígenas sobre la “conquista del desierto”. *Mem. am.* [online]. Jan. /dez. 2006, no.14 [citado 17 Agosto 2008], p.139-166. Disponible na World Wide Web: <[http://www.scielo.org.ar/scielo.php?script=sci\\_arttext&pid=S1851-](http://www.scielo.org.ar/scielo.php?script=sci_arttext&pid=S1851-)

“Yaguareté, el Nahuel de los mapuche, y del león americano o puma (*Puma con color*), el *Pañi* o *Trupial* de los mapuche.”

It was epoch of the malon. In the years of ancient time, a large population of people, compatriot, compatriots and countrywomen were hiding in the mountain range, in between the highest mountains.

When malón came to wage war to the Mapuches, much people who fought and shoot were fired. However, the white people took hold to a person, a Mapuche boy of fourteen years. They took him as captive.

Owners of that boy came. He served to him as scout or guide. The captivated one, by obligation, he must say where was the family of him or another group of families. It can dictate where they were for attacking that people. The white people took him; they handled and jailed him, with sentries taking care of him.

However, in negligence, the military slept and back one escaped the boy escaped. Escaping the jail, the compatriot went to find his tribe, traveling through great mountains and the plains. Finally, the boy was able to move far away.

In one of the mountains, he came across one of the tigers, the Nahuel. Indeed he took hold a fear to him to the fellow citizen. In addition, the tiger remained standing and soon it sat down. The compatriot requested the tiger to help him find his people and to get a salvation force. Then the tiger felt sorry for the boy. A tear rolled and the right hand went through the eyes. Then, it invited the countryman to go where the countryman lived.

The tiger invited him with the same hand; every moment the tiger took a quick look to see if the countryman came behind him. Moreover, it came back from him. They passed great mountains and pampas. They found a hollow tree and the tiger indicated to the boy to remain there. That he was going to look for food; at the instant, an ostrich was engaged in, and the tiger gave it to the countryman. This with great hunger it plucked the ostrich and it ate crude. The rest invited the tiger to eat it.

They got energy and they continued walking. In addition, they arrived at the place where his people inhabited.

For that reason, the tiger was looked very favorable to the Mapuche countrymen of ancient time. For that reason, there are names like Calfinahuel that has quempell of the Nahuel. Thus, they do tayul in the rogativa. Quempell of the Nahuel is of the song: tuaia pel pel, miaia lime hue.

*The story of “the lion friend.”*

Testimony N° 4. The story is part of the history of life of RCM (seventy years) realized in the city of Bahía Blanca connecting 2001-2002. She was born in the locality from Ucal and raised in Loncopué, province of Neuquén. She migrated to the city for labor reasons of its husband.

My papa was from the Pampas, San Luis, they expelled of Pampas. They ran them little by little; they settled down, they were a year, two years. They arrived at the Copahue zone, later my papa had to travel to Chile, but he returned. They persecuted, the white people, but

what he counts, as story, told that they went away running and running and each as much they arrived at a place. Because, it was not a town, and there, in that long walk, apparently, that lion added itself to them and . . . first they were scared to him because it was a so ferocious thing, were much scared, apparently they spoke to him.

They would speak to him in Mapudungun [Mapuche language].

Undoubtedly, they spoke to him in Mapuche language, and there the lion went together with them, accompanied much, but much. Much long walk, where they arrived to a place, the lion remained with them. When the lion saw that there was nothing to eat, it left to hunt, brought food to them an animal so that they ate. They went with little food, because they persecuted them.

Thus, they arrived at a place, when already they arrived at that place, and they remained there, then the lion little by little went away. In addition, there was a man who had the feet hurt, all night the lion licked his feet. Licked his feet, thus was improving, it cured therefore.

As the animal in the field are cured . . . thus it was cured until they arrived at a place and they settled down, and the lion left as always that it was going to hunt and it brought something, but went away.

How they would say to him to the lion?

Peñí Pichí, because they were brothers.

Jaguar and shaman are the same in the mind of the Indians. According to Richard Perry,<sup>78</sup> the shaman assumes the form of a jaguar while alive, wandering through the jungle by night and killing his enemies without being detected. When he dies, he transformed into a jaguar, enjoying the best of both worlds.

Ciro Bayo<sup>79</sup> provided an account of the Mapuches huecuba ceremonies and the death of Father Mascardi. Huecuvu is evil spirits, in the folk beliefs of the Araucanian people of Chile and Argentina. The Mapuche said to be shape-shifting disease demons that controlled by Pillan, the god of earthquakes, volcanoes, and thunder.

The father Jesuit Nicholas Mascardi, who initiates the missions of the Nahuel Huapi, in 1673 died, killed by the Indians, Antullanca y el Cacique Melicurra or Black Cacique, in Nahuel Huapi, Argentina. Bayo also mentioned the tiger lineage in *Los Cesares de la Patagonia*, p. 154-186-187.

The huecuba Araucanos corresponds to the hualicho of the Pampas, the reason why the wizards of Antullanca and Melicurra celebrated with one accord. The ceremonies of the spell adjust to certain ritual. Antullanca and the Black Cacique did his fest in agreement to the Araucanian custom, on the eve of the battle, and of the death of Father Mascardi.

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<sup>78</sup> Perry Richard. 1970 *The World of the Jaguar*. Tapling Publishing Co. New York. Printed in Great Britain. Page 111

<sup>79</sup> Ciro Bayo. 1913 *Los Cesares de la Patagonia*. Imprenta de Juan Pueyo. Madrid Spain. In the web Memoria Chilena.cl.

The toquis nailed in the earth six black bloodstained flints with the blood from the guanaco; one to another distributed the heart of the guanaco crossed with an arrow changed, saying, "Satiating you an arrow of blood; we also drink and to gorge with the blood of Mascardi; that like this guanaco, that we kill it. Therefore we will kill all of them with the aid of the Pillan, and in as much the toquis did this other captains, dragging and running the lances with great fury, they shouted to the congregated people around valiant lion, valiant, fall upon the prey; hawks light you, break to your enemies like the hawk to the small bird."

Afterward, the entire people listened to these voices beat with the feet on the earth, causing it to tremble, and giving a shout all to one, "Lape, lape." It dies.

After all, according to the Indian custom, each belonged to different lineage: from the lions, the tigers, and the eagles; of the sun or the moon; of stones, fish, trees, and plants; with names to which they are very varied and sonorous:

Antullanca: emerald of the sun  
 Anfulin: silver sun  
 Ancalien: silver field  
 Antumaulen: sun  
 Butachoiquen: plumage of ostrich  
 Calbunancu: blue eagle  
 Catunahuel: divided tiger  
 Cuyapagui: six lions  
 Culacurra: three stones  
 Cubizanta: sun that burns  
 Cutileubu: river of Arrayan  
 Cusuyena: black whale  
 Cusuyecu: black crow  
 Cusuquintur: black eyes  
 Cusubilu: black snake  
 Guenubilu: snake of the sky  
 Guaiquimilla: gold lance  
 Lebupillan: thunder that runs  
 Llancapilque: it shoots with an arrow of topacius  
 Marihuala: ten ducks  
 Marinahuel: ten tigers  
 Nagulhueno: sky that tremble  
 Nahuelguenu: tiger of the sky  
 Nahuelburi: back of tiger  
 Nahuelbuta: great tiger  
 Naupacanta: sun that sets  
 Peucanta: wall of the sun  
 Piculai: wind in calm  
 Pichipillan: devil sins

Rullumanque: condor flowing  
 Rucacurru: black Indian hut  
 Raihui: new flower  
 Relmu: rainbow  
 Sutachetren: great spider  
 Votuncurra: man of stone  
 Yebilauquen: wave of the lake  
 Zumel: colt boot  
 Zapielangué: face of lion

As Rosales stated when talking about to the exhortations proffered in the military meetings, the acolytes of the priests who celebrated in these ceremonies, shouted during the pauses, “Let the Earth shake of you, mighty lion, and valiant rays and rapines birds.” More ahead, in another pause, they shouted. “Again, valiant lion, fall upon the prey, light hawks hunted to your enemies, as the hawk torn to shreds the small bird.” In addition, in the victory songs used the same terms and “with these metaphors make ostentation of fearless of their army. That is of lions, hawks, niebles, generous, and the one of the enemy, of frightened lambs and small birds cowardly.

In another ceremony, the one to sacrifice the military prisoners, it says that the same rites and exhortations became “brave frightful rays with the name of Queúquedu, shake the world of you, hunting birds from lion and peuco.” This bird was the symbol of totem of a very quick bird and bird of prey that with great skill snatch and dismember the small birds.

Giving to understand that thus, they are, like birds of prey that hunt as to small birds to his enemies, and they tear with his nails and beak to eat them to pieces.

How the Mapuches claim victory in the battles with the head of one who killed the enemy, killing one, and they cut his head, standing in a spear and sing victory. In killing, the Indians in battle, in the war to one of the enemies, then rushed to him, and if it is a master or person of importance, and with great rapidity, they cut his head and then place and rise in a pike. Moreover, the troops, those are closer to, claiming victory with her. They sang a victory song around it and had a long celebration with toasts and acts of joy, at seeing their nation liberated. Raised their voices, and their lances over dead bodies, stomping the earth with their feet, and making it shake—to make it understood that the earth trembled with their bravery. Upon this one arrived, and ripping him open from the throat to the chest with a knife, he reached his hand into him and removed the heart by ripping it out, and while beating, and squirting blood, he showed it to everyone, smearing the *toquis* and the arrows with blood. The enemy collapse believing is bad omen to continuous fighting.

In addition, such a great cause or action cost collapse of the enemy. The opponents claim victory and see the head of one of his take to the air. They all stop and stop fighting; believing that all have to die is bad omen too, if they continue fighting. Although they are many, and the enemies are few, of which stand to claim victory with his head high, do not dare tackle by the fiercer. Moreover, the victors in any part that is listening to claim victory to his army, following the victory with great effort and trust that is the Indian way of fighting—it are theirs.

The single most significant measure of the national council, after having decided upon war, is to dispatch certain messengers or expresses, called *Guerquenes*. To the confederated tribes, and even to those Indians who lived among the Spaniards, to inform the first of the steps that have been engaged and to request the others, to make a common cause with their compatriots. The credentials of these envoys are some small arrows tied together with a red string, the symbols of blood. However, if hostilities truly commenced, the finger of a slain enemy was joined to the arrows. This embassy, called *pulchitun*, to run the arrow, executed with such secrecy and expedition in the Spanish settlements that the messengers hardly ever discovered.

Jara Alvaro, in p. 57, which can be concluded that by numerous that was the indigenous soldiers, the military organization in the army corps was sporadic and nonpermanent, limited its offensive capability to particular circumstances. The period of campaign was also limited, the resources that each could be procured or transported, which derived in very short offensive capabilities abilities to attack, that they could not take place of the character, of very fast incursions to the enemy territory.

As Luis Vitale<sup>80</sup> notes, from the military point of view, the Araucanian deed is an irregular war. One of the variants of this war is the combined mobile war with the rural war of guerillas. Scholarly research suggest that the Araucanians war was a mobile warfare, because great masses of Indians attacked and they moved to enormous distances, as the Spaniards attested, who admired of the rapidity whereupon the Mapuches concentrated and dispersed. This mobile warfare combined with some tactics of the war of guerillas; in the majority of the cases, the Indians did not present/display open terrain combat to the Spanish main body of the army, but they attacked the army detachment in favorable terrain; they harassed with ambushes and sporadic incursions, false attacks, and quick retirements. Nevertheless, it is not essentially war of guerillas. The basic thing is a not small group of guerilla Indians. The guerilla is to the service of the mobile warfare of great masses of Indians who attack and they move, essential characteristic of the military fight of the Mapuches. The mobile warfare advocate by the Mapuches, the content of which is quick-decision offensive warfare on exterior lines in campaigns and battles, includes positional warfare in a supplementary role, "mobile defense" and retreat, without all of which mobile warfare cannot fully carry out.

The Mapuches lying on flat in the land with their weapons besides them, they put the leaves on the head in order not to be discovered in the ambush set (Gongora de Marmolejo's note on LXVII). Their tactic were of surprise: an attack in daylight might be preceded by along and patient stalk, each man totally camouflaged by grass and brush, and all advancing meters at a time toward an unsuspecting enemy, until finally the war chief raised his voice in the terrible cry of war (*chivateo*) and his soldiers responded as they quickly raced to the attack, also the mapuches generals use the bugle, horn and drums. With their keen, quick sight and perfect visual memory the fighters could carry out complicated tactical manoeuver in perfect concert while surrounding an enemy in a heavily-forested jungle area with a kilometer-long line of warriors. Each fighter kept a sharp watch not only on the enemy but also on the

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<sup>80</sup> Luis Vitale in the Web.

right-hand neighbour and signals would pass with remarkable speed along the line. This and a hundred other devices as we will see, placed enemies at a disadvantage in the jungle and mountains terrain. A Mapuche warrior was self-sufficient in the jungle or pampa with what he carried. Shelter he did not need beyond what he could make in a few moments from branches, for he had been trained to have no regard for physical comfort. His food for days or even weeks in the forest was a bag of corn meal mixed with water, later wheat (ulpo) and dry meat huanaco jerked later they prefers horse meat, because taste like Rhea (Nandu). This, with fish and roots and such game he could kill carried him wherever he wished to go.

Mapuche march, according to Molina, having by these means assembled, a respectable force, the new toqui determined upon making an attack at midnight on the Spanish camp, which was still on the banks of the Carampangue, and of the exact situation of which he had procured information by means of a spy. For this purpose, he formed his army in three divisions, of which he gave the command to three valiant officers—Lonconobal, Antulevu, and Tarochina. The divisions preceded by three several roads, which led to the camp, and coming upon it by surprise, cut the auxiliaries to pieces that were the first to oppose their progress. Fortunately, for the Spaniards, the moon rose about the middle of the assault and enabled them, after a short period of confusion and the loss of several men, to form themselves in good order and to make head against the assailants, who at length began to give way after suffering severely from the fire of the Spanish musquetry. The Mapuche army subdivided their troops, giving some articulation and maneuverability to an unwieldy formation. Heavy and light infantry each had its role, as did the light and heavy cavalry. No weapon system had primacy, and none a merely auxiliary role; all had a significant part to play.

As we already at an earlier time noted, the Mapuche scouts or explorers proved as deadly to their friends and kin as they had been to the Spanish conquistadores. Occasionally their loyalty to the Spanish, bordered on fanaticism. A Mapuche scout is said to have gone out after his own brother and returned with the brother's head in a sack. As scouts, they helped the army to fight others Indians; their advice on how to move against other hostile tribes played a crucial role in the Araucanians war. By capitalizing on animosities between tribes, the Spaniard found it easy to recruit warriors as scouts. Indians welcome the chance to safely seek revenge against powerful enemies of others tribes.

The colors used for painting are red and black: two species of earth, which mixed with grease to prevent their being easily washed off when applied. As a youth, the Mapuche would speak thus his lance: "This is my master; it does not order me to dig for gold, or carry food or firewood, nor to herd cattle, or to follow it about. And since the master sustains my liberty, it is with him that I wish to pass."<sup>81</sup> According to the early chronicles, the Indians, through the dense forest of the Araucanians territory, traveled with an effortless gliding movement, following trails that were quite invisible to the Spaniards and at relentless pace which they maintained unchecked for many

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<sup>81</sup> Alonso González de Najera. *Desengaños y Reparos de la Guerra de Chile*. The author was in Chile from 1601 to 1607.

hours together. The Mapuches were accustomed to hunting wild game as rhea and guanaco by figuratively pursuing it to death.

This exercises demand a tireless trot, at which they were very skilled. The Mapuche fighters were big good walkers. Of this physical quality, the first conquerors give a frank and accurate account; they entered in touch with them. The hunt of the guanaco realized by foot, following the animals up to tiring them, passing in it two or three days nonstop. In these hunts, they neither were taking water nor were eating; only they were drinking the blood of the animals that they were hunting. For instance, Cayocupil, an Indian chief, accustomed to chasing wild animals through mountains ranges.

They were strong and tireless and could campaign eating only a little toasted flour (ulpo), or jerked guanaco meat, dried or smoked and pounded, was mixed with rhea or other grease to make pemmican they carried with them. Once in enemy territory, they would live of the land,<sup>82</sup> taking what they needed.

According to Ercilla (canto IX), in the assault destruction of the fort of Penco in Concepcion, three Spaniards—Juan and Hernan Alvarado with the valiant Ibarra—escaped in horses from the fort taken by the Mapuche forces. Following the pursuit, the intrepid Rengo alone followed boldly by foot armed with a mace, sometimes he insulted them.

Three leagues the Vice—toqui Rengo second in command of the Mapuche forces, he run them (the Spanish soldiers) in these manners, he never leaves their tail, no matter how the Spanish spurred their horses. Twenty times the Christians returned coming upon him with unexpected speed; to all three Spaniards, he was more than they could handle. Rengo loaded a heavy stone onto the sling he used many times discharging the stones; the Indian did not stop.

Captain Alvarado on seeing Rengo so proud said to the two: “Oh shameful case, we three followed by only one Indian. It is no proper, and such should say of Spaniards.” Thus, he spoke, and turning the reins of the horses, they attacked, proposing to die or to kill spurs the tired horses. A long race in the sand followed; the Indian ran fastest—farther than they horses galloped. The courageous Rengo turned and faced them, frequently shook the slings there with scoffing. Finally, Alvarado left the encouraged Indian free; the Spaniards passed the now-secured ford.

Through the end of the sixteenth century, the Mapuches had perfected their guerrilla and counterespionage tactics. They utilized mobile warfare as an alternative of simple attacking and retreating; they began to attack, burn settlements, and steal livestock. This tactic was far more effective and costly to the Spaniards.

The Mapuches had original military tactics and tactics copied from the Spanish. For this reason, they incorporated the horse, guerilla tactics, artillery canon, infantry in horses, espionage, fortress, camouflage trenches, armor and helmet, and the use of porcupine as weaponry against the Spanish cavalry. This consisted in a group infantrymen with three-meter-long lances or pikes.

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<sup>82</sup> Bengoa, *Historia Mapuche*. According to this author, the abundance of resources existing in the heartland of the Mapuche territory (Araucania) was such that it sustained a population of half a million at the time of contact with the Spaniards.

### *List of Mapuche Toquis*<sup>83</sup>

Toqui general (from the Mapudungun *toki*, “axe, axe-bearer”) is a title conferred by the Mapuche to those who were selected as their commander in chief during times of war. The toqui is elected in an assembly or parliament (*coyag*), of the chiefs (*loncos*) of the various clans (*Rehues*) or confederation of clans (*Aillarehues*) allied during the war in question.

The toqui could command strict obedience of all the warriors and their *loncos* during the war, organize them in military units, and appoint leaders over them. This command would continue until the toqui was killed, deposed in another parliament (as in the case of *Lincoyan*, for poor leadership), or upon completion of the war for which he was chosen. The following Mapuche leaders were at some time named as *toquis*, general of the Mapuche forces. Proud, cheerfully combative, free as the wind of the Patagonia—these were the chiefs of the Mapuche people. Despite their limited authority, the chiefs were able to provide remarkably resourceful leadership when called upon to face the powerful Spanish army. Some resisted with uncompromising ferocity, like *Lautaro*; some of them resisted to the bitter end, yet leaving a deep imprint on the Chilean and Spanish history.

*Toki Kurillanka*,<sup>84</sup> *Warakulen*, *Lonkomilla*, *Butahue*, and *Yankinao* commanded in 1460 the Mapuche forces against the Inca Empire, the Inca armed forces retire defeated to the north of the Maule River, natural border that separated both nations. *Lonko Kurillanka* died in battle.

- Malloquete (1546) †
- Ainavillo, Aynabillo, or Aillavilú (1550) †
- Lincoyan (1551-1553)
- Caupolican (1553-1558) ++
- Lautaro Vice Toqui (1553-1557) +
- Turcopichon (1557-1558) ++
- Toqui Lemucaguin or Caupolican the Younger (1558) +
- Illangulién, Queupulien, or Antigüeno (1559-1564) +
- Millalelmu or Millarelmo (1562-1570)
- Loble or Antunecul Vice Toqui (1563-1565)
- Paillataru (1564-1574)
- Llanganabal (1569)
- Paineñamcu or Paineñamcu, originally Alonso Dias (1574-1584) ++
- Cayancura or Cayancura (1584)
- Nongoniel or Mangolien (1585) +

<sup>83</sup> Eyzaguirre José Ignacio Victor. 1850. Published by Imprenta Del Comercio, Chile Historia eclesiástica, política y literaria de Chile: Política y literaria de Chile Item notes: Volume I. Original from the University of Michigan. List of Mapuche Toquis, p.162-163, 498-500. April 17, 2006

<sup>84</sup> *Essay. Líderes mapuches y su rol en el desarrollo de los sucesos históricos Cronología parcial* <http://www.gratisweb.com/arkabuz/martiresmapuches.html>

Cadeguala (1585-1586) +  
 Guanolca or Huenualca (1586-1590)  
 Quintuguenu (1591) +  
 Paillaeco (1592) +  
 Paillamachu (1592-1603)  
 Pelantaro Toqui (1598)

Pelantaro or Pelantarú (from the Mapuche *pelontraru* or “Shining Caracara”) was one of the vice toquis of Paillamachu, the toqui or military leader of the Mapuche people during the Mapuche uprising in 1598. Pelantaro and his lieutenants Anganamon and Guaiquimilla were officially recognized with the death of the second Spanish governor of Chile, Martin Garcia Oñez de Loyola, during the Battle of Curalaba on December 21, 1598.

Millacolquin Vice Toqui  
 Huenecura or Huenencura (1604-1610)  
 Ainavilu (1610-1612)  
 Anganamon, Ancanamon, or Ancanamun (1612-1613)  
 Loncothegua (1613-1620)  
 Lientur (1621-1625)  
 Levipillan Vice Toqui  
 Butapichon or Butapichun (1625-1631)  
 Quepuantu (1631-1632) +  
 Butapichon or Butapichun (1632-1634)  
 Huenucalquin (1634-1635) +  
 Curanteo (1635) +  
 Curimilla (1635-1639) +  
 Lincopinchon (1640-1641)  
 Clentaru (1655)  
 Mestizo Alejo (1656-1661) @  
 Misqui (1661-1663) +  
 Colicheuque (1663) +  
 Udalevi—Curalebi (1664-1665) +  
 Calbuñancu Vice Toqui (1664-1665) +  
 Aylicuriche or Huaillacuriche (1672-1673) +  
 Millalpal or Millapan (1692-1694)  
 Vilumilla (1722-1726)  
 Curiñancu (1766-1774)

The incredible achievement of the Mapuches as commander of the army was demonstrated in their superior bravery in the face of the enemy in battle, and danger in trying to save the lives and culture of their people. They had the four qualities that are essential ingredients of successful leadership. These are loyalty, knowledge, integrity, and courage.

+ Killed in battle  
 ++ Executed for rebellion  
 @ Assassinated

## Chilean Martial Arts

Martial art is called all discipline that serves or has served as means of self-defense and of military formation, including not fighting with weapons, but without using firearms or another modern armament. Historically each weapon system taught today began in a precise cultural environment or civilization, just as each country has a different cultural and military history, so each weapon system will reflect that history as the corvo knife and alfanje sword in the case of Chile.

History also reveals an interesting and important aspect of each weapon. Across cultures (before firearms), the sword, spear, dagger and knife, bow and arrow, appear with the ability to maintain a particular standard, with the minimal variation—the most consistency.

As it said to them, the Chilean martial arts exist<sup>85</sup> and we do not have anything but to envy them to the Eastern ones, in fact, are quite similar. The Chilean martial art developed in a period of war. Martial arts that developed in a period of war are more general, using a wider variety of weapons. Thus in Chilean martial arts, practitioners trained in sword, spears, bow and arrow, all of which were given a place of importance. The fact that weapons training can greatly improve unarmed ability is often ignored. Training with weapons also makes one's timing and distance more accurate.

According to Manuel Manquilef,<sup>86</sup> the historical period of these military exercises and training—fight of Manuel Manquilef, during the flawed named the Pacification of the Araucania in the nineteenth century, when the Chilean army defeted the Mapuche nation; Manquilef does not refer to Kolllellaullin, but named by chronicles of sixteenth century. However, we noticed many of the exercises refer by Manquilef as part of the systems of Kolllellaullin.

The war was for the Indian its favorite occupation to have the sacred character. The main head, Nidol, admirably fought in the front of his forces, carrying out the functions of first head; he ran in a side for another one waking up the enthusiasm of theirs warriors in the battle.

According to Manquilef, the character of the war was sacred for the Indians, worthy of reverence, because after the patriotic and inspired speech comes a Niwu that solves all problems, that with the arrogance of wentrun, taking by witness the sacred adornments from the ominous Indian, sent but patriotic harangue that could hear the Araucanian soldier.

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<sup>85</sup> Sent: Claudia Fuentes. Friday, October 05, 2007 7:18 PM. **Subject:** RE: Kolllellaullin. Karatechile.cl tk, Fuentes: [www.antro.cl](http://www.antro.cl) Dato oficial *Elvis Urbina*.

<sup>86</sup> Manquilef, Manuel 1887. *Comentarios del pueblo araucano II: la gimnasia nacional (juegos, ejercicios y bailes)*—page 136-210.

The Niwe compared the Indian intrepidity with running of an animal or the quick flight of some bird that, by eating of that one or flying of the birds of prey, meant the mystical intervention and the victory praised already in the sacred meeting of *calcus*.

The sacred character of the war for the Mapuches, the continuous rubbing of the warriors with its weapons, entirely made to be a magnificent soldier. They always found it in the way of the honor, and the victory, and the hoarse roar of the canon nor of they never terrified *harquebus* it.

The skilful and agile arm of the conqueror did not make indentation in the soul of steel of the Araucanians.

By means of the exercises, the Indian soldiers arrive at the adult age transformed into the true soldier, in the intrepid soldier, reckless and intelligent. It tended the trap to the audacious adversary, surrounding its squared space of stops and thicknesses trunks of trees.

Inside of this enclosure, they fixed another second resistant fence, with small windows for you to shoot with an arrow. In the outer part, they surrounded this fort by holes of all dimensions, capably covered of trees and grass and armed of stakes at central point sharpened.

In these exercises, wrestlers, weapons exercise, and fence established the Araucanians its honor and its pride of strong men. When concluding all games, the Indian carried out *lonkotun* and *mutratun*,—

*Mutratun*: Wrestling technique or manner of holding, the arms, according to *Manquilef*

1. The wrestling match or contest fight of holding the arms is what the Araucanians called *Mutratun*.
2. The adversaries placed against each other in front trying to overtake one to another to the floor.
3. The movements are abrupt; each jumps in its place; they shout and they tighten the arms with energy.
4. It is the violent exercise in which the entire organism participates. The breathing accelerated and the sweat runs in abundance by everything in the body.
5. When the Indian soldier became very capable in the fight called holding the arms, he starts exercises of the arms named *lipantum*. In this, fight is more difficult than *mutratun*. In addition, the Mapuche practices *topeltun*, fights by the neck, and *lonkotun* (fight of the hair). *Lonkotun* is the wrestle matches taking each other by the hair and to drag the opponent until it touched the ground with the forehead.

The chronicler Diego de Rosales records about *Kollellaullin* in p. 114-115, V-I,<sup>87</sup> which is very educational and beautiful described by his writings. The commander

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<sup>87</sup> Rosales Diego De.1875.Historia General del Reino de Chile. Flandes Indiano. Imprenta el Mercurio. Valparaiso. Chile. Tomo I, page 114-115.

in chief that has chosen for the war, this day makes reasoning more to the soldiers, with more determination and arrogance, admonishing them to despise the enemy, and not to pay attention of him nor to his forces. Urging them the fight, giving the plans and proposing the stratagems of which there are to use to gain the victory. Furthermore, proposing to the soldiers the necessity of military obedience and what concerns activating itself and to get ready to the works of the war and to warn itself of defensive arms and offensives, doing so that it shakes the enemy and all the earth of their courage—and saying this they give all to one voice saying, “Ou!”

In addition, beating the earth with the feet, they make tremble the earth, and intertwine the lances with others because they undertake the enemy, they make shake the earth, and they sack the fear out of them, ready for battle.

In order to be in shape agile they too get ready for the war is accustomed to. And the eight days exercising the forces with several tests, being made to control the hunger and eat little to the campaign, because of this, they are good at eating and drinking, and the presumption and desire to be indicated in the war force to abstain and to become thin what they have gotten fat in peace.

In addition to this exercise, they have positioned a name to purpose, that is, *Kollellaullin*, that in Mapuche language is means “ant’s power.” Also means that they are thinned of waist and doing ants, meaning that as the ant eats little, she is narrow of thin figure and of waist; thus they are thinning themselves.

The Mapuche warriors controlled intake of food and drink, designed for weight loss, spends many days with little eating in order to be agile and light to wage war. Becoming moderate as much in eating that no they take more baggage than one talega of flour of barley each that lasts all day to him, and to each food only eats a handful, measuring with the days that are off to last the *puyados* of flour.

And thus they go so light and so thin that there is nothing that it embarrasses nor weight to them in the body that it hinders to them, whereupon they give jumps, undertake and they revolve with such quickness that in a thought they killed the enemy. Exercising in these days before the war in making forces, lifting weight, raising thing of much weight, in sustaining a friend on its shoulders long time, in fighting, to run and to jump, in skirmishes, playing the lance, in throwing you shoot with an arrow to a target and other military exercises. Is about time to know our origin, and with pride in the heart, now we can say that we are soldiers like our ancestors, like the Mapuche soldiers, the farmers and the miners of the north.

*Kechu rëpü* (equivalent to everything goes). *Kechu rëpü* is the previous name that had received a style that, in fact, more than style, is an application of the different aspects from the martial arts in Chile. Actually, the style is called the five ways, since it works of separated form, the different aspects from the martial arts.

The martial arts, now the style called the five ways, since it works of separated from the different aspects from the martial arts. The five techniques or ways to which it refers are

- the fists, the arms that is the use of the part superior;
- the use of legs, the feet that employ the part inferior;
- wrestling that is hand-to-hand combat, generally projections;

- dislocate is a technique in martial arts and how to make use of the hand to handle in combat;
- the atmosphere, talks about to the use of objects; annexes to one, for example, a chair, a table, the corner of one house, a wall, everything looking for the self-defense.

The student begins in each of these ways but of separated form, that is, she never combines the techniques of fist with those of legs; only when she has dominated each one of the aspects can she combine them in the real fight.

Kechū Rēpū is one more a more modern denomination of the hand-to-hand combat. The fight that the Mapuches did in sixteen century must have had another denomination; I do not know now of it.

Sixteen cut (equivalent to the Japanese fencing or kendo). The sixteen cut, the main cuts or blows, applied in swordsmanship, is the name given to an art based on the handling of the short sword, of two edges, original of Chile. Which can go accompanied of one more smaller sword, a shield, or a chain.

It is divided in three sets of techniques, being the basic one or of “base” the amplest and the one than it forms the style in himself. This one is based specifically on the handling of the sword, the cuts, the positions, and the defenses. The sword is taken in a hand (unlike kendo Japanese), of form similar to the old fencing of Europe or the Chinese fencing, which makes possible the use with the free hand of one more a lighter sword, a weapon, or utensil companion.

As far as the other two sets of techniques, they are divided simply in eight inferiors (based on applications or chain of techniques of cuts) and eight superiors (which, besides being a chain of techniques, aspire to dominate a mental state), forming altogether the sixteen cut that they give name him to the style. They are technical complicated of conclusion and of you cut insurances, generally a progression of basic techniques.

Nowadays, the sword has stopped being a defense tool, since as much the laws and the fashion as the present technology has relegated their use.

Nevertheless, as the discipline still has a great value, because like the martial arts, it requires many hours of effort and work, to which periods of reflection and knowledge of the own body are united in lengths, distances between two competitors. The art, with a marked esoteric color (although not to be confused with an occult science), solely looks for the internal exploration and the development of the own individual, without entering religious subjects or beliefs. The spiritual leader of this art, focused to the good, is Archangel Miguel, by its representation like winner of the demon with its sword. The symbolism of some of the lessons is “to cut to the demon’s interns” (that is, to eliminate the bad habit that we faced) or “the edge that cuts towards the outside and interior” (that is to harness the virtues and to diminish the defects).

As John Clements concludes in *Medieval Swordsmanship* (second edition, “Closing Comments”), the eight fundamental cuts or strikes in medieval swordplay are consistent among assorted schools, masters, and styles. The German schools recognized three major forms of cut: *Oberhau* (over cuts) diagonal or vertical downward blows made from above; *Unterhau* (under cuts) upward or rising made from below; and *Zwerchhau*

or *Mittelhau* (crosscuts) horizontal right-to-left or left-to-right blows. Diagonal cuts were *Zornhau* and vertical were *Scheitelhau*. There were several names for various specific individual cuts such as *Kron* (the “crown”), *Doppelhau* (“double-cut”), *Streithau* (the “battle cut”), and *Vater Streich* (the “father strike”). Draw cuts and slicing pulls usually known as *Schnitt*.

In 1410 Fiore Dei Liberi described seven cuts or blows, two *Fendenti* (right or left downward cuts from a high position), two *Sottani* (right or left upward cuts from a low position), two *Mezani* or *Mezzane* (horizontal cuts), and *Ponte* (the straight thrust).

*Cai-ten*. Its name comes from caicai vilu and trenten vilu serpent, the two forces of the nature; caicai was in mythology the great serpent goddess of waters, the one that elevated the level of the seas. But the goddess serpent trenten vilu, earth protector, elevated the level of earth to allow the life exceeds she, therefore, the continuous fight between the two powers of the natures represents principle of the nature, both the duality that takes the art caiten to symbolize like the hard and smooth thing.

The Caiten is made up of varied systems of fighting—in the ground, standing up, of knees, etc. In addition, it works with varied distances fight, it cuts, and it releases average. Its technical base is divided in the hard or blows, and in smooth or the fight, wrestling match.

As other arts own the so representative forms of training in fight alone, and varied forms of training pairs, or against several adversaries. In its arsenal also the used of armament stands out egg: the short sword of two edges, the sword of an one edge, “F,” the shield, the long sword, the lance, the axes, the maces, etc.



*Kollellaullin*<sup>88</sup> *Mapuche martial arts practitioner*

The Mapuche martial art was name Kollellaullin.<sup>89</sup> Historians Diego de Rosales and Ricardo Latcham<sup>90</sup> mentioned, as we above referred, ant waist or ant power, the ant noted for its ability to carry objects heavier than itself. Many of these skills and weapons were created out of necessity because of the Araucanians war; for many centuries, the techniques of the Kollellaullin martial arts remained a closely guarded secret. In modern times, it is only now that there is a general revival of interest in mastering combated techniques from this ancient Mapuche martial art.

Mapuche weaponry includes sword, knife (Corvo), lance, staff or stick, maces or clubs, bolas, and the bow. Kollellaullin develops all the powers of the mind and body and it is very spiritual. In addition, basics of strategy include the following: closing the gap evasion, feints, trapping the opponents, blocking and countering, reading the opponent, forms and techniques and stretching exercises.

**Kollellaullin, the Mapuche Karate**

The Kollellaullin is a preparation system of the body and mind of the ancient Mapuche warriors, which is now kept in the traditions by the brothers Hernandez Pino and Manque Victor Hernandez Pino, who is the representing kollellaullin, at the school original sports games, in the city of Concepción, Chile. The school's mission is to rescue the spirit of traditional sports and games and Mapuche in particular; the system of body preparation and warrior named Kollellaullin, millennial system that comes from the observation of ants, as a system of organization and of physical power despite their size, they are in nature. Claudia Fuentes,<sup>91</sup> Karate Chile, provided the following information about the Kollellaullin martial art of origin Mapuche, that means in Mapudungun, "waist of ant or power of the ant," talking about to the physical power of this able insect of loads very superior to its own weight. Another explanation was the state in which it was the soldier after he was place under this training, wide back with muscular torso and small waist like the one of an ant. Kollellaullin consisted of a rigorous training that carried out during all the life of the soldier Mapuche (Cona), forming it in physical skills, and hardening of its muscle and in adaptation to its environment. It is like the Budo Japanese,<sup>92</sup> since it consisted more than of a closed system.

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<sup>88</sup> [www.webmasterchile.cl/karatechile/galeria/kollenc1.jpg&imgrefurl](http://www.webmasterchile.cl/karatechile/galeria/kollenc1.jpg&imgrefurl)

<sup>89</sup> Rosales Diego De.1875.*Historia General del Reino de Chile. Flandes Indiano*. Imprenta el Mercurio. Valparaíso. Chile. Tomo I, page115

<sup>90</sup> Latcham, Ricardo E. 1869-1942 *La organización social y las creencias religiosas de los antiguos araucanos*

<sup>91</sup> Sent: Claudia Fuentes Friday, October 05, 2007 7:18 PM. Subject: RE: KOLLELLAULLIN.karatechile.tk,

<sup>92</sup> For training in Budo, one has to concentrate with a strong Ki (spirit). It is not Budo if there is no thinking about battle and the consequence of true fighting situations. In Budo, if you lose a fight, you face the possibility of death. This concepts of life was comparable to the Mapuche warrior training Kollellaullin.

Kellaullin is a set of practices which consist in Palin: game of the crooked one robust sport similar to the hockey

Pillman: game of the wind ball (like the game of the burned one)

Linao: seemed to rugby, in this way it learned to avoid hand-thrown weapons and the artillery projectiles

Choiqepin: game to run in one leg

Lazu or ladu: you practice of the bows with cord, to hold prisoners

Curantun: stone launching

Waikitun: fight with lance

Lekaitun: use of boleadoras or bola

Ngurukuram: to steal the egg from the fox

Trentrikan: to walk on zancos

Llighkan: cane fencing of colihues (*Chusquea chumingii*)

Lonkotun: wrestling technique fight taking each other the hair and dragging the opponent until it touched the ground with the forehead

Lefkawellun: horse race

Cañete Lonkoquilquil: Makana, for exercises and fights with mace

Metratun: wrestling technique method or manner of holding the arms in a fight

Pülkitun: exercises with bow and arrow

Reñitun style of fencing lances or fight the Mapuche lances, the spear of the Mapuches (broadsword tied onto long poles), and the regular spear steel lance

Rüllun: exercises of jumps in rivers and lakes from height

Rünkütun: exercises of jumps on obstacles

Wadatun: exercises with send-hook to demolish riders

Weyeltun: exercises of swimming, dominated the technique to plunge or Rilun sending itself from high altitude to the rivers. The Torrents Rivers crossed swimming taking the horses of the reins so that they did not suffocate. The practice to swim underneath the water was customary while they maintained the breathing.

Witruwetun: exercises with Honda native (wool band with leather widening for the projectile)

Boxing Mapuche: blows of fist in form alternates without covering themselves, do not take place, or defending until one of the combatants said is enough.

Each soldier after to have a general training in the arsenal of arms (he sends arc, and he shoots with an arrow, makana, he sends releases, boleadoras, etc.) chose a weapon, in this he specialized during all his life; soon the army formed according to the weapon of specialization of the soldier. Without a doubt, the weapon in what they most specialized was makana or mace, the one that used to destroy the armor of the opponents of a single blow.

Method use of the horse, its existing diverse techniques exceeds, as sending the lance and the mounted boleadoras, also taking the bridle by the teeth. In order to use both hands, the hide-and-seek on a flank of the horse, to jump on the horse in galloped, to run taken from the tail of the horse in full galloped, etc.

Some of the practice of the soldiers was called *lawenkura*, or *katanlipan*, consisted in the inoculation or injection underneath the shoulder skin, backs, legs, arms, and neck, fine powder of the hardest rock (*Lawenkura*), or bones of cougar puma to acquire hardness, force, and courage. Some soldiers became “thus, immortals” of great ferocity in the combat.

Another practical part of training was to bathe several times a day in cold waters of falls (*Traitraiko*) to purify soul and spirit; in addition, this accustomed the body to conditions extreme and hardened character and maintained them clean, healthy. The Mapuche soldier went to war, just bathed and with clean clothes, because for him, the war was something sacred. A battle was an area in which they could show the best of themselves, his highest qualities.

As preparation before going to a combat did not eat, they keep abstention of sexual relation, they cause themselves to bleed the legs with sharpened stones, sleep outdoors, and they practice long walks and races. The Mapuche soldiers had a word: *trpelaimidzuam* that means “to be vigilant of himself.” That was what it allowed them to stay in state military during almost four hundred years. The study of any weapon and its use is always complicated. Not only must one take into account such rather simple things as grip, stance, and basic strikes, but also one must undertake such concepts as proper training, distance, and environmental considerations. Only when one understands how these ideas apply to the weapon in hand is it possible to begin training the warriors.

The Mapuche warrior’s rigorous physical training and skill in the handling of weapons made the Mapuche a soldier worthy to considered one of the best ones in the world. The warrior attitude to the physical conditioning, its high motivation, its severe discipline, is remarkably a true cult, indeed by its enormous capacity to support the cold, heat, hunger, thirst, pain, and contempt of death. There are extraordinary task to achieve as soldiers. Nowadays, *Kollellaullin* practiced like a martial art, an integral method of physical preparation and a type of gymnastics.

Fencing of Corvo knife equivalent to Japanes kendo martial art and the use of white arms but small.

Como parten la carne en los tajones  
con los corvos cuchillos carniceros,  
y cual de fuerte hierra los planchones

*La Araucana* (270), p. 277<sup>93</sup>

As meat is cut on the butcher’s block  
By curved butchering knives  
On large plates of iron

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<sup>93</sup> Ibid.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
Canto XIV, p. 227.

The Corvo knife arrived to Chile with the Spaniards, the ex-military of the Spanish Tercios of Carlos V, who had fought in the battles of Flanders and Pavia.

The historian Francisco Antonio Encina states, "the origin of the Corvo, as it is known in Chile today, the origin of the knife we must look for then in the provinces of Spain" Southern Spain and the Kingdom of Castilia

Since the military men came from different provinces or kingdom of Spain, Vasco Country, Extremadura, Andalusia, Castile, and Leon. Oróstica adds references to the Chilean Corvo, which also appear in a prohibition of 1634. To prevent the Indian, racially mixed, and "plebe to use the knife," Indians would carry white arms which appeared "catanas," corresponding in its time to a type of knife alfanje or "catán" used by the natives, and who had curved form, corresponding to the Corvo in original phase.

Fencing of the Corvo knife, equivalent to kendo and the use of white small arms, but the Corvo fencing is a system developed for the unit of special forces, of the Chilean army of "commandos." Even the Corvo is part of the emblem of this one and other group of special bodies of the country. System was developed formally in 1963, when the knowledge of the use of the Corvo, recovered of an individual that was expert in its use. He was serving life imprisonment in San Bernardo jail. He killed seven men using their arched knife Corvo.

Nevertheless, the knowledge of the use of the Corvo have existed, from many centuries back, being the weapon characteristic of the Mapuche warriors, as much of "roto" Chilean (common people) like of the salitrero in the north, where served in his beginnings like tool to extract the pebble in a brick or to cut cords. In the *Art of War*, Sun Tzu stated that weapons, being an instrument of ill omen, are not tools of the cultured, which use them only when unavoidable. They consider it best to be aloof; they win without beautifying it. Those who beautify it enjoy killing people. In addition, the good are effective, that is all; they do not presume to grab power thereby.

The knife reached its greater glory during the battles of the war of the Pacific 1879 against Peru and Bolivia. Different role of the knife was a hundred years later, and deviating from glory the dark evil period of the Corvo knife was in October 1973. Following General Augusto Pinochet overthrew Chile's democratically elected government of Salvador Allende and imposed a military dictatorship. Afterward by order of Augusto Pinochet, a detachment of army member helicopter down the country's coastline, rounding up and killing civilian political opponents in the course of a few days. The commander was Sergio Arellano Stark, brigade general and commander of the Santiago Combat Group. Pinochet promoted him general of the army, second division, on December 1, 1973.

This operation is now known as the Caravan of Death. The military men exercised particular brutality, often slicing prisoners with Corvo knife before shooting them.<sup>94</sup> All prisoners were taken out blindfolded and with their hands tied behind they back. With no concern for a guise of legality, as in the case of some war councils, prisoners were taken out and shot under the cover of night; most of the executions attributed to “attempts to escape.”

The blades of the Corvo knife themselves, of course, are morally neutral to start with, exist as creation of human being. Their subsequent affinity for either good or evil comes about as result of men action. To those who embrace the Corvo knife cult, a blade endowed with mystical properties, it is said that a blade possessing true power rings true to the music of the cosmos, and the resonances that makes is song to God.

As a weapon and tool, the knife is easy to undervalue and overvalue. According to the chroniclers of sixteenth century, the Mapuche fighters were skilled warriors with the knife. In general, the unarmed experts holding a correct opinion to think they can defend themselves against this weapon, in view of the fact that few people are skilled with a knife; up to present time, there are no proper schools that specialize in only knife. Historically, the knife and knife fighting have considered extremely dangerous, because the opponents are so close together. Essential to the knowledge of distance is the concept of reach. Reach is not how far one can cut or hit with one blow, but rather how far one can hit or strike without moving one's feet. Although each fighter has an individual reach, that can made longer by either correct body motion or by using a longer weapon.

Good departure point for the investigation of the Corvo knife is provided in the work of Ivan Oróstica Maldonado,<sup>95</sup> *By the Knives of Chile: The Corvo* (Editions Fire Horse, Santiago of Chile, 2002), that still more than a test, it represents a true tribute for the weapon, of which the author also owns a remarkable collection, whose images include in the book.

During the war of the Pacific 1879, the Chilean soldiers' great feats were lived only dagger in hand, where often the lack of ammunition in battles. Being famous along with the called drink “chupilca of diablo” (firewater mixed with gunpowder). The Corvo is a knife of curved end, of a single edge with a handle in an end, called blows, that can be aimed cachazos; in addition, it owns a cord in that end that goes moored to the wrist. The weapon, although it does not allow to aim frontal stabs and of end, it can aim powerful zarpazos to claw form, which, added to its form, grants a devastating blow to him.

As the illustrious historian and cultural investigator Oreste Plath concluded, at least three classes of Corvo knife existed. Those that he identified are the following:

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<sup>94</sup> [http://www.memoriayjusticia.cl/english/en\\_home.html](http://www.memoriayjusticia.cl/english/en_home.html). To learn more about these subjects, we recommend the following books: “*La Misión era Matar: El Juicio a la Caravana Pinochet-Arellano*,” Jorge Escalante Hidalgo, LOM Ediciones, 2000. “*Pruebas a la Vista*,” Patricia Verdugo, LOM Ediciones, 2001

<sup>95</sup> [/www.fotolog.com/xxetexxbanxxdido/23696996](http://www.fotolog.com/xxetexxbanxxdido/23696996). [www.soberaniachile.cl/corvo.html](http://www.soberaniachile.cl/corvo.html)—

1. Corvo of luxury: those of careful preparation that altogether measure about eighteen centimeters of leaf and about thirty counting the handle that, generally, were fact of several ring alternate of bronze, wood, or stones.
2. Popular Corvo: those that was done in artisan form, with simple handles of wood or bone, conceived like tool but which, circumstantially, became weapons of combat.

A reference to the Corvo among the Indians is that Bishop Espinera 1758<sup>96</sup> makes during one of its entrances to the land of Pehuenches, reflects its Spanish clothes and arms knife Corvo. He refers to talk about to the Neicumanco cacique, of the region of Daguegue and Neuquén, indicated that this it went to his encounter, in the Spanish clothes, with shirt, to pants, boots of buckle of silver, the Corvo knife in his belt, clasps, spurs, brake, everything of silver.



*Jose L. Herrera Gandarillas, picture taken in Antofagasta, Chile, of the second lieutenant the twentieth of February 1879;<sup>97</sup> notice the beautiful Corvo in his belt.*

3. Historiado Corvo: those that takes inlaid in their leaf off-white metal circles or have been recorded with “trees of death”; destined to enter the amount of dead shot, characteristic that gives a value to him added like relic, it supposes because it is used directly like a military weapon.

<sup>96</sup> Pinto Rodríguez, Jorge Título *La formación del estado y la nación, y el pueblo mapuche* de la inclusión a la exclusión Descripción 319 p. Datos Santiago Dibam, Centro de Investigaciones Diego Barros Arana, 2003 (Santiago Salesianos)

<sup>97</sup> KOLLELLAULLIN.karatechile.tk,

Different types of corves exist, being most famous “condor tip,” atacameño (of smaller curve), the Historiado one, in full dress, the popular ones, etc. The Corvo knife is a bladed weapon typically used in Chile. It is a knife with a curved blade of approximately twelve inches. Initially a tool, it was widely used in combat during the war of the Pacific, though it was not a standard equipment.

According to legend, as we previously stated, the Chilean soldiers would consume chupilca del diablo and mix of powder and firewater in order to drive themselves into a frenzy prior to close combat, attacking the enemy with their Corvos.

Also, when fighting with a Corvo, the wielder will not feint with the blade itself; traditionally it is used in conjunction with a rag, poncho, or stick in the off hand, which allows the bearer to parry an incoming attack. The Corvo is then used to counterattack with a swiping, slashing, or stabbing motion.

Moreover, due to its popularity, the Chilean army refined the weapon and added it to their arsenal. Today it is the symbol of the Chilean commandos, and its use encouraged in training. There are a few different models of Corvo. The modern versions are Corvo curvo, with a nearly ninety-degree bend that spans a third of the blade. Atacameño Corvo has a very slight curve to the blade but is normally longer than the curvo. It is said that there is a code of honor between the “corveros” (men fighting with Corvo knife): always look for the accurate cut, to finish his opponent of a single edge; if the opponent falls, they never attack it, among others customs. The extreme fight between corveros executed moored of the feet for a hand-to-hand combat.

The Corvo also has its esoteric superstitions and beliefs, like for example, “the tree of death,” “the eye of angel,” “the cross of Salomon,” etc. These were recorded in the leaf or in the handle, and they gave powers to the owner of the knife; they protected him of death. According to soberania Chile, “The Corvo historical symbol of the Chilean ‘Roto’ (common people) and his military victories could be losing his first war: The war against mercantilism and the betrayal. The iron laws of wild capitalism have imposed on the production of this beautiful military weapon, symbol of the Chilean people.” The martial art of Europe, and the Mapuche Kolllellaullin, the significance of these arts and the fact that they have for the most part ignored by historians is astonished.

In addition, what’s more fundamental for our analysis in the expertise in handling of weapons of the Spanish and Mapuche soldiers is significant for our thesis of the Araucanian war. However, our knowledge of what these skills were and how they acquired remains generalized and inexact. Although for the Araucanian wars, the same view persisted of that period, and of the real fighting on either the battlefield, or the dueling field.

2. *The Mapuche's Techniques of War*  
*Marshes of Lumaco-Puren, called by the Spaniards "the Rochela"*



*Courtesy of Francisco Javier Argel T. Chile Forts of Puren*

A good number of scholars believe the theory the Mapuches were dispersed hunter-gatherer societies, that their decentralized society made their defeat almost impossible because when one alliance of clans was defeated, another would take up the struggle. When a toqui was successful in defeating Spanish troops, this would trigger the uprising of previously subdued regions and encourage the fighting instinct of previously neutral or peaceful clans, so peace was never to be depended on. Although, a fundamental weakness of the Spanish occupation was its desperate need of peace. In view of the fact that Spanish forces, both civilian and military, were too few, and they need peace in order to develop mining and agriculture rather than military defense. Utilization and taking advantage of this weakness became a tactic or course of action followed in Mapuche strategy throughout the sixteenth century and beyond.

Nevertheless, while true most of all the above, that was not the only reason why they were not defeated by the Incas and Spanish.

As we stated before then, an uncentralized political structure means that each isolated had to be defeated and controlled individually, thus making it impossible to conquer the Mapuche. However, if decentralization was a deterrent factor, then how did the Inca and the Spanish conquer so many decentralized and dispersed hunter-gatherer societies in other places in America and not the Mapuche?

Jose Bengoa states (2003) the southern Mapuches had a well-organized political system, a productive environment, a high population density in some areas, and a designated fighting population located along the northern Bio-Bio River frontier—the Puren Lumaco marshes, which was supported logistically and economically by an interior population of stable agriculturalists. We see an indigenous society spread

out along a frontier defended by groups. For instance, Puren that is permanently at arm and an interior zone that had managed to return to a flourishing and relatively tranquil way of life and which supported them. Additionally, it seems the armed groups are responsible for different parts of the frontier (Bengoa J. 2003: p. 423 in *Historia de los Antiguos Mapuches del Sur* Imprenta Catalonia Santiago Chile).

The enlightenment explanation of what had happened in the Araucania took some time to appear in Chile. Stranded in front of the rebellion, confronted with such features, the “province of Puren” was transformed into a fortress. In demand by all the governors allocated during the summer war, considerable resources in order to bring to this area of region in conflict under Spanish domination. Indeed, the Friar Diego de Ocaña ensures that for the Spaniards had been transformed into a high priority “within six months of summer Spanish military incursion in the field of swamp Puren.”

Continued describing this almost impregnable bastion: “It’s the greatest strength they have in this kingdom that is a big lake, and very deep with many islands within in which the Indians live and are served with warriors, that make it cultivated area around the lagoon, and their raised lamb, cattle and pigs and some goat. Quest Indians Mission search for green grass is on land around the lagoon, and is so Indeed, the Indians go in search of cattle to embark and disembark in canoes every night and morning is the same enters the canoes and the Indians have no more work take and bring it back. If some people wonder why this place has not conquered, the cause is straightforward.

“The fourth of league around it is all swamp and mud, until the tip and large reed beds, once they have tested the Spaniards to come by these mud flats came to the islands. The Indians move out with their canoes to the other side, and then depart through the mountains. Since Indians have little equipments with them, no more than what they eat and clothing to bring.

“When the Spaniard arrives, they found no more than the houses alone. When the Spaniard went looking for them, through the mountains they did not find the warriors, the Indians comeback to the lagoon, and so on not luck.

“That can give a scope why cannot be conquered the marshes of Lumaco-Puren. They have something else in the lake that, as the Indians are many and few islands they will not fit in them, and the necessity they had build house in some shoals that have this lake. Where there are large myrtles tree between the branches make their homes, those who cannot live on the islands.

“These Indians are very bellicose by this opportunity to have this fortress loophole that nature seems to put in there in their defense” (Fray Diego, *Viaje a Chile: relación del viaje a Chile, año de 1600, contenida en la crónica de viaje intitulada “A través de la América del Sur.”* Colección Escritores Coloniales, editorial Universitaria, 1era edición, Santiago de Chile, 1995, p. 43).

As Tom Dillehay<sup>98</sup> illustrates, the oldest *kuel* are archaeological sites associated with the rise of dynastic late pre-Hispanic patrilineages that rapidly developed into

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<sup>98</sup> Tom D. Dillehay, 2007 *Monuments, Empires, and Resistance: The Araucanian Polity and Ritual Narratives*—Cambridge University Press, page 1.

the early historic Araucanian “*estado*,” or polity, referenced by the first Spanish in the region. (In sixteenth-century Spanish, *estado* means an organized political condition and not necessarily, the “state” level of society we recognize in the scholarly literature today.) This polity successfully resisted European intrusion longer than any indigenous society in American history. One of the first and strongest political resistances along the frontier was located in the Puren and Lumaco Valley of south-central Chile.

Governor Garcia Oñez de Loyola attempted to make peace with the Indians of Puren, to persuade them, and they said that they would wait for others to go first. Then the governor started to march; at some point during the event arrived a chieftain of Angol and Indian very brave coming to the field, he was a captain of sixty Indians of Angol. He said the Indians of Puren was better to live happy with rest quiet than to walk like beasts in the mountains.

To which the Puren people responded, “You’re the one who had brought in the Spanish to our land, and now you are to receive the payment,” and acting, moving very quickly, killed him before the Spanish and friendly Indians could help him, and beheaded him, claiming victory with his head placed in a pike.

When the Indians of Angol came to defend, the captain was too late, those of Puren were already in the marshes of Lumaco-Puren safe, and they found no more than the body without a head. When the governor came, he was enraged throwing fire, furious with the Indians of Puren (Rosales tome II, p. 279-280).

According to Don Aukanaw,<sup>99</sup> all indigenous people without mechanization, and integrated ecologically to natural means, in which they live, have, by root of their cosmology, the experience of the sacred. That is that all the aspects of its culture (art, science, music, games, customs, war, etc.) governed without exception, by sacred canons. That man lives immersed in the impregnated cosmos of sacrosanct (badly called “magic” by certain anthropologists who see the thing from outside). The culture is a concrete projection, to do, of the human thought.

Then in this district as laid out,  
 Where it’s grandeur is manifest,  
 The State is located at thirty-six degrees;<sup>100</sup>  
 It cost as much alien blood as well as it own:  
 it was these fierce people, never subdued,  
 that held Chile in such a rigid setting,  
 whose courage and unsullied war  
 In turn makes all the earth tremble

Carrera Louis, 2006. A translation of Alonso de Ercilla’s *La Araucana*.  
 Canto I, p. 3.

<sup>99</sup> By teacher Don Aukanaw (in “The secret science of the Mapuches”)

<sup>100</sup> Ercilla is referring to the State, to the district of Puren-Lumaco to certain extend Tucapel.

The land referred to as the state and the Indians in it divided into five Ailla-regues, which is unified group of nine lineages or levos whose people are by nature and by their continued armed conduct are so arrogant, fierce, and restless. Therefore, inclined toward war that they knowingly yearn for it as their element and that want it and crave it (Olavarría Miguel De 1594. 1854 *Historia Militar, Civil y sagrada de Chile*. Colección Historiadores de Chile, Vol.4 Imprenta del Ferrocarril, Santiago Chile).

Different chroniclers gave different names for the renowned toqui, for instances, Alonso de Góngora Marmolejo, *Historia*, named Illangulién-1; Pedro Mariño de Lobera refer to Quiromanite-2; Diego de Rosales identified Queupulien-3; or finally Juan Ignacio Molina entitled him Antiguenu-4.

He was the Mapuche toqui (war leader) elected to replace Lemucaguin or Caupolican the Younger in 1559 following the Battle of Quiapo to his death in battle, in the Battle of Angol in 1564.<sup>101</sup>

In spite of this, after the brutal campaign of García Hurtado De Mendoza that culminated in the Battle of Quiapo, on December 13, 1558, many of the Mapuche warriors were dead or wounded and the effects of war, starvation, and epidemic disease had decimated the population.

The Mapuche senate elected him shortly after the battle of Quiapo, Illangulién or Antiguenu decided to let the nation offer apparent submission to the Spanish while he and a few warriors secretly retreated into the marshes of Lumaco. There they constructed a base where they would gather their strength and train a new generation of warriors for a future revolt.

Illangulién or Antiguenu was a man renowned for courage and determination, to take command of the army. For the reason that almost all the youth of the county had perished, he decided to retire to some secure place in order to drill an army and train the warrior in the military science. Antiguenu retired with the few soldiers that he had with him to the inaccessible marshes of Lumaco, called by the Spaniards “the Rochela,”<sup>102</sup> where he caused high scaffolds to be erected to secure his men from the extreme moisture of this gloomy retreat.

The training consisted in formal marching and other precise military movement, weapons, martial arts *Kollellauillin*, tactics/strategies, and military discipline. The Mapuche infantry developed through drill sharpness, obedience, team spirit (*esprit de corps*), and teamwork, physical coordination—all-important elements in an

<sup>101</sup> 1-Alonso de Góngora Marmolejo, *Historia . . .* (1536-1575), Capítulo XLV-XLVI.

2-Pedro Mariño de Lobera, *Crónicas del Reino de Chile, Libro Segundo, Capítulo XXII; Colección de historiadores de Chile y documentos relativos a la historia nacional, Tomo VI; edited by José Toribio Medina, Diego Barros Arana, Francisco Solano Asta-Buruaga y Cienfuegos, Miguel Luis Amunátegui, Luis Montt, Imprenta del Ferrocarril, Santiago, 1865*

<sup>93</sup> 3-Diego de Rosales, “Historia General del Reino de Chile,” *Flandes Indiano*, Tomo II, Cap. XXX

4-Juan Ignacio Molina, [<http://books.google.com/books?> The Geographical, Natural, and Civil History of Chili, Volume II, Book IV, Chap. 1

<sup>102</sup> The Abbe Don J Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II*. Printed for Longman Hurst, Bees, And Orme. Paternoster-Row, page 205.

army. Military drill originally developed for moving infantry on the battlefield. The Mapuche troops often had to change flank in order to meet a new attack, form a compact square to repel the cavalry, or to extend into line ready for the advance. They had to do these movements both rapidly and efficiently if they wanted to stay alive. If the troops practice these movements beforehand, they could perform them reasonably well in the confusion of the battlefield.

By the end of June, winter had reached the Araucania, in the Andes mountains to the east, the snow built up on the flaring peaks, and on the coastal range on the cordillera of Nahuelbuta, the snow fell into the Araucarian trees wetly and endlessly. The sleeping torrents wakened and rumble from the Andes mountains toward the Pacific Ocean. In the Southern Hemisphere the seasons, weather and climate reversed from those in the Northern Hemisphere. While we are experiencing winter in Canada and Europe, in Patagonia, Chile, it is summer.

Another winter began on the Patagonia, and once more, there was change in training. Battle drill, that ferocious invention of the Mapuche warriors, had come into favor. In practice, the teaching of battle drill involved a process of intense training that could, and did, kill men. The drill intended to make men into supermen. Assault training demanded more than ten miles run, belly crawls throughout collapsing earth tunnels, swimming in freezing rivers in full battle order, with the lance or another weapon. Assault course in the darkness of the night, the men remained in caves with the absence or lack of light. When the men were out of the cave in the dark state, they were able to see at night very clear. In addition, one of the most important Mapuche training was how to control pain, cold, thirst, hunger, fatigue, and fear. Training progressed from the basic squad drills to field training. Each day the Mapuche companies marched out to the broad plains and jungle where they learned about war.

The warriors, after the intense training, began to make military incursions into the Spanish territory in order to practice the art of war; the Mapuche troops started to manage to survive at the expenses of the enemy. By continually skirmishing with the enemy, until feeling himself able to make a decided stand. He encamped on the hill of Marigueñu, which aside from the impregnable nature of its position, a son of Villagra who, on this spot, had defeated by Lautaro attacked him.

Moreover, the Mapuche desire for retaliation, they took revenge in the hated encomendero Pedro de Avendaño in July 1561, the Mapuches' exact punishment for the killing of Toqui Caupolican, Avendaño and two other Spaniards (Enrique de Flándes and Pedro Pagúete). They were ambushed and killed and their heads taken by a group of Mapuche under Guenupilqui near Puren; they swore to avenge Caupolican's death. This action triggered a new general rebellion of the Mapuche forces greater than the previous ones.

Nevertheless, Illangulién after several years of hiding his activities in the swamps, began to lead his forces out on raids on Spanish territory to season his newly trained warriors and live off the lands of their enemy. His forces clashed with those of the Spanish governor Francisco de Villagra and defeated them several times in the next few years. After the death of Francisco de Villagra, they fought the forces of his successor Pedro de Villagra around the city of San Andres de los Infantes. Villagra's

son was more unfortunate than even the father had been; his army almost annihilated, and he himself perished in the midst of the battle.

After this victory, Antihueno advanced upon Concepcion but finding the town too strongly garrisoned to attack. For that reason, Antihueno returned across the Bio-Bio and advanced upon Cañete, which was deserted by the Spaniards on his approach. Having burned Cañete, he proceeded to invest Arauco, which placed after a protracted siege, also abandoned by the garrison.

Meanwhile, Illangulién or Antihueno afterward led an army to the attack of Nacimiento fortress in 1564. However, during the Battle of Angol in a series of moves and countermoves between Illangulién or Antihueno and the garrison commander Lorenzo Bernal del Mercado, the toqui was able to blockade the town from impregnable fortresses or Pucará as he moved his siege closer and closer to the town. At last, the garrison commander was able to catch a detachment of his opponent's army in an awkward position along the bank of a nearby river. Moreover, unfortunately for the Mapuche forces, they could not recover by driving them over a steep slope into the river; the Mapuche forces sustained heavy casualties, many of them killed including the toqui Illangulién in 1564. The Illangulién or Antihueno death was followed by thirty years of uninterrupted war. The Spanish army and the auxiliary Indians tried several times to dislodge the Mapuches from that dangerous post. In all of these attempts, they were repulsed with considerable loss. The Government of Garcia Ramon (1605, second period) received 1,000 soldiers from Spain commanded by Don Antonio de Mosquera. Also the hundred soldiers and weapons, ammunition to whom others soldiers are to join, the 250 soldiers from Mexico led by the Mexican captain Villarroel. Not counting the sixties led by Captain Ovalle Rodriguez del Manzano, and, finally, 150 more under the orders of Martinez Zabala. He was now at the head of an army of 3,000 soldiers, the largest army in the history of Chile, according to Molina,<sup>103</sup> regular troops, besides 2,000 auxiliary Indians.

He invaded the Mapuche territory. The Spanish army burned the Indian houses and the crops in the province of Puren, Boroa, killing women and children and the warriors who opposed resistance against them. The warriors felt a violent hatred against the Spaniard for these actions; after that, as a rule, they reciprocated and expressed very fierce in the battlefield.

The Mapuche forces, in order to defend with the raiding strategy, involved counterraid, which were potentially powerful. The counterraid were directed at Spanish logistic resources for carrying out his raids (food horses) and counterraid into the Spanish base area.

In 1605, Garcia Ramon executed one of most famous maneuver tactics of the Araucanians war—the Pincer<sup>104</sup> movement double envelopment used against the Indians of Puren. Governor Garcia de Ramon expedition at the head of an army of about two thousand soldiers and Indian allies marched against the Indians of Puren

<sup>103</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile*. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. See Pág. 263-265.

<sup>104</sup> Bonilla Tomas 1988. *La gran guerra Mapuche*. Instituto Geográfico Militar de Chile. Tomo—II, page 82.

(1605-1610). For the purpose, it separated into two divisions, Pedro Cortes and Gonzales de Najera; they commanded one division with one thousands soldiers and Indian allies. In addition, Garcia Ramon commanded the other division with one thousand Spanish soldiers. The military expedition against the Indians of Puren was a total failure.

Because the Mapuche forces did not offer resistance, they retreated in order, also the Mapuche suffered from the effects of epidemic smallpox. The Spanish force concentration was overwhelming, combat power at the decisive place and time, but no Indians to fight. The Indians did not permit the enemy to acquire unexpected advantage. The commander in chief of the Indian forces Huenecura decided to protect his forces.

It was the right thing to do; it requires a single commander with the requisite authority to direct all forces in pursuit of a unified purpose and security of the Mapuche troops. This is the sole task in the stage of strategic counteroffensive. The counteroffensive is a long process, the most fascinating, the most dynamic, and the final stage of a defensive campaign (Claudio Gay, p. 332). Indeed, while Garcia Ramon operated on sub-Andean mountain rise while Lisperger used to raid from their fortress of Puren cleared and ravage the district Boroa, the Araucanian surprised Fort of San Fabian, slaughtered its inhabitants, a total of four hundred souls, and looted, set fire of the forts, and totally destroyed.

What called active defense refers chiefly to this strategic counteroffensive, which is in the nature of a decisive engagement?<sup>105</sup> Conditions and situation created not only in the stage of the strategic retreat but continue to create in that of the counteroffensive, whether in form or in nature, they are not exactly the same in the latter stage as in the former.<sup>106</sup> A Spanish detachment of one thousand soldiers traveled through the mountains of Araucania. The soldiers traveled a narrow path there was no choice but to precede in a single line, only a horse could pass in the trail in one direction.

The Mapuche forces lay an ambush, in mountains, forests, cliffs twisting paths, and they make a surprise attack on the Spanish army, which was part of a division of three thousand soldiers of Garcia Ramon; the men were exhausted after a long march.

The Mapuche forces' counteroffensives concentrated a smaller force of Indians about sixty. The Mapuche force for a surprise attacked at one part of the enemy forces, on a segment of one flank, the rear of the Spanish army commanded by Miguel Sanchez cavalry, and Antonio de Villarroel infantry, who just came from Peru with the infantrymen.

While at the same time a Mapuche force contained his center with a small detachment. The Spaniards were under the command of Quartermaster Alvaro Nuñez de Piñeda (the father); he plundered the Mapuche village of Molchen, according to Rosales, called Chichacos, in p. 446, V-II, killing men and slaves the women and children.

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<sup>105</sup> According to Mao-Tse-Tung in *The Art of War* page 66. What could remain the same in form or in nature, for instance is the fact that the enemy troops will be even more fatigued and worn-out which is simply a continuation of their fatigue and depletion in the previous period.

<sup>106</sup> Rosales Diego De.1875.*Historia General del Reino de Chile. Flandes Indiano*. Imprenta el Mercurio. Valparaíso. Chile. Tomo—II, page 446.

The Indians (Chichacos) went into battle with a relatively inferior force, of small-scale guerrilla unit. The Indians prevented the enemy vanguard from linking with his rear. Nuñez de Piñeda could not get to the rear in order to support one another in the skirmishes. The result was general panic and confusion, disorder and disintegration; the auxiliary Indian took fright, incapable of withstanding the ferocious assault, they routed.

The Mapuches killed twenty-three soldiers, including Capitan Antonio de Villaruel and his Alférez. The victors took upon these occasions' horses and some arms, which they made use in the subsequent battles in their strategic defensive. Guerrillas required a base. Although they traditionally lived partially at their enemy's expenses, because of their raids against supply depot and convoys, guerrillas still needed a place that provided them an assured source of supplies, such as Puren-Lumaco secluded area. Terrain played a vital role in the conduct of guerrilla warfare. Unmounted guerrillas facing mounted weapon systems still operated effectively in mountainous or wooded terrain because of its inhospitality to men or horseback. For the reason of the cover and concealment and the usually less well-developed roads in these areas, guerrillas often found such terrain a more advantageous place to operate against the more powerful Spanish army, whose greater number might inhibit the rapidity of their movements. The success of the Mapuche against the Spanish exhibited the value of terrain to guerrillas.

The quartermaster Alvaro Nuñez de Piñeda (the father) with the Spanish army in punitive expedition plunder ravage the fertile country of Molchen the second time, killing the population they encountered. The Spanish put the village to the torch, harvested the entire crop they could carry, and burned the rest.

That's why as for the argument why a Mapuche small guerrilla force makes a surprise attack on a large Spanish army force and doesn't use a large force instead, but is attacking only a small part of it, in a single battle area, as is this particular case. Perhaps the reason is subject to the limitation of terrain, supplies, and may occur that the Indians have only a rather small army force concentrated in certain areas.

As Rosales admits, however, in all the valley of Puren, they found nothing neither in it marshes nor the ashes of the former fire. Because, all the Indians of the province, attacked and harassed by the Spanish arms, had moved inland, abandoning their place for undefendable lands though formerly it was an unconquerable fortress.

The swamp of Puren and its hinterland were something worthy of note that all the rebels considered sacred as a place that could not be taken.

"We found the highland of Puren depopulated, for there are now no people in the marsh. For the reason the marsh of Puren was the holy place of all the rebels" (Rosales, p. 126, volume III).

It should be noted that because of the offensive of Garcia Ramon march into the Mapuche territory, the Mapuche forces withdraw in the measure of strategic defensive and concentration of troops.

Although it is important to note the Spanish army used local guides or auxiliary Indians for knowledge of the terrain and for fighting, the Mapuche forces were the masters in deploying troops in the terrain and employ to their advantage. The Indians possessed knowledge of the terrain, which permitted them to know whether

to use infantry or cavalry. The Mapuches knew whether to do battle or disperse, and to concentrate a force overwhelmingly superior to that of the enemy, although the enemy may be vastly superior in the overall balance of forces.

The Mapuche forces, as a means of defense relying on strategy retreat instead of the tactical defensive guerrilla warfare, used the tactical offensive to implement the strategic defensive. Employing raids to concentrate against weak combat or logistic objectives, and availing themselves of the strategic and tactical surprise.

The Mapuche's guerrillas systematically concentrated against weakness of the Spanish army.

In 1606, Alonso Garcia Ramon built Fort San Ignacio de la Redención near Boroa, but it was abandoned soon after the ambush of most of its garrison. Garcia Ramon founded a new fort provided with a good number of cannon and a garrison of three hundred men. The fort was under the command of Lisperger.

As Rosales illustrated, the governor left the force of the fort supply with seven hundred bushels of barley, one hundred and fifty of wheat, with potatoes and corn provision up to one thousand bushels, and one hundred and thirty cows killed, thirty-two oxen to plough up, shovels, plows, and hoes, with the necessary tools for cultivate the soil taming plant. Six barrel of gunpowder were no more of it, and all other good little ammunition, but gave voice to that of Don Juan in the month of November would be providing supply coming from Angol in order to be sustainable.

The commander Lisperger organized expeditions against the Indians from the fortress of Puren, with seven hundred Indians and five hundred Spanish forces with the assistance maestro de campo the command of the field. The Spaniard did the greatest damage to the enemy winter of 1606. They appropriate of much food, killed many of them, and some others taken prisoners.

For the reason that Lisperger had burned their villages, killed women and children, the Mapuche warriors, raging with fury, attacked him with unbelievable ferocity.

While Juan Rodolfo Lisperger who had left the fort with 163 soldiers in order to protect a convoy, and cut in pieces the whole detachment in a Mapuche surprise attacks on 29 September 1606 named Disaster of Palo Seco. The Spanish abandoned the fortress because they needed firewood and charcoal for cooking, the Mapuches left them out of the forts, when they were working making charcoal, and the Spaniards extinguished off the wicks of the harquebusiers, the Mapuches commander Huenecura attacked and kill everyone.

It was a fierce battle. It is noteworthy to add, the harquebusiers had serious defects, among others its slowness, its little reach, and his dependency of the good time during the battle, because when it rained, the wicks got wet<sup>107</sup> and the weapon became ineffective. Indeed the Indians knew very well. In addition, during the marches, it was necessary to take some ignited cords in order to be able to shoot quickly, with the consequence cost of so precious material that it was consumed in it forms irreversible.

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<sup>107</sup> Ibid, page 76-77.

Meanwhile the soldiers, in order to save wicks, the troops marched with a part of ignited them, and that when the attack arrived from the Indians. In the haste to ignite his rest, extinguished the others, and was useless all the arms which they had in the army. Therefore the Spaniard dependd of the good time during the battle,

However, Commander Lisperger disregard to order his men to keep the wicks/cords ignited understanding the war of the kingdom; it recommended that cords ignited particularly in bad terrain where ambushes can expected.

Huenecura, after killing the soldiers, then proceeded to attack the fort, which he assailed three times. The battle was brutal; Captain Egidius Negrete defended the fort. The Mapuche laid siege of the fort, until the governor gave orders for the garrison to evacuate the place.

As Gay conclude in the year 1606, p. 328, Ayllavilu, another fearsome war chief, who commanded six thousand men and a large number of auxiliaries, captured the fort, which was rebuilt next to the Imperial for order of Rivera, and killed one hundred and fifty men. From there, the Araucanian leader marched on Arauco and put it under siege under the direction of a Spanish man, which had left their flags, by resentment against the governor Ramón Garcia Ramon. Battle on the plains of Turaquilla, where, if the Spanish man, who had courage and military expertise, had forgotten his personal resentment of its attention to the success of the day, the Spaniards, they would have lost the battle. Fortunately for the Spaniards blinded by resentment against Garcia Ramon, rushed into the fight blind rage, looking for measurable melee with him, and killed by Captain Galleguillos.

As previously described in examining the case of the military expeditions, realized every summer by the Spanish troops, against the Indians of Puren-Lumaco area, we have a type of exercise of the a strategic retreat, a planned strategic step taken by the Indians. The governors follow a “punitive route” of community in community and, immediately after the killing, they came to hibernate in the fortress or cities.

The extreme violence of the repression of the Spaniards, and the spectacular aspect of public and bodily mutilation, inflicted on indigenous people arrested during the expeditions. (Cut off the nose, hands, and head.) It can be interpreted as expressing the desire to restore damaged Spanish sovereignty, or to punish a revolt by giving a lesson of authority for disobedience.



*This maneuver involves staging a retreat in red the Mapuches, blue Spanish.<sup>108</sup>*

This maneuver involves staging a retreat in red (the Mapuches), in order to induce the enemy blue (Spanish) to abandon their position and plunge ahead in attack before turning to surprise the enemy with an ambush. This maneuver is useful if the enemy holds an exceptional defensive position that it must relinquish in order to be defeated. The advantage of this maneuver is the psychological impact the enemy has when being fiercely assaulted when in advance formation. The serious disadvantage is that a staged retreat can easily become a real one.

*Battle of Coypu:* The Mapuche army lures the Spanish out by feigning retreat; they arrived wearing Spanish weapons and armor richly dressed one hundred Indian troopers, magnificently mounted in beautiful horses.

The Indians did not press the attack against the Spanish encampment (Rosales, p. 445 II). Being garrison in the Governor Coypu were on a hill one hundred Indians on horseback with guns, shiny armor of steel, very lustrous, were approaching the base camp. The Puren select people whom of past victories had many Spanish weapon and armor of steel. They thought of them as being Spanish, which were beginning to understand Spanish, and guided them to, but recognizing that they were enemies.

The quartermaster attacked with the cavalry and made them withdraw. The Spanish commander maestro de campo Diego de Sarabia pursued the Indians; and Capitán Juan Sánchez Navarro, Don Diego González Montero troopers, the Indians retreated as if they were all afraid.

The stratagem, which the Indians devised to baffle their foe, was remarkable. They moved along the edge of the brush, pretending to hide but in reality preparing, to execute perfectly one of the simplest battle tactics ever devised. In addition, the best and finest Mapuche troops lay in secret ambush 1,800 men. Meanwhile the ambush Indians were waiting for the moment to signal the main force of mounted warriors

<sup>108</sup> Picture by Jonathan Webb, *the art of battle* [http://www.the-art-of-battle.350.com/Tactics\\_101.htm](http://www.the-art-of-battle.350.com/Tactics_101.htm).

hidden behind the hills. The Mapuches were out of side of the Spanish encampment, out of rich of the howitzers. Suddenly the toqui Remuante screamed his war cry. Hundreds of whooping Indians swarmed over the commander Diego de Sarabia.

His men scattered as if quail, tried to regroup, tried to escape, tried to form fired lines. The warriors charged straight through the soldiers from every direction, swinging war clubs, thousand and eight hundred Indians and surrounding with large pikes and mace, they knocked down the horse of Captain Navarro and instantly cut off his head and pulled the heart, cutting a piece for each of the Indians. Don Diego Gonzales was unable to help his friend. When the enemy engages in combat, the ambush appears on both sides of the jungle. And the Spanish captain Pedro Chiquillo received a Mapuche thrust with a lance crossed his body, before dying, he did a cutting and slashing attacks with his broadsword, and the lance pierced in his body, killing the Indian; both died in the combat.

The Spanish captain Tomas Machin was a psychotic criminal used to kill slaves and prisoner; Machin fought with another group of Mapuche Indians who received it with the pike leveled and impenetrable “hedge” of lances—pikes. Machin was killed and unceremoniously beheaded instantaneously; his head was put in a lance where the Indians in an act of vengeance sang victory song, they obtained their deserved retribution revenge. Punishment of God, says Rosales, because this captain previously named mistreated the rendered prisoners, applied too much cruelty with the Mapuches. He used to say to them, “You watch the sky and you will see the sun, and behead them with an alfanje sword.” For Captain Machin, it was payback time for his unacceptable action, settling of scores for the Mapuches, not reason or justification for the killing of prisoners of war. There was not in accordance with Spanish law, morality, or with people’s sense of what is acceptable behavior, a just retribution for his crime.

They fought with a purposeful savagery; Don Diego Gonzales during the battle threw into the air the lance and ran through a thigh and the saddle of the toqui Remuante. He was nailed against the horse, with a force so great that it was unable to remove the spear, and there the lance broke. Leaving the steel spear in the thigh of the Indian attached to the saddle of the horse. However, he continued the fight. The Mapuche Indians attacked with fury trying to avenge his general wounded (Rosales, illustrate [II—448])

Year’s later, Toqui Remuante, the Indian who was nailed against the saddle, with his thigh, after peace agreement, brought the spear of Don Diego. He put on view of every one and making his good mood, and always keep the spirit in triumph of good sense. Since having escaped with his life and having won one set in its own exceptional experience and considering his body was okay.

However, Spaniard soldiers sustain heavy casualty in the battle of Coypu. Seventy were killed, stripped of guns and clothing, beheaded; hundreds of auxiliary Indians died. Toqui Pelantaro and others mounted warriors Remuante, Ancanamon, Ainavillo; Loncononco among them charged with the main force of the Mapuche infantry and cavalry. The governor escaped with few soldiers to Concepcion, Garcia Ramon received a Mapuche shoots, with an arrow that perforate its leather shield (adarga) and hurt his face. See Rosales, II 449.

Those entrances, discontinuous and repressive, giving rise to massacres and punishments with the purpose to reduce and to intimidate the rebellious Indians. The response of the Indians was a strategic retreat most of the time, which was a planned strategic step taken by the Mapuches of Puren-Lumaco base area, when they were the inferior force for the purpose of conserving its strength and biding its time to defeat the enemy. Every summer when the Indians find itself confronted with a superior Spanish force, whose offensive it is unable to smash quickly.

The Indians were ready for preparations for the withdrawal, on the eve of a large-scale enemy offensive. At such a time, the Indians must devote its attention mainly to provisions, planning the selection and preparation of the battle areas, the acquisition of supplies, and the enlargement and training of its own forces. By preparations for the Indians' withdrawal, we mean taking care that it does not move in a direction jeopardizing the withdrawal, advance too far in its attacks, or become too fatigued. The main forces of the Indians must attend on the eve of a large-scale enemy offensive to these things.

Claudio Gay concludes in p. 334, in 1606-1607, "The most respectable army of the Spaniards in Chile had been destroyed in a few days. The governor Garcia Ramon saw it with so much more resentful, as he had anticipated. The town was shocked. The hope of the court of Spain thwarted. The sacrifices made to achieve the opposite result had been fruitless. The chapter provides rules for the safety of the capital. The governor shows his anticipation of new disasters yet to come by giving orders to encomenderos." According to military experts, one advantage of operating on interior lines is that it makes it possible for the retreating army to choose terrain favorable to it and force the attacking army to fight on its terms. In order to defeat a strong army, a weak army must carefully choose favorable terrain as battleground.

However, this condition alone is not enough and must accompany by others. The first of these is Indians popular support; some areas supported the Spanish in the Araucania. The Mapuche always choose a vulnerable enemy, for instance, an enemy who is tired or has made mistakes, or an advancing enemy column that is comparatively poor in fighting capacity. In the absence of these conditions, even if the Indians have found excellent terrain, they disregard it and continue to retreat. The active support of the population was the most important one for the Indians; to survive because they have to carry the food, harvest in secret valley, take care of animal to a secured area. Furthermore, in some period of the war, the entire Indian population of Puren-Lumaco waged war against the enemy's "encirclement and suppression" campaign of the Spanish army and defended the base area, therefore, defeated the Spanish army.

We may reasonably suppose, in the light of Indians' past experience and historical evidence, during the stage of retreat, in general secure at least two of the following conditions before the Indians can consider the situation as being favorable to them, and unfavorable to the enemy; afterward, they can go over to the counteroffensive. These conditions were:

1. The Indian population in the Araucania actively or majority supports the rebellion and the army.

2. The terrain is favorable for operations.
3. All the main Indian forces of the army are concentrated.
4. The enemy's weak spots have been discovered.
5. The enemy has reduced to a tired and demoralized state.
6. The enemy has induced to make mistakes.

A general fighting a war must constantly search for an advantage over the opponent. Indeed, for instance, the Mapuche fighters used to slew all of Spanish soldiers, and their heads cut off and hung upon tree. The Mapuche combatants knew that the greatest advantage comes from the element of surprise, from hitting enemies with that are novel, outside their experience, completely unconventional, from ambuscade in the jungle, leaving the Spanish soldier in shock. It is the nature of war; however, we must understand the Indians' struggles, resisted an invading army which was ruthless and cruel as well.

According to Machiavelli in chapter 12, having some logical connection with Puren being discuss—investigated, argue that. Machiavelli examined, “on the other hand, it is supposed that in awaiting the enemy one waits with many advantages, for without any inconvenience you can cause great inconveniences of provisions and of every other thing which an army needs. You can better impede his designs because of the greater knowledge of the country you have than he. You can meet him with more strength because of being able to unite (concentrate) (your forces) easily, while he cannot take his all away from home. Moreover, you can (if defeated) recover easily, as much because much can be saved of your army having places of refuge near, as well as reinforcements does not have to come from a distance. In order that you don't lose the entire army, so that you come to risk all your forces, but not all your fortune; but taking yourself to a distance, you risk all your fortune, but not all your strength.

And there have been some who, in order better to weaken their enemy, have allowed him to enter several days (march) into their country and to take many Towns, so that by leaving garrisons everywhere his army is weakened, and then they are able to combat him the more easily.” Indeed, having the alleged thought asserted some bearing on the importance in the retreat of the Mapuche of Puren-Lumaco as the Spanish army invaded their territory.



*Courtesy of Nancy Nangel Nahuelbuta Jungle. In the vicinity of Puren.*

In 1607 García de Ramón rebuilt Fort Puren and San Jerónimo de Millapoa, but as a result of a peace agreement with the Moluche of Catiray, he soon dismantled the latter. According to Don Vicente Carvallo Goyeneche,<sup>109</sup> the governor Garcia Ramón left then to campaign with eight hundred Spaniards and nine hundred auxiliary Indians, October 1609. United the army, he issued the order to march to the swamps of Lumaco. Ramon entered by the territories of Puren where it was the greater number of the enemies that fortified in swamps of Lumaco, with six thousand combatants to present/display battle to them. Both armies fought on the drainage of the lake site, which by the advantageous knew, to choose the Mapuche commander. The battle was cruel and fought hard. The Spaniards were in much danger and were on the verge of being defeated. After many hours of fighting, the Mapuches applied the guerilla principle to attack when it was safe to prevail; the Indians planned a strategic retreat, step taken by the Indians for the purpose of conserving its strength and biding its time to defeat the enemy. The governor continued to ravage all the country of the level sub-Andean ran throughout summer to fall taking the horrors of the war (April 1610), although without some effect. It is significant to explain that the weather in Chile has a massive range throughout the year. Temperatures change; wind can develop or drop off. Hypothermia or exposure is the most severe form of cold-related frostbite that can occur in a few minutes. During the summer months, heat exhaustion and heat stroke can occur in Chile. Garcia Ramon retired to the city of the Concepcion with the health damaged; the Indians were left behind more

<sup>109</sup> Descripción Histórico Geografía del Reino de Chile por don Vicente Carvallo Goyeneche, precedida de una biografía del autor por don Miguel L. Amunátegui. [www.historia.uchile.cl/CDA/fh\\_sub\\_article/Capítulo\\_XCV-tomo\\_I](http://www.historia.uchile.cl/CDA/fh_sub_article/Capítulo_XCV-tomo_I)

rebellious than it found them. Nothing advanced, nor reached another thing that to kill innocent people, because the rebellious Indians retreated to the mountains of Nahuelbuta. Molina<sup>110</sup> argues that in 1609, Garcia Ramon returned to and crossed the Bio-Bio River at the head of an army of two thousand soldiers. Toqui Huenecura advanced to meet him in the defiles of the marshes of Lumaco. The historian Claudio Gay claims, in p. 345, the governor was ready for the campaign on November 1, with new recruit volunteers a company of cavalry from the city and an infantry battalion of the king. These militia members not only enjoyed the same legal right or privilege of the military, but also of the same salary that the line of troops, while they were campaigning. With these troops strengths and the one to be gathered at the frontier, the Spanish army consisted of eight hundred men, and eight hundred of auxiliary Indians. The governor crossed the Bio-Bio River. Huenencura, which was entrenched in the marshes of Lumaco, went out to meet Garcia Ramon with six thousand men and offered battle in the fortifications of Lumaco. The battle was fierce and bloody and the Spaniards were in great danger of completely being defeated by the Mapuche forces of Puren. The account from whence our information is derived merely state in general terms, not casualties of this battle are given.

The governor died on the tenth of August 1610 in Concepcion. It finished the news that Ayllavilu killed in the shore of the river Tolpan the captains Araya and Antonio Sanchez, with its entire companies of soldiers, because of an exit that did of the place of Angol. This misfortune affected the old governor, his tedious disease, which led him to the horrors of the tomb, his ashes rest in the cathedral of the Concepcion. Although Toqui Huenecura, one of the great Mapuche generals, died about the same time in 1610, either from disease or in consequences of a wound that he received in the last battle. Not only was it an illustrious military Garcia Ramón, but also interesting for its human courage. He participated in the war of Granada, in the naval battle of Navarino, in Tunisia, with Don Juan de Austria, in the event of Querqueses in Flanders, and, with the prince as partner in Burganete. In Maestricht, Ramon had commanded the rear guard of the army. Moreover, on the attacked of the site square, he had risen to the first to the assault, had entered into it, and had snatched the flag to the enemies. From here, left with two wounds, and four shields above the prince added eight already had. In addition, he served in Sicily and from there moved to Spain, with leave of the viceroy Marco Antonio Colona. Anyway, he had come to Chile, in which he served ten years of sergeant major and master field. After that, he had acted as Corregidor very estimated in Arica. He had served the communities of Potosi, Charcas and La Paz, and maestro de campo in the Callao area. He had become governor of Chile.

In the following section, Gonzales de Najera (maestro de campo of the Spanish army) examined the military expeditions, realized every summer by the Spanish troops, against the Indians. He stated, "We cause the enemy a favors" (p. 58-63). "We do not stop the Indians, on the contrary, who take use of our attacks, not only to kill soldiers who are

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<sup>110</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile*. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. See, Page 264.

in desperate search for food and tired and demoralized. The Indians take their horses or weapons and their clothes removed. The warriors expect that our attacks each year as a trade fair, which will provide for those items, such as weapons, horses' resources.

"In principle, the Indians only had the strength of the field and the geography that helped them. Not now, they have spears and arrows of steel, steel and leather armour, horses with leather armour, 4000 saddle horses, brakes spurs, horseshoes. They wood shovels used in farming, now they used horseshoe in the wood-shovels, not in the horses. They use axes, knives, machetes; cavalry bring lances-tipped steel, as it should be. Our own soldiers sell the swords to the Mapuches Indian because, hunger is a bad adviser, The Mapuche bring them meals and the Spanish gave them swords, which the Indians made a spearhead. Thus, the Spanish soldier was often on the brink of starvation, which a few random examples illustrate. In the Chilean campaign the Spanish soldiers and anything but potatoes and water, loaf of bread."

"The hunger invariably led to the consumption of the army's horses. However, men preferred not to eat their transportations. An alternative that kept the transportation was to draw blood from an animal's neck, dilute it with water and drink it.

Every year the Spanish army was disarmed and the Mapuche army armed even more. The Spanish fortress cannot even help each other from Indians attack; they are not prevention to the Mapuche attacks. With our military expeditions, attack we provided the Indian with more experience, and evolved learned to use our weapons and cavalry." The greatest desertion was amongst the Peruvian soldiers the mestizos; they could not be trusted with outpost duty due to their partiality for desertion.

The above discussion provided by Gonzales Najera offer extensive evidence of the tactic and strategies of the Araucanians war, the military expeditions, realized every summer, and the moral and situation of the Spanish army during that period.

As Machiavelli noted in chapter 12, "Conclude again, therefore, that that Prince who has his people armed and organized for war should always await a powerful and dangerous war (enemy) at home and not go out to meet it. However, that (Prince) who has his subjects unarmed and the country unaccustomed to war should always keep it as distant as he can. And thus one and the other (each in his own manner) will defend himself better." See "Is better, fearing to be assaulted, to carry out or a discourses of Niccolo Machiavelli," Chapter XII.

Thus, there was a transformation of the war, indeed—it writes Alvaro Jara in the last third of sixteenth century and during seventh century. The natives improved the military techniques, assimilated the European military tactics quickly, the militia become more solid. Just before the end of the century, it seems to have generalized the use of harquebus by the Indians. In 1599 certainty in information left that, the Indigenous infantry used harquebusiers that they have in his power of Spaniards. That have died and that have taken that powder and the ammunition. In the assault to the Villarica, also there were Indian harquebusiers (Rosales, V II, p. 322). The year 1602, Alonso de Rivera had a battle in the hill of Villagra, and the squadron of the Indians commanded by a mestizo called Prieto, who shortly before had fled to the enemy and brought some trained Indians so or in shooting the harquebusiers. That the governor admired to see Indians' aim so well, bringing closer harquebusier to the

face and in shooting to give him returned with so much finery and to return to load (Rosales, V I, p. 368).

“Insofar as the indigenous militia is perfected in the art of war, a true equilibrium of forces settles down.” In this case is no longer a question of number but of “military art” to such point that “the cavalry and the infantry were frightful arms for the Spaniards” (Jara, 1961: p. 69).

According to the above evidence provide, we can conclude that the Mapuche forces used the correct military tactic retreating and avoided a decision battle with the Spanish army when it was a superior force. The Mapuche army virtually compelled the Spanish forces to make mistakes; the Mapuche strategy was twofold in Puren-Lumaco: to fight the battle in such a way that the Spaniards cannot bring their strength or strategy into play, and created such level of frustration that they make mistakes in the process.

It is important to note that the counterattack strategy was not applied in every situation; in Puren-Lumaco, there were times when it was better to initiate the attack. The destruction of Mapuche territory was not without loss of near two thousand Spaniard soldiers casualty of war, of three thousands whereupon it entered the government. There is not data of the auxiliary Indians’ casualty available, who participated in the different offensive march to the swamps of Lumaco. Garcia Ramon was incompetent in defeating the Mapuche army. Conditions were such that the Spanish hostile forces favored by the time were advancing. In this case, retreat was the right course of action, and is through retreat that success was achieved, but success consists in being able to carry out the retreat correctly. Retreat is not to be confused with flight; flight means a withdrawal of a military force following a defeat, whereas retreat is a sign of strength, while the Mapuche prepare, while retreating for the countermovement.

The king of Spain Philip III sent orders to the government of Chile to discontinue the war and settle a permanent peace with the Mapuches. The Jesuit Louis de Valdivia returned to Chile in 1612 with a letter from the king himself to the Mapuche congress, relative to the establishment of peace.

### **3. Mapuche’s Offensive Weapons (See chapter in volume 2 Cavalry Weapons)**

In general, the Mapuches retained their own weapons in the war against the Spanish forces. The Mapuches had a high level of social complexity and political power in the Araucanian territory during that period. Mapuche infantry weapons were chiefly the following: bows and arrows, spears, clubs, slings, and pikes, spears sometimes thrown as javelins.

Governor Alonso de Ribera (1603) was astonished when he discovered that the Mapuches were well supplied with weapons, which would have led Ribera in disbelief. He wrote to the king of Spain that the Indians utilized “the same weapons used by the Spaniards, who had been removed or purchased”—. In the year 1603, Governor Alonso de Rivera, upon entry into the swamp of Puren, released a mestizo named

Prieto, which “was expert in making gunpowder and as such could have been very useful to the Indians”<sup>111</sup>—

According to Cerda Hegerl Patricia (*Frontera Del Sur*, 1996, p. 88), the report of a missionary, while the Hispanic Creoles were running out of weapons, the Indians have well supplied of Spanish weapons, of the best arms of the royal army, and make war with them. In the years 1662 and 1663, the council Indies had to send some new 2,250 arquebusiers and 1,000 muskets to Chile to replace the missing weapons (Letter Modoler Vincent, the company’s religious the Jesus, to the council Indies Concepcion, 1655, leg 53). In Cerda Hegerl Patricia (*Frontera Del Sur*, 1996, p. 88)

Mapuche warriors learned to specialize in the use of one weapon. Ercilla says, “Each soldier only learns and exercises in the use of one weapon. That he became more adept in his childhood with that weapon. He only attempts to know how to use that weapon. So, the Bowman does not embarrass himself trying to use the pike, nor does the pike man embarrass himself using the mace and bow.”

Ercilla described them in the sixteenth-century epic poem the *Araucana*, regarded as one of the classics of the great Spanish literature: “They dispose themselves in the field of battle in well-formed squadrons with ranks of more than 100 men. Between each two squadrons of pikes, there is a squadron of bowmen. The bowmen hit from a distance under the protection of the pike men. The pike men move in close formation (shoulder to shoulder) until clashing with the enemy.”

The Mapuche practice in *adkintuwoe*, a system of communication that operated day and night. The system consisted of signaled with branches of you hoist, whistle or whistles, some simulating the song of birds or animal roars. Luis Vitale indicated:<sup>112</sup> “The Mapuche traffic light consisted of signaled with branches of trees disguised between the hills and only visible for which they knew of his situation . . . The meaning of the signals was always kept in the most absolute secret.”



Picture taken by Mariana Cruz Moya: Private collection of the Cruz family.

<sup>111</sup> Ibid, p.302

<sup>112</sup> Vitale Luís. 1999. *Medio milenio de discriminación al pueblo mapuche*. Premio. Alerce. LOM ediciones. Santiago—Chile.

War leaders among Mapuche were themselves called Toki, meaning axe bearers, and the symbol of their rank was an adze-like stone pendant called tokikura in the center of the picture. There are two types of tokikura: the black color that is related to command and war, and blue or white, linked to peace, health and prosperity. The spear or war lance have regatones of leaders for protection against the Spanish sword. The tokikura is a stone, produced by the falling ray-thunder, has a great power that benefits the holder and gives tokikim'n knowledge (wisdom of Toki), so some people call it the stone of wisdom."

In Rosales's account in *Historia General del Reino de Chile*, Flándes Indiano, Tomo II, Capítulo XXI p. 91-93-95, Lemucaguin, a native of Andalican, was the successor to Turcopichon as toqui of the Mapuche Butalmapus north of the Bio-Bio River in 1558. He organized a detachment of harquebusiers from weapons captured in the Battle of Marihueño. He continued the war against Garcia Hurtado De Mendoza after the executions of Caupolican and Turcopichon. Lemucaguin placed a fort or Pucarás at Quiapo and other locations to block Spanish access to the Arauco region. He was the first toqui to use firearms and artillery in the Battle of Quiapo.

The horse was expected, but can count on the heights, swords, and even firearms, was something unthinkable for the most optimistic strategist. Through the battles won by the Mapuches and above all, with the destruction of cities, Spanish weapon were taking over as large trophy of war, which utilized into immediate operation to gain an advantage on the battlefield.

Toqui Lemucaguin was the principal teacher of this training school of firearms demonstrated the weapons as a general of the Mapuche forces showed the artillery and harquebusiers firing. Then the performance, the brave Chillican, which Lautaro entered into with the Promaucaes in the previous campaign against the city of Santiago, was instructor in the fortress Quiapo as well.

Consequently left some very skilled in shooting harquebusier that could match with the Spanish soldiers according to Rosales (*Historia General del Reino de Chile*, Flándes Indiano, Tomo II, Capítulo XXI p. 91-93). After every cacique wanted to have harquebusiers and tried imitating Lemucaguin, other warlords have gunpowder. Then and just wanted harquebusiers to fight the Spanish Army, when they found the gunpowder that at certain times of war caught as spoil of war. However, Toqui Lemucaguin was killed in this battle and replaced by Illangulién.

The ability of the well-ordered pike square to resist the previously dominant Spanish cavalry was one of the most notable strengths of the Indians. It was quickly determined that a horse could not easily be made to charge into a wall of densely packed pikes, and to do so was usually suicidal.

The Mapuches even used a special formation, the "hedgehog," to receive a cavalry charge, in which all sides faced outward and angled their pikes upward, planting them to receive the charge. Mapuche soldiers trained to maintain their order while on the move. The normal distance between infantrymen, especially pike men, was three paces front to back, and one left and right.

Without a doubt, by far the greatest threat to the pike square, however, was projectile weapons, and as the sixteenth century progressed, this meant mostly shot. Even the inaccurate small arms harquebusier fared well against an "easy target," and

firing cannon against a pike square was not unlike playing rolling ball at pins. A skilled gunner would try to fire along the diagonal of a square so that a single ball might kill tens of men.

It was to this end that pinning a pike square, by cavalry charges or the use of terrain features, natural or engineer aimed. An immobile pike square was helpless against massed fire, as seen at the Araucanians war.

Each warrior was to contribute his own weapons and a supply of provisions. They fasted and conditioned themselves for the coming action. Their provisions consisted of a small sack of parched meal mixed with water (ulpo), provided enough food for them until they could live freely off the lands and plunder of the enemy. Consequently unobstructed by baggage, they could move rapidly, not losing opportunities to attack or being slowed in the retreat (Ricardo E. Latcham, *La capacidad guerrera de los araucanos—sus armas y métodos militares*. Revista chilena de historia y geografía. Imprenta Universitaria primera ediciones 1915, p. 27).

Latcham stated lacking metal, the Araucanos formed their spears (were twenty, thirty, or more palms long) hardwood, with fire-hardened or stone points, to increase their strength and toughness. The tips fixed on long poles of colihue at once light and tenacious. It is clear that such spears could not produce much injured against steel armor of invaders and that was why the Indians are starting and left in procuring weapons for knives, swords, and so on, which are then converted into a spearhead.

In a letter to the king of Spain, Father Luis de Valdivia said referring to the defensive war, "They have no more weapons that what they take from fighting against us, from a Spanish sword they makes three spears. In addition, some of these weapons are of not considerations, as arrows and club or mace they call Lonkoquilquil" (*Biblioteca Hispano-Chilena*, Tomo II, p. 225).

Pedro Mariño de Lobera, in *Crónica del reino de Chile*, Cap. XXXI and XXXIII), mentioned copper points on the Mapuche pikes in the Battle of Andalien and Battle of Penco. Possibly this metalworking was learned from the prior interaction with the Chincha Indians or was a native craft (copper being common in the area).

The first steel spears of the Mapuches (Góngora de Marmolejo, Chapter XXVII), according to different chronicles, were broadswords tied onto long poles. As time went by, the Mapuche spear took a form all its own. The Mapuche spears are longer and heavier, thus suited for thrusting, hitting, and spinning cuts.

The chief offensive weapon of the Mapuche was the his long spear or lance, up to about three meters in length; these lances were used only for thrusting, not throwing, and they were with points of hardwood, flint later, spearhead tipped with iron. Their lance is made of cane, four or five yards long, and spearhead pointed with steel armor piercing.

The Mapuches also use swords in combat broadsword, alfanje sword, when they can get them from the Spaniards. In addition, for fighting at close quarter, they used the club, arrows, and sometimes, as we mentioned before, the Spanish sword captured in battle, also they have the pike; and they wore armor, helmets, and carried shield made of leader of sealskin. Another of the weapons was the sling. They have a special troupe of men trained specifically in slingshot; they were

very proficient and effective. The bow: the Tehuelches and Mapuches-Huilliches sometimes poison their arrow. The Araucanians poisoned their arrows with the juice of the coligerey root (*Colliguaja odorifera*).<sup>113</sup> Tribes that use poisoned arrows cover their arrowheads with a sheath as a precaution against accidents and also to prevent water from washing of the coating of poison. The Mapuche archer would use the appropriated arrowhead for his target, armor piercing bodking point were sharp and narrow, metal war arrowheads (steel). Arrows often had barbs to make them harder to extract

The blade of the war arrow was usually short. Their attachment to the shaft was slight, and often glue was used instead of sinew wrappings. It was intended that the head would remain in the wound and kill eventually, if not immediately. Feathering was an important feature of the arrow. Flight and accuracy depended greatly upon the feathers, differing in the species of birds, number of feathers, length, and manner of setting.

Flaming arrows, arrows tipped with inflammable compounds, could be shot into wooden buildings, forts, or thatched roofs to cause fires during sieges. During the siege of Arauco fortress (1562), the Spaniards (Mariño Lobera) counted 580,000 arrows that fell within the fortress; there was always enough firewood for cooking meals for all the soldiers, others without many not be counted which destroyed the horses by eating it.

The chronicler Gongora de Marmolejo gave the same account of Mariño Lobera regarding the astonishing quantity of arrows that served to be used in fire and fed their horses, because they were under sieges by the Indians.

In Gongora of Marmolejo's account, during the siege of Arauco fortress in 1562, the horses were so hungry that they had many times, and almost routinely, when the Indians threw arrows at the top so that fall into the fortress to do some damage. If an arrows fall between the horses, or above them, the horses lashed with great momentum, taking the arrow with the teeth, as if were the bunch of grass, they eaten (Gongora of Marmolejo, p. 111-112 Chapter XL).

The Mapuches used quivers for arrow shot. Quivers for arrows have limited distribution—mainly in the southern tip of the continent among the Ona, Alacaluf, Chono, Tehuelche, Araucanians, Diaguitas, Churrúa, Abipon, and Mocovi.

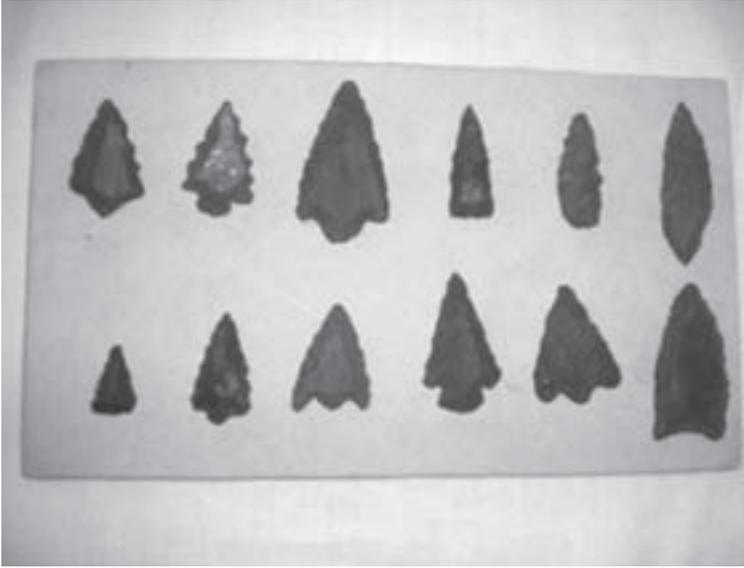
Javelins were similar to the pikes but shorter used for thrusting and throwing.

Flint axes were use at the start of the conquest.

Thong: the Mapuche Tehuelche and Huilliches, in addition to the spear, make use, both in war and hunting, of a most effective instrument called the ballos. This is a species of slingshot, consisting of a stout leathern thong with a ball of lead attached to either end. A terrible blow can strike with this weapon, and as a missile, the Indians use it with great dexterity and effect within a moderate range. The lasso or long noose attached to the saddle is also an effective implement.

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<sup>113</sup> Weapon by Alfred Métraux, page 243. In Steward Julian H.1963.*Handbook of South American Indians*. Cooper Square Publishers, INC. New York. USA.



*Picture taken by Marisol Cruz (November 2008). Mapuche flint arrowheads for hunting courtesy of Stom Museum, Chiguayante, Chile.*

The spear thrower: this weapon was seen in the hands of the Mapuche warriors by the conquistadors of Chile, documented by Marino de Lovera.

In addition, the Mapuche had a *special club*. The end of the weapon expanded on one side into a sharp blade and on the other into a hook. An enemy who had knocked down with the blade dragged off the field of battle with the hook.

Maces barred with iron: Widely used by the Mapuche infantry, maces could be used to smash their way through helmets and body armor as well as chain mail.

Throwing clubs: the short, bulky clubs of the Mapuche Indian could be thrown with violence effectively both at men and at game; throwing clubs with bulging heads were reported to knock down Spanish horses in battle.

Pikes-Halberds: described by Pedro de Valdivia in the second expedition in 1550 as being twenty to twenty-five palms long, four to five meters in the first line of defense, and six to eight meters in the second line, made of coligue and tipped like the arrows.

Lasso: this weapon was conceived by Lautaro and was very effective in combat—they had lassos of rope tied on the ends of some of their pikes to snag and drag the Spaniards off their mounts if they came in reach. The governor of Chile Francisco de Villagra escaped from the lassos rescued by his men in the Battle of Marigüeñu in 1554.

The squadron of club bearers is the most terrible and efficient fighting forces of the Mapuche army; they destroy with their iron-pointed maces all they meet in their way.

#### 4. The Mapuche's Defensive Arms

For protection, the Mapuche wore helmets and coats of sealskin or whalebone and carried thick skin shields. Ercilla<sup>114</sup> mentions them wearing armor, "strong double corselets, completed made of leather and something like a skirt (sayete—a halburk?) Which is more commonly used, even if its usage is more recent: greaves poldrons (shoulder plates), cuyssees (thigh pieces), vambraces (forearm armor), gantlets, gorgestts and morions armbands, throat guards, and caps of diverse forms, made of hard leather which not even sharp steel can damage." This armor was supplemented by that taken from the Spanish. Later they learned to work iron, and by the time of the uprising of 1598-1604, most of their lance and pike heads were of iron.

The Mapuche, in addition to having armor and helmets, fought with a bow and large club or with a lance or pike, retaining a small club or ax in his waistband as a secondary weapon. Occasionally they used the Spanish sword, shield, armor, helmet captured in battle.

Their defensive armor,<sup>115</sup> according to Thomas Faulkner, consisted of a helmet made of double bull's hide and shaped like a broad-brimmed hat, a tunic or shirt, with short sleeves, of anta's skin, three—or fourfold; this is very heavy, but effectually resists the arrow and spear and is said to be musket proof. They used also on foot a large square unwieldy shield of bull's hide.

According to Geronimo de Vivar<sup>116</sup> (p. 145), when the Mapuche forces came to fight, came in good order, and concerted in their swarms by that to me seems, although they had customary the war, the Romans would not come with so good order. They came this way: that the forward brought layers or armors they call Tanañas. Toribio Medina named thucultucuto the Tanañas and the shield, with the name thanana.

The armor they do a layer like verdugado, like a female dress that by above is narrow and by down wider, they catch it to the chest, and on the one hand, they do a cavity, where it leaves the left arm.

This Mapuche armor arrives to the knee. Leathers of sheep sewn with others clean up them of; and they are as heavy as cow leather, and of they do them to others of marine wolves that also are very heavy; this armor is so strong that does a lance not pass even though if the horseman has good forces. These layers go lined with leather of painted lambs of colors dark and blue, and of all colors; and others take of chalks of this leather of lambs in crossings and vanes by of outside, and others the painting

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<sup>114</sup> Ercilla Alonso. *La Araucana*. 1993. Ediciones Cátedra. Madrid. Hereafter cited. Page 84 Chapter I Alonso de Ercilla y Zúñiga, Wrote the Epic poem *La Araucana rhyming historical chronicle. The author was in Chile. Experienced in military science and his work are invaluable for Mapuche history and literature. Ercilla came to Chile a few years after Valdivia was killed.*

<sup>115</sup> Account of the native tribes who inhabit the southern extremity of South America, extracted chiefly from Faulkner's description of Patagonia. See page 375 of The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II*. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row.

<sup>116</sup> Vivar Jerónimo de 1988. *Crónicas de los reinos de Chile, Historia 16*. Madrid. Printed in Spain.

that wants to them to throw. They used a helmet that enter to them until underneath the ears, of the same leather with an opening of three fingers only seeing with the left eye, the other is covered. Upon these, they take an animal head, only the leather and teeth and mouths, of tigers, from lion, foxes, cats, and other animals that each has become lineage or totems soldiers. They take these animal heads with the open mouths that seem very ferocious as helmet and take his plumages behind, and they take a pike of twenty and five hand spans of a very strong wood, and moored in them of copper, to way of spits tree trunks of two hand spans and average handspun and. With cords that do of very well tied nerves. With the pike the Mapuche infantry were able to stop the Spanish cavalry.

Ercilla stated that all the famous Mapuche captains were dressed in the manner of the Spaniards. He described them in the attack of the fort of Puren under the commander Juan de Alvarado by Lautaro:

Our men had not yet gone a half league,  
Had not gone very far from the wall.  
When, upon penetrating a mountain, find  
The well-trained Araucanos army:  
There the clean weapons shine  
More than clear crystal touched by the sun could,  
The breastplates covered with tall feathers,  
Of green, blue, white, red.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
Canto IX, p. 140

Adarga is the Spanish name for shield, leather shield, and oval or of heart figure, very strong according to Gonzales Najera. Shields are made of several different materials including hide, wood, and basketry.

The defensive armor does not use all the infantrymen, as well as of the offensive arms when they bring the fifth part of the infants as much who they congregate in a meeting.

Those that they bring are corselets, capataces, and shields, everything of leather of ox. Some of corselets are short like cueras, and others more lengths and fulfilled. By wonder, they only bring all these things as soldier because they bring more and others less. However, of that they use they are the shields (shields). War shields with sword or lance were *essential* in defensive equipment used by the Mapuche warrior in open country and were believed to be fundamental.

.Some use, although rare, and bring the coletos or cueras made of hard leather and the cotasarmor (chain mail or chain maille); others wore half armor.

Steel breastplate armor: The infantryman took a simple armor that defended only the chest and the back to them, that the rest of the body left them in the open (pets and espaldares of iron), and helmets of old crest. Although, and few of them armed of coselelete of whale beard, are even seen that resist shoot with an arrow (Gonzales de Najera, p. 96). Gonzales de Najera was an experience in military science in Europe and new the value of the shield and armour in combat.

The Chilean historian Toribio Medina mentioned (p. 131-132) Bernardo Vargas Machuca expressed that the Mapuche Indians possessed and used corselet, shield, and helmet of hardened leather. They called thucultucu the corselet, and the shield, with the name thanana.

War shields were important in defensive equipment used by the Mapuche warrior in open country and were believed to be indispensable against enemies' weapons. The shield could stop an arrow or turned the stroke of a lance, or sword, but afforded little protection against a bullet from a harquebusier.

The shield not only protected the Indian in battle, but also vibrated with spiritual powers. By holding it toward the sky, he could draw powers from the ancestors in heavens.

It should note that the shield of the Yahuma and of the nearby Arawakan Indian tribes formed by five layers of tapir skin, which rendered them almost bulletproof.

Shield were made of several hides sewn together found among the Tehuelche of Patagonia and the Mapuches.<sup>117</sup> A Mapuche warrior fashioned his shield with rawhide stretched over a wooden frame. The symbolical protection it provided was in the powers that its owners believed lay in the designs and colors used to decorate the shields; these came to him in a dream or vision. Usually on the shield, he hung feathers or furs from his spirit guardian for further protection.

The needs of the mobile warfare and the guerilla led to the Araucanos to create new tactics, like the mimetism and the camouflage. They devised a species of whistle, made with hollowed bones that were very useful for the military maneuvered of the movable war, because it helped to carry out concentrations and fast dispersions of troops. Gongora de Marmolejo, one of the most truthful chroniclers, narrated, "To listen the Indians the order that they had in commanding themselves and being called with a horn (by they understood what were to do) and they captains animated them." The Mapuche used the flute and trumpets, drums for signaling order in battle. the Mapuche generals directed their assault at their opponent's flank. To carry it out, they improved the articulations of their army and, and so by subdividing their regiment, their articulated it, and so created a power to maneuver and strike the enemy flanks. Toqui Lautaro had better articulation, which facilitated the provision of a reserve that they could also use to defend by concentration against strength; also he created Special Forces for attack the enemy artillery as we have seen in previous chapter. The improved articulation and its extension to ever smaller units.

In order to defend itself of harquebuses, the Mapuches created special planks. The chroniclers proceeding mentioned wrote, "They brought the Indians in this time to defend of harquebusiers as wide thick planks as oaves and of thickness of four fingers, and those that these arms brought put in the vanguard, closed with these thick planks shield to receive the first impetus of the harquebus bullets." The

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<sup>117</sup> Metraux, Page 259. In Steward Julian H.1963. "Weapons—Metraux," in *Handbook of South American Indians*. Cooper Square Publishers, INC. New York. USA.

Mapuches, unlike other American Indians, quickly lost the mythical fear to the horse, the metallic armors, and the firearms.

As Claudio Gay asserted in p. 326 volume-II, while all North Americans adopted the guns, the Chilean, and in particular, the Araucanians, despised these weapons and mocked them and preferred throwing themselves quickly approaching the enemy with knife or sword, without waiting for the shot from far away with impunity.

## 5. The Mapuche's Tactics and Strategy:<sup>118</sup>

### The Mapuche Mounted Infantry

**Infantry "namuntu-linco" linco: army, namun: feet**

Strategy is the art of distributing and applying military means, such as armed forces and supplies, to fulfill the ends of policy. Tactics means the dispositions for, and control of, military forces and techniques in actual fighting. Toqui Lautaro (Lefraru) "Traro Veloz" was the great organizer of the Mapuche army in 1553. He created almost everything from scratch right from the beginning, with nothing having completed or conclude (military) previously.

Lautaro's discipline of the army was helped by his decision to organize smaller squadrons, making it easier to obey a lieutenant. He taught them always to have freedom of maneuvers, withdrawing in order, holding their position. Taking the offensive, bringing the reserve, encircle the enemy, the art of ambushing the enemy with traps, camouflage, and pitfalls. Lautaro himself gave battle orders mounted on his Spanish horse, and wearing armor, helmet, and a red cape, with a lance on his arm.

The fighting men before going to war shaved their heads, leaving only a circle of hair, abstained from sex relation, and ate and drank sparingly for eight days before starting out.

The organizer of the infantry in horses was Butapichun (big feather) in 1630; they called Kaweltulinko mounted infantry, the infantryman was mobilized in horses, but they fought as an infantryman. This military tactic gave them enormous advantages in the field of battle.

Of course, the Indians did not neglect the psychological factors against the enemy.<sup>119</sup> The chronicler Marino de Lovera said that they did not put little terror with its appearance.

The Indians had their faces and arms painted of colors black and red with very good watched over in its adorned plume heads show. The rest, the well-armed body until the knee with dressings that they do of leathers, and other things, that the long experience has shown them (Marino de Lovera, p. 321). They added to its dreadful aspect continuous war cry during the battle and sound of his trumpets.

The traditional favored tactic of the Mapuche, derived from their clan wars, was the "malon," a surprise attack. Cunning and ambushes were the most admired means

<sup>118</sup> Field—Marshal Viscount Montgomery of Alamein. *A history of Warfare. 1968. Printed in Britain.*

<sup>119</sup> Ibid. Jara, p. 62.

of warfare. Open battles were fought on many occasions when surprise failed or the Mapuche were assured they strong enough to do so—, especially after 1570s when they learn to form infantry that was capable of resisting the Spanish lancers in the open. Forces would be detached to ambush from the wings or attack the enemy rear or to cut off the retreat of a hard-pressed enemy.

In the latter case, felled trees or brush sometimes used to block decrease roads or open spaces to the movement of the enemy cavalry and Picunche Indians auxiliary forces.



*Picture from the University of Concepcion Lautaro*<sup>120</sup>

With great boast, roar and movement,  
On the summit of a green hill,  
Flags flying in the wind,  
Lautaro with his swift men appears:  
As when from distance a hungry lion,  
On seeing the capture, takes pleasure,  
Looking here and there, roaring ferociously,  
Shaking the mane of tangled hair.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
Canto VI, p. 67.

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<sup>120</sup> Original context on the page: [www.telecentros.udec.cl/nuestraregion4.htm](http://www.telecentros.udec.cl/nuestraregion4.htm).

According to Don Francisco Nuñez De Piñeda y Bascuñan,<sup>121</sup> when he was a prisoner of the Mapuches in 1529, the indomitable Butapichun had no need of a substitute, being esteemed alike for his vigor and resource in battle and for his gift of fluent and discerning speech. He went on, “Our purpose is simple: to bring glory to our names, to enhance the ancient symbols of our beloved fatherland with the blood of our enemies, and to make a concerted effort to drive them out of the country. Pillan is propitious, seeing the good fortune that attended us on these last two incursions: over a hundred and fifty Spaniards killed or captured, thirty and more steadiness burnt out, giving us another three hundred victims dead or captive and a booty of some two thousand horse.”

In battle formation, the Mapuche infantry advanced in the center and the cavalry on the wings.<sup>122</sup> Infantry weapons were chiefly the following: bow and arrows, spears, clubs, and slings. The spears were twenty, thirty, or more palms long (circa fourteen to twenty feet).<sup>123</sup>

Mapuches liked to open the battle by the archers; the archer’s task at this opening moment of the battle was to provoke the Spanish into attacking. Bowmen skirmished or shot at the enemy at the beginning of a battle but then fell back to the spearmen or pike men to fight with their long clubs. It was therefore essential that their arrow should assemble as closely as possible on the target<sup>124</sup> and simultaneously.

Of great consequence in the war was the Company Waikely Lances. This company distinguished themselves by defeated and killing the governor of Chile Don Martin Oñez de Loyola (23 December 1598, at Curalaba) including all of his soldiers and destroying the seven cities south of the Bio-Bio River and liberated the Mapuche territory. The cities were Imperial, Arauco, Villarica, Cañete, Angol, Valdivia, and Osorno.

As we noted before, the Mapuche used the flute and trumpets, drums for signaling order in battle. The infantry, the basic unit, was capable of performing complex doubling maneuvers (straight-oblique, either flank refused-square-crescent-wedge). The Mapuche tactic was the archers would shoot their arrows in bombardment and fall on the flanks of lancers with their clubs once the steady central body of pike men had stopped their charge. This allowed them to force back cavalry in open ground for the first time in the battle of Puren.

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<sup>121</sup> Nuñez De Piñeda y Bascuñan Francisco 1977. *The Happy Captive*. The Folio Society. Printed in Great Britain.

<sup>122</sup> 108. Steward Julian H, 1963. “The Araucanians “in *Handbook of South American Indians*. Cooper Square Publishers, INC. New York. USA.

<sup>123</sup> Ibid.

<sup>124</sup> To translate into modern artillery language, 100 were all missile fell, and all their missile had to arrive simultaneously.

The following is based on historic evidence from information provided by different chroniclers, including Diego de Rosales,<sup>125</sup> Don Vicente Carvallo Goyeneche,<sup>126</sup> and Ignacio de Molina.<sup>127</sup>

They were participants and witnesses narrating events of the conquest of Chile, but there is disparity among them in the Chilean historiography, and thus we submit three of them.

Toqui Lientur, in the year 1625, that the Spaniards used to call him the wizard, for the reason that his military expeditions were so fast, he resigned his office in 1625. Butapichun assumed the position of commander in chief of the Mapuche army, and Don Luis Fernandez de Córdoba y Arce was appointed governor of the kingdom of Chile (May 1625-December 1629).

According to Molina,<sup>128</sup> in the meantime the new toqui, Butapichun, was unquestionably determined to conduct offensive operations. By the capture of the fort of Nativity, one of the strongest places on the Bio-Bio, constructed on the top of a high and steep mountain, well furnished with troops and artillery, and both from its natural and artificial strength deemed impregnable.

Butapichun, strong-willed, came unexpectedly against this place, and soon scaled the difficult ascent, obtained possession of the ditch, set fire to the palisades and houses of the place with fire arrows, and very nearly succeeded in its capture.

However, the garrison collected in the only bastion that had escaped the flames, whence they kept up so severe a fire against the assailants, that Butapichun was constrained to abandon the enterprise, carrying away with him twelve prisoners and several horses.

The toqui then crossed the Bio-Bio and made an attempt upon the fort of Quinel, occupied by six hundred soldiers; but failing also in this enterprise, he made an inroad into the province of Chillan, whence he brought off a great number of cattle, in spite of the exertions of the sergeant major<sup>129</sup> to stop his rapid march.

According to Molina, the governor Luis Fernandez de Córdoba y Arce (May 1625-December 1629) resolved in 1628 to invade the Araucanian territory in three directions, assigning the maritime country to the quartermaster, the Andes to the sergeant major, and reserving the intermediate country to himself. Accordingly, at the head of twelve hundred regular soldiers and a strong body of auxiliary Indians,

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<sup>125</sup> Rosales Diego De.1875.*Historia General del Reino de Chile. Flandes Indiano*. Imprenta el Mercurio. Valparaíso. Chile. Tomo—III, page 70-Chap XII.

<sup>126</sup> Descripción Histórico Geografía del Reino de Chile por don Vicente Carvallo Goyeneche, precedida de una biografía del autor por don Miguel L. Amunátegui. Tomo II-Capítulo IV. El Gobernador propone conciertos de paz a los indios—Batalla de Piculhue—Segunda campaña del Gobernador y combate de los Robles. Tomo II/[www.historia.uchile.cl/CDA/fh\\_sub\\_article/](http://www.historia.uchile.cl/CDA/fh_sub_article/) in the web, 19 Feb 2008.

<sup>127</sup> The Abbe Don J. Ignatius Molina.1809. *The Geographical, Natural, and Civil History of Chile. Vol II*. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page 272, Chap. VIII.

<sup>128</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II*. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page 277 Chap. VIII.

<sup>129</sup> The full title of sergeant major fell out of use until the latter part of the eighteenth century, when it began to apply to the senior noncommissioned officer of an infantry battalion or cavalry regiment.

he traversed the provinces of Angol and Puren, where he captured a great number of men and cattle; and having crossed the river Cautin, he ravaged in a similar manner to the rich province of Moquegua.

On his return from this successful expedition, Butapichun opposed him at the head of three thousand men in order of battle. In the first encounter, the Spanish army was thrown into confusion and suffered a severe loss; but being rallied by the exertions of their officers, they renewed the battle, which was severely contested for some time, with considerable loss on both sides.

As the Mapuche forces had recovered most of the spoil, and taken some prisoners while the Spanish army was in disorder, the toqui did not think proper to risk too much on the event of battle and sounded a retreat.

On his return to Concepcion, the sergeant major and quartermaster rejoined the governor. The former had not been able to achieve anything of importance, as the enemy had taken refuge in the mountains. The latter reported that he had made two hundred prisoners and had acquired a booty of seven thousand horses and a thousand head of cattle, but had the misfortune of losing most of them during a violent tempest while on his return.

Francisco Laso de la Vega y Alvarado (1629-1639), son of the famous Spanish writer Garcilaso de la Vega: the new governor of Chile was a commander and had military experience in Flándes. He organized the Tercios of the Arauco and the Tercios of San Felipe. Having established good order in the government and the army, he directed Alonzo de Cordova y Figueroa, whom he had appointed quartermaster, to make an incursion with six hundred soldiers into the provinces of Arauco and Tucapel.

In this expedition scorched earth policy, which involves destroying anything that might be useful to the enemy, only an hundred and fifteen prisoners captured.

Those who were captured in these raids were sold as slaves in Santiago,<sup>130</sup> in addition to a small number of cattle, as most of the inhabitants took refuge in the mountains with their families and effects.

Gay, illustrated in p. 525, "these details of the stories of Spanish killing too many Mapuche Indians are so rich the government of Don Francisco Laso de la Vega." There are also annoyances of the similarity of the narrative of events, similarity in which more than once case, the reader will see the same repeated event as it was inadvertent.

There are, as well the deceit of the stories, the duplicity that the reader, without wanting to, it is clear that the writer fails badly to correct his bad intention. Gay named Tesillo as a model example.

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<sup>130</sup> Bengoa, *Historia Mapuche. 1985 siglo XIX y XX*, Santiago: Sur Chile.



*Painting of the eighteenth century, author anonymous.*

*Source: Museo Historico Nacional de Chile.<sup>131</sup>*

Don Francisco Laso de la Vega was a member of the military order the Knights of Santiago, who waged war for ten years against the Araucanians (December 1629-May 1639) in consequence of their rejecting his Pacific overtures, during which he gained many victories over that fearless people. It is noteworthy to add, at this time, that according to Claudio Gay, p. 458, Don Francisco Laso recognized after that he was mistaking before, not willing to believe that the Araucanian were as courageous as they are, and confessed recognizing with noble modesty, which were more than brave, heroic, unparalleled. Santiago Tesillo, Figueroa said, omitted this remarkable fact that far from being improper, grant honor; on the contrary shows a real Laso de la Vega as well. That history must be an inflexible truth, without which no serious history could exist.

At the start, however, of his military operations, Laso was very unfortunate. The sergeant mayor Carmona, while advancing by his orders to invade the maritime territory of the Araucania, Butapichun completely routed him in the small district of Piculue near Arauco. In this action, according to Rosales,<sup>132</sup> who was in this battle as eyewitness, the toqui placed a part of his army in ambush, the mounted infantry and contrived with much skill to induce Carmona to give battle in an unfavorable situation.

In this action, the Spanish cavalry, forming the vanguard of the army, was unable to withstand the charge of the Mapuche cavalry, now become exceedingly expert, and was put to flight. In addition to the infantry left exposed and surrounded on all sides, the infantry resisted gallantry, and finally destroyed after a combat of five hours.

<sup>131</sup> <http://en.wikipedia.org/wiki/Image:LazoDeLaVega.JPG>. 2.50 11 May 2005.

<sup>132</sup> Rosales Diego De.1875.Historia General del Reino de Chile. Flandes Indiano. Imprenta el Mercurio. Valparaíso.Chile. Tomo—III, page 73-Chap XII.

During which they performed prodigies of valor and gallantly resisted many furious assaults of the Mapuche forces.

Therefore, the Maestro de Campo del Tercios Don Antonio de Avendaño, was slain the Sergeant Mayor Carmona, six captains, seven alfereces, as well as Captain Juan de Morales in charge of the auxiliary Indians. The elite of the Spanish forces were killed in battle. The Maestro del Campo was a general—Tercios was a military denomination. The Spanish army sustained heavy casualties in this battle. Rosales reports forty-three Spanish soldiers were killed and many wounded. No casualty figures of Indian allies.

According to Don Vicente Carvallo Goyeneche, determined the march, Don Alonso de Cordova<sup>133</sup> sent his personal grand guard, composed of thirty Mapuches and two hundred auxiliary Indians, with his lieutenant Alonso Rangel, all to the orders of Captain Antonio Gomez, with destiny to occupy the passage don Garcia, which is a prolonged mountainous defile.

The lieutenant Rangel, with the auxiliary, exceeded and passed the defile, also followed the commander Gomez, with the harquebusiers. Cordoba arrived with three cavalry companies, also with the infantry of Jines de Lillo and Alonso Bernal, to the passage don Garcia; finding the passage open to him, he was surprised. It sent to reconnaissance the terrain of his exit that was the valley of Piculhue. They warned him the danger that Gomez was in, who to the first passages of his disobedience found the enemies, Butapichun placed his men in the strategic points—the reconnaissance of the point that Gomez was supposed not to abandon. It did not seem to him normal to let the soldiers perished, marched with the intention of entering in combat.

It dismounted the auxiliary and interpolated them with the infantry of Lillo and Bernal. He recognized the absence, the companies of Avendaño and Carmona made, which they do not even had arrived. Cordoba positioned the cavalry on the flanks of the infantry; it marched to the enemies, and a bloody battle commenced.

At this time, arrived Morales with Remulcau, that walking by different paths, the enemies did not see them (January 24, 1630). The forces of Butapichun were superiors to the Spanish forces: the Mapuche army was three thousand men of cavalry and two thousand mounted infantry.

Don Vicente Carvallo Goyeneche, information provided by his chroniclers, stated that Butapichun, almost immediately, as he saw Cordoba in the valley, decided to attack him rapidly with his army. The battle began on January 26, 1630; after two hours of battle, the enemy infantry fled, and they persecuted Lillo de Gines and Bernal del Mercado. Both officers died in battle with a part of its companies. Lorenzo Bernal del Mercado demonstrated intelligence, bravery, and an energetic character. He also had a deep and lasting hatred toward the Mapuches.

The feigned retreat was apparently one of the most common artifices employed by the Mapuches. They made destruction in the Indian ranks, but with the ardor of the battle separated of the cavalry. In an unexpected moment, the Araucania, as they had

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<sup>133</sup> Descripción Histórico Geografía del Reino de Chile por don Vicente Carvallo Goyeneche, precedida de una biografía del autor por don Miguel L. Amunátegui. Tomo II/[www.historia.uchile.cl/CDA/fh\\_sub\\_article/](http://www.historia.uchile.cl/CDA/fh_sub_article/) in the web, 19 Feb 2008.

learned from Lientur, and returned engaged the attackers decisively counterattacked exceed by the flanks. The Spaniards were left surrounded and pinned down and cannot be helped by Cordoba.

Then Butapichun's extraordinary skill realized the occasion and cut retirement to them. He positioned a cavalry squadron and another one of infantry so that they took care to prevent reunion of Spanish forces, and he attacked the cavalry boldly. Everything came out to him well; those captains perished at the hands of their inconsideration for military orders. The auxiliary Indians took their horses and escaped.

Cordoba realized that he lost the battle, fighting, started withdrawing, and tried to gain the defile. Butapichun was against the idea and assaulted with all forces. In spite of its opposition, Cordoba entered the defile, at the same time as they were already going to leave captains Avendaño and Carmona. Here the battle renewed with ardor; covered the defile with corpses of men and of horses.

Cordoba started rapidly a retreat to confine in Arauco fortress, not to in turn surround in the defile by the Mapuche troops. Cordoba received an injury, and his horse killed. Cordoba rode in another horse with difficulty. The night already approached it; Butapichun conceiving that was difficult to evacuate the Spaniards. Because of that one advantageous site and by the firearms they possess. He retired for its country and Cordoba for the plaza de Arauco.

The four captains of infantry—Don Antonio Avendaño, Jines de Lillo, Alonso Bernal del Mercado, and Francisco de Carmona—and Morales of cavalry died in combat. In addition, forty Spaniard soldiers and nearly three hundred auxiliary Indians. For the Mapuche forces, eight hundred warriors were killed in battle.

If Butapichun continued the engage in, of the combat, without a doubt he would have won the battle, because they were already a small amount of ammunition to the Spanish infantry. Military obedience is close, will not acquit Cordoba of the note of disobeying an order. The departure of Morales with one hundred men was ill considered. Surely, it was to warn Remulcau of the danger of his troops. They should have issued an order to him for its withdrawal. Cordova had to adopt the thought of the mestizo Lazaro, that he was according to the order of the governor there was no reason why he had to go ahead separating of the infantry. He made a fatal mistake—this was the division of forces, which expressly forbid him to do so.

The governor Laso de la Vega<sup>134</sup> received the distressing intelligence report of the battle. Afterward he marched in person without a break against Butapichun, in the company of a considerable body of troops, leaving the sergeant major to defend the passage of the Bio-Bio against the enterprises of the toqui. The Indians kept away from the vigilance of the sergeant major, passed the Bio-bio River with a detachment of two hundred men, and laid waste the neighboring provinces of Chillan. In the absence of the Spanish army, Laso immediately returned without stopping with all his troops to the Bio-Bio, occupied all the known fords of that river, in hope of cutting off the retreat of the invaders, and then went in search of Butapichun with a select detachment of Spanish and Indian auxiliary.

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<sup>134</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page 280-281, Chap. VIII.

In this military expedition, he was attacked at a place called Los Robles on the banks of the Itata River. By the toqui with such determined resolution, the Spaniards gave way at the first encounter. Butapichun's principal strategy was to move fast to engage before the enemy had time to organize. The Spanish had just constructed their encampment after a long march. According to Molina, forty of the Spanish officers were killed, while Rosales stated twenty Spanish officers, among them the renowned captain Juan Perez.

The remainder Spanish troops owed their safety to the skill and valor of the governor, who restored their order in a calm, self-controlled way and even repulsed the enemy with considerable loss. In contrast, Butapichun, pleased with the success he had already obtained, and proud of having taken the scarlet cloak of the governor, now conducted his retreat to the Bio-Bio with great skill and got over that river unopposed. On his return from this military expedition, his army with lively demonstrations of enjoyment received the toqui like a hero

On the other hand, Laso de la Vega, having received a reinforcement of five hundred veteran soldiers from Peru, raised two companies of infantry and a troop of cavalry at Santiago. The governor, with these new troops added to thirteen hundred Spaniards and six hundred auxiliary Indians composing the army on the frontiers, marched to relieve the fort of Arauco, which was threatened by the toqui Butapichun.

The Mapuche army, commenced their march for that place, Butapichun at the head of an army of seven thousand chosen men, whose bravery he thought nothing was able to resist. In consequence of some superstitious auguries, a fox crossed between the Mapuche army,<sup>135</sup> the ex-toqui Lientur and his troops, were intimidated and deserted to their homes during the march.

Butapichun was not discouraged by this defection, and observing that there could be no better omen in war than an eager desire to conquer, he continued his march with three thousand two hundred of his most determined warriors and encamped at a short distance from the fort of Arauco. Some of his officers, vice toqui Queupuante, advised him to assault the fort that same night; but he declined this to give his troops time for rest and refreshment, and that the Spaniards might not reproach him with always taking advantage of the darkness, like a robber, to favor his enterprises. Perhaps if Butapichun attacked at night, he may possibly have won the battle, but he did not.

The battle of Alvarrada: the governor, having resolved to offer battle to the enemy next day, ordered his men to prepare themselves for battle and had a skirmish that night with an advanced party of the Indians, who had advanced so near the fort of Arauco as to burn the huts of the auxiliaries on the outside of the fortifications. At daybreak, Laso took possession with his army of a strong position called Alvarrada (January 13, 1631); this defended on either flank by a deep torrent so that it could not turn.<sup>136</sup> He placed all his cavalry squadrons on the right under the captains Pedro Munoz, Don Juan de Adaro, Pedro de Cordova, and Tomas de Ovalle, under the command of the quartermaster Fernando Cea, while the infantry on the left were under the orders of Don Ambrosio Del Pulgar, Don Martin de Zabaleta. In the rear was the governor.

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<sup>135</sup> Rosales Diego De.1875.Historia General del Reino de Chile. Flandes Indiano. Imprenta el Mercurio. Valparaiso. Chile. Tomo—III, page 83-Chap XIV.

<sup>136</sup> Ibid, p. 84.

Butapichun advanced with his army in such excellent order, the Indians, whose heads were adorned with beautiful feathers that the governor who had been all his life accustomed to could not openly express his admiration. For some time the two armies remained motionless; when at length, Queupuante, the vice toqui, by order of Butapichun, sounded the signal of attack. The governor then gave orders to the Spanish horse to charge that belonging to the enemy; but it met with so warm a reception that it was broken and put to flight and obliged to take shelter in the rear of the infantry. Upon this event, the Mapuche infantry made so violent a charge upon the Spanish infantry as to throw them into confusion, to such an extent that the governor gave up all for lost.

According to Molina,<sup>137</sup> at this critical moment of the battle, Butapichun was wounded, and the governor took advantage of the opportunity of the confusion, which this circumstance produced among the Mapuche forces. Laso was able to rally his troops and led them up one more to the charge, while the Mapuches were solely intent upon carrying off the wounded body of their commander in chief.

They were completely defeated and driven in disorder from the field. Queupuante, the vice toqui, exerted himself in vain to restore order and to bring back his troops to the charge, but all his efforts were unsuccessful, and the Mapuches suffered greatly in their flight, pursued for more than six miles in all directions.

It is important to explain that their own chieftains and leaders led the natives, and historically as rules, the loss of a chief in battle produced a demoralizing effect on them. Mapuche warriors always fought extreme heroically as long as their chief was unharmed, but on many occasions, a battle going well for the natives was lost because the chief was killed or severely wounded.

Many of the Spaniards fell in this battle, the most decisive that had fought for a long time against the Mapuches, Rosales<sup>138</sup> stated that 1,400 Mapuche warriors killed and the Spaniard recovered 1,400 horses and weapons. However, from different accounts given by chroniclers, the numbers cannot be determined.

Don Vicente Carvallo Goyeneche<sup>139</sup> stated that during the military offensive against Puren, January 1, 1634, the governor Laso issued order to take no prisoners. It arranged that Rebolledo, promoted already, to maestro de campo left Arauco province with the Tercios of Arauco under his control, by the mounts of San Geronimo, would arrive at Puren, in the same day as the Tercios of San Felipe, commanded by Sergeant Alonso de Villanueva Soberal, who waited expecting the governor in Negrete (January 1, 1634).

As Carvallo stated, "It issued order that to all adult Indian, who became prisoner, should be killed. I do not find this extermination order, of the human nature in any of the Royal certificates issues about the Indians.

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<sup>137</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page 280-281, Chap. VIII.

<sup>138</sup> Rosales Diego De. 1875. *Historia General del Reino de Chile. Flandes Indiano.* Imprenta el Mercurio. Valparaiso. Chile. Tomo—III, page 86 Chap XIV, they quoted Captain Tesillo who was in the army of Lazo de la Vega. Ignacio Molina gave the same Account.

<sup>139</sup> Descripción histórico geografía del Reino de Chile por don Vicente Carvallo Goyeneche, precedida de una biografía del autor por don Miguel L. Amunátegui. Tomo II/[www.historia.uchile.cl/CDA/fh\\_sub\\_article/](http://www.historia.uchile.cl/CDA/fh_sub_article/) in the web, 19 Feb 2008.

“All Royal decrees I know of, is about mercies in favor of the Indians. It remains in the opinion of the reader to judge of this chronicles, that as historian without jurisdiction of prosecutor. I related an event, I refer not to excuse this cruel severity, and I did no lay the blame on, to no one.”

None of the cruel repression that believed to have given the Araucanians a lesson was enough to cool their ardor for war, their love of country and its independence. While the Spaniards believed otherwise, the Mapuches were planning further evidence that it was time lost, for all that Spaniards were doing for power of dominance over them, it would never work.

#### Battle of the Albarrada (1631)



Neither the losses, nor the cruel aggression, nor all the misfortunes together were able to discourage or terrify the Mapuches. If those, the Tercios of the governor attacked in a province, the Indians took the arms in others.

When the Spanish army was too strong in the campaign, the Indians avoided battles. By the end of the summer campaign, then the Spanish army, although still strong, was much weakened, its soldiers were tired, its morale was sagging, and many of its weak spots were revealed. However, the Mapuche army, though weak had conserved its strength and stored up its power, and was waiting at its ease for the fatigued enemy.

The same event occurred in all military expeditions, those that followed 1636, because the rebels knew the numerical superiority of the Spanish army, avoided battles, and went to the mountains for protection. The Mapuche troops gave the impression being about to retreat. Meanwhile, they selected a crack cavalry detachment (Purenense) and sent them on ahead secretly and made off with the enemy's horses. They did this in the following campaign that the governor did, in April fall in Chile of the same year, returned from the campaign without result.

The primacy of retreat over pursuit has usually dictated strategy with more or less authority since the time of the ancient Greeks. This generalization, a major theme, applies only to the same weapon systems or, of course, when the pursuers have less mobility. Light infantry could, for instance, outmarch heavy infantry, just as light cavalry could outdistance heavy cavalry. In withdrawal, men with the same weapon system could outrun their pursuers, if only because they could place obstacles, such as broken bridges and fallen trees, in the path of those following. In addition, the retreating force could leave a rear guard to delay the pursuers. For instance, the rear guard often might not need to fight much, for, by making the enemy change from march to combat formation and then resuming its retreat, the fleeing army would have gained ground in its march.

Finally, the governor Laso left office in April 30, 1639. Governor Francisco Laso de Vega (1629-39) used to talk with excessive pride one in office to boastful remark to the king about that he could conquer and defeat the Mapuche fighters; by the end of his administration, the Indians were more rebellious than before, and he sustained heavy casualties in soldiers in battles against the Mapuche forces in the end. Instead, all he left his successor Francisco López de Zuñiga were exaggerated accounts of his military campaigns against the Mapuche fighters. The Araucanians war was characterized by successes and defeats for both side's peace treaties, massacres, by defensive and offensive tactics. The same fighting that contaminated the previous one manifested the remainder of the century. The Peace of Quillin in 1641, ratified by crown in 1643, was broken in 1655 in a general Indian rebellion, under the direction of the chief Mestizo Alejo.

## **6. The Mapuche's Fortification (Pucará)**

The Mapuche fortifications, forts, or Pucará malal in Mapuche language. wooden fort and stone fort. was intended for temporarily use, which may be defined as obstacles erected shortly before a battle and planned for temporary use while it was going on. The Mapuches withdrew on time within its fortification, which traces, as follows: in the place that have selected surround a large square of logs stakes and affirm strongly that on the floor together with each other. As a result, so than to prevent the enemy entrance, in order to combat in the fort, few men defending remarkably well against a large army. The Mapuche infantry sought always to gain the advantage of a higher place; their favorite position was on the side of gently sloping hills so that the enemy was below them.

The Indians had an old habit doing within the fort, building another tiny fort, second line of defense for extra security. Of all fencing palisades planks strong and well embedded interposed in a way stretch for more firmness, some thick trunks and deeply set with apparent proportion. Raising to four either side shared four towers that are over the fence that had manufactured first, they made fortifications difficult to assail.

Fortifications combined the defensive merits of light and heavy infantry; wall and ditches presented a more formidable barrier than a shield wall. The defender of the walls usually having an advantage in hand-to-hand combat fighting with the attackers enjoyed the protection against missiles provided by the walls as well as the advantage of range and velocity the height of the wall gave to their missiles.

The outside wall around it had small portholes to the round pockets to fire arrows to the enemy, leaving them in a safe part without suspicion of outsiders. In addition,

on the outside of these places they do not deviate from many holes close to each other, differently lengthy with sharpened stakes in the ground covered with reeds.

The enemy's horse and rider might step on them and become disabled. That when one inadvertently undertakes to attack the fort, these holes outside the fort used in various parts also make deeper, wide within them stakes with many tips, and acute above with reeds with many herbs and flowering branches and other things that are often misleading the vision.

Thus that when the enemy no suspect risk galloping to discover the trap, the horses and horseman, suddenly giving in those gullies, are miserably crossed in the stakes horses and conquistadors, and penetrated those hidden tips perish without remedy. Tribaldos Toledo Account in Collection of Historians of Chile documents relative to national history. V-III. National Library of Chile p. 19 Coleccion de historiadores de Chile, documentos relativos a la Historia nacional This is the only reference available.

With the swamps, they protect themselves  
 From the damage and dread of horses,  
 Where they, at times, shelter themselves  
 If it happens, they are routed;  
 There they safely regroup,  
 insulting without angering,  
 The treacherous and highly unsuitable site  
 Impedes the approach of our people.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
 Canto I, p. 6.

The Mapuches always chose their own battle sites where the terrain could be used to advantage and the Spanish cavalry turned into less effective, narrow, or confined places—mountains defile, ravine, hills, forest, jungle, high cliffs, rivers.

The Mapuche territory was a wooded mountain area, Araucaria tree (*Araucaria araucana*), Cypress (*Austrocedrus chilensis*), Ñirre (*Nothofagus antarctica*) Coihue (*Nothofagus dombeyi*), Raulí (*Nothofagus procesa*), Roble (*Nothofagus obliqua*), Raldal (*Comatia Hirsuta*), Quila (*Chusquea sp*), Coirón (*Festuca sp*), Maqui (*Colletia spinosissima*).

It is important to emphasize that the Mapuche people lived and resisted against the Incas, the Spanish forces, and the Chilean army in a dense impenetrable forest, very dense thickets.

Deep ravines succeeded the plains, and there were great lakes, big rivers, and muddy places, in which the horses buried up to their breast.

The rain and cold and the cloudy is most of the years. According to Ercilla, the center of anti-Spanish unity was founded in what the Spanish termed “el estado.” This was a geographical expression representative of the area of Arauco, Tucapel, and Puren. It was these Indians who planned and carried out the revolt of 1553, and who assumed leadership of the resistance movement. After the estado become accepted as a political entity, the term was applied to all of part of it.

You well know the strength of the State,

With so much damage by us licensed;  
See how much fortune has helped you,  
Guiding your sword with is hand,  
The work and blood it has cost,  
By it the earth has been fed,  
Since we have time and equipment,  
It will be appropriated to head new advice.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
Canto III, p. 39.

The Mapuche fortifications were perfect from the militarily point of view.<sup>140</sup>

1. Clear view in front vanguard.
2. Obstacles or impediment, trenching in front.
3. At least one flank support.
4. Free communication in the whole line of combat.
5. Communication in with the rear of the army.

Throughout Lautaro's time and thereafter, the Mapuches began to build their own fortresses using them to good effect in several campaigns. In the first chapter of *La Araucana*, Ercilla<sup>141</sup> describes the forts that the Mapuche began to build: "They build forts at advantageous places, or where they want to establish themselves, or in narrow and easily defensible places.



*Pucará de Quito, San Pedro de Atacama, Chile,  
Author Bitacoreta Wikipedia.*

<sup>140</sup> Téllez I.1944 *Una Raza Militar* (hereinafter, Téllez ).

<sup>141</sup> Alonso de Ercilla y Zúñiga. *La araucana* (hereinafter, Ercilla).

“They leave the fort to make hit and run attacks when they think they can profit from surprise, returning immediately after the attack to the protection of the fort. That’s how they fight.”

The Mapuche strategy was to scorch the earth in the path of the Spanish raiders to deprive them of supplies and impede their progress. For the offensive, the Indians have sought the counterraid into the Spanish raiders’ base area to deprive them of resources.

This magnificent fortress is of a quality that excites admiration and amazement, is a pre-Inca construction of the twelfth century that is located three kilometers to the north of San Pedro of Atacama, north of Chile, and that owing to its age and importance, has declared as a national monument. Thus, it was constructed with stones that climb a hill as a fortress with a parametric defensive wall. As a result, it is located in a corner of the ravine where the River San Pedro or Río Grande flows. In a fashion, the Pucará is located thereon a pronounced slope; you can find the ruins of Pucará de Quito. It takes its name from the pre-Hispanic agrarian grouping, the “Ayllu of Quito,” which crop growing cultivation fields are next to the Pucará Quito fortress. Although, the fort was built up during the twelfth century, as an answer to the expansionary designs of the Aymara neighbors. For that reason, in Quito all the constructions are made of stone, generally not hewn and extracted from the linarite bank, need to be strong for a fierce enemy.

As a result, the housings and their small enclosed silo, the defensive enclosures that are noticed in the periphery, and attributed to the same defensive wall, the enclosures that store grains and the watchtowers, complete 160 all together in a surface of 2.5 hectares. Consequently, a great part of this hillside has a height of 70 meters, counted from its contiguous base to the cultivation fields until its ending point. In addition, the roofs are always one-sided, plane or with very little inclination. Additionally, the same techniques have been both in Quito and Lasana: chañar beams or carob tree, branches, and Ichu straw covered with mud.

The Mapuches constructed outside around the fort dig deep holes, some large, some wide, some narrow, not leaving any part of the field without a hole so that the deceptive barbarian can attract the inexperienced horseman which in the attack, unaware of the trap, will ride into the dangerous circle of holes.

Ercilla stated, “They also dig deeper holes with sharp stakes inside, covered with reed, grass and flowers because this way they can easier hit the bold riders which only God can save: the riders fall inside the holes where they remain buried and impaled on the sharp stakes.

“With planks, they formerly used to make another section within the fort, positioning at regular distances tree trunks to which they fixed the wall. They would have four towers above the wall. The walls had a lot of loopholes so they could shoot without fear and in safely.”

Lemucaguin was the first toqui to use firearms and artillery in the Battle of Quiapo, the historian Eyzaguirre José Ignacio Victor, 1850 named Lemucaguin or Caupolicán the youngest, the son of Caupolicán, also Ignacio Molina. Juan Ignatius Molina, the Geographical, Natural, and Civil History of Chile, Vol II, Book III, Chap. VIII.

Lemucaguin a native of Andalican was the successor to Turcopichon as toqui of the Mapuche Butalmapus north of the Bio-Bio River in 1558, Rosales, *Historia general Tomo II*, and *Capítulo XXI*. There is confusion in the names, different chronicles given different names in the same period of time

The Mapuche council elected Lemucaguin, natural of Andalican, fierce Indian spirited and good advice. After that, with the word they could gather twenty harquebusiers gun and made a fort or Pucará in Quiapo, which was the passage through which the Spanish used to move from Tucapel to Arauco.

Then and placed in the two pieces of artillery of which they took from Villagra forces, with equal weapons to the Spanish, the Indians feel much secure in the forts. They can ignore their harquebusiers which in the beginning of the conquest appalled that the gods tried firing thunder or lightning on them appearing to be shocked by something dreadful. He introduced tactical innovations improvement, for instance, organized a detachment of harquebusiers from weapons captured in the Battle of Marihueño. He continued the war against Garcia Hurtado De Mendoza after the executions of Caupolican and Turcopichon.

Lemucaguin placed a fort or Pucará at Quiapo and other locations to block Spanish access to the Arauco region. See Rosales's account in *Historia general del reino de Chile*, Flándes Indiano, Tomo II, *Capítulo XXI*, p. 93-95.

This called for all Indians to the nearby Concepcion concentrated and to build a strong fort or Pucará and three thousand Indian soldiers in it. Moreover, the others were in a gun in several posts waiting the occasion, in addition for its reinforcement to cut the road and prevent the Spaniards traveling from Cañete to Concepcion.

They made a fence around the fort with high and thick that such traces came from the top two palisades arriving to tackle the path of two streams that aviation on the sides and before this became a moat fence of a pica in a state of width and height. The Historian Eyzaguirre José.1850 named Lemucaguin or Caupolican the youngest, the son of Caupolican. 1558. /In "Historia eclesiástica, politica y literaria de Chile: Politica y literaria de Chile".

Governor Mendoza ordered the people summoned for assault and instructed the captain Gonzalo Hernandez to attack the rear of the enemy fort with a company. Mendoza would attack the enemy for the front with the rest undertaken by the

Hernandez's soldiers and auxiliary Indians paved the creek-swamp, cover a surface with a flat, uniform material such as leaves, woods, throwing a lot a bundle of sticks or twigs, especially wood. In an area of soggy ground morass that prevented the passage of the conquerors, and given to that industry, they approached from the rear with his company near the fort, launched the attack with Alcancias Incendiaries bombs and firepower. Then hand-to-hand fighting began, creating a hellish nightmare of mud and blood.

At this time Don Garcia went to the front of the fort, the Indians shot artillery, and harquebus to the Spanish, and seeing that Gonzalo Hernandez saved the creek, which seemed impenetrable, on the marsh, went to the back. Moreover, it could more easily reach the Don Garcia canvas walls and barriers of the fence of the Mapuche fort.

The Spanish show little mercy, the victorious side slaughtered and captured Mapuche soldiers, after defeating the Indians and taken the fort of Quiapo from them, and the severe general sent his master of field that did justice to them. And not be burdened with so many prisoners, and he did so in making them go through a door of the fort, and when the prisoners were coming out, a black man with two-hand with a mace gave them delivered powerful blows and fell in the ditch means dead. The killing of prisoner of war was given to black slaves or auxiliary Indian, because a Spaniard member of the nobility were not aloud to do so, because the code of chivalry forgive that.

Besides, of great significance in the history of Chile was that, in the fortress of Quiapo connecting the cities of Concepcion and Cañete, the Mapuches used for the first time the firearms and artillery.

In the battle of the fortress of Quiapo in 1558, Mapuche had the use of captured six cannon and harquebus dug in behind palisades described above. They had trained in their use; they had captured six cannon from the battles of Tucapel and Mariguenu. Later firearms musket were used also, but without a reliable source of repair parts, lead, and powder other than that they captured; the Araucanians could not equip themselves with many of them and so did not rely on them very much.

The Mapuche fighters, when defending their fort or Pucarás, armed with slingshots and bows and arrows fought very effectively against the Spaniards and their Indian allies. Throughout, the slingers maintained a hail of stones on the Spanish enemy and the auxiliary Indians.

What is more the importance of fortresses in the Araucanians war was that the armies had to maneuver in order to capture fortresses, instead of seeking out one another to fight. Improvements to fortifications, especially in digging earthworks on the battlefield, had provided a successful counterbalance to the mobility of the Spanish cavalry and artillery. Therefore, sieges and fortifications became significant factors in the war.

Constructing fortresses or, entrenchments,  
 when they recognize  
 it is the place and location of advantage,  
 if they claim to occupy a boundary,  
 or some crowded or a long narrow passageway,  
 Where, without injury, they can defend themselves  
 Where with comfort, but making do with is available,  
 They retire quickly to the fortified site  
 Whose form and fashion assures their safety.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
 Canto I, p. 6-7.

The Mapuche Pucarás was different from those from "atacameño," and Incas was made for the purpose to attack or to take refuge in case of defeat, also it had trench, tramp, or fence. They were building in the neighborhood of the cities to harass the

Spaniards or also between both city to cut communications of the enemy, as it were the case of Pucará of Quiapo, between Concepción and Cañete. They have to his back an insurmountable gorge, the front a strong wood fence and flank two impenetrable gorges to the enemy cavalry, by who they could retire in order. Around the Pucará dug great pits that filled of stakes and covered of branches, transforming them into dangerous camouflaged traps. General Tellez affirms that Julio Caesar well used this type of traps against the cavalry, but its use against the infantry was a typical Mapuche invention.

The paper of the web [www.cielo.cl](http://www.cielo.cl), asserts that early historical sites of character defensive. Sector east of Villarica (1550-1602) the researchers C. Rodrigo Mera, Victor Lucero, Lorena Vásquez, Layla Harcha, and Verónica Reyes; they organized a methodical investigation into historical sites of character defensive Pucará.

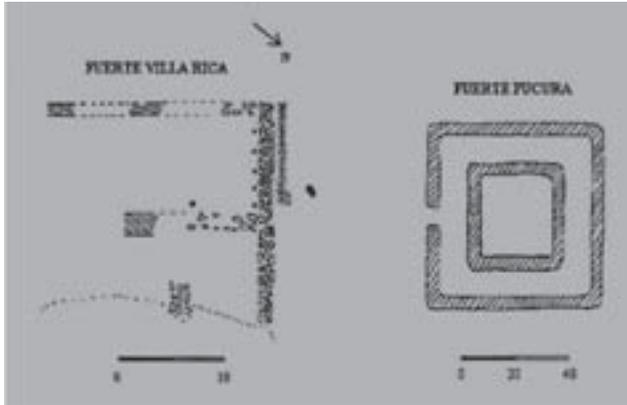
The University of Tarapaca clarify the role of the Mapuches Pucará; the new historical defensive sites defined as fortress, locally known as forts or Pucará of the early historic period (1550-1602) in the lake region of southern of Chile.

They described seven of them placed toward the east side of the Villarica Lake (in the Araucanía region); the others are located near to the Calafquén Lake (the lake region).

This research that integrated both archaeological and ethnohistorical data aims to contribute archaeology and ethno history, to open a new geographic area for historical studies, and to set up a higher level of discussion for the early historic period of this region. Although the objective is not intend to find the causes of the establishment of the forts or if it was due to military or economic reasons noteworthy functional variability of enclosures and clearly contained in documents. The study of these military structures to the Hispanic school is extremely important in its architecture, location, and functionality. However, draw attention the numerous references were Hispanics on indigenous fortifications detailing, for example, the use of dry wall and terrace built upon it, palisades—stockade, pits, cavas, holes, sharp sticks, etc. It stresses, in addition, that the use of architectural elements was conditioned by the topography or geographical medium where build the settlement.

In the case of the forts located in the Valley of Llangague (Llangague, at present), to the south of Villarica, Captain Juan Alvarez of Luna (Lovera 1865) describes that Indians were gathered together in a fort rough and surrounded by a very difficult river rise pass very high.

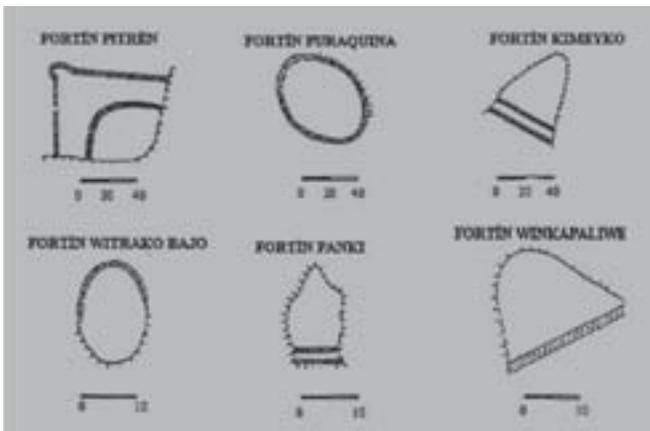
Apparently, due to the natural protection of the site, it did not need with the installation of trap structures. Instead, in the area of Liven (between Villarica and Osorno) highlights the presence of large gear, palisades, graves, and holes to falling horses before the strong where indigenous people were refugees.



*Figure Plants of Hispanic forts (Villa Rica and Pitren)*

The researchers C. Rodrigo Mera, Victor Lucero, Lorena Vasquez, Layla Harcha, and Verónica Reyes organized a methodical investigation that validated the finding of ten historical sites early defined as strategic or defensive character. Only two of them already were known, although nothing had been made more than polls restricted in one of them: Puraquina (Wheeler 1991) and the Pucará Fort, also known as Francisco Huenumán (Sanzana, personal communication). For its geographical distribution, seven of them are located in the eastern sector of Villa Rica—, two in the sector of Lake Calafquén and one (Puraquina) toward the setting of Villa Rica. Is also the House Fort Saint Sylvia site (Gordon 1991), located in the area of study and which provides dates known earlier, but unpublished (still).

The peculiarities that bind to these sites were summarized in the following points:



*Figure Indigenous forts or Pucará plants.*

1. In relation to the site, it is at or near the top of small hills, which usually have steep slopes. Probably because of the settlement shows just the top.
2. In most of these modifications have made “military architecture” (RAE 1992) are essentially the remnants of old pits “around the top perimeter.
3. Nearly all sites were able to get through the information provided by people nearby. These places known as “pillboxes”(small-fortified shelter with a flat roof) or “fortress” and, in general, people relate to moments of conflict between the Mapuche against Spanish and Chile.
4. All of them also were possible to record material culture (although rare), given mainly by ceramic remains and stone tools in some cases, associated with the milling and processing of instruments.

An interesting point to consider is from the perspective ethnohistory introduced by Leon regarding the groups who defend this area are probably Mapuche Puelche, Huilliche, and use strategy defensive positions (bunkers) from the first moment of Spanish entry into the area.

An example of this is when Valdivia arrived: at this time being Valdivia healthy leg that had broken out of Santiago and one hundred seventy men seasoned and well armed by the way of the plains; Bio-Bío reached the river, taking many encounters with the natural and disrupting many times.

Some Indians who were waiting to take a soldier ambushed going by your bank on foot, to a grave that had been in his time some cattle, and their fate: these were in and before he could, helped in, and before he could help, was killed. Valdivia then walked down the river and came to another river called Andalien (Góngora Marmolejo 1555:20-21).

The Pucará was Sui “generis,” was trenches placed to about one thousand meters of the enemy. The Araucanos, after causing the Spaniards to attack the Pucará, the soldiers advanced until they fell in pits, as it happened to Pedro de Villagra and Gutierrez de Altamirano in the battle of Lincoya, carried out the sixteen of January of 1563.

The position of the defenders in the interior seemed almost impregnable. Veteran troops—the entire enemy also had powerful natural allies in the exceedingly difficult terrain. The few tortuous roads leading through the mountainous interior to the west were already well guarded by defile and pinnacles which seemed an almost certain barrier against attack. The enemy was confident that they could hold his ground.

The chronicler Gongora de Marmolejo describes the fact of the following way: A Spanish column attacks the Pucará; without seeing the deceit (Gutierrez), it fell in a deep hole done to grave way, as deep as a stature of a man.

Also and after him many in other holes fell, of such luck that as the Indians threw many arrows shoot, which they reached and them with the lances could not well be aided.

Pedro de Villagra fell in another hole, and before their friend could aid him, the Mapuche captain Talcamavida hurt him with an arrow in the mouth.

The arrow had pierced through the sixteenth century Burgonet helmet with steel Barbote cover the face mouth. Which was well known and in the same trace of the other of its quiver, which pierced the steel Barbot went throught entire head by the brain.



*Pucarás or Mapuches fortress hill company. Courtesy Wikimedia*

Pucará hill company, Promaucaes fortress, later used by the Incas, located in the big hill company, commune Granero, Chile. Its importance lies in the fact that one of the southernmost buildings that are preserved of the Inca Empire, along with the Pucará del Cerro La Muralla in the municipality of San Vicente de Tagua-Tagua, Chile, located farther south. It is historic and archaeological monuments of Chile. Its location is expressed in coordinates 34°04'S 70°41'O-34, 067,—70683. In the top of the hill, the walls tracing an eagle in flight like another Inca structures. It has three defensive walls and two sectors with housings.

Abundant ceramics and tacit stones have found. To one hundred meters of the first wall, they realized works of recognition in the strength, that alone them esplanade, that apparently served as field of cultures.

Evidence is that this construction was effected by the Incas, due to the work of the stone in blocks, the dimension of the enclosures, and the structural terrace shapes of some sectors. The Pucará integral forms a part with Laguna de Tagua-Tagua, since it does not have a south wall, which covered by the lagoon. Structure of walls of the Pucará and relation to the hill and the level of the lagoon before it dried up.



*Tembetá author structure of walls of the Pucará and relation to the hill and the level of the lagoon before it dried up. Courtesy of Wikimedia.*

Pucará de Cerro la Muralla, San Vicente de Tagua-Tagua. The Inca invasion, having advanced beyond the Choapa River, came to Picunche territory. They established in the zone several Tambos and at least one Pucará placed in the top of Cerro La Muralla. Located in the strategic top of the hill is to the south side the lagoon of Santa Inés (Laguna de Tagua-Tagua). It is presumed that this strength was used as a point of observation or defense barracks, since from here, the north valley can be controlled. As the south basin that was giving to Tagua-Tagua's lagoon.

Furthermore, one of the most remarkable tactics utilized for the Mapuches was the use of lines of defense, or fortification to rear in battles. A Chilean general affirms that Lautaro used the fortification of the battlefield, without it to have learned from the Spaniards, because these never made of the fortification an ally for the combat but a refuge to rest. He devised the procedure of fortifications to rear of forward edge battle, procedure that only in the last European war has come to apply itself as effective (Idalicio Tellez: A military race, p. 45, Santiago, 1944).



*Pucará Quitor. Courtesy of Nancy Nangel.*

Additionally, the Pucarás of 1562 were a refinement of the fort construction of Quiapo with traps to tumble infantry and horses, always difficult to attack. The Mapuche began to build strong Pucarás near the Spaniards, but at the summits of steep hills, to force the Spaniards to attack up the hill.

The Pucará Catiray was on the hill near the Spanish fortress Arauco and Angol. The Indians generated constant provocations to attract the Spaniards to attack them. The fort was finally attacked on December 8, 1562; throughout the battle, the slingers maintained a hail of stones on the enemy, and the bowmen with arrows. Likewise, the Mapuche forces withdrew from the fort in order after the battle causing heavy casualties on the Spaniards and stealing all the horses of the enemy while they attacked up the hill of the fort or Pucará.

However, sometime later, the Mapuches returned to rebuild in the Pucará on the same place. The Mapuches realized that their actions deplete the Spanish military power with these efforts, while added earning time for the Indians of the region of Arauco to collect crops for the next uprising.

*Pucará, big hill of the company, damage to the archaeological heritage.*

Figura 1. Se aprecia a la derecha de la fotografía el tramo del camino vehicular que abatió un boquete destruyendo 4,5 m del muro 2.

*Notice in the right side the road to the passage of vehicles to ruin the Pucará, they excavated and destroy 4.5 meters of the wall of the Pucará.*

The paper achievements and failure in stage of recovery of an archaeological and historic heritage violated: “the case of the big hill fortress of the company” the researchers Maria Teresa Planella, White Tagle, Ruben Stehberg, and Hans Niemeyer organized a methodical investigation into historical sites of character defensive Pucará.

The University of Tarapaca clarifies the role of the Mapuches Pucará; the new historical defensive sites defined as fortress, locally known as forts or Pucará of the early historic period as pre-Inca.

Verification of the increasingly frequent damage they cause to archaeological sites of the country has prompted us to submit this article to graphic, from an important archaeological monument of the central zone, the state of defenseless and vulnerability faced by these sites to pressure from a poorly designed progress. Five hundred years of history were no obstacle to preserve the cultural content and defensive character of the Cerro Grande of the company site (34° 04' LAT S and 70° 41' LAT W); however, it resulted a few months of civil works to seriously affect this heritage. Alongside these allegations are the results of the new archaeological investigations in a chosen sector of the Pucará.

During the 1990-1992, an archaeological research (Fondecyt 90-0316) was carried out, allowing the definition of indigenous occupations between the fourteenth

century and sixteenth century, with architectural and ceramic vestiges of pre-Inca in a given sector local population and evidence of Inca facilities solid mainly at the hill summit (Planella et al. 1992, 1993.)

In turn, documentation parsed supplementary ethnohistory showed that this same site was reused by indigenous resistance in charge of the chieftain appointed Cachapoal, in time of the Spanish conquest (Planella and Stehberg 1994). Its recognition as archaeological and historical monument was reason for the dictation Supreme Decree n° 119 of the Ministry of Education, published in the official journal on March 11, 1992.

In other words, at the same time both sides of Angostura presented immediately after 1,000 AC, but in short-term situations that can be staff-charge different occupations. Ruins of Chada, by the Diaguitas-Inca, expansion had a significant proportions in a sector of the Valley Aconcagua settlement; hill company, the occupation without the commonly distinctive ceramic features of the Aconcagua, established in height, perhaps protected (as it is not conclusive) by the walls that mentioned. What population and what circumstances interacted in the occurrence of this situation in pre-Incan times? What cultural media can be managed when the pre-Inca pottery from this site not resembles the of the period early in the region, while it was recorded up around from 1000 AC in locations close to the location of the strength? (Planella et al. 1995 and 1999).

For the second hypothesis meant, offered by the so-called Promaucaes resistance to the Incas, described in reports of Peru and Chile and analyzed by several authors (Silva 1986, Leon 1989, Tellez 1990, Planella and Stehberg 1994) draws attention to face our research in search of answers that explain situations such as the raise regarding Cerro Grande of the company. If originating in the region populations activated defense mechanisms in special circumstances as could be the news or the arrival of the Inca in the central zone warning after of breaking in territories Diaguitas, not would be adventured accept that in some way sought shelter or protection in adequate and selected for this site.

The hills strategically located not only based on surveillance on the neighboring area and paths of the sector, but also protected by bogs that hindered the approximation of intrusion, and the factor height, due are functional enclaves in this regard. Only natural circumstances were sufficiently effective or had also built defensive fortification walls. Pre-Incan dates obtained from pottery found in conditioned, and directly associated with the wall 3, sectors are fairly before that event.

In addition, the notorious accumulation of shells in their environments, can talk that is possible that have been such, situations requiring the search for shelter in place in previous circumstances not directly related to the Inca toward expansion of these territories. The discontinuation of investigations in this archaeological site prevented continue analyses scheduled directly regarding the wall 3, as it is the study of the used—for compared to the previously discussed other walls-mortar and affected the ability to perform tests in the organic material included therein.

The paper conclude that verification of the increasingly frequent damage they cause to archaeological sites of Chile, has prompted us to submit this article to graphic, from an important archaeological monument of the central zone, the

state of defenseless and vulnerability faced by these sites to pressure from a poorly designed progress.

Notwithstanding of thousand years of history were no obstacle to preserve the cultural content and defensive fortifications character of the Pucará big hill of the company site. On the other hand, this resulted a few months of civil works that seriously affected this heritage. Alongside these allegations are the results of the new archaeological investigations in a chosen sector of the Pucará.

Finally, we note the importance of remaining in the future be assigned to any type of research strategy, especially those that privilege a "look Indian" to see "early contact," which fits more in a conflict situation, itself in the sixteenth century, following the considerations of Leon.

The recent development of the archaeological study of the Spanish fortress must be complete with a study of war and fortification organized by the aboriginal peoples.

To the extent that the war in the malal is the indigenous dimension of the war organized by the aborigines, as the kind of war the indigenous aspect of war; and the occupation of fortress at or from focal point carried out by Europe (Leon 1989:113). This variation in focus of interest will take on the precept that the successful defense and resistance raised by aboriginal groups based on a comprehensive management of conflict situations and in developing military strategies to defend them territory.

This is no accident and believes that shows the level of relationships and alliances between tribally "cultural groups" of vast regions: egg central, central-southern Pampean areas were able to activate within a few years (see Leon 1983).

The Mapuches did have the ability, knowledge coordinated their rebellion with Indians from Argentina, for instance, in 1655, uprising general of the Mapuches commanded by el mestizo Alejo Puante Gutierrez (Butumpuante), the Mapuches also coordinated their rebellion with Indians Huarpe of Mendoza and San Juan. The Spanish crown formally opposed the indigenous slavery, but justified if the Indians were captured in war. The Indians destroyed all the Spanish settlements south of the Bio-Bio River.



*Picture courtesy of Sr. José Gonzales Spaudo. Monument of Lautaro in downtown plaza, from the city of Concepcion to the great Chilean general.*

## **The Siege of Concepcion and the Mapuche Fort or Pucará**

Standing on a hill in the city of Concepcion, according to Rosales's account, while the city burned, Lautaro expressed with the words of the arrogant boasting used until now by their descendants. Converted to sounding language, said: "Inche Lautaro apumbin pu ta Huinca." "I am Lautaro," which ended with the Spanish, "which I defeat them in Tucapel, and in the slope of Marigüeñu; I kill Valdivia and a Villagra put in flight. I killed those soldiers and I embrace the city of Concepcion." Lautaro did the praise and at the same time each gave a jump, and brandished the lance as skirmishes, a sequence of movement in some martial arts, thrown the lance dry to the direction of the Spaniards, similar as the Kata move in Karate, shouting and celebrating, all his Mapuche soldiers cheered.

Moreover, at the sieges of Concepcion according to Rosales's account, p. 131-T-I, lasted sixty days were together all nations Mapuches in the army; they attacked Concepcion, Puren, and Angol at the same time. In addition, very significant tribes from the Argentine pampas like the help of Puelches of Argentina, and leading up to seven thousand Indians the commander was Queupulien. (Only Rosales named him, perhaps he refers to Antiguenu or Illangulién.) He left the others in the accommodation of the guard in baggage and people, and in particular the Puelches, as a nation with less experience in warfare and not so daring. Indeed, it does not surprise me, to allow acceptable as a warrior in the Mapuche standard hardened

philosophy. It must have difficult to undertake pass the examination, training, and receive credit acceptance, and survive. A level of quality or excellence that accepted as a norm in a Mapuche combatant by which actual attainment judged, certainly is different level of quality accepted as norm for a fighter Puelche than a Mapuche. The military standards that govern a Mapuche fighter's behavior are very rigorous and demanding, but widely used and respected by the entire population. The level of quality accepted as norm varies among the tribes. It is important to clarify that, these forces (Puelches) were very courageous but, lacked the proficiency of their Mapuche counterpart and did not have the military experience and the numbers necessary for the task.

To attack the enemy's army, the commander had two alternatives, combat or logistic, and the capable commander usually decided by following what they believe would be the path of least resistance, thus trying to win with minimum effort. The Mapuches, for example, used a logistic strategy of scorching the earth to thwart the advance of the Spanish of Valdivia, adopting the strategy of hunger rather than steel as the least costly and most efficacious alternative against Valdivia.

According to Tellez records on p. 81, Lautaro decided to rely on the ground to build a line of fortifications, built by the attackers around the besieged fortification facing toward the enemy fort. The fort built by Lautaro with rear open at back supported in a ravine and made it impossible for the persecution of the cavalry. At first glance, it seems that nothing extraordinary in these provisions would, and yet it took four centuries to come to consecrate the tactic as a good procedure to fortify rear guard a second and even a third line of resistance. The last European war this was one of the lessons that we have from. Here it is Lautaro's advancement of its time!

In 1555, the Real Audiencia in Lima, Peru, ordered Francisco Villagra to reconstruct Concepción, which concluded under the command of Capitan Alvarado. Lautaro attacked Concepción when he learned that the city rebuild, with four thousand warriors, Jerónimo de Vivar account stated twenty-five thousand. Captain Alvarado arrived to Concepcion, on December 11, and the next day appeared on a hill neighboring Araucanians warriors trained in tight squadron, sounding drums Clarinet and wearing Spanish weapons and armour removed from the Spaniards.

They carry poles that stick to land to execute parapets against cavalry, and many small clubs who were throwing at the head of horses, thus achieving to rear, rise on the hind legs and make them flee.

Captain Alvarado came out strong with the cavalry and infantry soldiers and undertook to invigorate the Indians; they armed themselves and waited upon their Palisade them until they were close to the Spanish.

The Mapuches then threw the clubs that brought with it on the horses and taking advantage of the confusion and disorder that this ploy occurred in their ranks. They attacked with two sleeves of Tercio formations (battalion) of lances that tackled the Spaniards. The Spaniards vacillate but theirs harquebus's made great destruction on the Indians. He put the town under siege, which Alvarado attempted to break unsuccessfully.

Finally, only thirty-eight Spaniards managed to escape by sea the destruction of the city. In the siege of Concepcion, fought the December 12, 1555, Lautaro tended

three lines of defense or fortification to rear. General Tellez maintains, "The modern military art cannot do [to the Araucanos] the most mini observation to them. They fulfilled the five fundamental conditions that today it demands the military art: field cleared to the front, obstacles in the front, and support at least in one of its wings, free communication throughout all the line and communication to rearguard."

The Mapuches built circumvallation as a line of fortification, built by the attackers around the besieged fortification facing toward the enemy fort to protect itself from sorties by its defenders and to enhance the blockade. The resulting fortifications acknowledged as lines of circumvallation. Lines of circumvallation generally consist of earthen ramparts and entrenchments that encircle the besieged city. The line of circumvallation can use as a base for launching assaults against the besieged city or for constructing further earthworks nearer the city.

In cases where the besieging army threatened by a field army allied to the enemy first, the besieging army may construct a contravallation, a second line of fortifications behind the circumvallation facing away from the enemy fort. The contravallation protected the besiegers from attacks by allies of the city's defenders and enhances the blockade of the enemy fort by making it more difficult to smuggle in supplies.

The Mapuches were accustomed to assail Spanish fortress in three ways—by blockade, by assault, and by formal siege.

1. Blockade employed against fortress of great strength, especially if poorly provides with provisions; and further if the location allowed a completed surroundings. The blockade accomplished by means of the circumvallation; the besieged fortress surrounded by fortifications.
2. Assault executed on fortress of smaller importance, with weak fortification, and artillery; also if the fortress was well supplied with food and water. Certainly, emergencies might lead to the same method of attack on very strong fortress. The principal article used in assault was the scaling ladder; also, the Mapuches used log as shields to approach the wall; gradually protected them from the enemy fire of the harquebusiers.
3. Formal siege was an alternative resorted to against positions that were strongly fortified and well provisioned, so that neither of the preceding methods was of benefit from. The Indians attacked the fortress by filling the ditch with logs; and hurdles made ready for protecting the archers and slingers. These troops then pushed forward, thus protected, in order to clear the walls of Spanish defenders. Behind the missile, troops formed the Indians squadron, usually in several columns. Thus, the attention of the enemy would be distracted, and at one of the points of attacked success might follow.

In the second siege, February 1 to April 1, 1564, the Araucanians war had elapsed twenty years of warfare, the Mapuches had learned the handling of Spanish weapons but not dominated largely, had begun to use the horse but not in large formation, and improved their defenses; their Pucarás caused the admiration of the Spaniards.

The fort consisted of multiple walls affording mutual cover and incorporated special vaults for arches, as well as sally ports. They also contained a system of internal

communications to enable reinforcement to move fast from one part of the perimeter to another.

Toqui Loble or Antunecul, a Mapuche vice toqui of the tribe Moluche from north of the Bio-Bio River, commanded the second Mapuche revolt during the Araucanians war. The Moluche or Ngoluche from Araucanía inhabited the valleys between the Itata and Tolten rivers, later they moved to Argentina.

Bonilla thought that the chieftain Loble was a chieftain border or in command of elite troops and bellicose receiving pay of the Mapuches warlords engaged in war for support. The chieftain Loble appears frequently everywhere fighting against the Spaniard Concepcion, Puren, Angol, Chillan, and Linares with the Promaucian. The siege of Concepcion in the Araucanian war from early February 1 to April 1, 1564, between the Spanish fortress of Concepcion and civil population under their governor Pedro de Villagra, and the twenty thousand warriors of the Mapuche army of the Promaucian living north of the Bio-Bio River under their leaders Millalelmu and Loble. Millalelmu or Millarelmo was a famous Mapuche military leader in the second great Mapuche rebellion that began in 1561 during the Araucanian war. Probably the Toqui of the Arauco region, south of the Bio-Bio River, he commanded the Mapuche army of that area at the siege of Arauco from May 20 to June 30, 1562.

Later in 1563, he led his army to defeat Captain Juan Perez de Zurita at a crossing of the Andalien River near Concepcion. This cut off reinforcements to the city of Concepcion and lead to the 1564 siege of Concepcion with the Mapuche forces from north of the Bio-Bio River under the vice toqui Loble.

In 1566, Millalemo led the attack on the recently rebuilt Canete. In 1569, he was a leader under Llanganabal in the battle of Catiray. He died in 1570 and ordered his body to be burnt so that he might rise up into the clouds and keep up the war against the dead Spaniards whom he expected to find there.

The governor Pedro de Villagra, brother of Francisco de Villagra in early 1564 was undertaking measures to protect all the towns and forts he already held against the growing Mapuche revolt. in addition to organized a field army in Concepcion. He knew that one of the Mapuche objectives was to surround Concepcion and preparations were made to support a long siege.

Raids by Mapuche bands had made it unsafe for Spaniards to go farther than a league from the city. After a brief fight, three thousand Mapuche in the Itata River Valley under Loble defeated the troops of Captain Francisco de Vaca coming with reinforcements from Santiago.

Meanwhile another three thousand warriors under Millalemo defeated the troops coming from Angol under captain, Juan Perez de Zurita, at a crossing of the Andalien River, two leagues from Concepcion. Both defeats had reduced the garrison of Concepcion to defensive measures, and cut off Concepcion from aid by land.

The survivors of the two battles had to retreat to Santiago and were in no condition to break through the investment around Concepcion. According to Diego Barros Arana, *Historia General De Chile*, tomo segundo, and parte tercera la colonia—.

In the meantime, the caciques Millalelmu and Loble with twenty thousand warriors from the area between the Itata and Bio-Bio rivers had looted and destroyed

Spanish estancias in the vicinity of Concepcion, took their herds and then settled down to besiege Concepcion in early February 1564.

The Mapuche entered the city, sacking and burning it, the population crowding within the walls of its fortress with its two-hundred-man fortress garrison under Governor Pedro de Villagra. The Mapuche then built a fortified camp or Pucará on heights overlooking the city from which they descended to attack it. Capturing a well-built fortress that also strongly held was never an easy task; the fortress of Concepcion had artillery, 250 harquebusiers, 150 horses.

This is not repeated text, the city of concepcion was destroyed twice by the Mapuches forces. At the sieges of Concepcion, according to Rosales's account, p. 131-T-I, it lasted sixty days were together all nations Mapuches joining the army; they attacked Concepcion, Puren, and Angol at the same time.

In addition, tribes from the Argentine pampas like the help of Puelches of Argentina, and leading up to seven thousand Indians the commander was Queupulien. (Only Rosales named, perhaps he refers to Antiguenu or Illangulién.) He left the others in the accommodation of the guard in baggage and people, and in particular the Puelches, as a nation with less experience in warfare and not so daring. The Puelches were not warriors of the quality as the Mapuches—that of Arauco was a nation of warriors;

The Puelches or eastern people, which name they receive from the natives of Chile bounded on the west by the Moluche, on the south by the Straits of Magellan, on the east by the sea, and on the north by the Spaniards.

They subdivided into four tribes: the Taluhets, Diuihets, Chechehets, and Tehuelches. The first of these or Taluhets are a wandering race who prowl over the country, from the eastern side of the first desagadero as far as the lakes of Guanacache in the jurisdiction of San Juan, and San Luis de la Punta.

Moreover, the Mapuches playing a march and throwing away the fear with a noise that made the earth tremble got seven thousand Indians in the city, those running the abandoned streets of the suburbs.

The Governor Pedro de Villagra came to them with great encouragement, distributed the soldiers for the weakest part of the fort, and encouraged his people. See Rosales, p. 131-Tomo-I.

Since breaching, the walls were often difficult, if not impossible, many sieges during the Araucanians war ended when one side or another ran out of resources. The siege lasted two months with continuous skirmishes occurring almost every day.

No army can exist without supplies. At the end of March 2, Spanish ships reached destination, bringing food that permitted the population to continue the siege for a much longer time. On the other side the Mapuche had used up local sources of food, and without pack animals and transport, vehicles were finding it difficult to bring in enough food to maintain their large force.

In addition, the harvest season was coming and failure to bring in the crops would result in a winter of hunger for their families.—Both food and fodder were more readily available at certain times of the year than another. The need for fodder in particular tended to make the warfare a seasonal activity.

Another very important provisions for armies in the Araucanians war, and one which seldom mentioned in military history, was firewood for cooking. Like food and fodder, firewood was too heavy to carry.

Firewood, fodder, and food put together represent, even excluding water, 90 percent of the supplies that consumed by the both armies Spanish/Mapuches on a day-to-day basis. Both armies therefore were essentially depended on the country for all of these. Except in the case of the siege of Concepcion where suitable waterways permitted cheap transportation on a large scale of logistic transport, The Spaniard had an enormous advantage in Chile that they could be supplies from base.

With the recent news of the defeat of the Mapuche toqui Antiguenu, or Illangulién, at the Battle of Angol, they were also nervous that their undefended homes might attack from Angol or Santiago by the Spanish forces.

On April 1 the Mapuche, army raised the siege and dispersed to their homes for the winter. A new equilibrium established during this period, between the Mapuches and Spanish army, however fortress and siege operations continued to be essential component of the war.

At the end of 1562, Marino de Lobera, *Crónica Parte tercera*, Capítulo X, the Mapuches, under a leader named Mecum, had fortified a Pucará in the valley of Lincoya, in the province of Mareguano, three leagues from the city of Los Infantes. Arias Pardo Maldonado destroyed the Pucará but he did not gain a complete victory, since most of the Mapuches escaped.

Elsewhere the Corregidor of Cañete, Juan Lazarte killed at the gates of Cañete trying to recapture the horses stolen by thirty Mapuche.

The Mapuches reconstructed the Pucará of Lincoya in January of 1563, but Pedro de Villagra sent again to destroy it. Once again, the Mapuche rebuilt it, but this time with sections readily accessible to the cavalry, despite suspicions of veteran Spaniards, they attacked the location, and many fell into well-disguised pits.

There the governor's son, Pedro de Villagra "el Mozo," and forty-two other Spaniards died. When Francisco de Villagra heard the news of his son's death, he became ill and left for Concepcion, leaving his cousin Pedro de Villagra in charge of the campaign.

The Mapuches, attacked on two fronts against the forts of Los Infantes and Arauco investing them (investment is the military tactic of surrounding an enemy fort or town with armed forces to prevent entry or escape), but were unable to take them.

Again, Petegulén offered peace to the Spaniards and Villagra accepted, but this peace was deceptive since the Mapuches needed to harvest their fields.

In April of 1563, the Mapuche reestablished the siege of the fortress of Arauco. The Mapuche sieges against the fortress Arauco is unique for the Mapuches built circumvallation a line of fortifications, built by the attackers around the besieged fortification facing toward the enemy fort.

The engineer's work of the Mapuches did what seem incredible, as General Tellez pointed out, the Western civilization took four hundred years to accept. In another siege that the Indians were at the of the fortress Arauco distributed in the three armies, stood in a plain Petegulén chieftain, the other in the land of General Longonaval, and the third in the Urilemo, to go to all a siege at the fort and withdraw to when

accomplished the mission to destroy the Arauco fortress. Capitan Pedro Mariño de Lobera account chapter XXI. He described the sieges of the Arauco fortress.

“The Indians but they want to take the business over to his three sites were in all genres of defensive and offensive work that they knew, manufacturing fortress, large hole in the ground pits, trenches and cellars or underground room, twisted and deep communications line underground ranging from one field to another. The Indians spent time to communicate unseen by the Spaniards, to bring the whole body got in that cavity that was deep into that state and a half”.

Mariño de Lobera account continues. “This trenches also defended them from the firing of harquebus’s and cannon firings, whose bullets did not reached them, with all that they could not do any harm while they were there”.

Nevertheless, they did attack the Spanish fortress often; the Indians assault all of them from their fortress and trenches; which were surrounded the Spanish fortress going to this for hours. Because by then they had no other occupation, in these attacks, they do not succeed much, because as artillery and shotguns decimated them.

The siege lasted forty-two days with the Mapuches losing five hundred warriors mostly from dysentery contracted from drinking contaminated water. Finally, they choose to retire and to raise the siege. Soon afterward, the Spaniard abandoned the fortress with heavy casualties; the Mapuches set fire to the fortress and persecuted the Spanish soldiers killing them. Francisco de Villagra died in Concepcion on June 22, 1563, leaving his cousin Pedro de Villagra as interim governor.

Pedro Mariño de Lobera account It is long history the sieges would be extended by the remarkable things that, in these forty-five days followed the siege, where the hunger of the horses was so cruel that many arrows falling on them coming from outside. They lashed to one another to pull out the arrows with teeth to eat it, after having eaten the tails and horsehair without any remaining in all of them.

Finally, before the Indians came to bother the Spaniards not broken, while angry had to abandon their attempts lifting the siege; and withdraw to a well point to discuss again, what appeared to be more convenient.

Such was the trail left by the continuing battery of those days, that only the arrows that fell within the fortress there was always enough firewood for cooking meals all the soldiers; and even on the siege lifted after, the arrows were five hundred and eighty thousand; others without many not counted which destroyed the horses.

During the siege of Arauco fortress, the horses were so hungry that they had, many times, and almost routinely, when the Indians threw arrows at the top, so that fall into the fortress to do some damage. If an arrows fall between the horses, or above them lashed with great momentum, taking the arrow with the teeth, as if were the bunch of grass, they eaten (Gongora of Marmolejo, p. 111-112).

After the siege one hundred and thirty, horses survive which, were so lost-sick for the hunger that could not walk. What the soldiers saw made them gasp. Skeletal horses stood motionless, some so weak their snout rested on the floor. In the ensuing days, the horses slowly got stronger.

Of the one hundred and thirty, horses few had to euthanize, but the rest eventually flourished under the care of Spanish army. The Indians came putting the siege in twenty days in May of the year 1562.

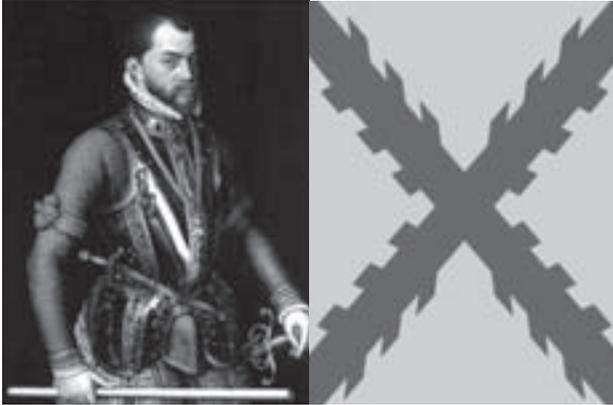
The siege lasted forty days of bad weather in many raining winter whether condition. The natives build temporary improvised shelter, encampments, around the fortress; and protected them from the cold.

Fire and shelter were the primary methods of keeping warm, in the winter; many houses were small huts way, going along the stormy winter, and the combatants began to get sick. The chronicler Gongora de Marmolejo give the same account of Mariño Lobera regarding the astonishing quantity of arrows of Mariño Lobera that served to used in fire, and feed their horses. Pedro Mariño de Lobera's accounts sounds unlikely; even so, it could be true.

Following the ancient strategy of the Promaucaes, Lautaro start its three military campaigns against the Spanish central valley implementing tactics of Pucará war. Looking for it shelters in the village of Teno twenty miles from the city of Santiago the capital city. In addition, used in this strategic position; Lautaro was a strong Indian captain with the help of Promaucaes he build a Pucará.

Thus, with the help that they gave the Promaucaes and the food they brought was place in the Fort Pucará. "Once the main Lonko expressed support to Lautaro wrote Gongora Marmolejo, and the rebel chief fortified the ground until a flat where they should be done by his command. With the tools that took from the mines, they made in accordance with the place they drew near a large hole in the ground a depth of graves, in the defensive line, so that horses could not reach the Pucará. Lautaro gave that order, brought food supplies to distribute among senior principal for their order, and with: men of war, had told them not doubt, but Christians know that they were armed; they will come up to fight. To them, fighting have to be to their advantage, like the other times as happen, the victory would be theirs, even though the Christians were brave, did not know how to fight in order in broken terrain.

"Because, they went so laden with weapons that in foot was then lost, that the forces they had were horses, and to fight against them, they have to find a proper terrain. So the Spaniards could not use heavy horses, for the pits and the fortified field, the advantage factor had to forsake them, and in foot were vulnerable soldiers."



*Information description, portrait of King Philip II of Spain 1556-1598. Date sixteenth century. Author Antonio Moro. Permission PD-Art<sup>142</sup> and flag of Spain during Philip II. Coronela Flag of the Spanish Tercios<sup>143</sup> morados viejos*

## The Kingdom of Chile, Royal Troops in Chile

Chile has the honor, thanks to Don Alonso de Ercilla and Zuñiga, of being the unique nation subsequent to the Middle Age whose birth sung in an epic poem, as they were it Spain with “Poem of the Cid” France with “The Chanson de Roland” or the Germanic peoples with “The Nibelungos.” Although the poems exalted the fierce Mapuches resistance, the Chilean believe they descended of both founding races Castilian and Mapuches. We believe the Mapuche people deserved to be in the *Araucana* of Ercilla, indeed in the conquest of America. The Spaniard were able to win battles in numerical inferiority against the Incas and Aztec; with out a significant inconvenience these victories were so overwhelming that, is difficult to explain in orthodox, military terms.

The technological disparity was simply too huge; to a greater extend on the contrary the Mapuches largely were able to defeat the Spaniards in battle with numerical inferior numbers, outnumbered, in even numbers with the Spaniards, and when they had superior numbers of warrior over the Spaniards.

These repeated series of great victorious set battles action is never by pure chance and luck; it is the product of a creative mind, planning, extensive training, and genius. Tellez I Una Raza Militar in p. 228, the battle was in neighborhood of Chillan, on April 10, 1629. The Spanish forces one hundred, the Mapuches eighty at most, also the battle of Budenco in Concepcion August of 1660 in which the Spanish forces were two hundred soldiers and the Indian forces under the famed commander El

<sup>142</sup> [http://en.wikipedia.org/wiki/Image:King\\_PhilipII\\_of\\_Spain.jpg](http://en.wikipedia.org/wiki/Image:King_PhilipII_of_Spain.jpg). Sep. 2005.14,33,20

<sup>143</sup> [http://en.wikipedia.org/wiki/Image:Bandera\\_del\\_Imperio\\_Espa%C3%B1ol\\_durante\\_Felipe\\_II.svg](http://en.wikipedia.org/wiki/Image:Bandera_del_Imperio_Espa%C3%B1ol_durante_Felipe_II.svg). Sep 2007.

Mestizo Alejo were three hundred warriors with inferior weapons won that battle. In addition to see *The Happy Captive*, 1973, Nuñez de Bascuñan, p. 13, in which he describes the battle as firsthand.

The success of conquerors Cortes and Pizarro expeditions demonstrate Spanish military superiority, founded upon the military revolution of the sixteenth and seventeenth centuries, of the Western nations. The most important example was Cortes's success in breaking out of Tenochtitlan, a city with a population reasonably estimated at no less than 100,000-150,000, with a force of only 1,300 Spaniards, many of them sick and wounded, and 96 horses.

Cortes's 20,000 Tlaxcalan allies<sup>144</sup> no doubt were responsible for, in a significant role in the retreat. The Spanish and Tlaxcalan were not only badly outnumbered, they had to fight their way out of the city across unabridged causeways and down narrow streets pelted with missiles from the roofs of houses on either side. In the same way, equally remarkable was the victory a week later at the battle of Otumba of the survivors of the catastrophic retreat, 425 Spanish, of whom 23 were mounted, and 3,000-3,500 Tlaxcala's, over an Aztec force which Cortes's historian Francisco Lopez de Gomorra estimated at 200,000 strong. Even if Gomorra exaggerate the number of enemy forces, it was still a remarkable military achievement.

In the case of Peru, Francisco Pizarro's success at the city of Cajamarca in overwhelming the bodyguard of the emperor Atahualpa, reasonably estimated at 5,000-6,000 men, and capturing the emperor himself with a force of only 62 mounted fighting men and 106 on foot is no less remarkable. Also the most remarkable Spanish forces had not casualty in the skirmishes is unbelievable. Nonetheless, armor and the high-quality bladed weapons of the Spanish account for the disparity in casualty figures in the initial battles between the Indians and the Spanish forces.

Along these lines was the defeat in Quito of an Inca army estimated at 50,000 strong by some 200 Spaniards under Sebastian de Benalcázar, 62 of them mounted and 3,000 Cañari Indians allies. In the same way, Cuzco defended against the bulk of Manco Inca's army for nearly a year by a force of only 190 Spaniards, eighty of them mounted. In light of this incredible accomplishment, the educated guess by John Elliott<sup>145</sup> that a combined Spanish force of as few as fifty infantry and cavalry could hold out against any number of Amerindians on open terrain unless overcome by sheer fatigue seems entirely logical.

Indeed, we will improve this assessment, if the Spanish have included few thousand Indians Allies on their side. It is important to note that it was the Indians throughout the conquest, who provided the conquerors Cortes and Pizarro with the massiveness of their conquering armies. The armies, which were as large as the Aztec and Inca armies against which they fought. Nonetheless, in Chile, the Mapuche army many times fought battles outnumbered, and in spite of everything, still they won the given battle.

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<sup>144</sup> Wilkes John 1977. *Hernan Cortes: Conquistador of México*.

<sup>145</sup> See, J. H. Elliott, "*The Spanish Conquest and Settlement of America*," *Colonial Latin America*, vol. I of *Cambridge History of Latin America* (Cambridge, Eng., 1984; henceforth *CHLA*), 174;



A group of “loose shutter” has pushed forward into the front of the formation. Late sixteenth-century English pamphlet showing a pike and shot formation. The *p* marks are the pike men; the *o* marks are the shot—musketeers and harquebusiers.

Tomas Bonilla (1988) stated,<sup>147</sup> the Spanish armies in Chile entered battle divided in three groups: the vanguard, the main body, and the rear. This line of battle was divided, as well, in three wings: left, center, and right.

The infantry placed in closed form, in scale of depth divided in Tercios and this in-group of squad, commonly ten soldiers. Next to the pike men the musketeers positioned, which shot alternatively to maintain the fire alive, for being very complicated and slow the load and the ignition of wick, being its difficult use in periods of rains. Its use demanded seventy-three movements between firing and firing.

The cavalry was located between the Tercios or in the wings of the infantry, in close order, divided in flags or sections. As they did not have to face powerful enemies, with powerful weapons, they ended up lightening of the heavy armors, using only breast armor and shield. Generally, the cavalry commenced the offensive, to the battle cry Santiago to them . . . to charge of full gallop.

Worthy of note, their drill manual commissioned between 1596, and 1598, illustrated by Jacob de Gheyn, published in 1607, and became an incredibly influential work.

The problem of accuracy superseded by concentrating fire on a given area, one Spanish and Italian method was the deployment of the shot in staggered half-moons to allow the most shot to have a line of sight to a given area.



*Wikimedia.org/Wikipedia/commons/2/27/Arquebuzer\_in\_Malaga.*

<sup>147</sup> Bonilla Tomas 1988. *La gran guerra Mapuche*. Instituto Geográfico Militar de Chile. Tomo I—page, 179-180. Santiago, Chile.

## Spanish Infantry Small Arms—Tactics

The Spanish infantry units of shot the collective term for arquebusiers and musketeers were much smaller than that of pike, typically around one hundred or fewer men. Coordinated action also not drilled so extensively, at least until the very end of the century.

However, these facts stemmed from their main roles in the field in Chile. They were often used as preliminary skirmishers, comprising a portion of the sent in the front of the formed armies and were important in scouting and raids. However, they were for the most part employs in two fashions.

First, shot deployed to fire en masse on an attacker from some fortified position (which required that the enemy lured into attacking).

Second, they could serve in tight association with pike to provide it with a counter to enemy shot, while using the cover of the pike men as protection from which to fire on the enemy infantry, thus acting offensively. In the case of the military expeditions, realized every summer by the Spanish troops, against the Indians of Puren-Lumaco area.

The efficacy of shot was always limited by inaccuracy and reload time. Reloading took over a minute, more likely two, under the most ideal of conditions. The battlefields, and potentially ill-trained recruits, were far from ideal; however, recruits from Peru were passable in shooting usually all agreed was to discredit the Peruvian recruit.

Two notable techniques used to speed up loading involved premeasured powder charges. “Cartouches,” or cartridges, made of linen or paper, sometimes with the ball already inserted, used by the 1540s. The end bitten off the end of the cartouche, and the contents dumped in the barrel.

A variation was the use of the “bandoleer” of reusable wooden bottles carrying measured powder. More importantly, training could also minimize reload time. In the period of Governor Hurtado de Mendoza (1557-1561), Onez de Loyola (1592-1598), Garcia Ramon (1600-1601, 1605-1607), and Alonzo de Ribera (1601-1605, 1612-1617). They introduced training to make the shot more efficient at reloading and developed maneuvers to maintain constant fire by a given unit. They standardized the commands of each individual action of loading and firing, both for the arquebusier, and for the musketeer with his additional encumbrance of the forked rest. The more common method was volley fire, in which an entire rank of shot would fire at once.

When King Henri III of France was assassinated in 1589; King Henri III of Navarre became King Henri IV of France. King Henri III of France was the last of the Valois line of French Kings. King Henri IV was the first of a new Bourbon dynasty. He taught his front rank of arquebusiers to kneel, so that the first and second ranks could fire simultaneously. Volley fire takes entire ranks out of action for the duration of the reloading time. To maintain continuous volley fire would be ideal, but the maneuvers and training necessary to affect it did not develop until the end of the century in Europe under Maurice Nassau (Dutch 1525-1567) he organized the rebellion against Spain into a coherent, successful revolt. He reorganized the Dutch army.

The first rank of harquebusiers fired, and then moved to the back of the line to reload while the second rank fired. The number of ranks needed depended on the length of time to reload: each rank needed to be ready to fire by the time it reached the front of the line. At first, this seems to have been ten ranks, in one configuration, Maurice Nassau, assembled them alongside the pike, in groups of four files, with gaps between the groups to allow room for the countermarch.

The Spanish method reputation grew initially from its efficacy against the formidable pike square, especially when that pike prevented from reaching the shot easily by earthwork fortifications. Massed small arms fire was even effective against armored cavalry if the cavalry hindered in its movements by a trench, or by marshy ground and trees.

Nevertheless, without the protection of forts, terrain, earthworks, or a pike square to merge into, the shot was surprisingly vulnerable to a cavalry charge. The combination of speed and armor gave the heavy cavalry an advantage against the shot. A man armed with harquebus or musket had a hard time standing his ground to get off his one, inaccurate shot (assuming that his weapon was loaded, and it was not raining!) against a moving target.



*Alonso de Rivera de Pareja, Spanish general and royal governor of Chile (1601-05 and 1612-17), member of the military order of Santiago*

The governor Don Alonso de Rivera was the best military that Spain had in Flándes according to historian, he requested to the king of Spain Felipe III, impelled one of the most important reforms. The creation of a professional army in Chile, and thus to establish the Real Situado (royal one) to pay salary to the soldiers, was an intelligent reform. Finally, in 1603, was authorized the support for the war, from the

finance of the viceroyalty of Peru, which had an economic impact in the commerce realized in the same border between natives and Spaniards.

Spain was positively progressive in the benefits and organization of its army, though, providing retirement hostels and pensions for soldiers who had lost limbs, requiring licensing and medical inspection of camp prostitutes, and providing for administration of the sacraments in the field.

The royal subsidy money or provisions paid by the Spanish king, through the viceroy of Peru to the Chilean government during the seventeenth century, and the first half of the eighteenth century.

The royal subsidy was for maintaining an army on the frontier to fight, the Mapuche Indians a government in Santiago and defend the interest of Spain against its enemies.

The army was born then for the Kingdom of Chile, by Royal Certificate of January of 1603.<sup>148</sup> It was the first army created in Hispanic America that demonstrated the importance that the Kingdom of Chile had for Spanish crown. Since it supposed, the Chilean army would provide the defense to the viceroyalty of Peru and Patagonia, in case of attack from the enemies of Spain.

Ribera was born in Ubeda province of Jaen in Andalucía Spain; he was the illegitimate son of a Hidalgo and Captain Jorge de Ribera Zambrano y Dávalos, who claimed descent from the kings of Aragon. After studying mathematics in the University of Andalucía, Ribera joined the Spanish army in Flanders.

It was the beginning of a long and successful military career. He fought in various battles in France with the Tercios of Alejandro Farnesio, duke of Parma. In addition, he was part of the Spanish Armada of 1588, and one of the followers of Cardinal Archduke Alberto, governor of the Netherlands.

His distinguished military service came to the attention of King Philip III. In 1599, the king named him governor and captain general of Chile, positions that he occupied from 1601 to 1605 and again from 1612 to 1617.

During that protracted warfare, the Spanish colonies in southern Chile were often in a most critical position, for the Spanish arms sometimes suffered disastrous reverses. The old settlement of Imperial had definitively abandoned in 1600.

In the same year, Angol (founded 1553) suffered the same fate. Tucapel was still more short-lived. The Araucanians repeatedly destroyed Concepción. In several engagements in the open field, the Indians also obtained considerable successes, their cavalry encountering Spanish cavalry successfully.

Mendoza is one of the oldest cities of Argentina. But, unlike nearly all the other cities and towns of the republic, its foundation was due not to colonists from Spain or Peru, but to a band of Conquistadores from Chile. As early as 1559 Garcia de Mendoza, governor of Chile, sent Pedro Castillo to annex the district called Cuyo which embraced the present provinces of Mendoza, San Juan, and San Luis, and which for more than two centuries formed a part of Chile.

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<sup>148</sup> Descripción histórico geografía del Reino de Chile por don Vicente Carvallo Goyeneche, precedida de una biografía del autor por don Miguel L. Amunátegui. Tomo II/[www.historia.uchile.cl/CDA/fh\\_sub\\_article/](http://www.historia.uchile.cl/CDA/fh_sub_article/)

It was only in 1776 that formally, by a special decree of the Spanish monarch, transferred to the viceroyalty of Buenos Aires.

It is important to highlight that, because of history researches, we acquire new information, it is now possible to rewrite, with more approximation to truth, the lives of some of the most illustrious of the Conquistadores. As regards about whom, until recently, but little was known outside of their participation in some of the more notable events of the conquest of Chile.

We find that many of the Conquistadores, whom we have accustomed to regard as simple adventurers as ignorant as they were vicious as well, in reality were some of them, men of noble qualities, both intellectual and moral. We learn that they were skilled captains, and general in the wars of Italy and Flanders, in which they served under the banners of the Spanish Tercios the elite of the Spanish army. They were the most renowned generals of their century; that, far from being the off scourge of society. Moreover, some were refugees from justice, as were not a few of those who made their way to Cuba, Española, and the Central America, during the time of Columbus. (No offense, I just quoted), The companions of Valdivia, not to speak of Conquistadores in other parts of the New World, were scions of some of the most illustrious families of Spain, men who had disposed of their inherited possessions in the land of their birth in order to seek fortune and glory beyond the seas. In view of this recently acquired knowledge, a distinguished Chilean writer does not hesitate to declare that nearly all the Conquistadores of Chile were not only men of good family, but also men of some education and Hidalgo nobility. See Don Joaquín Santa Cruz, "Problemas Históricos de la Conquista de Chile," in *Anales de la Universidad*, Tom. CX., p. 13, Santiago de Chile.

After the defeat of Curalaba 1598, the Spaniard loss the best soldiers that they have, also the seven cities south of the Bio-Bio River. The Spanish defence of the colony consisted mostly of a citizen militia, not considered adequate by the authorities. With the goal of improving the army, they wanted a governor with military experience, and Ribera was the best that they have. It was for this reason that Alonso de Ribera received the appointment by the King, with the mandate of organizing a professional army in Chile. After his arrival in Chile, and subsequent an evaluation of the state of the military, Ribera wrote, "These people were more poorly disciplined and more uninformed in military things than I ever could have believed." In 1604, he created a permanent army of 1,500 men, paid from royal revenues.

According to historian Crescente Errazuriz Ribera, he received army 1,151 men. Garcia Ramon's account stated that he gave to Alonso de Ribera 1,397 soldiers. It is not clear who is correct in the quantity of soldiers.

According to Crescente Errazuriz, p. 58 of *Historia de Chile*, Ribera did not include the soldiers far southern.

It is understood that Colonel Francisco Del Campo had four hundred soldiers in Osorno, and the Villarica was well known before the uprising to have more than one hundred soldiers. The fortress Villarica was destroyed by the Mapuche forces after a siege of over a year, only one officer and his wife survived. In addition to Chiloe, hence there are understood eighty men.

Ribera fails to count accurately; unconscious perhaps he realized that eventually the Spanish soldier would be killed by the Mapuche forces. It is not known at that time of the city of Osorno (the colonel) and what he has done, because of those cities that had more than a year, that is not news of his person or taken notice of some of the cities above.

We know now for the account the Inca Garcilaso about the remarkable Colonel Del Campo said to have raised the siege of Osorno and then he fought the Dutch in Chiloe, also he was in Valdivia fighting helping the siege that the Mapuche forces did. Del Campo was everywhere and to have performed other incredible actions of happy consequence.

However, the Mapuche forces in Castro in 1601 killed Del Campo and most of his soldiers.

All the captains consulted by Rivera gives news in what all agreed was to discredit the king troops who came from Peru. We have already seen what in they said on several occasions Alonso Garcia Ramon.

Rivera was no less explicit, for the long experience of past events, says in the instructions given on January 15 of 1602 on Sunday, chapter 37.

His Majesty will be informed of how much they cost and how little advantage in this realm the relief from soldiers from Peru will bring.

Nevertheless, not on purpose to make accommodate the difficulties between works that war offers. Moreover, they put their utmost diligence and care in return for the interest and freedom of Peru, leaving things here in greatest need and danger when they come to it. In addition, the cost to bring them to Chile: the one that receives less before boarding is over two hundred pesos of nine real and the freight and sustenance of the sea.

And speaking of the king, said in a letter dated in the Arauco, March 10, 1601: "As the quality of the people of Peru, is so contrary to the opposite I need and work here, put all their prompt them to flee and return to freedom and vices of that land. Consequently, so that a thousand men who gave me the viceroy lists for having sent after the death of my predecessor Martin Garcia de Loyola.

"Having not found in the list and the general brag to this day, I did with the royal official de Concepcion. After those more than one hundred and seventy soldiers, so badly training that they prevented distributed sixty harquebusiers of which I brought with me."

This, speaking against the morality of the troops coming from Peru far higher than the most eloquent arguments, it must nevertheless be rectified. According to a testimony given on 20 September 1601 by Juan Bautista de Herrera, accountant of the real estate of His Majesty the bishopric of the Imperial, a hundred and seventy-four (not one hundred seventy) referred to Rivera, which were in the habit of Your Majesty. In addition, the same goes for the officers of Peru.

With what everyone agreed on was to discredit the troops to the king who came from Peru. We have already seen what I said on several occasions on which Alonso Garcia Ramón. Rivera was no less explicit, for the long experience of past events Ribera full of initiative and good at problem-solving mention, built a foundry of metals smelt, a building equipped for the casting of metal artilleries, for which it

is bound to bring in the necessary defence of the ports of this coast, which are in notorious risk and danger.

Moreover, in the same land there are good opportunity for copper and materials with little expense that is made artillery that was needed. Without waiting for any manner that provide for Peru, since the proceedings that I made personally to bring some artillery did not avail, for that there must also have a certain lack of it. I also agree that Your Majesty send officers for windmills, which are very concerning to the strengths that have to do in the land of war, where there is no security for the repair and water mills. Which does the Mapuches enemy ordinarily burn, the Spanish soldiers suffered great hardships of hunger, and land is suitable accompanied for the instruments that will be of much relief and advantage.

Ribera strategic plan was to concentrate the Spanish forces in a series of forts along the frontier and consolidate Spanish power, which could then advance to the south. In his first period of government, he was able to advance into Mapuche territory and constructed nineteen forts.

The governor was also concerned about the situation of the Indians subjected to the maltreatment of the encomienda system; conquistadores were granted trusteeship over the Indians and took steps to limit their abuse by the Spanish.

For instance, he prohibited the custom of Spanish women riding to mass or on visits in litters carried by Indians. He established new regulations for the abuses in the mines, which allowed forced Indigenous labor for eight months, but followed by a period of two years, four months before the same person could force to return.

Alonso de Rivera (Letter to the king of Spain by Alonso De Rivera, dated in Santiago on Sept. 22, 1601): "The main (choice) that Your Majesty can put on the situation of all is to pay one thousand five hundred soldiers, benefits, and salaries of captains, Officers and musketeers. Which is the most important weapon in this war, in which the quantity commands?"

"Moreover, the more moderate and short that I am able to sustain a real soldier are one hundred each month, assembling five pesos half of the coin of this land. The prices of clothing and every kind of food out there is worth one-third more than in Peru, where the soldier earned twenty pesos, flows to nine Reales without real danger, nor any work.

The expenditures for the relief in the kingdom, have been so excessive and unimportant or far from the experience, of what show little effect. Giving them each a hundred and fifty-two hundred pesos, at least since the captains who come with twenty or thirty men, seven hundred thousand pesos to come to Chile with the title of relief. They just think that they have landed on Chile and attend a summer campaign have served and are seeking to return back, leaving the kingdom in more danger than before and need and finances of Your Majesty with the freedom they should."

Alonso De Rivera, governor of Chile letter's to king of Spain, if after watching the very sad state, in which they were neighbors and Spanish soldiers, compel to give the impression of Alonso Rivera of the Indians. He could not hide the admiration that led to the bizarre military, the strength of the indigenous Chilean, nor the concern that the indomitable courage produced it in him. "They are men, exclaims, in good

spirits and often attack our people and so on to such extent do all this and many other things we could say to you Majesty.

“They are very tough on our enmity and postponed life, finances and stillness for their freedom (Letter from March 10, 1601).”

Ribera returned as governor for a second time in 1612. Father Luis de Valdivia had specifically requested his appointment from King Philip III. Valdivia was the originator of a new system of defensive warfare in Chile. He planned a static frontier separating the Spanish zone from the Indigenous zone, permitting no one but missionaries to enter the south from the Spanish side. The Spanish king agreed to it, and although Ribera himself did not totally agree, he followed the royal orders and established the defensive system accordingly.

Another strategy was the defensive warfare raised by the Father Luis de Valdivia in 1612, who consisted of stopping the Spanish incursions, and the indigenous slavery thus to turn to the faith to the Mapuches. Nevertheless, after ten years considered a failure, and commence with the idea of a movable border. Excluding for this period (1623 until 1656) the intensity of the combats fell, taking place a much more complex situation in border relations. Where the commerce and another type of interaction were more important than the war. The Rivera’s group named “advice of war council”<sup>149</sup> realized that under its direction in 1604 July they considered necessary soldiers, between exercise of campaign and troops for the forts. In order to complete those numbers of troops asked to Spain 1,500 men, and assigned 940 men to infantry and a Caballería 1,910 troopers.

Nevertheless the approved regulation by Felipe III 1,607 fixed one definitively the number of companies of infantry in 15, composed each of one hundred men and the companies of cavalry in seven, each of seventy men, maintaining a proportion of a soldier of cavalry by each three of infantry.

The experience that had received Rivera in the European campaigns, incline him toward the power of the Infantry in the Spanish Tercios. In which also it offered newness and negation of the past the attitude of Rivera, was in its military plan of pacification of the Kingdom of Chile.—

According to Rosales, call to advice and proposed that the main thing of that war . . . it was to crown the Bio-Bio and to fortify its shores to put stop to that it divided to his terms and ours (Rosales, II, p. 361). In a letter to the king of 21 July of 1604, its planning expressed, centered mainly, in which the occupation gradually advanced. The populations that went away, help each other, leveling off all the regions, so that military land was not empty or vacant in the rearward, and that it was possible to had military body of efficient people, ready to go where was necessary.

Another view is that Maestro de Campo Alonso Gonzales de Najera, he stated—, that of the thousand five hundred men, they will be the nine hundred Infantries, and of them the three hundred pikes, the five hundred harquebusiers, and the one hundred musquets, and of a cavalry six hundred. In 1608, Najera, p. 232.

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<sup>149</sup> Jara Álvaro *Guerra y sociedad en Chile: 1971 La transformación de la Guerra de Arauco y la esclavitud de los indios*, de la editorial Universitaria. Santiago, Chile, page 140-141.

Don Alonso De Rivera increased the professional and combative capacity of the troops. In a general way, it is possible to consider that with the transformations executed in the exercise of the Spanish army, this increase his fighting power and the natives, conscious of it, avoided to present/display combat during the military campaign entrances that became to their territory, afraid to undergo defeated.

Also settled down a worthy scale of pays and pension, additionally even arrived, to found basic industries to supply to the military personnel.

Patricia Cerda Hegerl state, until 1640, the number of soldiers remained at roughly two thousand men, as was established in 1606. This number increases by midcentury since, according to a letter from the supplier of the army to the council of the Indies in 1673; the enlistment of the army's Bio-Bio had arrived in 2,620 in 1688. This army may seem small, but by the colonial standards, it was large. Even wealthiest colonies, like Peru and Mexico, relied exclusively on militia for their defense.

In 1655 the army had 2,147 enroll seats in 1658, at the low enlistment because that the Indian uprising of 1555, 2,014; in 1661, 2,243; in 1662, 2,382; in 1664, 2,530; and 1671, 2,390 (83). Of these, more than half were Indians and mestizos. In 1673, it was reported that the number of soldiers who had the army, then 2,300, about 1,000 were Indians and mestizos (Métis) on different occasions that have been sent from Peru (Patricia Cerda Hegerl. *Frontera Del Sur*, p. 45).

The many turn traitor defections of soldiers from Peru led to the real cell 1662, to avoid the recruitment of soldiers of Indian or Métis ancestry, because they change sides, joining the Mapuche soldiers, and be of any benefit to the Spanish crown. That only comes to Chile every year fifty or sixty Spaniards of good quality.

To abandon allegiance to the Spanish crown was easy for the Peruvian soldiers they have more common ground with the Mapuches than the Spaniards.

In the Araucanian territory, the fugitives always well received; they have an available food supplies and women, often Christian captives, which soon integrated with the indigenous society in rewards. In addition, its services blacksmiths, informants or translators, the defectors often have a leadership role in the Araucanians wars for their military expertise, and knowledge of the Spanish fortress, the Spanish army capabilities as a fighting force.

Cerda Patricia account of the soldiers in Chile is worthy of note 1996, p. 22-28. Of the 12,000 ducats of the royal subsidy, money or provisions paid by the Spanish king, through the viceroy of Peru to the Chilean government to be shipping to the war in Chile, its stay in Peru a considerable amount of it. Chartered operation of navy, that it leads to the port located on Concepcion, the salary is paid to the attorney general's of the army, these discounts are added others, the recruitment of soldiers in Peru, weapons, powder, loans, and others.

With the rest of the royal subsidy purchased from traders in Lima clothing from Quito, clothes Castilla and the earth, Run, half soaps, shirts, and blankets and so on. When you arrive at the rest of the concepts, the first paid the governor, ministers and overseers of the army, the payment of the officers.

The purchase of grain, cows, ropes, mules, and expenditures that made in the hospital; it is also an added discounted. Also are added expenses, costs for meals to missionaries, Indigenous parliament, peace treaties, to the payment of army of

translators, payments to Indians friends. The soldiers poorly paid in the war in Chile, with the money of the royal subsidy in Lima, when it came time to pay the soldiers in Chile, they left very little of the money to pay two thousand soldiers. The officials remedy the situations increasing again the value of the goods, that gave to the soldiers, either by the amounts of discharge from ships, for the freight to the stores, for medicine, weight and conduce to the fortress, and so on. Therefore, the pay of the soldiers was an illusion. For instance a trooper of cavalry earn 132 pesos of salary, with discounts for freight costs and other at 70 pesos, but since he debit (debtor) that money on clothes, in turn recharged by 60 percent and 70 percent salary was reduced to no more than 35 pesos. Hence, that the troop soldiers had to seek other means of subsistence, the soldiers dedicated to Maloca attack of Indigenous villages and sell them as slaves. Some of them were committing to agriculture, cultivation of the land near the fortress, in company of Indigenous women, forming the first families

Royal troops in Chile in 1792,<sup>150</sup> the militia amounted to 15,856 men, in the two bishoprics (a place where a bishop's cathedral is situated) of Santiago and Concepcion 10,218 in the former, and 5,638 in the latter. This force, which established in 1777, during the government of Don Agustin Jauregui y Aldecoa, called out on great occasions, and is seldom obliged to perform the duty of sentinels and patrols; but is obliged to hold itself always in readiness for war, and frequently to exercise in the use of arms. Besides this regular militia, there are great numbers of city corps, who commanded by officers named commissaries instead of colonels. These are divided into several companies, according to the extent and population of their respective districts; and the companies have no fixed numbers, sometimes exceeding a hundred men, and at other times falling short of that number. This city militia supplies guards for the prisons and for the escort of prisoners, and performs the duties required by the police, without exempted from military service, when occasion requires; and from these companies recruits, are drawn to supply vacancies in the regular militia. Every one capable of bearing arms is thus joined up either in these companies or in the regular militia, except such as are indispensably necessary for cultivating the land and taking care of the cattle. Besides this militia, the crown maintains a regular force of veteran troop's part at Santiago and part at Concepcion for the protection of the Araucanian frontier.

The musketeer<sup>151</sup> had the same equipment than the harquebusier, but instead of a harquebus, his main weapon was a heavy musket and he used a fork of 1.47 meters to support.

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<sup>150</sup> The Abbe Don J. Ignatius Molina.1809.The Geographical, Natural, and Civil History of Chile. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. Page 311-313.

<sup>151</sup> <http://www.geocities.com/ao1617/weapons/html>.



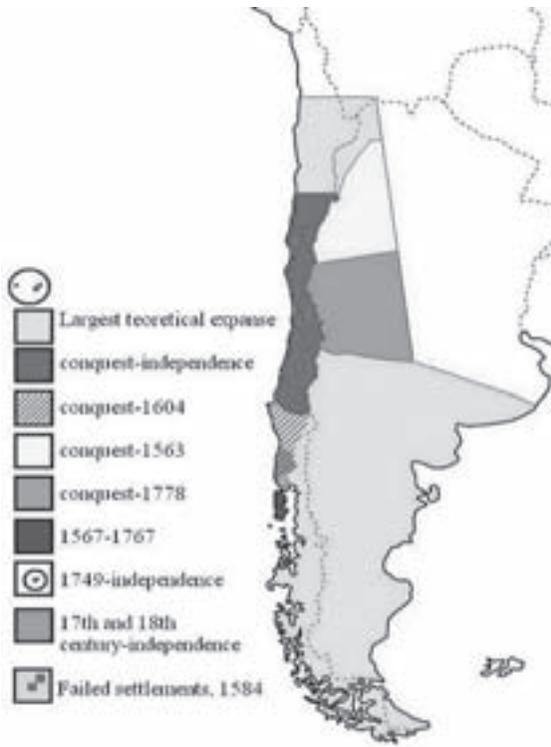
Musketeers from the middle of the seventeenth century, he is firing a heavy musket supported by a fork. He has a bandolier with ready-made doses of black powder and a sword. We can imagine that he has also a small bag for the lead bullets and a flask of extra powder, hidden of the figure.

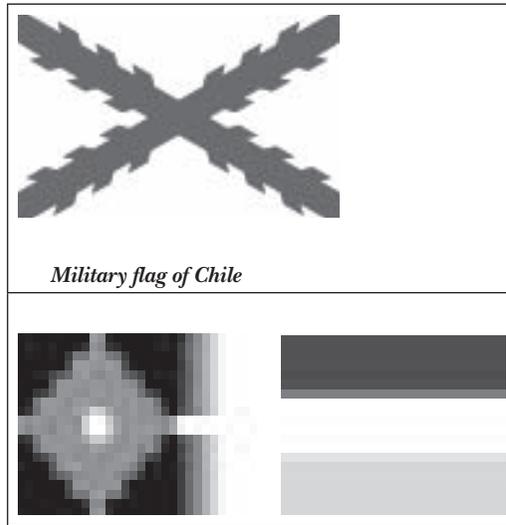
## The Kingdom of Chile: Description of the Frontier of Chile<sup>152</sup>

The Kingdom of Chile or Realm of Chile (Spanish: *Reino de Chile*), also known as the General Captaincy of Chile (*Capitania General de Chile*), was an administrative territory of the viceroyalty of Peru in the Spanish Empire from 1541 to 1818, the year in which it declared itself independent, becoming the Republic of Chile. It had a number of governors over its long history and technically one king, Philip II, who was not the reigning Spanish king. The Chilean Kingdom (the *Reino de Chile*) was a personal possession of the king of Castile as were all the other Spanish possessions in the New World. Kingdom of Naples and Kingdom of Sicily, on the other hand, were possessions of the king of Aragon, who happened to be the same person, since 1516. There was no common administrative apparatus between different independent *reinos*, and each one was governed by its own council and its own laws, in this case the Council of the Indies and the Laws of the Indies. Mostly viceroys handled the day-to-day work and governors, who represented the king's will, e.g., in Aragon, Sicily, Mexico or Peru. Chile also has the noteworthy distinction of the one region of the Spanish Empire that technically had a King, Phillip II who was not the reigning Spanish king. In 1554, the Infantes Philip married Queen Mary I of England, when he was still just the heir to the Spanish throne. In order to become an equal rank with the queen, his father, Holy Roman Emperor Charles V, named him the "King of

<sup>152</sup> Picture from Wikipedia Gothic armour—wiki@wikimedia.org. 6 June 2008.

Chile.” As we mention before, the first conquerors initiated their campaigns with two hundred men and shortly after they were elevated at more than one thousand. The Spanish army was organized in infantry, cavalry and artillery. Nevertheless, Valdivia did not include the last weapon that was brought shortly after its death in 1554. The following hierarchies existed: captain general (today commander in chief); teniente general (lieutenant general, had to his charge the administrative aspect); maestro de campo (grand master of field; today would be a chief of staff). Then the sergeant mayor, master sergeant he came, the captains, sergeants, tips, trumpets, and soldiers. As services, annexes figured those of Justice Military, the religious service and the administrative one. The military judges, the auditors of war and the courts martial exercised the military justice. By the dominant ideas in the epoch, the religious service was one of the most important of the army. In 1541, for the force of two hundred men that were left to the conquest of Arauco, there were four priests. The number enlarged considerably later. In charge of the administrative service they were the lieutenant generals whose mission went at the beginning, the payment of the “situated,” that is to say, the salary of the leaders and official; the supply of the army and of the provision or buys of cattle. The sanitary service never existed neither rudimentary. Alone there was “faith healers” or “enthusiastic” that the abundant vegetables of the territory availed oneself of themselves and whose medicinal properties were studied with true enthusiasm.





*Military flag of Chile*

*Picture courtesy of Dentren, October 14, 2008. Wikimedia.*

When King Felipe II assumed the empire of Spain,<sup>153</sup> the Chileans did not forget that before, when he had an unpretentious title of Infant. They granted him the titles of King of the Kingdom of Chile, and Portugal among others titles, to elevate their condition of Prince to the one King. It is not necessary to think much to realize, that he symbolically chose the distant colony but since it was an honorary subject, because the Infant would inherit all the empire. Therefore, the Chileans already from the colony felt broken ties with the other Spanish properties. For administrative reasons they tied to the viceroyalty of Lima, but their “myth” was that while the Peruvians were subject of a viceroyalty, we had our own King and for that reason a hierarchy superior.

Fortress in the frontier of the Bio-Bio (Patricia Cerda, p. 59): in 1753 the viceroy of Peru Count of Superunda decreased again the size and strength of the army, this time to 750 soldiers in Chile.

#### **Fortress**

Santa Juana  
 Talcamavida  
 Yumbel  
 Nacimiento  
 San Carlos of Puren  
 Los Angeles  
 Tucapel  
 Concepcion

#### **Soldiers**

1 company  
 13 soldiers  
 1 company of cavalry and 1 company of infantry  
 half company of infantry  
 1 company of cavalry and 1 company of infantry  
 half company of infantry  
 1 company of cavalry  
 2 companies of cavalry and 1 company of infantry

<sup>153</sup> Roberto Escobar Budge. <http://www.auroradechile.cl/newtenberg/681/article—32930.html>.

Talcahuano	?
San Pedro	12 soldiers
Colcura	12 soldier
Arauco	2 companies of cavalry and 1 company of infantry

It is important to highlight that the motivation their name Chile, like “Kingdom,” and not like Audience or General Captaincy of Chile.

The illustration that complements supports or provides more information on the topic in question.<sup>154</sup>

Additionally Phillip II received the Kingdom of Naples, a possession of the Kingdom of Aragon; and which came with a claim to the Kingdom of Jerusalem. Thus, the marriage treaty could jointly style the couple as King and Queen in a formula that reflected not only Mary’s but also Philip’s dominions and claims,

Philip and Mary, by the grace of God, King and Queen of England, France, Naples, Jerusalem, Chile and Ireland, Defenders of the Faith, Princes of Spain and Sicily, Archdukes of Austria, Dukes of Milan, Burgundy and Brabant, Counts of Habsburg, Flanders and Tyrol.

The Chilean elite wanted to look for the certification of his *hidalguía* in Spain during the conquest. They demand land and positions, and later in eighteenth century to obtain, in exchange for special contributions toward the permanent deficit of the colony. The recognition of nobility titles such as Marquees of Vallenar, Marquees of Real House of the Currency, Marquees of Pica, Count of Conquest, among others.

All this continued uniting them, to the mythically Spanish empire.

Bernardo O’Higgins (a national hero of Chile) in this respect suppresses the nobility titles and “*mayorazgos*,” patrimonial systems that lead to the concentration of the economic power in the family heads, those that demanded special political privileges as well. The Chilean soldier and political leader Bernardo O’Higgins became a leading figure in the movement for emancipation from Spain and the first head of an independent Chilean Republic.

Bernardo O’Higgins was born around 1776/78 in the small town of Chillán, Chile. He was the son of Ambrosio O’Higgins, a Spanish officer, from Ireland, who would later hold the position of viceroy of Peru and governor of Chile, and the daughter of a local noble to whom Ambrose never married. While Ambrose never met his son, he did provide for his upkeep and education. At the age of twelve, O’Higgins was sent by his father to Peru for his secondary education, only later to leave for Europe at the age of sixteen.

<sup>154</sup> \* The art of the general language of the Kingdom of Chile—Febres Andrés, and 1734-1790.

\* The Art and general grammar of the language that runs in all the Kingdom of Chile—Valdivia Luis of, 1561-1642 *Bestiario of the Reyno of Chile*—Lukas, 1934-1988.

\* The compendium of the civil history of the Reyno of Chile, Juan Ignacio Molina 1740-1829.

\* The general history of the Kingdom of Chile.—Rosales Diego 1603-1677.

\* The historical relation of the Kingdom of Chile and the missions of the Company of Jesus.—Ovalle, Alonso 1601-1651.

At age seventeen, O'Higgins left to continue his studies in Richmond in England, where he would meet several leading Latino American political activist. Of this activist was Francisco Miranda, who had established a secret Masonic lodge (Logia Lautaro), an organization whose members had sworn to fight for the independence of Latin America. Under the tutelage of Miranda, and as a member of the Masonic lodge, O'Higgins gained a deep sense of nationalist pride.

Despite his father's position, which had now become viceroy of Peru, Bernardo O'Higgins's travels only reinforced his revolutionist ideas. During a final trip to Spain in 1799, O'Higgins met Latino American clerics who also favored independence, an encounter that acted to solidify his position. In 1808, Napoleon Bonaparte I invaded Spain and left Spain and its colonies in a weak position. Throughout Latin America, there was a wave of revolutionary movements, and in Chile, a national "junta" established in Santiago.

This "junta" soon replaced the governor of Chile, and by 1811, Chile had its own congress. O'Higgins was a member of this congress until an invasion by the viceroy of Peru defeated the newly established government. Those in power, including O'Higgins, withdrew into Argentina to regroup and spent three years in preparation for another battle.

O'Higgins had moved up in the military rankings to general in chief of the defensive forces and prior to the battle with Peru, he also received the title of governor of the province of Concepción. As general in chief, O'Higgins returned to Chile in 1817 alongside Don José de San Martín and an Argentine army and engaged in a month of fighting before overpowering the Spanish.

In acknowledgment of his accomplishments, O'Higgins was elected interim supreme director, first head of state of Chile; nevertheless, O'Higgins soon lost favor particularly with the local Spanish aristocracy and the Catholic Church in Chile and forced to resign from the position of (president) supreme director of Chile in 1823. O'Higgins dream of an independent Chile realized through his actions. However, during this period the Mapuche Indians fought in the side of the Spanish Empire against the Chileans.

Chile was free from Spanish rule, but its inherent weaknesses were everywhere manifest. The Creoles remained bitterly divided between O'Higgins and the Carreras. Two of the Carrera brothers had been executed in Mendoza, Argentina, in 1818; and José Miguel Carrera suffered the same fate in the same city in 1821.

The elite groups (Logia Lautarina) were dedicated to the retention of those institutions on which such things as law, property, family, and religion founded.

The masses, which had been little more than spectators in the conflicts between 1810 and 1818, were excluded from government.

It is noteworthy to add, at this time, that José Miguel Carrera Verdugo (October 15, 1785-September 4, 1821) was a Chilean general, considered one of the founders of independent Chile.

Carrera named the first commander in chief of the Chilean armies. He ruled Chile in 1812; he released a constitution providing for a republican form of government although Chile remained nominally loyal to the Spanish king.

The first national newspaper was started, the flag designed, and education encouraged.

Carrera was the most important leader of the Chilean War of Independence during the period of the "Old Republic." After the Spanish "reconquest," he continued campaigning from exile. Eventually, he was executed in Mendoza, Argentina, by the military (Logia Lautarina) of the United Provinces.

Carrera today is considered one of the fathers of the nation. The conflict between followers of O'Higgins and Carrera continues to some extent to this day, when many declare themselves Carrerists or O'Higginists.

In view of the Carrerists, they assert that his figure is not taking into consideration, or given to enough recognition, in comparison with O'Higgins. Carrera was deprived of command, and Bernardo O'Higgins was named to replace him.

From 1823 until his death, O'Higgins lived with his family in exile in Peru. However, after his death his body was returned to Chile in 1866 where he was hailed as the "liberator of Chile" and a national hero.

There is a monument to Bernardo O'Higgins in Archbishop Ryan Park, in Merrion Square Dublin, and considerable numbers of monuments in Chile.

The illustriousness that both the viceroy and governor Ambrosio O'Higgins and his son Bernardo O'Higgins, the liberator of Chile, brought to the name O'Higgins left the rest of the family somewhat in their shadow. In fact, a nephew also travelled to America, Demetrio O'Higgins (there are various men of this name in the family).

He was a guardia de corps in Madrid in 1793 and in Peru; he married Mariana Echeverria, with whom he had no children. As a widow, she married José Bernardo de Tagle y Portocarrero, fourth marquis of Torre Tagle.

An older brother of Ambrosio, William, migrated to Paraguay and started a family there.

Ambrose O'Higgins, who arrived in Chile in winter 1757, was the most illustrious of the Irish in that part of the world. He was the son of Charles and Margaret O'Higgins and grandson of Sean O'Higgins of Ballinry, in County Sligo. "The life of his father," writes Juan Mackenna to Bernardo O'Higgins in a letter of 20 February 1811, "faithfully related, and presents one of the most beautiful moral lessons in the history of humanity. I do not know of any better way of imposing upon young spirits the inestimable value of unbending honour, of indefatigable diligence and unmoving firmness."

O'Higgins arrived in Chile for the first time in 1757 (Vicuña Mackenna, Benjamin *Historia de Chile*, 1868), returned to Cadiz and then back to Chile in 1764. According to Roa y Urzúa, he twice held a commission in the military service at Valdivia Square.

He set up a project to render the Andes mountain range passable in all seasons, built six refuges, and personally directed these works.

He travelled from Chile to the Spanish court where he had friends, with a licence to return to Chile in 1768. He served in the war against the indigenous people from 1769 to 1777 as dragoon captain, cavalry captain, lieutenant colonel, and cavalry commander, before being named cavalry colonel in 1777.

Ambrose O'Higgins, at the command of an army of five hundred Spanish soldiers, interned among the indigenous Pehuenches at the Antuco mountain range in the

Andes, and saw himself surrounded by far superior indigenous forces, but valiantly defended his post; on that occasion, he received two injuries and heavy casualty in his troops.

During the winter the Pehuenche Indians wore snowshoes that allowed them to walk on top of the snow, therefore they were able to fight in any weather conditions. O'Higgins later managed to defeat the indigenous people and served as cavalry commander and brigadier general (*maestro de campo*). He subsequently managed to make peace with the indigenous people. Because of a great and deserved confidence in O'Higgins, the captain general delegated to him his personal faculties.

While it threatened by the possibility of an English attack, O'Higgins governed the province of Concepción in 1786. His record of services in 1787 began as follows: "His homeland, Ireland: his status, noble; his health, moderate" (Governor and Captain General of the Kingdom of Chile, *Royal Cédula*, 1787). He was governor of Chile from 1788 to 1795. O'Higgins then refounded the city of Osorno. King Charles III of Spain afforded him his own title in 1795, that of Baron of Ballinar, and, later, Marquis of Osorno. He was promoted to viceroy of Peru in the same year. This was the highest position to which anyone could aspire in America. He died in Lima in 1801.



The article of David Garcia Hernan<sup>155</sup> showed the importance of the nobility, as a social order, inside the war's world in the beginning of the modern age. In Spain under King Philippe II are very clear the plentiful connections of the nobility with all things around the state's—the war—even the other ways not controlled by himself. From a

<sup>155</sup> —LA FUNCIÓN MILITAR DE LA NOBLEZA EN LOS ORÍGENES DE LA ESPAÑA MODERNA *Gladius* XX, 2000 *Universidad Carlos III de Madrid*.

social point of view, we see that the primitive function of the nobility is important in the social structure. The list of military functions, features, attributes (the symbolism of the war like a good social virtue), and its owner's condition of weapons gives to the noblemen a power, at least intimidator, very great. From this point of view, its maneuverability was wide and important in the social relations too. In this way, the nobility was able to continue in its privileged position for a long time.

Among Ribera's tasks in his second term was the defense of the Chilean coast from attacks by Dutch corsairs, beginning in 1613. One such expedition was a fleet of six ships sent by the Dutch East India Company to the Moluccas, via the Strait of Magellan. This fleet was under the command of Admiral Joris Van Spilbergen. As soon as the governor informed of the approach of Spilbergen, he ordered the fortification of Valparaíso and Concepción. Spilbergen did not attack the Chilean coast, but sailed past it to the north.

Don Vicente Carvallo Goyeneche stated,<sup>156</sup> "It was Bio-Bio River having the status of defined both territories, and to this line, the border name occurred. Because of real order of 10 December of 1610, it requested the viceroy of Peru Marques to Monte-Claro, already of 29 of March of 1612, so that a demarcation line between the Spaniards and Indians of Chile was determined, and in June of the same year solved that the Bio-Bio was the frontier.

"Since then until our times, several Spanish fortifications on their shores, and no of the Indians have become, to those who it does not cause to any care the vicinity to them of the conquering nation. We discovered those of the northern shore, that are the one of Santa Barbara, San Carlos de Puren, San Agustín de Mesamávida, San Rafael de Talcamávida, the town of San Juan Baptist of Gualqui and the city of the Concepcion, and already will speak now of the located in the meridian ones.

"Five leagues but above of the one of Santa Barbara, lose their rapidity the currents of that one river and enter their waters in a throat of tosses of 200 length, 25 of stop, and 3 ½ of width; they lower without perceivable movement and admits bridge in the exit of the channel. Because losing there escarped risk the cut almost to lead that did the nature to him, has presented/displayed proportion so that to tip end and small bar steps have become, although dangerous, to raise and to lower; and the Indians call to this channel piulu, that means heavy thread. Another sixteen leagues but underneath the same place, following the currents of the river, have their situation the one of the birth, on the western shore of the Vergara river, remote of 400 those of their confluence with the Bio-Bio River, in the closing of a low hill that dominates all the immediate campaign. Its grant is of a company of veteran infantry and is to the control of a captain. Underneath the tube of the place, there is a place of 68 neighbors, and the inhabitants of their district ascend to 549, of them form two companies of militias.

"Its parish is dedicated to the birth of the Gentleman, its parish priest, who also is chaplain of the place, at present is it gift Jose Maria Terán, has its subsistence in

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<sup>156</sup> Chronicles Second part of "Historical-geographic description of the kingdom of Chile [www.historia.uchile.cl/CDA/fh\\_articulo/0,1389,don\\_Vicente\\_Carvallo\\_y\\_Goyeneche\\_Chapter\\_XXX](http://www.historia.uchile.cl/CDA/fh_articulo/0,1389,don_Vicente_Carvallo_y_Goyeneche_Chapter_XXX).

the parochial rights in congruent whereupon the real State Treasury attends the chaplains.

The land is apt for everything become abundant harvests of all segments, abounds with all sort with maintenances, ripened fruits, much birds and abundance of trout's, cauques and other fish. The chronicles illustrated, to the part of the south of the place, there is a very clear water slope, that, by the summer, in the morning it is acquiring by degrees the coldness. So that in the noon point it is put to average snow, and from to the same is it point losing, until when putting itself the sun is in the own degree, that the one of the river. To the west of the same place, a small stream runs, whose waters petrify all the wood that bathe.

"To the front of the one of Talcamávida, this located the one of San Juan and this to the orders of a captain and has of detachments a company of veteran infantry. For those nationals, he is unconquerable, because it built on a hill around the nose of the Bio-Bio, and a lake.

"Population of the place is of 40 neighbors, and of the inhabitants of their district, who ascend to 500, two companies of militias, the one of infantry with 76 man, and cavalry the other, with 68 men. Its land in anything is inferior to previous and has good proportions to make commerce of the good wood that it has, by its proximity to the port of Talcahuano and navigable being the Bio-Bio. In front of the place, but case does not become of them.

"To the gun pit of the place, there is a reduction of Indians with 250 people, of all ages and sexes, and of them a company of 48 men forms, equals in fidelity to those of the towns located to the retention of the Bio-Bio. In this one and the one of Talcamavida, it maintains the King's eight ferrymen for the transport of Indians and Spaniards.

"The place of San Pedro has its location to the front of the city of the Concepcion, two leagues before the mouth of the Bio-Bio in the sea. The command a subordinate and equips an infantry detachment.

"Its parish is dedicated to the purification of the Virgin Maria Our Lady, and his parish priest, who also is chaplain of the place, subsists of the real state treasury and the parochial rights. The population of the place and its district are of 351 inhabitants, and of them, I know.

"It forms a company of militias of cavalry with 64 men. Formerly they were dedicated to the fishing and I do not know why it causes are had separated of this useful occupation. The butter is made here most of that is consumed in the cities of the Concepcion and Lima, nothing inferior to the one of Flanders, and in its plains the famous mourning is harvested of which already we have spoken. Here a boat equipped for the transport of the inhabitants of the southern part of the Bio-Bio maintains the king.

"In addition, the mounts of the Andes have made by custom demarcation line between Spaniards, Puelches and Pehuenche Indians. The province of Colchagua, Curicó, Maule and Chillan must take care of and to defend its openings, whose aim as soon as the summer approaches equips, them with troops of their respective regiments of cavalry militias. The same becomes in the one of the Laja with those of Antuco and Villacura, emphasizing to the forts Vallinan and Prince Charles, a competent

detachment of veterans troops in accordance with<sup>157</sup> [the opposite previous state of], neither in the creation of veteran troops in 1811, nor in the force that has been elevated in the capital. The one is not included/ understood that previously it had, that is to say: the company of Dragoons of Queen, the two of the Dragoons of Penco, all of them of troops of line.

“The army in Chile has been in a rigorous almost daily training and discipline, except the regiments of disciplined militias the one of the king of infantry, and both of cavalry, prince and princess. The same diligence have practiced with respective regiments to started off, and in each has erected an infantry battalion, whose discipline has been in charge to different officials. Which, the new government have named for this purpose, all this with the intention of increasing the troops of the Kingdom to maintain the present system of government.

“Reason of the cost that makes the pays of the veteran military bodies destined for the service of this capital: that is to say, the four companies of artillery, the infantry battalion of grenadiers of Chile, their weapons, the grenade, had been known at least since 1594, and both cavalry squadrons of Hussars of Santiago.”

Carlos Spano (Malaga, Spain; 1773—Talca, Chile; March 3, 1814) was a Spanish army officer and hero of the Chilean War of Independence. Spano began his military career in 1786 as a soldier in the Spanish army, and fought in the campaigns of Ceuta, Spanish Morocco, and Aragon (against the French). He was sent to Chile with the Battalion of Infantes de Concepción. In 1787, he was promoted to lieutenant of the Dragones de la Frontera. He married María de las Nieves Ceballos.

He supported the patriot side on the Chilean War of Independence, and in 1813, he was promoted to sergeant major of Grenadiers. As such, he participated with distinction in the Siege of Chillan (August 1813) where he was injured. On November 27, 1813, he was promoted to colonel and named general commander of Grenadiers in replacement of Juan José Carrera. The government junta put him in command of the defense of the city of Talca, where he died while at the head of his troops.

The artillery 232 artillerymen, infantry battalion 596 soldiers, cavalry squadron 258 grew suddenly the real property, the excessive annual cost of 210,252 pesos only in the veteran troops erected again without bringing to consideration the pays of the member of the new government (the government junta).

During Ribera’s administration, on January 29, 1616, an expedition under the command of Jacob Le Maire, and with Wilhelm Cornelisz Schouten as pilot, discovered Cape Horn. Governor Alonso de Ribera died in Concepción on March 9, 1617.

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<sup>157</sup> Historia de Chile, Fuentes documentales, 31 of January of 1811. Excelentísimo Sir. Juan Mackenna. Gentlemen of the most excellent Meeting of Santiago of Chile”. [www.historia.uchile.cl](http://www.historia.uchile.cl).

Gasto Total—January 1811		
	Monthly Pay Total	Annual Cost
Artillery	4,092	49,104
Infantry	8,808	105,696
Cavalry	5,661	54,732
Of the Flagmen of Infantry	60	70
<b>Total</b>	<b>18,621</b>	<b>210,252</b>



*Actual Chilean coat of arms and flag*

## The Spanish Military Components

### 1. The Spanish Infantry Company

*An army composed simply of artillery, therefore, would be absurd in war. An army consisting simple of cavalry is conceivable, but would have little strength in depth. An army consisting simple of infantry is not only conceivable, but would be a great deal stronger. The degree of independence of the three branches, then, is infantry, cavalry, and artillery.*

—Carl Von Clausewitz, *On War*<sup>158</sup>

Imperial Spain overextended their dominance in the world. By 1535, Spain had established the largest colonial empire in the New World. Spain's colonies reached from southern USA, Central America, and the West Indies to South America. Spain also had trade interest in the Philippines.

<sup>158</sup> Carl Von Clausewitz. *On War*. 1976. Princeton University Press, Princeton, New Jersey. USA. Page 285.

The Low Countries was part of the Spanish Empire. The people of the Low Countries were divided into Protestant and Catholics. The fighting did not end until 1648. At that time, it was decided that the southern, known today as Belgium, were to remain Catholic and continue under the rule of Spain. The northern provinces, known today as the Netherlands, were to be an independent country. It is worthy of note that not only Ercilla, but also the chroniclers and historians who have written of the conquest of Chile. They note that all Spain in its golden age were convinced that God had entrusted onto them the task to defend Catholicism in Europe against the Turks. As well as heretics and to spread it among the infidels of the world recently discovered. Consequently, all Spaniards felt, somehow, champions of Catholicism, even if they were daring captains and ordinary soldiers.

Although, warfare and the diseases brought by the Spaniards decimated the native population in Chile, Spain found it necessary to keep sending soldiers to protect its distant colony. They came from all regions of Spain, The majority arrives from the region of Extremadura and Andalucía, including the Basque country as well, and many of them ended up settling in Chile.

It is noteworthy to add, at this time, that according to Claudio Gay, *History of Chile* (V-II p. 323). The administration of Don Garcia Ramon (1605) inspired hopes in Spain and Chile to finish the Araucanians war.

Governor Garcia Ramón brought experienced veteran soldiers a thousand that came from Spain, commanded by Don Antonio de Mosquera.<sup>159</sup> In addition, Spanish soldier is a hundred, and weapons, ammunition, to which others are to join two hundred fifty, led by Mexican captain Villarroel. Not counting the; sixties, led by captain Ovalle Rodriguez del Manzano, and, finally, one hundred and fifty more, under the orders of Martinez Zabala.

These forces compose more than three thousand men (1605) good soldiers, and well paid an essential fact to be good not to stop for any reason been competently. Spain had these periods the largest army in the history of Chile, according to Molina.<sup>160</sup>

Spain was positively progressive in the benefits and organization of its army, though, providing retirement hostels and pensions for soldiers who had lost limbs, requiring licensing and medical inspection of camp prostitutes, and providing for administration of the sacraments in the field

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<sup>159</sup> Antonio Mosquera was born in Spain and was a soldier in the war of Flandes and governor of Puerto Rico. Gobernador (Captain General) Antonio de Mosquera was in charge in 1598: Second Battle of San Juan June 16-18, 1598. He went to Chile with a thousand men and arrived at Santiago on October 6, 1605.

<sup>160</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile*. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. See Pág. 263-265.

Table 1. Increase in Military Manpower, 1470-1660<sup>161</sup>

Date	Spain	<i>United</i> Provinces	France	England	Sweden
1470s	20,000		40,000	25,000	
1550s	150,000		50,000	20,000	
1590s	200,000	20,000	80,000	30,000	15,000
1630s	300,000	50,000	150,000		45,000
1650s	100,000		100,000	70,000	70,000

Nevertheless, the New World were an area of vital importance to Spain, they provide that regular addition to Spain's wealth, and thus to its military power, to abandon such assets (territories) was unthinkable. In his book, *The Open Veins of Latin America*, Eduardo Galeano describes Latin America as a vast mine, and says, between 1503 and 1660, 185,000 Kg of gold and 16,000,000 Kg of silver arrived at the Spanish port of San Lucar de Barrameda.

The striking power of the Spaniard army was the cavalry fast moving counterattack and hard-hitting formations and the artillery played and immense part in sustaining the morale of the Spanish infantry, to advance toward enemy lines. The Mapuches learned very fast How to overcome the cavalry and avoid the carnage of the artillery.

A sixteenth-century army capable of major action seems to have had a minimum of twenty thousand effectives (not counting baggage train, etc.). The upper end of an army of Spain and/or the Holy Roman Empire, or France was normally fifty thousand and on rare occasions, as much as eighty thousand. Simple logistics acutely limited the duration of maintenance of such numbers in the field.

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<sup>161</sup> Kennedy Paul, page 56. *The Rise and fall of the Great Power.*



*Emperor Charles V (1548), a painting by the sixteenth-century artist Tizian<sup>162</sup>*

Finally, it must convey in mind that an “army” did not have the infrastructure that we associate with that term today. Civilian hangers-on often supplied victuals and other essentials (if at all). Uniforms were for all extents nonexistent. At most, soldiers of a given army might wear a surcoat (tunic worn over armor) with a simple device (e.g., a red X for Burgundy or the empire). The most common practice appears to have been the use of a simple colored sash, ribbon, or plume: Habsburg red, French blue, Dutch orange, Swedish yellow.

Although for comparison of the different armies of the period we provide examples, the Canadian forces in 1775 amounting to 1,500 men their united forces with Quebec Militia perhaps 2,000, of these only 448 were regulars. Indeed, the sublime comedy of the American Revolution, as of the Seven Years’ War before it, was that armies seldom larger than a few hundred men. Never more than a few thousands, moving like thin files of hostile ants in the fields and woods of the Atlantic strip, claimed to be battling for a continent whose extent they did not know; and which in its greatest part knew nothing of their existence (See Thomas Raddall.1957. *The Path of Destiny*. Doubleday Canada Limited. Toronto Canada).

As Patricia Cerda Hegerl records to some extent a remarkable fact, until 1640, the number of soldiers in Chile remained at roughly 2,000 men, as was established in 1606. This number increases by midcentury since, according to a letter from the supplier of the army to the council of the Indies in 1673; the enlistment of the army’s Bio-Bio had increased in 2,620, in 1688. In 1655, the army had 2,147 enroll seats.

<sup>162</sup> From Wikipedia, the free encyclopedia, Museo del Prado, Spain. 26 March 2008.

According to Field Marshal Montgomery,<sup>163</sup> Gonzalo de Cordoba, the Spanish commander, had raised the infantry soldier armed with a handgun to the status of the most important fighting man on the battlefield—a status that he was to retain for over four hundred years until 1945. Though, since the battle at Cerignola in April 1503, when the Spanish defeated the French, by using heavy fire from the Spanish harquebusiers. The harquebus now developed into the most effective weapon in battle Spain's Military System according to Paul Brewer.<sup>164</sup>

The Spanish infantry companies were composed of a mixture of about 2,000 to 3,000 soldiers armed with pikes, halberds (axes mounted on short poles), or swords and shield, crossbows, or harquebusiers (early firearms). The commander of the army grouped three of these companies together to form larger units called *colunelas* (columns) of five companies. Three *colunelas* became a *Tercios*.

The Spanish discovery of the powerful effect of massed shooting from harquebusiers on enemy attacks. Pikes used to stop cavalry charges. In 1505, the Spanish king made this arrangement official when he established larger units called *colunelas*<sup>165</sup> (columns of five) company's armies got bigger during the sixteenth century, the *colunelas* began to group together.

As we previously noted, according to Bonilla,<sup>166</sup> in p. 179-180, the Spanish armies in Chile entered battle divided in three groups: the vanguard, the main body, and the rear. This line of battle was divided, as well, in three wings: left, center, and right.

The infantry placed in closed form, in scale of depth divided in *Tercios* and this in-group of squad, commonly ten soldiers. Next to the pike men the musketeers positioned.—

On the battlefield itself, soldiers need to communicate, although their ability to do so impeded by noise, smoke, and confusion. Senior officers need to know what was happening in battle in order to commit fresh troops or change their line of attack. In the Spanish army staff officers or messengers delivered verbal or written messages. Regimental officers used their own voices or relayed orders through drummers and trumpeters. Messages could send over long distances by signaling systems or heliographs. The heliograph, a tripod mounted mirror, used sunlight to create flashes. Long and short flashes made up letters of the alphabet. Cavalry used the trumpet to transmit orders down the chain of command.

In Europe Gustavo's Adolphus defeated the Spanish Squares or *Tercios* at the battle of Breitenfeld in 1631. Under the Swedish warrior Gustavus Adolphus, artillery began to take its true position on the field of battle. Despite the fact that in the past one cannon for each thousand infantrymen had been standard, Gustavus brought the ratio up to six cannon, and attached a pair of light pieces to each regiment as

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<sup>163</sup> Field—Marshal Viscount Montgomery of Alamein. *A history of Warfare*. 1968. Printed in Britain. Page 212.

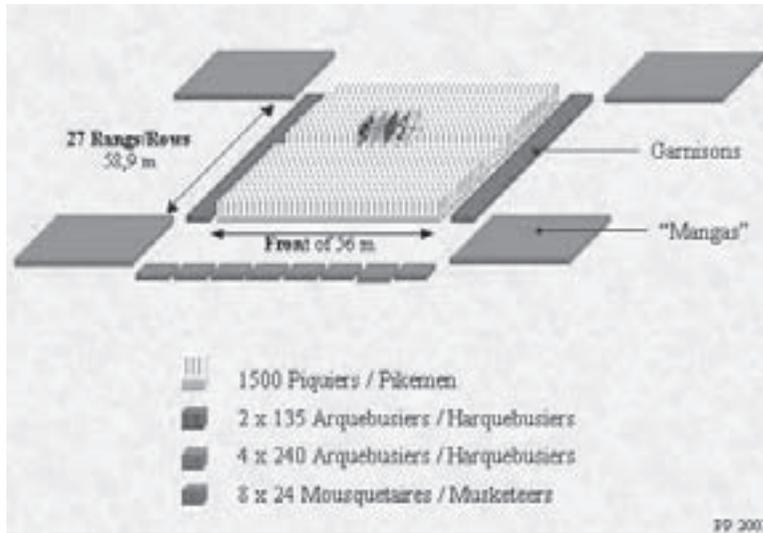
<sup>164</sup> Brewer Paul. 1999. *Warfare in the Renaissance World*. Raintree Steck-Vaughn Publishers. USA.

<sup>165</sup> A word of Spanish origin first used in the late 15th century to describe a unit of infantry commanded by a *cab de colunelas* (chief of column).

<sup>166</sup> Bonilla Tomas 1988. *La gran guerra Mapuche*. Instituto Geográfico Militar de Chile. Tomo I—page, 179—180. Santiago, Chile.

“battalion guns.” At the same time, he knew the value of fire concentration, and he frequently massed guns in strong batteries. His plans called for suppress hostile infantry formations with artillery fire, while neutralizing the heavy, immobile enemy guns with a rapid cavalry charge. The strategy was sound. Gustavo has defeated the Spanish Squares or Tercios at the battle of Breitenfeld in 1631.

#### Spanish Tercios Formation<sup>167</sup>



In the middle of the 1530s, it became usual for three colonelas to combine into a Tercios. By this time, companies made up entirely of soldiers armed with pikes or firearms. The Tercios system lasted until the late seventeenth century and was the first attempt to organize troops on a permanent regimental<sup>168</sup> system. It is important to highlight that the Tercios formation were different in number of men in Chile, but the formation was the same. Spain was able to win decisive battle in this period against her enemies; this system played an increasingly dominant role in battle.

In military language, a file is a number of men in a single line, placed one behind another. A number of men in a single line, placed side by side, are referring to a rank. The order of battle may be offensive or defensive.

The determination and perseverance of the Mapuche rebellion required on several occasions, detachments of men from the Rio de la Plata (Argentina) in aid of the Spanish of Chile. Other times, Ports of Buenos Aires was step destinations for contingents of troops from Spain, to reinforce the defenses at the border of Arauco.

<sup>167</sup> <http://www.geocities.com/ao1617/TactiqueUk.html>.

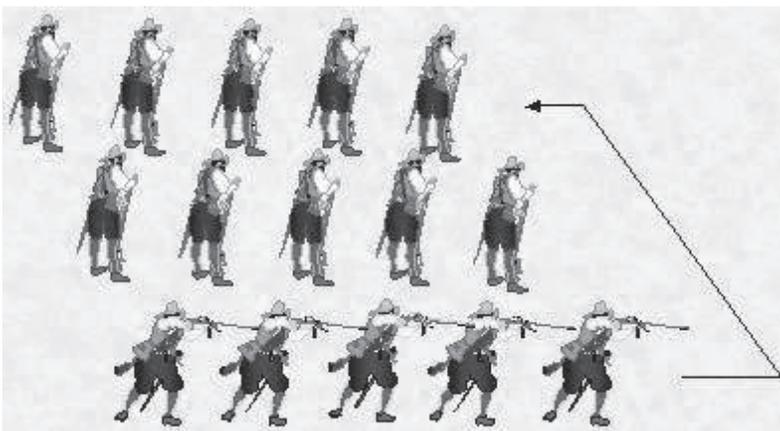
<sup>168</sup> Regiment a military unit of between five hundred and one thousand men, which evolved in the seventeenth century.

For instance in 1585, Alonzo de Sotomayor comes to pass; in 1601, Martinez de Leiva; Mosquera in 1605; and 1622 in commander Madujana, just to name a few of the long list of Spanish commanders.

The early military matchlocks (harquebusiers), of which few survive, were probably not very effective, the weapon could not penetrate a good armor. The matchlock musket was developed in Spain for infantry used, in the third quarter of the sixteenth century; that penetrated the finest armor that a man could wear. The musket was fired from a rest, usually a forked. The pike men protected the musketeers during their firing. Both types of infantrymen carried and could use swords when necessary. Damp weather brought problems, and heavy rain put muskets out of action. The second great military small arms invention of this period was the firelock musket, the two type's ignition during the seventeenth century wheel lock and flintlock. Both ignition systems, with proper protection, could deliver at least one shot in most rainstorms; but neither the wheel-lock nor the flintlock musket equaled a matchlock for firepower in battle on a fine day. However, the flintlocks considered militarily practical, and began to replace both matchlock and wheel lock muskets in European armies late in the seventeenth century.

The battlefield weapons are big, heavy, and remarkably simple. Examples are axes, spears, maces, giant swords (mandobles) Halberds, the heavy ax head on this infantry staff weapon could used to maim and enemy, while the beak on the back could trip up a horse or hook a horseman from the saddle. The range of these weapons is considerable, since these weapons designed to attack in large formations.

Under these conditions, it is often better to reach out to the enemy so that he cannot break into yours ranks and caused confusion. Such infiltration could quickly spell the end of a large, well-organized fighting formation. The Spanish crossbow the crossbow proved an effective weapons, thought the firing was slow. The bow was made of wood, then of a composition of horn and wood, and finally of steel. When the short crossbow bolt struck armor squarely, it could punch through it. They were popular in the Spanish army.



Spanish Firing Tactic:<sup>169</sup> If needed, a *manga* of harquebusiers would send in vanguard. From this formation, Officers would select a section of a minimum of fifteen men deployed in five files of three gunmen. The section would advance toward the enemy. When the section was at point blank range (thirty meters), the first row would fire quietly and then go to the rear to reload.

The second and third row would do the same. It is not a continuous fire; the important was the precision of the shot. When each harquebusier had fired four bullets, the section would go back to the *manga*. Officers could detach several sections like that to harass and disorganize the enemy.

To protect the harquebusiers from cavalry, some halberdiers would go with the *manga* if the enemy cavalry decided to charge the *manga*; the halberdiers would form a circle where the harquebusiers could be safe. Following de La Cuesta, the Spanish had another type of organization between the company and the Tercios when new raised companies were sent as reinforcement they used to form detachments called “tropes” But these tropes could also be used, sometime, on the field to give more flexibility to the Spanish commander.

In Chile Pedro de Valdivia appointed three principal military officers for commanding the royal army of Chile, consisting of a quartermaster general, a sergeant major, and a commissary. In the present times only two of these subsist, the quartermaster general and the sergeant major which latter office now divided into two, one for the cavalry and the other for the infantry while the office of commissary only now known in the militia.<sup>170</sup> The captain general he commands the army, and has under him, not only the three principal officers of the kingdom, the quartermasters, the sergeant major, and the commissary, but also the governors.

Valdivia says<sup>171</sup> in a letter to the king of Spain, Concepcion, 25 September 1551, “I set my men into order, and we went along keeping close together, with a force always in the rear, and our servants and baggage in the centre.

“Sometimes I others my lieutenant, and others times the maestro de campo, and other captains went out ahead every day with thirty or forty mounted men to explore. And go over the ground, and see it’s lay where we should sleep, fighting with the Indians who came across our road; and we always found men trying to prevent our camping.”

Valdivia’s account is most interesting and touching in a way, as it serves to show how the Spanish forces in a large formation, move in a campaign against the Indians, with servants and baggage in the centre to do the routine task, or household task. The Spaniard of those days looked upon labor as derogatory to them. The Spaniard, as is well known, treated the natives with gross cruelty.

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<sup>169</sup> <http://www.geocities.com/ao1617/TactiqueUk.html>.

<sup>170</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile*. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. Page 183.

<sup>171</sup> See Letters of Valdivia. Graham, Robert Bontine Cunninghame. 1973 *Pedro de Valdivia, Conqueror of Chile*. Milford House Inc. Boston. USA. Page 191-192.

## The March

As we previously mentioned, the Spanish Tercios were the elite of the Spanish army and they used to participate in military campaigns frequently, to serve Imperial Spain. Chile is far away from Spain, therefore the Tercios formations were different in number of men in Chile, but the formation was the same. It is important to note, however, that the king of Spain in 1605 deploy 1,000 men from the Tercios of Flandes to Chile.<sup>172</sup> The commander was Captain Antonio Mosquera, The officer all veteran of Flandes were Jacobo Nieto de Camano, Gaspar Lopez, Francisco Gil Negrete, Juan Zapata, Diego Cornejo, Lucas Gonzales Navarrete, Pedro de Alvares, Barlo Clavijo, Francisco de Castro Verdi, and Melchor Valberte. They came in Lisboa, Buenos Aires, by ship, then Buenos Aires, Santiago, Chile by horse; the army travels through desert in the Pampas, cliff and crags, marshes and fens. The worse was crossing the Andes Mountains and rivers, which were extremely difficult, such ground was hard to traverse, and the men were exhausted after the long march.

It was common for the constant viceroys of Peru sent reinforcements to keep the operational capability of the Spanish military forces in Chile. The constantly worn out by the War of Arauco. Sometimes two and up came three bodies of troops in one year (especially in the most critical moments of the war between 1598 and 1608). Although, in varying numbers between 100 and 400 men, usually from 150 to 200; the military capability, by the way was pretty mediocre, as the fame of the penalties to be living in Arauco was recognized in this part of the Spanish Empire.

Apart from the reinforcement sent to the late sixteenth, early seventeenth century, the Mapuche rebellion causing severe damage to the crown in Chile, in 1600 the king ordered the appointment of Alonzo de Ribera; captain gained some fame in the wars in Flanders. In parallel, the court resolved to send a reinforcement of 1,200 men, but that restriction in the royal treasury and the refusal of men to joining up to fight wars in little recognition in a remote and obscure part in America only managed to recruit just over 500 men, under the command of a sergeant major and three captains. This force that departed from Lisbon in a fleet in September 1601 finally arrived in Chile in October 1601. See “Desengaño i repair the war in Chile,” work of Alonzo Najera, one of the captains of this force.

The strength of a thousand men (1,014 according to letters found in the Archives of the Indies) were quartered in Lisbon under the command of Antonio de Mosquera, who was given the title of governor of this force in October 1604 and a fleet sailed toward the River Plate on November 22, arriving in Buenos Aires on March 7, 1605. When the expedition was in Brazil, Mosquera sent a ship to Buenos Aires to deliver a royal letter (dated San Lorenzo del Escorial on October 10, 1604). Also, a letter from the president of the Council of the Indies (Count de Lemos, dated in Valladolid on 27 October). In addition, that was sent to the local authorities to have all the necessary preparations to supply and provide the expeditionary force transit to Chile. Despite attempts to rush, supplies and transit of force on May 2 only

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<sup>172</sup> See, Diego de Rosales page 446-Vol-II.

came to Mendoza, when the snow began to cover the steps in the Andes. Finally, this barrier could only transpose in late October 1605, received by the new governor of Chile, Alonzo Garcia Ramón.

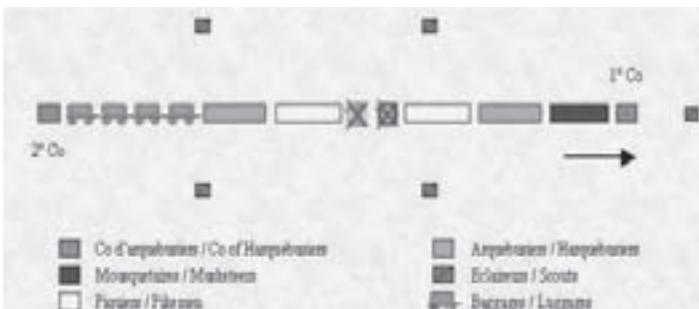
A force of this size without limit caused a commotion in Santiago, capital of the impoverished Chilean government. The records of the council of the city speak of “the holding of processions and other religious festivals to give thanks to heaven for help in time so that such hopes were founded” (Barros Arana, *Historia de Chile*, Volume III, p. 456). The poverty of the city was such that there exist other means to reward the military commander of the force, the council agreed to give him a gold chain in recognition.

A long trip caused havoc among the troops while not lost more than fifty men during the crossing (several of them replaced with some reinforcements joined in Buenos Aires), his clothes looked like beggars.

The Spanish Tercios suffered severe casualties in the Araucanians war, in spite of their bravery, discipline, and morale against they armored Mapuche army. At the end of the sixteenth century and beginning of the seventeenth, the following formation used to go from a place to another. In vanguard, we find the first company of arquebusiers with arquebusiers, pike men, and musketeers. Behind them all the musketeers of the pike men companies, after half of the arquebusiers and just after half of the pike men. Following we find the flags, behind them the second half of the pike men and after the rest of the arquebusiers from the pike men companies. Behind the Tercios column, we have the civilians (women, children, unfit soldiers and so on). Moreover, the luggage; at last, in rearguard we have the second company of Harquebusiers. Normally we find Scouts on the wings and in front of the Tercios. In peacetime, the civilians used to be in front of the column.

Spanish provisions wagons carrying weapons ammunitions, armor, and tents for the officers, cooking pots, and all the other gear and equipment necessary to run a military campaign, traveled much slower than cavalry, or even marching infantry. Their presence usually slows the advance of the Spanish army to a crawl.

The composition of infantry units in all armies was similar. The principal tactical formation was the battalion, of which a regiment might contain one or several, each battalion being a separate entity. A tactical unit may define as a body of troops under a single command, by a combination of several of which a higher unit formed. Thus in the Canadian army, the tactical unit of the army is the corps.



These are conservative estimates. To compare the Spanish infantry army with one of the epoch periods 1888, we quote very comprehensive calculations of Harry Pratt Judson, *Caesar's Army*, p. 51. A company of infantry moving in column of fours, the usual marching formation, takes up about 33 yards of depth. A regiment of ten companies will require 330 yards, a company of cavalry about 100 yards, and a battalion of four companies about 450 yards.

A six-gun battery of field artillery in column of sections, and accompanied with the baggage, requires about 225 yards. From these figures, we calculate the length of a column moving on a single road. An infantry brigade of four regiments will take up, exclusive of baggage, 1,350 yards. The baggage, including ammunition, will require nine six-mule wagons to each regiment. Each wagon with its team requires 20 yards depth, and for the entire brigade the depth will be over 700 yards. Add this to 1,350 yards, and we have nearly 2,100 yards, or a mile and a quarter for the depth of the column.

Supposed we allow but three regiments (3,000 men) to the brigade, we can reduce the depth to about 1,600 yards. For the baggage belonging to different headquarters, we must allow a depth of 200 yard. If roads were all broad enough and in good condition in Chile, columns could march with a far greater front, and the depth be greatly reduced. Except that in Mapuche territory there is no good roads, jungle terrain, mountains where there is room for a column of greater width than a set of fours, to move and leave sufficient space. The average day's march for infantry in Canada and United States army is from 15 to 20 miles. Indeed, forced marches frequently carry out, continuing sometimes even all night.

Each battalion usually consisted of a number of centre companies and two flank companies, the term indicating the position occupied by the company when the battalion formed in line. In theory the flank companies, guarding the most vulnerable part of the line, were battalion elite, the senior flank company usually styled grenadiers, supposedly the bravest and tallest of the regiment.

Flank companies were sometimes detached to form composite elite battalion; most armies at some time used this method of providing a veteran reserve or provisional light corps by drawing personal from a number of line battalions.

The Spanish army has good organization each troop type had a function to fulfill, and supported the other in battle, the shot dealing out casualties at a distance, the pike men protecting the shot from enemy cavalry and able to close with the enemy. Adoption of this mixed formation permitted the widespread use of firearms and having the intended result in battle—as long as firearms were short-ranged, slow firing and cumbersome, they would need the protection of the pike men to survive on the open battlefield.

Spanish pike was an extremely long weapon, varying considerably in size, from three to 6 meters (10 to over 20 feet) long. It had a wooden shaft with an iron or steel spearhead affixed. The shaft near the head often reinforced with metal strips called "cheeks" or languets. The longest pikes could exceed 6 meters (22 feet) in length; another account stated the pike was typically four, 5 to 5.5 meters (15 to 18 feet) in length. The excessive length of such weapons required a strong wood such as well-seasoned ash for the pole, which tapered toward the point to prevent the pike sagging on the ends, although this was always a problem in pike handling

However, it is important to explaining it in detail in the sixteenth century, the Spanish Empire sought to develop a balance between the close-combat power of the pike and the shooting power of the firearm. They developed the Tercio formation as we explained before, in which harquebusier or musketeer formations fought on the flanks of the pike men, in formations sometimes resembling a checkerboard.

These formations, eventually referred to as “pike and shot,” used a mixture of men, each with a different tactical role—the shooters dealt out casualties to the enemy, while the pike men protected the shooters from enemy cavalry and fought if the Tercio closed in hand-to-hand combat. As a result, the Tercio deployed smaller numbers of pike men than the huge Swiss and Landsknecht columns.

The Tercio proved more flexible and eventually prevailed over the grand pike block, its mixed formation became the norm for European infantrymen, and the percentage of men who armed with firearms in Tercio-like formations steadily increased as firearms advanced in technology. In the late sixteenth into the seventeenth century, smaller pike formations used, invariably defending attached musketeers, often as a central block with two sub-units of shooters, called “sleeves of shot,” on either side of the pikes. During this period, the pike was typically four, 5 to 5.5 meters (15 to 18 feet) in length.

In Europe after the midseventeenth century, armies that adopted the flintlock musket began to abandon the pike altogether, or to a great extent decrease their numbers.

The invention of the bayonet provided a method an anticavalry solution, and the musket’s firepower was now very accurate and so deadly that combat often decided by shooting alone. The soldiers trained to march in a straight line in order to use their weapons effectively. They obtained reassurance from the presence of comrades to the left and right, and fearless leadership by officers. There were times when drill was a matter of life and death. Infantrymen in a line were able to deliver the maximum volume of fire, but they were vulnerable to attack by charging cavalry. To meet this threat they formed squares with the bayonet, which were almost invulnerable to cavalry. The drill for forming a square had to carry out quickly and without commotion.

Spanish officers needed to know how to drill large bodies of men so that they could move companies (about 100 men) and battalion (about 800 men) from a marching column to the line of battle and not get them messy or confused.

However, it is important to shed light on clarify certain differences in the objectives and motivations of the Spanish crown in America, as opposed to other European monarchies, are often omitted in historical texts. Such omissions said to be part of the Black Legend that demonized Spanish colonial activity in the New World.

One of Spain’s primary endeavors of colonial expansion was to bring Christianity to native peoples. Kings such as Philip II dedicated large resources to sending missionaries and building churches in America and the Philippines.

The Black Legend supposed to ignore this fact, as well as to depict the conversion of native peoples under Spanish rule in a brutal and violent manner. Such exaggerations contrasted by Spanish policies such as Queen Isabella last will that solemnly ordered that American natives treated with respect and dignity. Although such directives were sometimes usually ignored, the recognition of native rights put Spain at the historical

vanguard of modern natural and international law. The legitimacy of Imperialism also questioned in the works of Spanish scholars themselves, such as the School of Salamanca and the accounts of Dominican friar Bartolome de las Casas.

Another difference is that Spain and Portugal, in a policy similar to the French in Canada approved and even encouraged interracial marriage in their colonies in order to support demographic growth, whereas British and Dutch authorities banned such marriages and considered them immoral. Such racist policies continued centuries later in former British and Dutch colonies like the United States, where racial segregation existed until the 1960s, and. These differences usually ignored in historical texts that criticize Spanish policies in America, such omissions also considered part of the Black Legend.

## Spanish Armor and Weapons



*Brigandine armor*<sup>173</sup>

*Chain armor*<sup>174</sup>

*Plated armor Krásna\_Hôrka*

In the initial conflict of the conquest between Indians and Spanish in the sixteenth century, horses, armors, and swords made the greatest difference. However, neither was sufficient by itself. The Mapuche warrior found ways of shooting around the armor, aiming for exposed flesh; once they started using European forged metal on the tips of their arrow and spears they could pierce the lighter, mailed armor. Nonetheless, armor and the high-quality bladed weapons of the Spanish account for the disparity in casualty figures in the initial battles between the Mapuches and

<sup>173</sup> Provided by Paul Collins to [http://www.columbia.edu/~ns189/armour/armoury\\_page.htm](http://www.columbia.edu/~ns189/armour/armoury_page.htm) Students personal page at Columbia University) <http://en.wikipedia.org/wiki/Image:Brigfront.jpg>

<sup>174</sup> From Wikipedia—[wiki@wikimedia.org](http://wiki.wikimedia.org). 18 June 2008.

the Spanish forces. Nevertheless, new forms of warfare created by the Mapuches redressed the balance in colonial warfare.

According to Juan Francisco Maura,<sup>175</sup> in the essay “Verdadera historia de la conquista,” in the first great conquests, the firearms were little and very slow, did not acquire the undeniable importance that assumed in the fight during seventeenth century in Chile (Salas, 220). The Jerezano explorer Alvar Núñez Cabeza de Vaca, en el capítulo XXV de sus Naufragios, mentions that due to the mobility and agility of the Indians, harquebus was little useful and the crossbow in very open spaces, being only effective when fought in rivers or jams. The conqueror Alvar Núñez, in his account, writes, “Positions to evaluate the arms, we think that neither harquebus nor all the diverse types of artillery pieces that were used during XVI century, nor the ‘ni las Alcancias, bombas,’ and other talents, were so decisive in the fight as the horse, the sword or simply like the defensive arms”<sup>176</sup>(-

Valdivia, though, as he says himself, he hardly ever had his armour of his back, those were the days of the bitterness of the long warfare in Chile. Ercilla describe in the following verses a realist, and at times, down-to-earth quality as in the following verse, which describes the clatter of battle:

How they pierce the flesh with their thrusts, with the corvo curved  
butchering knives and, as the armoures beat on hard anvils the  
plates of heavy iron, so ringed the different sounds that the warriors  
made with their blows, some breaking flesh and bone, other denting  
the tempered armour. We slept and lived in armour, and I wrote,  
exchanging the lance for the pen when I had time.

Ercilla’s poem and Valdivia’s letters complemented one another.

Armado siempre y siempre de ordenanza  
La pluma ora en la mano ora la lanza

*La Araucana*, Canto XXXIV.

Taking into consideration the Spaniard’s armor was an advantage in battle, which no native weapon could penetrate, and their exclusive possession of horses and superb steel swords, the former giving them mobility in march and battle, and the second giving them ability to slash through the primitive armor of the Indians. The main body armor worn by Spanish conquistador was made of steel. By the fifteenth century, the Conquistadores (the wealthy) were protecting themselves with full suits

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<sup>175</sup> Author: Juan Francisco Maura (the University of Vermont). Título Artículo: ¿COBARDÍA, CRUELDAD Y OPORTUNISMO ESPAÑOL? : ALGUNAS VALORACIONES SOBRE LA “VERDADERA” HISTORIA DE LA CONQUISTA DE LA NUEVA ESPAÑA.19-3 2003.http: //parnaseo.uv.es/Lemir/Revista/Revista7/NuevaEspa.htm#\_ftn1

<sup>176</sup> (Salas,page 221). Salas, Alberto María, the arms of Conquista. Buenos Aires: Emece, 1950

of plate armor. Armor was expensive; Spain had to send all armor, thus most men could not afford full armor. Except for the nobility and very wealthy, who could afford full plate.

Spanish soldiers disliked the weight of armor on their arms, hands or legs. They appear to have preferred to rely on their speed and skill to protect their limbs. In the fourteenth century, plate armor began to supplement mail<sup>177</sup> in Europe only.

However, for torso protection the Spanish soldier still preferred metal armor if he could get his hands on it. The armor's smooth surface deflects the edges and points of weapons. This reduces the impact of any blows, but still permitted the armor made reasonably light. Some armor were partly painted black, both to preserve the metal and as a decoration. However, armor did have one major drawback: the wearer quickly became very hot. The increased defensive capability of a man clad in "full harnessed" (a full suit of plate armor) caused the use of the sword to be drastically changed. While slashing attacks were still moderately effective against infantry wearing half-plate armor, cutting and slicing attacks against an opponent wearing plate armor were almost entirely ineffective in providing any sort of slashing wound, as the sword simply could not cut through the steel.<sup>178</sup>

The Spanish wore helmets for protections against heavy blows: an open-faced helmets and a close helmet. The close helmet is one with a visor to protect the wearer's face. The sword was the most important weapon in battle.

By the end of sixteenth century, armor had to make so heavy, in an attempt to make it proof against musket shot. The troops frequently refused to wear in the march.

Taking into account that in Chile the Spanish forces wore half armor, steel breastplate armor, "the lance rest," in medieval armor a support, bolted to the breastplate, upon which the lance rested when couched for use. The infantryman took a simple armor that defended only the chest and the back to them that the rest of the body left them in the open, allowing them the freedom in all movements and that by this did not obstruct them in the march. The riders, on the contrary, ordinarily used complete steel armors, covered that them with feet to head, and which they protected all their body of the blows of the savages.

## Plate Armor

Plate armor as "gothic style" while it looks heavy, on the contrary full plate armor could be as light as only forty pounds if well made, and so well spread over the body that a fit man could run, or jump into his saddle.

The plate armor is personal armor made from large metal plates, worn on the chest and sometimes the entire body. Historically the ancient Greeks and Romans

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<sup>177</sup> Ewart Oakeshott. 1996 the Archaeology of Weapons. Dover Publications page 284. USA.

<sup>178</sup> Lind Holm, David & Svård, Peter. "Sigmund Reinbeck's Knightly Arts of Combat." Paladin Press, 2006. Page 219.

soldiers, protecting the chest and the lower limbs, wore the plate armor but it fell into abandonment after the collapse of the Roman Empire.

It came into style again from the late thirteenth century on, at first as single plates protecting joints and shins, worn over the full chain mail armor current in the thirteenth century. By the end of the fourteenth century, full plate armor had developed, first in the later described as “gothic style.”

For the period of the early 1500, the helmet and neck guard design reformed to produce the so-called Nurnberg armors. J. Clements state,<sup>179</sup> Medieval European armor designed and shaped more to deflect strikes and absorb blunt force blows from lances and swords.

European plate armor designed primarily as a defense against sword points and other bladed weapons. A knight’s armor varied from simple byrnie of fine riveted maille (“chain mail”) that could absorb slices and prevent cuts, to well-padded soft jackets, and metal coats of plates, which is designed equally to protect from concussion weapons as penetrating thrusts.

Maille armor existed in numerous styles and patterns but arguably reached its zenith in the fifteenth century Western Europe, where closely woven riveted links could resist any drawing slice as well as being proof against many slashes and thrusts from swords.

However, full plate armor was very expensive to produce and remained therefore restricted to the upper strata of society, and extravagantly decorated suits of armor, the reduced plate armor typically consisting of a breastplate a burgonet, morions, or cabasset and gauntlets.

Furthermore, the evolution of plate armor also generated developments in the design of offensive weapons. At the same time as they were effective against cuts or blows, they could be pierced by bolts fired by powerful crossbows, also by long-tapered maces designed for the purpose. They make use of maces not to pierce the armor, but to inflict blunt trauma, in spite and through the armor.

The weak points of plate armor (compared to chain mail) were the joints, where the plates overlapped. However, they would expose unprotected gaps in certain stances of the wearer, through which gaps sword and dagger blades could penetrate.<sup>180</sup> In the armored techniques taught in Spain school of swordsmanship, the attacker concentrates on these cracks.

The Mapuche soldiers developed a special dagger to get in the unprotected gaps of the Spanish plated armor. Because of that weakness, it was common to wear a shirt of chain mail beneath plate armor. Although the armpits could further be protected by round plates called besagews.

Plate armor could have consisted of a helmet, a gorget, pauldrons, couters, vambraces, gauntlets, a back and breastplate with a culet, a fauld and tassets, a skirt, cuisses, poleyns, greaves and sabatons.

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<sup>179</sup> See The Medieval European Knight vs. The Feudal Japanese Samurai? J. Clemente ARMA Director / [www.thearma.org/essays/knightvs.htm](http://www.thearma.org/essays/knightvs.htm) 12 June 2008.

<sup>180</sup> Alonso de Ercilla. 2006. *La Araucana*, page.21 Editorial el equipo de Editorial Linkgua, Barcelona. Spain.

During the Araucanians war, the famous Alonzo Sanchez died in the fight, in a thrust with a lance, which, gave so furious Toqui Codehuala, in the chest with two hands, as they accustom these Indians, which penetrated the shield, the steel cota armor, and cuera armor of leather. Rosales stated, on top if the force of the lance did not found so many defensive arms in the thrust, penetrated the chest through of Alonzo Sanchez. Lastly, during the battle Cheuquetaro direct a shoots with an arrow in the forehead of Francisco Salvador, who also died. See Diego de Rosales, *Historia V II*, p. 232.

Moreover, on September 11, 1541, mounted Spaniards rode out to engage the Indians forces, whose numbers were estimated first at 8,000 and later at 20,000, led by Cacique Michimalongo. In spite of the advantage of their horses and their skill with their swords, by noon the Spaniards were pushed into a retreat toward the east, across the Mapocho River; and, by midafternoon, they were backed up to the plaza itself. All day the battle raged. Fire arrows and torches set fire to most of the city; four Spaniards killed along with a score of horses and other animals. The situation became hopeless in the town of Santiago.

Ines de Suarez (1507 to 1580; she was Pedro de Valdivia's concubine) recognized the discouragement of the men and the extreme danger of the threatening situation. According to Mariño de Lobera,<sup>181</sup> p. 60 Seeing Ines de Suarez who the business went beaten defeat and the Indians declared it, She throw on his shoulders chain mail armor, and armor on top, named cuera de anta armor. Moreover, she rode out on her white horse and went to the front to fight like a captain, the soldiers followed her and respected.

The chronicler Mariño de Lobera wrote extensively of her deeds during the battle: "And she went among them, she told them that if they felt fatigued, if they were wounded she would cure them with her own hands . . . She went where they were, even among the hooves of the horses. In addition to she did not just cure them, she animated them and raised their morale, sending them back into the battle renewed . . . One caballero whose wounds she had just treated was so tired and weak from loss of blood that he could not mount his horse. This Señora so moved by his plea for help that she put herself into the midst of the fray and helped him to mount his horse."

She offered a suggestion. Ines proposed that Spaniards decapitate the seven prisoners and toss their heads out among the Indians in order to frighten them. There was some objection to the plan, since several men felt that the fall of the city was imminent and that the captive caciques would be their only bargaining advantage with the Indians.

Suarez insisted that hers was the only possible solution to their critical problem. She then went to the house prison where the chieftains were guarded over by Francisco Rubio and Hernando de la Torre, and gave the order for the execution.

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<sup>181</sup> Mariño de Lobera, Pedro, 1528-1595. *Crónica del reino de Chile* Descripción tomo 6. En Colección de historiadores de Chile y de documentos relativos a la historia nacional. Santiago. Impr. del Ferrocarril, 1861-49 v. Colección Biblioteca Nacional Archivo. In memoria Chilena. See page 60.

Mariño de Lobera wrote, p. 59, that the guard, La Torrez, asked, “In what manner shall we kill them, Señora?” “In this manner,” she replied, and seizing La Torrez’s sword, she herself cut off the head of the first cacique.

Following the decapitation of the seven Indian prisoners, and their heads thrown out among the Indian attackers, the Spaniards seized the advantage of the confusion and disorder provoked among the Indian ranks by the horrific heads, and encouraged on by the audacious woman who now led them, succeeded in driving the now disordered Indians from the town of Santiago.

The Spanish equipment was an important factor in almost all of these early battles in the conquest of Chile, as well as martial discipline and tactics, no matter what numerically advantage the Indians may have possessed—stone weapons versus steel weapons. The defender advantage is that a reasonable decent military force with advantage of terrain and/or fortifications can hold off a vastly numerically superior force.

In 1545, in recognition of her courage and valor, Pedro de Valdivia rewarded Suarez with an “encomiendas.” His testament of dedication said in part,<sup>182</sup> “In battle with the enemies who did not take into account the caciques that were our prisoners. That were in the most central place—to which the Indians came . . . Throwing themselves on you, and you, seeing how weakened your beleaguered forces were then you made them kill the caciques who were prisoners.

“Moreover putting your own hands on them, causing the majority of the Indians to run away and they left off fighting when they witnessed the evidence of the death of their chieftains. It is certain that if they had not been killed and thrown among their countrymen, there would not be a single Spaniard remaining alive in all this city . . . by taking up the sword and letting it fall on the necks of the cacique prisoners, you have saved all of us.”

The armor cuera is a species of jacket without sleeves formed by several long leather layers until the knees. Originally was made of anta, it is a red deer of North Africa with hard leather, but the Spanish Conquistadores used any leather to make armor in America.

During the period of Governor Jara Quemada, arms and armors were requested because all the armors, arms, and horses were in the power of the Mapuche forces, which did armed until the teeth. They asked for three hundred of armors petos steel breastplate armor and gullet, to use it on the levels, and since there were to be for the cavalry, they agreed that they were four fingers but short.

The Mapuches lance could penetrate a cota armor chain mail, every day happened many misfortunes, and with this steel breastplate armor and cotas together they would be remedied and could go all this at the expense of the local one (Tribaldos de Toledo p. 85. *In Collection of Historians of Chile*, documents relative to national history, volume III).

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<sup>182</sup> Mariño de Lobera, Pedro, 1528-1595. *Crónica del reino de Chile Descripción tomo 6 En Colección de historiadores de Chile y de documentos relativos a la historia nacional*. Santiago: Impr. del Ferrocarril, 1861-. 49 v. Colección Biblioteca Nacional Archivo. In memoria Chilena. See page 61.

The auxiliary Indians also wore body armor made of steel or leather made, they bring layers or armors they call Tanañas. These were the European gambeson and Native American, which were effectively identical. These and leather jackets (Cueras) were destined to be the predominated body armor of the conquest.<sup>183</sup> Mail armor (also maille, often given as chain mail or chain maille) is a type of armor or that consists of small metal rings linked together in a pattern to form a mesh.

The level of enmeshes, called jacerina in Spanish. The word itself refers to the armor material, not the garment made from it. A shirt made from mail is a hauberk if knee-length, habergeon if mid-thigh length, and *byrnie* if waist-length. Mail leggings called chausses; mail hoods coif and mail mittens *mitons*.

A mail collar hanging from a helmet is *camail* or aventail, a mail collar worn strapped around the neck called a *pixane* or *standard*. The chain mail, cotas in Spanish were a superb failure in Chile, formed from by fine and strong interlaced steel ring, the Mapuche lance crossed them to without Problems, even the coletos or cueras made of hard leather, and the chain mail putting together in a soldier the Mapuche lance penetrated it.

A brigandine, to all intents and purposes is a form of body armor, is a cloth garment, generally canvas or leather, lined with small oblong steel plates riveted to the fabric. The form of the brigandine is essentially the same as the civilian doublet, though it is commonly sleeveless.

However, depictions of acknowledged brigandine armor with sleeves recognized. Several brigandines appear to have had larger, somewhat L-shaped plates over the lungs. The rivets, or nails, attaching the plates often decorated to the fabric, being gilt or of latten and often imprinted with a design. Brigandines in fact were fundamentally a refinement of the earlier coat of plates, which arrive on the scene in the late twelfth century and typically were of simpler construction and used larger plates.

Brigandines first come into view toward the end of the fourteenth century, but survived beyond this transitional period between mail and plate armor, and came into wide use in the fifteenth century, lasting in service well into the late sixteenth century.

The fifteenth-century Spanish brigandines are generally front-opening garments with the nails arranged in triangular groups of three, while sixteenth-century brigandines generally have smaller plates with the rivets arranged in rows.

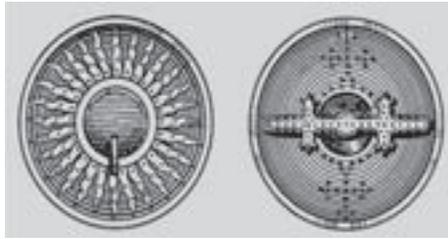
The armor corselet described by the Oxford English Dictionary as “a piece of defensive armor covering the body.” In Ancient Greek armies, the *hoplite*, or heavy infantryman, wore a bell-shaped bronze corselet or *cuirass*, to protect his chest area. The corselet consisted of two plates connected on the sides via hinges and bronze pins. By the sixteenth century, the corslet, also spelled corselet, was popular as a light half armor for general military use, e.g., by town guards. It made up of a gorget, breast, back and tassets, full arms and gauntlets. The word *corslet* was adopted as a so-called “occupational surname,” later altered to Coslett, cosslett, Coslet, etc.

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<sup>183</sup> *Covering the Cabrillo Expedition. [www.nps.gov/cabr/historyculture/conquistador—clothing.htm](http://www.nps.gov/cabr/historyculture/conquistador—clothing.htm)—42k Contributed by Cabrillo National Monument Historian Robert Munson.*

The shield named in Spanish *rodela* and *Adarga*, completed the protection of the conqueror. A sword and shield was a great advantage in the conquest, over the Indians weaponry. Fighting with sword and shield offers the Spanish soldiers a well-formed, physically powerful defense, that safely permits a wide ranging of both direct, and combination attacks.

The round *rodela*-shield, metal fact, or wood sometimes had with leather and bordered by steel a sixty or fifty centimeters, steel lamina that fortalice. It is weapon of the infantry. We ignore the frequency whereupon the Spanish in Chile have used *rodelas*—shield of iron or steel. In the pictures of that period, we see the Spanish soldiers make use of shield, which, appears to be iron or steel. Gonzales de Najera (*Disappointment, etc.*, p. 184) mentions them. This author narrates as one Araucanian sent one penetrated his *rodela* through with being of iron.



[http://en.wikipedia.org/wiki/Image:Buckler\\_b\\_\(PSF\).jpg](http://en.wikipedia.org/wiki/Image:Buckler_b_(PSF).jpg)  
*Pearson Scott Foreman donated to Wikimedia*

The buckler<sup>184</sup> (or Italian “*rondash*” or “*bochiero*”) was a small, agile hand shield. J. Clements state in the essay *sword and buckler*, the Spanish sword and buckler men of the early 1500s are among the best-known proponents of the weapons. They wreaked havoc up and down the battlefields of Europe, even against the famed Swiss pike men. A preferential tactic was to close against pike formations and tries to roll under the pole arms. Then pop up among their clustered opponents where their shorter weapons could wreak havoc. As Machiavelli tells it, the Spaniards at the battle of Ravenna in 1512 fell furiously on the Germans, “rushing at the pikes, or throwing themselves on the ground and slipping below the points, so that they darted in among the legs of the pike men” (Machiavelli, p. 66).

As J. Clements<sup>185</sup> noted, used since medieval times, bucklers were round or even square, approximately eight to twenty inches, and made of metal, wood, or metal trimmed wood. A single handle (or *enarme*) used to hold it in a fist grip and smack, deflect or punch at blows and thrusts. The edge could also be used to strike and block. Some had long metal spikes on the front to attack with, on some later bucklers, metal hooks or bars placed on the front to trap the point of an opponent’s rapier.

<sup>184</sup> /www.thearma.org/essays.

<sup>185</sup> <http://www.thearma.org/essays/SwordandBuckler.htm>

More popular for a method of sixteenth sword and buckler fighting, they declined in use during the early seventeenth century as they were inconvenient for urban wear and faster rapiers outmaneuvered them.

The buckler used as (1) hand protection, (2) deflector, (3) blinder, (4) metal fist. The buckler was more widely used than is commonly known. It was a simple yet effective weapon, often combined with a short sword, falchion, or rapier. It was popular circa 1100 to 1600 the buckler had a variety of roles when it came to swordplay, but four principal means come to the fore. Each use recognizes the shield's small size and maneuverability when dealing with light blades.

Hand protection: The most important or basic use of the buckler in 1.33 is to protect the sword hand.

Deflector: The buckler's lightness and curved center made it excellent for deflecting attacking blades. Such a deflection would leave the attacker open for a rapid counterattack.

Binder: The buckler can be used to bind an opponent's sword hand and weapon as well as their buckler against their body. The buckler is also very useful in grappling where it allows an opponent's arms to be easily wrapped.

"Metal fist": A buckler can be used directly to attack an opponent by punching with either its flat face or its rim, the buckler used to strike the opponent's sword hand and weapon.

Spanish *rodela* was a small wooden shield with a leather cover and leather or metal trim. Some also covered with metal studs or spikes, unlike bucklers *targes* worn on the arm as with typical shields. They were also usually flat rather than convex. Though associated with the Scots, the word "targe" actually comes from small "targets" placed on archery practice dummies. Some forms of medium sized steel shields from the Renaissance often classed as *targes*. In England in the 1500s and 1600s, "target" was a common term for any small shield.

Although, in many occasions also, the high price of those armors, and the narrowness of resources whereupon some of these expeditions were prepared, were cause of which the soldiers did not own all the pieces, and of which replaced some of them with more or less well adapted pieces of leather to the necessity that was to satisfy. Additionally, of leather, metal and wood they were also the *adargas* or shields that took the soldiers in the left arm to stop the blows of the enemy. However, all used helmet of metal to defend the head in the combats; but, without a doubt, consider them embarrassing, they had suppressed the visors that in the old armors served to cover the face. The watched over ones of the soldiers were provided of jaws that they solidly strengthened at the rate that them in the head, protected the cheeks in the fight. See *Historia general de Chile*. Diego Barros Arana,<sup>186</sup>Volumen I.



*Spanish helmet*

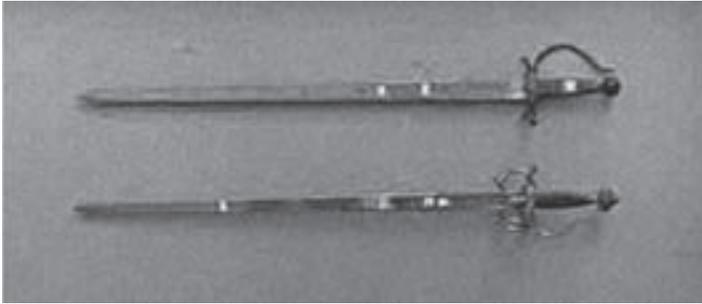


*Swords in the conquest of Chile.*

*Photo courtesy of Museo de Colchagua, Santa Cruz. Chile*

## **The Spanish Conquistadores Sword**

The sword, what a unique status it holds in the collect imagination of western civilization, it symbolizes justice, peace, the state-even magic. During medieval times, the sword had become highly symbolic. The sword was made holy by the Catholic Church, and the cross shape it formed became both a protection against sin and a reminder that its owner must use it to defend the church against its enemies. Although, it was the Crusades, which led to the emergence of a new kind of warrior: the warrior-monk, pledged to lifelong chastity as well as to war. Chivalry, as the Christianized warrior code known, required that knights be defenders of the weak, meaning women and the unarmed generally, as well as the church.



*Toledo swords, sixteenth century. These swords were typical of the conquest period.  
Photo courtesy of Ponce L, Ernesto 2002.*

It is important to note that. The Taoist classic Tao Te Ching says, "Fine weapons are implements of ill omen: People may despise them, so those who are imbued with the way do not dwell with them." The unaggressive pacificism expressed here is not sentimental or naïve, note that the text says people "may despise" weapons, not that people "do" despise weapons. Because are device designed inflict injury or death on an opponent, it make sense and respect the Taoist.

As Ponce L, Ernesto 2002, in *Prehispanic metal maces from southern Peru and Northernmost Chile*, noted in his paper shows the evolution of the pre-Columbian mace from its origin through the Inca style. The Inca style of war based on the concept of domination rather than extermination of indigenous communities. The manufacturing process and chemical composition analyzed by using microphotography and semi quantitative X-ray fluorescence methods.

The principal objective is to compare the power of indigenous weapons with the classic Spanish Sword of Toledo, which used in many Europeans wars.

The parameter studied is a comparison between the initial area of impact of the ancient American mace and the sword of Toledo in order to measure effectiveness in combat. The results show that the destructive capacity of the sword is 5 to 46 times higher than the mace.

This is one more reason why the Inca army collapsed. This unusual perspective in analyzing the effectiveness of ancient weapons from a mechanical engineering point of view was undertaken using six maces and three sixteenth-century swords.<sup>187</sup>

According to Ponce L, Ernesto, Toledo sword, however, were long, light, a superior material such as carbon steel. Could cut not crush, with blows given to the circular edge? In addition to a rectilinear movement could thrust. They had more than three millennia of evolution.

<sup>187</sup> See *Ancient metallurgy, pre-Columbian metal maces Toledo swords, technical studies, and Andean area*. Ponce L, Ernesto. MAZAS PREHISPÁNICAS DE METAL: SUR DE PERÚ Y EXTREMO NORTE DE CHILE. Chungará (Arica). [Online. Jul. 2002, vol.34, no.2 [citado 24 Septiembre 2008], p.215 223.Web:http://www.scielo.cl/scielo.php?script=sci\_arttext&pid=

Before his entry into service, “the swords of Toledo were tested with bending around a curved guide; in on a piece of absorbing impact energy and punching on a metal plate which was punctured. They had a defensive guardsman’s that protected the grip; this included a hook to snatch the gun to the contrary in very close fight.

Possessed double-edged sword tips and sharpens point.

The design concept was based on the total war, where everything worth to this cause of the defeat and elimination of the opposite. Was an element of extermination without a doubt?

The Spanish Conquistadores carried many types of swords during their conquest in the New World. The sword most commonly associated with the conquest of the America was broad bladed, swept-hilt, and usually double edged with a sharp point. This was the type carried by Francisco Pizzaro, and Hernan Cortez.

These personal swords kept on display in Madrid, at The Royal Armory of Spain. (Spanish Arms and Armor).

This kind of sword was effective in slashing an opponent and had a point made for thrusting. These personal swords of Cortez and Pizarro are types symbolic of the early days of the Spanish conquest, when these simplistic swept-hilt broadswords were common throughout Spain and southern Europe.

However, in 1608 Alonso de Sotomayor governor of Chile, in the warning that does to the viceroy of Peru, pronounced unfit the (Spanish estoque) an estoc is a type of sword. (Swords narrow) that began to be used in Chile do not serve as to become broken with facility, in the wars of Chile, he asks for wide swords, and more steel-armors, or cotas because the mail armor do not serve, the Mapuche lance penetrate even underneath corselet. L Tribaldos de Toledo, general Vista, etc., p. 68.

The swords of the fifteenth and sixteenth centuries are but short, wide, and strong that those of the following one, in which the sword becomes, thinner, narrower, and pointed more made to hurt with the end.

Another view in the thinner, narrower sword is based in Don Antonio Parisi, 1617<sup>188</sup> who have served to VM ten years in position as lieutenant, and captain, and twelve in the Kingdom of Chile of priest, chaplain, cures and vicar of the soldiers of that one war, preaching, to Spaniards, and Indians.

He solicits that the new troops go armed with wide swords, no of long sword of stroll, narrow, which do not serve in the wars of Chile, nor are not of benefit but as damage, only it serve to give two lances to the enemy by each Spanish, that they will captivate or kill.

Father Parisi stated considering that having arrived at his news that to the present one is to take resolution concerning the Araucanian war in the kingdom of Chile. And if is to continue the defensive, or change, like before was, in offensive war, in order to conquer, and to pacify that one Kingdom; as loyal vassals of VM understood ran unavoidable obligation to him to inform in writing than it prepares saying of word to the ministers of VM that agreed.

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<sup>188</sup> *La capacidad guerrera de los araucanos: sus armas y métodos militares. Ricardo E Latcham. Santiago: Chile, 1915. Biblioteca Nacional de Chile, page 47.*

In another, investigate research of Longsword sword, Study of the Destructive Capabilities of the European Longsword. See Journal of Western Martial Art February 2002 by David M. Cvet.

Conclusions: The short conclusion was that a weapon such as this wielded by an expert swordsman would be a force to reckon with. David M. Cvet stated renewed and healthy respect for the destructive capabilities of the European broadsword cemented in our minds.

The benefits derived from such an exercise, aside from the increased respect for the weapon, included "fun," quite potentially an exciting addition to the training regimen for students to experience the destructive nature of the sword.

Another benefit was the impact the sharpened weapon had on form and technique. Over-compensation readily observed, however, some of this can explain by the excitement of fixating one's visual attention to the resulting cut rather than properly following through with the strike.

The subtle deficiencies in deployment of strikes became more apparent as well, such as the angle of inclination, the possibly less effective strike point on the blade during deployment. It appeared that this exercise does in fact provide benefit to the training regimen.

#### A) INFANTRY: hand weapons and firearms in the Spanish army

##### 1) Hand weapons

Hand weapons of chief importance included the sword and buckler, two-handed sword, pole arms (halberd, bill, and many others), and the pike. The sword and buckler enjoyed popularity in Chile. The two handed sword was most heavily employed by the Landsknechts in Europe, who are said to have used it both as a weapon and for cutting the heads off of enemy pikes.

Great varieties of pole arms employed, with England clinging tenaciously to the bill as their national weapon until 1598. In addition, the Swiss and Landsknechts including small numbers of them in their formations, but the halberd (and to a lesser extent the partisan) was, by the end of the century, most often a badge of rank, as of a guardsman or an officer, usually a sergeant.

The defining military hand weapon in the sixteenth century, however, was unquestionably the pike. While the weapon itself represented nothing significantly technologically novel, the manner in which it came to be used transformed warfare.

The Swiss won a number of remarkable victories using the pike in the fifteenth century, which prompted its adoption throughout Western Europe. The key to their success was the degree of organization and discipline that they employed.

## Expert Opinions

According to Germán Dueñas Berais, Army Museum, Madrid, Spain 2004, p. 213

The article "Introduction to the Study of Typology of the Spanish Sword: XVI-XVII" pretends to reflect on the Spanish swords from sixteenth and seventeenth centuries.

The history of this production cast a shadow on by Toledo fame. The identification of Spanish types has been mainly made according its marks, signatures and some typologies, but little is know about another centers.

Therefore, this article studies the variety and richness of the Spanish contemporary productions, not only from Toledo.

As armor improved, so did the methods of attacking the armor. It quickly realized that cutting weapons were losing their effectiveness; consequently, crushing weapons such as maces and axes make use of largely in war. As a result, the Estoc develop as thrusting weapons that could split the rings of mail, or find the joints and crevices of plate armour.

According to J. Clements<sup>189</sup> or a thrusting sword, no quality was more important than stiffness. To effectively stab through various materials a thrusting blade would not require any of the flexibility so associated now with modern sporting, theatrical, and recreational swords. A hard rigid point was what mattered. In the design of a cutting sword, the primary concern was for the stress forces that would apply against its edge. Structural strength perpendicular to the edge (that is, to the sides) though also important, was a secondary factor. Impact strength in a blade can increase by plasticity (or ductility) but at the expense of hardness (stiffness and cutting ability). A blade of softer steel is harder to break because it will deform and bend instead, but this is not an indicator of its overall strength. Impact strength is a fine balance between hardness and plasticity. Flexibility alone is a poor gauge of these properties as it does not guarantee impact strength in a blade and is less a factor of tempering than cross-sectional geometry.

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<sup>189</sup> <http://www.thearma.org/terms4.htm>. 11 Jun. 08, see the essay medieval sword

*Estoc**Estoc**Rapiers Sword**Montante Sword*

The Spanish documentation of the time distinguishes four types of long white arms essentially: the sword, the estoc, the montante and the verdugo. The idea exists, especially at international level, that the production of swords in Spain was limited to very concrete models, those that normally are denominated ropera.

Especially in cases that mounted cup grips cazoleta sword, and that owned marks or inscriptions of traditionally considered Spanish. Dueñas Berais, Army Museum, Madrid, Spain 2004, p. 213.

Some scholars consider the Tuck a forerunner of the rapier, but more likely, it is a merging of the civilian sword (Espada Ropera) with the effective and lighter tuck, that produced the rapier. Although, the tuck was an effective weapon, except the Estoc the Spanish used in Chile.

The long, straight blade, very rigid could thrust with one hand, or the second hand could use to grip the blade to deliver an even more powerful thrust. A form of long, rigid, pointed, triangular or square bladed and virtually edgeless sword designed for thrusting into plate-armor was the estoc. Identify a *stocco* in Italian, *estoque* in Spanish, a *tuck* in English, *Panzerstecher* or *Dreiecker* in German, and a *kanzer* in Eastern Europe.

They were used with two hands and similar to great-swords (but were unrelated to later rapiers). They used in two hands, by way of the second hand often gripping the blade. Some sharpened only near the point and others might have one or two large round hand guards.

While large arching cuts are very powerful, they are difficult to perform without giving an opponent an opening. For this reason, armored soldiers historically used weapon techniques that use very large motions on the battlefield.

As a result, on the battlefield, battle-axes, or halberds, large arching cuts with giant swords like montante sword.

Thus, they were used with two hands and similar to great-swords. Some sharpened only near the point and others might have one or two large round hand guards. (*Espada de mano y media, dos espada en una*). For that reason, were use to bring down horses and their riders, smash armor, break opponent's weapons and even cut down two or three enemies with one blow.

Hence, when dressed in armor, the Spanish soldier did not have to be as exacting as when unarmored. Because of armor's ability to stop many cuts and thrusts, wide, heavy-edge blows were need to bring down Spanish armored soldiers in the beginner of the conquest, also the Indians have stone made weapons. In this fashion Bastard sword a contemporary term now used to describe a sword wielded by one or both hands, also named a hand-and-a-half sword.

As John Clements affirm<sup>190</sup> "ARMA" director web. Rapiers sword sometimes mistakenly referred to as tucks, and there is evidence that during the Renaissance some rapiers may have referred to as such by the English. In French "Estoc," it means to thrust.

Arms authority, David Edge, former head curator and current conservator of the famed Wallace Collection museum in London, similarly states for us: Despite frequent claims to the contrary, medieval swords were indeed light, manageable, and on average weighed less than four pounds.

As leading sword expert Ewart Oakeshott unequivocally stated, medieval swords are neither unwieldably heavy nor alike—the average weight of any one of normal size is between 2.5 lb. and 3.5 lbs.

Even the big hand-and-a-half "war" swords rarely weigh more than 4.5 lbs, such weights, to men who were trained to use the sword from the age of seven (and who had to be tough specimens to survive that age), were by no means too great to be practical" (Oakeshott, *Sword in Hand*, p. 13).

Arms authority J. Clements state, "the belief that Medieval swords were lumbering or unwieldy to use has virtually taken on the guise of urban folklore and still perplexes those of us who today exercise with such weapons regularly."

Charles Daniel, weapon experts states in *Ninja Weapons* 1886, p. 3. Burbank, Ca., USA. Weapons can divide into three general classes:

1. Battlefield
2. Dueling
3. Surprise self-defense

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<sup>190</sup> *The myth of thrusting versus cutting swords*.2008 By John Clements & Belinda Hertz /www.thearma.org/essays/thrusting\_vs\_cutting.html

These three classes each meet a different need and therefore, are designed and used differently.

Battlefields weapons are big, heavy and simple, example are axes, spears, maces, giant sword Spanish mandobles and halberds.

Dueling weapons are a special class of weapons, requiring a special training and sometimes used under special rules.

Such weapons as lance, bow and arrow, catanas, montante, and rapiers swords, corvo knife are all intending for dueling. Although these weapons could and did appears on the battlefield.

Surprise self-defense weapons include those weapons that the opponent learns about too late. Popular weapons such as corvo knife, walking sticks, daggers.

Accordingly, with battlefield weapons and dueling weapons, there is no real surprise for the opponent because he knows what he is fighting from the beginner. As a result, with the surprise weapons, he feels it first and sees later. He did not see at all, and thus was kill. Also, the surprise weapons used as a way of getting and advantage in a fight.

Although each weapon system taught today began in a specific cultural environment. Indeed, just as each country has a different cultural and military history; thus, each weapon system will reflect that history.

In addition, a very popular sword was a hooked and wide garnished alfanje. A cutlass is a short, thick sabre or slashing sword, with a straight or slightly curved blade sharpened on the cutting edge, and a hilt often featuring a solid cupped or basket-shaped guard. Alonso de Ercilla stated that they make use of in the conquest of Chile by the Mapuches and Spanish forces as well. The Mapuche commanders Rengo and Tucapel's weapon of choice, the Indians incorporate such innovation to they arsenal.

It also used on land, particularly by cavalymen such as the Moors in Spain, since its curved blade made it useful for slashing in combat. The Spanish cutlass sword known as Alfanje, recognized as the sailor's weapon of choice.

The Alfanje sword weapon of choice of the Spanish probable because, it was also robust enough to hack through heavy ropes, canvas, and wood. It was also short enough to use in relatively close quarters, such as during boarding actions. Another advantage to the cutlass was its simplicity of use.

The cutlass required less training than the rapier or small sword, and was more effective as a combat weapon than the full-sized sword. As on the two-hander sword, mandoble and montante sword this extended grip gave the wielder the advantage of extra reach, with which more accurately and powerfully thrust the long weapon have.

Some other forms provided finger rings, curved quillions, or other forms of a compound hilt. Few, however, developed anything close to a full basket hilt.

As we already described, essential to the knowledge of distance is the concept of reach.

Reach is not how far one can cut or hit with one blow, but rather how far one can hit or strike without moving one's feet. Although, each fighter has an individual reach, that can made longer by either correct body motion or by using a longer weapon.

As far as the white arms or sword, the Spaniards had a frank superiority in front of the natives. What interests in the war of Arauco is the supremacy that its possession

granted to the Spanish. The cutting weapon was stranger by the Chilean natives and lacked the technique to work the iron. Taking into consideration that as only military booty, could the Indians incorporate such innovations to their armament.

The Spanish conquerors, it is worthy of note that *La Araucana*, the first great epic poem dedicated to the conquest of America and book treasure in shaping cultural identity in Chile, and examine into the knightly ideal, with its lights and shadows. Ercilla look into the conquistadors motives, those men who were beyond their faults, willing to fight not only the men who were opposed to Christ, the Church and the King. Although, against all obstacles, men, climate, soil, fruit, beasts, insects, diseases, and the unknown hostile Indians. The Spaniard found the Mapuches fighters who also had chivalrous ideals that also respect honour, courage, and contempt to death.



<sup>191</sup> *Spanish Alfanje or Cutlass*

Already in “Araucana” Don Alonso de Ercilla (1569) refers to an arched knife, derivative of alfanje that brought with himself the first Spaniards who arrived at Chile. “Called corvillos” in Europe.

También Angol, soberbio y esforzado,  
su corvo y gran cuchillo en torno esgrime,  
hiere al joven Diego Oro, y del pesado . . .  
. . . Que al tiempo que el furioso alfanje alzaba.

*La Araucana* (620), p. 185.<sup>192</sup>

Also Angol superb and encouraged,  
His curved and great knife in turn practices:  
Wound Diego de Oro . . .  
At the time the furious alfanje raises,

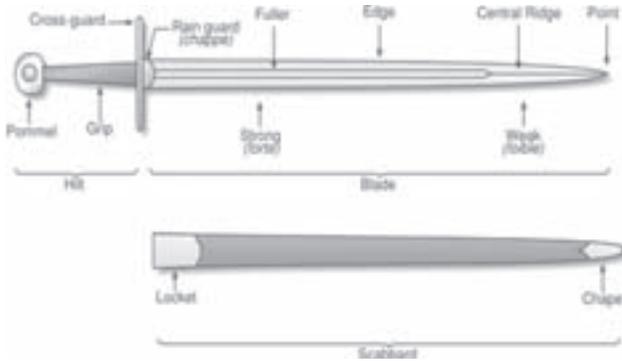
Carrera Louis, 2006. A translation of Alonso de Ercilla’s *La Araucana*.  
Canto IX, p. 146.

<sup>191</sup> <http://en.wikipedia.org/wiki/Image:Crosssection.jpg>, 26 November, 2007,20.08

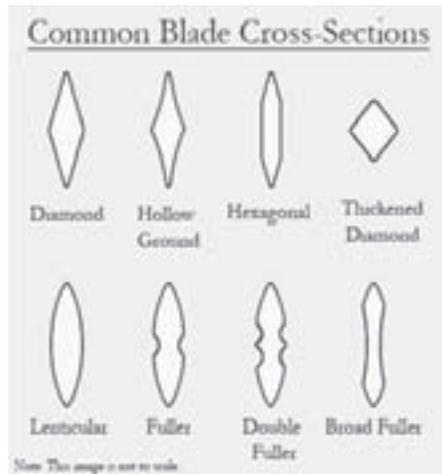
<sup>192</sup> *La Araucana* 2006 Alonso de Ercilla. Editorial el equipo de Editorial Linkgua, Spain

Medieval weapons unruly and crude, medieval weapons were used to cripple their opponents. Medieval maces and clubs with spikes would completely tear the flesh off a man. Warriors and barbarians used medieval weapons of all kinds to do battle in close ranges. Battle maces and flails were the standard in medieval warfare.

In the Araucanian war the broadsword from Toledo and the Spanish Alfanje or Cutlass and the corvo knife, the Mapuches also utilize maces, lance, arrows steelhead piecing armor and clubs.



*The Longsword<sup>193</sup>*



*Common Blade Cross Section<sup>194</sup>*

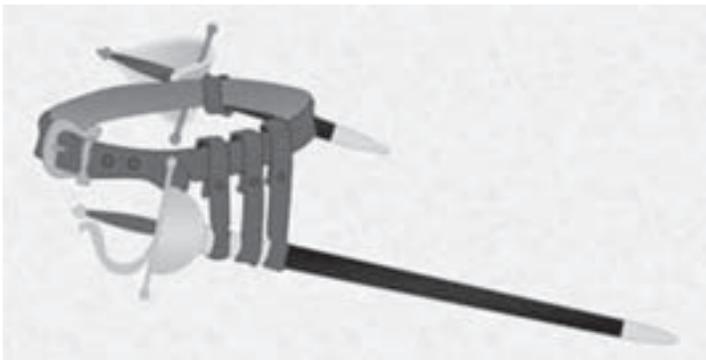
<sup>193</sup> From Wikipedia, the free encyclopedia [http://upload.wikimedia.org/wikipedia/commons/thumb/9/90/Sword\\_parts.svg/5](http://upload.wikimedia.org/wikipedia/commons/thumb/9/90/Sword_parts.svg/5)

<sup>194</sup> Ibid.

The espada ropera was a sword developed in the midfifteenth century in Spain. The name referred to swords worn by civilians, as opposed for those meant for battlefield use. Compared to earlier swords, the espada ropera was lighter, thinner, and more ornate. It was first mentioned in an inventory of Don Alvaro de Zuniga in 1468. It is a sword that stands between a rapier and a long sword and it is also considered to be the starting point of the light-blade lineage. Espada ropera has a cross-guard and despite the fact that the sword narrowed, it maintains an effective cutting edge.

The name of this sword “rapira” (Spanish: espada ropera) means “sword of the robes.” This is why it is considered to be a dress sword, mainly civilian clothing and not very often worn by warriors. The etymology of the term “espada ropera” probably comes from Spanish: ropera, which means “wearing”; or it, may also be the word Spanish: raspar, which means, “to scratch.” This is why experts consider that espada ropera was more a clothes accessory than a weapon. Although its country of origin is Spain, the name spread all over Europe. Classification Sword Time Period ca. 1450-1650 Avg. Length 44” (111.8 cm) Avg. Weight 2 lbs. (0.9 kg) Blade Type Narrow, double-edged, tapered Hilt Type One-handed swept, with pommel., The weapon experts state like this.

According to Pierre Picouet,<sup>195</sup> the infantry sword was a self-defense weapon for the pike men and the gunmen and most of them, made in Toledo. One of the typical Spanish swords was a cup hilt sword, 95 cm long (4.5 *Palma de mano*) called “espada cazoleta,” used for cutting and thrusting. This sword used with a secondary weapon like a dagger. For a Spanish soldier, the sword was an important tool useful combating action or to defend his honor.



*Sword of the “Cazoleta” type and a dagger attached to a belt for the equipment of a pike man.*

### *Daggers*<sup>196</sup>

<sup>195</sup> <http://www.geocities.com/ao1617/weapons/html>

<sup>196</sup> By John Clements. // [www.thearma.org/terms4.htm](http://www.thearma.org/terms4.htm)—Definition& study definitions.



*-A dagger (from Vulgar Latin: *daca*, a Dacian knife)  
is a typically double-edged blade*

Used for stabbing or thrusting. They often fulfil the role of a secondary defense weapon in close combat. In most cases, a tang extends into the handle along the centerline of the blade. Daggers may roughly differentiated from knives on the basis that daggers are intended primarily for stabbing whereas knives are usually single-edged and intended mostly for cutting. However, many or perhaps most knives and daggers are usually very capable of either stabbing or cutting.

A common long dagger, “poignard” (poniard), or “pugnale” was a favored companion, carried en-suite with a sword its own. The dagger was lightweight, deadly, and elegant. Used primarily as a defensive weapon, dagger fighting was an art itself. Technically, a poniard was square or triangular shaped with no edge, while a dagger had a knife-like blade.

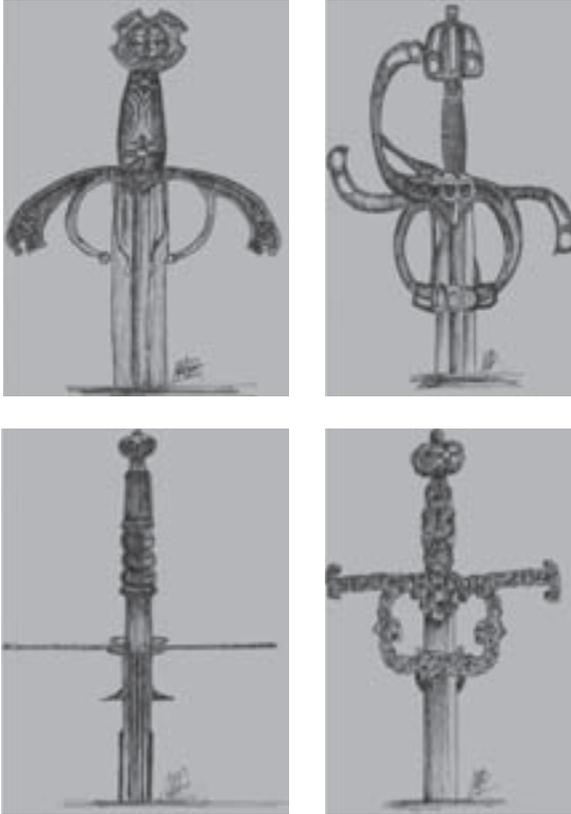
Generally, daggers in the middle Ages were employed point down, pommel up, while those in the Renaissance were used point up with the thumb placed on the hilt. Many later daggers for use with rapiers had elaborate guards, and specially designed for trapping and parrying.

What Alonso de Ercilla calls<sup>197</sup> “otras puntas largas” “other long ends” they are species of Mapuches daggers (some daggers taken from the Spanish) and in addition smaller varieties of and throw able lances javelin, whose ends were sharpened to penetrate the Spanish armors or to slide among the junctions. Possibly these arms with striker pin end were developed originally to fight the Peruvian Incas soldiers who used armors of felt and hard leather.

A javelin is a light spear designed primarily for casting as a ranged weapon. The javelin always thrown by hand, unlike the arrow or slingshot, which is projectiles, shot from a mechanism.

<sup>197</sup> Alonso de Ercilla. 2006. *La Araucana*, page.21 Editorial el equipo de Editorial Linkgua, Barcelona. Spain

However, hurling devices do exist to assist the thrower in achieving greater distance. The word javelin comes from Middle English and it derives from old French *javeline* a diminutive of *javelot*, which meant spear. The word *javelot* probably originated from the Celtic language.



The Spanish sword compound-Hilt/Complex—Guard: A term used for the various forms of hilt found on Renaissance and some late-Medieval swords. They consist typically of finger-rings, side-rings or ports, a knuckle-bar, and counter-guard or back-guard. Swept-hilts, ring-hilts, cage-hilts, and some basket hilts are forms of complex-guard. Germán Dueñas Berais, 2004, 214 *Gladius XXIV*.

There are many different of sword, like montantes, alfanje, cuchillos de monte, estoque de ristre, espada de mano y media, dos espada en una, puñales, dagas. Mount alfanje, knives, swords of ristre, swords of average hand and, two swords in one, daggers, daggers, Dueñas quoted Suarez de Figueroa (1617). The first group is the one of the posts. The mandoble term to talk about to this type of arms

The term *verdugo* or *verduguillo* or fender guard frequently appears mentioned in the documentation, mainly in Literature and the legislation on swords. Its meaning is not clear of everything although if we took the definition that of this term gives

Covarrubias (Covarrubias, 1611:206): narrow and ridged sword, we can think that one was a sword with narrow leaves of rhomboid section and with a very acute end.

Like in other occasions, it is possible that the term not only talked about a type of specific piece. The definition that interests to us more refers very narrow blades, of thickness of the small finger, quadrangular section, very long and with a very acute end.

In spite of its narrowness and length, they were very resistant so that they could cross a thickness of nogal tree.

That for its distribution to the units they have to show of obvious form the marks of the official proving stand made in Toledo.



*Don Jerónimo Sanchez de Carranza was a hero of Spain and known throughout Europe for his skill with a blade and his talent as a scholar.*

## **Verdadera Destreza Is a Spanish Type of Fencing**

According to Curtis, Mary Dill the Destreza masters were educated men and their writing filled with allusions to the writings of Euclid, Plato, Socrates, and other classics of Western literature and philosophy. The founder of the system, Don Jerónimo Sanchez de Carranza, was a hero of Spain and known throughout Europe for his skill with a blade and his talent as a scholar. He attached to the Royal Court and mentioned by Miguel de Cervantes in “The Song of Calliope” in the Galatea

If you want to see in an equal balance  
 the blonde Phoebus and red Mars  
 procure to look upon the great Carranza,  
 in whom the one and the other are not separate.  
 In him you will see, friends, plume and lance  
 with such discretion, skill and art  
 that fencing, in divided parts,  
 he has reduced to science and art.

It is expressed in the work of two primary authors, don Jerónimo Sanchez de Carranza and his student, don Luis Pacheco de Narvaez. The system of combat is tied to an intellectual, philosophical, and moral ideal and Carranza expresses concern about the future of Spain if the young men are not well taught.

Carranza's *Philosophy of Arms* is more than just a book on fencing, but is a continuing piece of the school of philosophy called applied scholasticism. His text was the beginning of a revolution in Spanish swordplay that lasted for almost two hundred and fifty years.<sup>198</sup>

The Spanish swordplay type of fence method first documented in 1569; and characterizes a conservative system of swordplay using both thrusts and cuts. The weapons were shorter than the rapiers used by the Italians, and Pacheco specifically rebuts the works of many Italian authors in his text "The New Science.

There is historical evidence indicating that the sixteenth-century fencing theorist started earlier around 1618, the Italian schoolwork was the inspiration for the Spanish school of swordplay. This seems too reinforced by a common use of geometry and circular movement in both systems.

Like the Italian school, the Spanish system recognizes three degrees of strength in the blade (the near, the middle, and the far) and the superiority of the point over the cut. Unlike the Italian school, the Spanish system includes specific circular footwork both offense and defense.

His most famous student, Don Luis Pacheco de Narváez, succeeded Carranza and was the fencing master to the king of Spain. Pacheco was responsible for authorizing other fencing masters in Spain and is perhaps the most prolific fencing author in history with several books and over 1,400 pages of text on fencing to his credit.

Petro Monte—(Italian/Spanish) 1480s, long-sword fighting and wrestling  
 Anonymous manuscript—great sword, late 1400s  
 Francisco Roman—(Spain) 1532  
 Juan Quixada de Rayo—(Spain) 1548, *Doctrina del arte de la caballería*  
 Atanasio de Ayala—1616 Spain, dealing with staff weapons  
 Luis Mendez de Carmona—(Spain) 1639

<sup>198</sup> See Curtis Mary Dill and R.E. "Puck" Curtis, "citations." *Destreza Translation and Research Project*. 2005. Ghost Sparrow Publications. Oct 12 2008. [www.destreza.us/citations](http://www.destreza.us/citations).

The literature reviewed above indicated that the Spanish nobility trained in school of fencing and martial arts. According to the evidence of writing, manual of fencing school based on scholarly disciplines such as the methods of historical research analysis and evaluation of source. The martial arts of Europe the significance of these arts and the fact that they have for the most part ignored by historians are astonished. Although considering the relationship between the techniques of personal combat—as taught by medieval and renaissance European masters—and real fighting either on the battlefield, the dueling field, or in streets and taverns.

In addition, what's more, the expertise in the handling of weapons of the knightly classes of medieval Europe is important for our analyst of the Spanish army and the conquerors, but our knowledge of what these skills were and how they acquired remains generalized and inexact. Although the same holds true of the period of the Renaissance when, despite the constant recurrence by humanist educational theorists of the value of training the body as well as the mind, we still know nothing at all about the practice of physical education, and the provision of combat training. The only serious treatment of these matters has take place by historians of fencing, by students of arms and armour and, more recently, by reenactors and enthusiasts for historical modes of combat.



*Example of a blade of Toledo. Picture: Juan J Perez.*

## Spanish Armor and Weapons



*Some anagrams used by factory production of Toledo*

Juan J Perez is one of the world's foremost authorities on Medieval and Renaissance Spanish sword, from the fifteenth to seventeenth centuries, the Castilian city of Toledo in central Spain, flourished with an exceptional blade making industry. Toledo surpassing other Spanish cities like Valencia, some villages in Basque Country, or even the capital, Madrid. Moreover, Toledo considered as the standard of excellence for European blade production, and there were only a few places, like Solingen or Passau in Germany, that surpassed Toledo in terms of production volume.

In addition, blade production in Toledo was the responsibility of individual smiths, associated in a union. It was a rather disperse and personal activity, although the union was in charge of keeping production quality at a high level. See. J Perez<sup>199</sup>

According to German Dueñas Berais, Army Museum, Madrid, Spain 2004, p. 213.

The article "Introduction to the Study of Typology of the Spanish Sword: XVI-XVII." (This essay is in the web)

The blades for the Spanish swords continued produced at the Toledo Factory, although hilts and scabbards subcontracted to particular sword smiths.

Final assembly carried out in Toledo or other cities in Spain.

<sup>199</sup> *The Edged Weapon Factory at Toledo*, by Juan José Pérez. 13 June 2008



*Spanish Navy picture Juan J Perez.<sup>200</sup>*

From all the account, I have review, the broadsword was the weapons of choice of the Spanish soldiers in Chile, besides the Mapuches warriors could not used the stock sword as spears for they lance, as they used the broadsword. However, the term broadsword used to refer to different types of swords, across many cultures and periods. As Rosales refer to broadsword continually II. 447-448-449.

The period of during the seventeenth through nineteenth centuries, the term used in Europe as a *name* for a specific design of sword, namely a straight bladed, double-edged, basket-hilted sword like the Italian schiavona or the Scottish claymore (which has used to describe both basket-hilted blades and the more popular great sword).

Surviving examples of such swords are around 105 cm long (90 cm of which is blade) with a base blade width of 3.5 cm and a mass of about one kilogram. These swords used for their slashing and crushing ability as well as their easiness to make/fashion.

In modern usage, “broadsword”<sup>201</sup> inappropriately refers to a *category* of swords, specifically those whose blade geometry designed for cutting and slashing attacks, as opposed to the fencing weapons and their emphasis on thrusts and stabs. This began after the advent of the slimmer-bladed rapier, small sword, and epee during the Renaissance, and picked up by museum curators during the nineteenth century as a catchall for *all* slashing swords, including the medieval arming sword, Longsword and great swords.

To large extent corrosion was a significant problem in Chile for all the weapon and armor, as was in the rest of the continent due to humidity of the whether conditions. Most structural iron corrode merely from exposure to moisture in the air, of the original metal, but the process can be strongly affected by exposure to

<sup>200</sup> By Juan José Pérez Swords and Sabres. 12 June 2008

<sup>201</sup> See. Oakeshott E. / *Records of the Medieval Sword*, The Boydell Press, 1991

Oakeshott E. / *The Archaeology of the Weapons*, The Boydell press, 1994

certain substances corrosion can be concentrated locally to form a pit or crack, or it can extend across a wide area to produce general deterioration. Rust is the cardinal curse of all swords.

It is a natural process and it observed occurring in two basic stages, active and inactive. In the first stage, rust begins to form on the surface of the steel when exposed to air and moisture. The rust come into sight emerged red or reddish brown; these are the active stage and will leave a reddish residue on whatever came is across.

Spanish swords were, in a sense, specialized rather than generalized designs: for instance there were ones for foot combat, ones for horseback, single—and double-handed ones, straight and curved ones, ones for armored and for unarmored fighting, ones for tournaments, ones for civilian dueling, ones ideal just for thrusting or for cutting only, and ones only for training.

The pike was the second more powerful white weapon of the Spanish soldiers. The pike a long infantry spear used in formation. The pike grew to lengths of 18 feet or more, and really was only affective when used in massed numbers. Although there were companies of pike man infantry, and although they used the harquebusiers when they did not use the firearms, as well as the soldiers of our days use the bayonet, that weapon was being destined almost exclusively for the cavalry.

He consisted of a solid twig, commonly of wood of ash, little less than three meters in length, and provided in his extremity of a steel end of three or four edges.

The pike was a terrible weapon in the combats against the compact squads of Indians; and the Spanish conquerors of these regions had introduced in their handling certain innovations that redoubled their power.

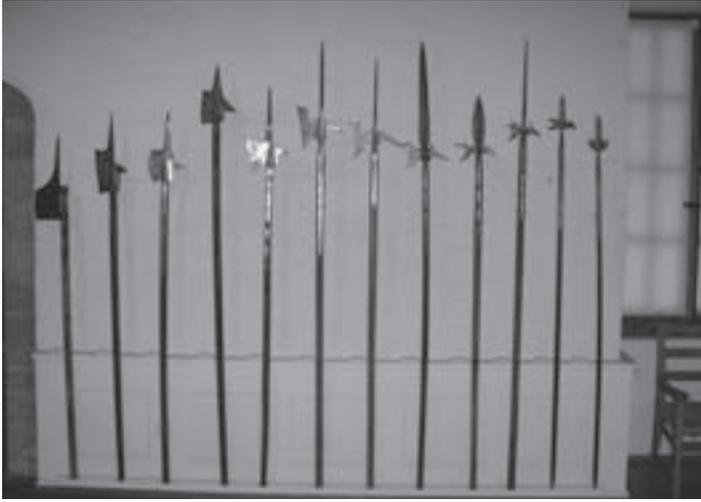
A clergyman who fought in the side of Almagro in the civil wars of Peru, he had invented mooring them with strap to the chair and the chest of the horse, so that a load of lance in those conditions took an irresistible might and had to coil whatever found ahead. See *Historia general de Chile tomo primero* Diego Barros Arana.<sup>202</sup>

Pole weapons for cutting and thrusting, these developed to repel cavalry attacks and for used in combination with the new handguns, whose operators needed protection while reloaded. The worthy halberd has used as a court bodyguard weapon for centuries, and is still the essential ceremonial weapon of the Swiss Guard in the Vatican. The halberd was one of the valuable pole arms of the German Landsknecht, and the Mapuche Indians of Chile. Additionally, halberds were reinforcing with metal rims over the shaft, thus making effective weapons for blocking other weapons like swords. This capability increased its effectiveness in battle, and expert halberdiers were as deadly as any other weapon masters were.

Additionally, halberds were reinforcing with metal rims over the shaft, thus making effective weapons for blocking other weapons like swords. This capability increased its effectiveness in battle, and expert halberdiers were as deadly as any other weapon masters were.

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<sup>202</sup> /www.cervantesvirtual.com/servlet.



*Different sorts of halberds and halberd-like pole weapons in Switzerland Swiss and Landsknecht soldiers engage in the exceptionally fierce hand-to-hand combat known as “bad war.” The long spear shafts are their pikes, which became awkward to handle if the push of pike became too disorganize.  
In that case, halberds and swords became the deadliest weapons.  
Engraving by Hans Holbein in Wikipedia.*

In the Spanish army utilize poleaxes and halberds, to increase the infantry soldier’s reach and were very useful if they were dealing with horsemen. The Halberd a weapon that emerged along with the glaive and gisarme, and for the same purpose—to better combat heavy armor. The halberd had a broad, short axe blade on a five- to six-inch long haft, with a spear point at the top, often a back-spike and occasionally, a butt-spike. Hammer, despite its name, the military hammer often was more of a pick. The war hammer gained popularity in the fifteenth century as a side arm for combating plate armor. The lance initially began as a long spear (about nine feet) but became progressively longer and heavier it is late medieval form being a specialized weapon unsuited to use on foot. The halberd was cheap to produce and very versatile in battle.

As the halberd was eventually refined, its point was more fully developed to allow it to better deal with spears and pikes (also able to push back approaching equestrians), as was the hook opposite the axe head, which could be used to pull a raider equestrians to the ground.

As long as pike men fought other pike men, the halberd remained a significant useful supplemental weapon for offensive attack named “push of pike.” Nevertheless, is the action became too disorganized. In that case, halberds and swords became the deadliest weapons in the battlefield. The Spanish army did use the halberdiers in a defensive position in order to protect the slow-loading harquebusiers and matchlock musketeers, from sudden attacks by Indians cavalry squadron, the purpose of

halberdiers decreased. The thrusting weapons was exemplified by the pike, along and stout spear which was given a pointed butt so that it could be stuck firmly in the ground to withstand the shock of a cavalry charge. The cutting weapon had several forms, such as the bill and the half-moon, also mounted on stout poles so the man on the ground could engage a man on horseback. The subclass of dual-purpose pole weapon includes the halberd. The relevance percentage of halberdiers steadily decreased in the pike units, until the halberd disappeared from these formations as a rank-and-file weapon by the middle of the sixteenth century.

According to Alvaro Jara,<sup>203</sup> to forget the importance of the help given to the Spaniards by some indigenous groups are to elaborate unilateral picture of the conquest, and the Araucanian war. Without that help, the typical of the war, would have been completely different, and probably many of the successes of the Spaniards would have stopped being it. Generally, the conquest Spanish in America has guarded by a true myth of the superiority of the Conqueror on the Indian, but if the exact value of the collaboration received from the natives investigated and determined, probably the myth would undergo appreciable changes. It is difficult to put in doubt the value that to the Spanish army had the indigenous aid in his varieties, with Indians on service, of Indians military and Indian spies. Without them all the weight of the war would have fallen on the shoulders of the conquerors.

The friendly Indians, like more agile and expert in the land, did for that reason. For example in an expedition organized by Pedro de Valdivia to Arauco, they accompanied a good number of Indians who took with himself of the conquered towns, whose captain was the famous Michimalongo. Incidentally, that had been commander in chief in opposition to the same Spaniards, but like were some years that were already pacific, they not only served the Indians to the Spaniards to remove gold. Also of co assistant in the war against the Indians, who were ahead, the Mapuches, thing not little remarkable, mainly being it with as much fidelity, without ever finding treason in some of them?

The battle of Andalien was on 24 of February of 1550, to the borders of the Andalien River. The Promaucian chief Michimalongo animating to its people in battle in favor of the Spaniards saying to them to great shouts. Soldiers of mine, we give after these Araucanos in the name of Santa Maria, which all made with valiant spirits and brave pride, shooting with an arrow his arcs and giving on the enemies with not less fervor than Spaniards (Mariño de Lovera, p. 112-113)

Moreover, in the period of Pedro de Valdivia, there is mention to companies of Indians Yanacones, who played the role of such in the combat operations ((Mariño de Lovera, p. 131).<sup>204</sup> Although a study has still not been made of the yanacónaje in Chile and it is therefore ventured to think on the institution, it could being who these

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<sup>203</sup> Jara Álvaro *Guerra y sociedad en Chile: 1971 La transformación de la Guerra de Arauco y la esclavitud de los indios*, de la editorial Universitaria. Santiago. Chile, page 87

<sup>204</sup> Quoted by Jara Álvaro *Guerra y sociedad en Chile: 1971 La transformación de la Guerra de Arauco y la esclavitud de los indios*, de la editorial Universitaria. Santiago. Chile page 87-88

companies of Yanacones came from brought Indians of Peru by Valdivia and later by Alonso of Monroy, that was sent by this one to look for reinforcements there.

The Indians that came with Monroy did not do it of his free will but forced them, with violence and insolences unworthy of Christians. Because they not only took dragging the unfortunate Indian, removing them from their natural ones and making serve them as slave. In addition, they took the women, leaving them, and other times to the daughter leaving to the mother, and to this are went the other things, in which the own souls are infernal, giving occasion the natural ones to inferno his. However, although forced, to these Peruvian Indians they had adapted by the Spaniards to his customs, and transformed, according to the chronicles in ministers of badness.

If so easily they had gotten to be ministers of badness, it is not rare that they were useful also in war.

During the government of Francisco de Villagra, the defeat of the battle of Lincoya took place, January of 1563, in which they died the son of the governor and numerous Spaniards soldiers. If not by friendly Indians who helped much thus to repress the impetus of the enemy entertaining them fighting, as in aid of his masters, and wounded the Indians horses, it would not be man to alive. (Marino de Lovera, p.273)

During the government of Bravo of Saravia, the chronicler that we quoted, mentions a Christian Indian, don Pedro Levolican that walked along with the Spanish army with two hundred friendly Indians. (Marino, p. 315-319) In addition, his squadron was not the unique one of friendly Indians, whereupon they counted like aid. Additionally, in the site of Cañete, the Yanacones constantly defied the enemy, and in the battle of Tomelmo, the Spanish army was defeated. The Mapuches Indian killed several of them, and all the Yanacones, and women of services (Marino de Lovera, p.324 and 329)

Generally, the Mapuches dedicated special attention to the Indian that collaborated with the conqueror, in such a way that, the attitude after this battle is not accidental. The retaliation characterized for being but bloody with them in these cases.

In opportunities, the proportion of indigenous collaborators in the battles it used to be of major magnitude. In 1576, in the terms of the Villarica, a battle fought in which the Spanish had thirty soldiers of theirs, and up to two thousand Yanacones Indians, who were without a doubt the decisive factor of the reached victory. The own Spaniards recognized the great Indian help and courage whereupon the Yanacones they were following the reach without pardoning man that could take underneath their lance (Marino, p. 351). Two years later, in an entrance of Rodrigo de Quiroga at valley of Chivilingo, it stated of which it took in thousand friendly Indians.

A letter concerning about the lack friendly Indians help to the town hall of Santiago, directed at the king in 1601, express certainty this way of thinking. Moreover, of the impossibility to engage in the war ahead by these causes they admit the lack friendly Indians help: the past years ago, it seemed that five hundred men were enough, and now is not, they are not enough thousand, neither two thousand, and is because the lack friendly Indians help.

However, of four thousand soldiers that we used to bring in the war, which they were worth more than six thousand men for this war, and also lack of two to three

thousands yanacones on watch that they brought the soldiers, who also helped very great deal, and this is the cause of which, we could do nothing. The bishopric of the settlement of Imperial rebelled, and that will be fifty thousand Indians in rebellion.

The above information clarifies the role of the auxiliaries Indian, and others considerable textual evidence suggest that, in Mapuches history, several time the Mapuche forces were in inferiority in numbers. Furthermore, yet still they won the given battle, considering that the Spanish army was technically superiors (armor, cannon, sword harquebusiers and horses in the beginning of the conquest) to the Mapuche forces; and the friendly Indians or auxiliaries Indian, were as the same military valued as the Mapuche forces, because they were Mapuches. See Tellez I “*Una Raza Militar.*” The general describe various battles won by the Mapuches in inferiority in number, in equal numbers and with superiority in numbers. In addition, he was the first historian to clarify the role of the auxiliaries Indian, weapon, tactic and strategies in the Araucanian wars. (Hereinafter Téllez, *Una Raza Militar*) also see, Vitale, Jara, León. Bengoa, Berdichewsky, and Bonilla researched in the same topic extensively.

The yanacones from Peru and Picunche from Chile or auxiliaries Indian fought in general in the side of the Spanish force in large numbers; generally, they stayed loyal to the Spaniards.

The failure of the private military system in the conquest, and the crisis of the end of sixteenth century according to Alvaro Jara<sup>205</sup>:

The characteristics and factors of greater relief in the failure of the Spanish military system are the following.

The Araucanians war would not have managed to stay ignited, without the current arrived of human contingents from Peru and Spain, as well as the necessary military equipments for the war, and the indispensable money to finance the warfare. It was not, then, one war in which the conquering society only participated, already the Spanish state contribution was being gradually elevated, insofar as the internal incapacity, or the lack of interest of the encomenderos, it increased.

1. A very important part in this disorganization of economy of the kingdom was the diminution of the native population, that transport one acute lacks of labor. And, as well, the war partly bring about this diminution of the peace Indians, who were of peace with the Spaniards, and on war, with other indigenous groups that resisted to be put under the conqueror control.
2. The lack of enthusiasm and frequently the refusal to concur to the war, they limited the cash and the battle capacity of the Spanish army. If the dispersion is added and lack of density of the Spanish occupation, united to the excessive length of the territory and to the tendency of the neighbors not to be in the military campaign, outside the terms of the respective city, one would easier to understand/ include the instability that all this caused.

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<sup>205</sup> Jara Álvaro *Guerra y sociedad en Chile: 1971 La transformación de la Guerra de Arauco y la esclavitud de los indios*, de la editorial Universitaria. Santiago, Chile, page, 94-100-111-127

3. In addition to the produced economic exhaustion in the sectors of the encomenderos, by the demanded contributions to help the financing of the Araucanians war, along with the social transformation from the conquerors, which, with time passing, separated from the preoccupations and combat operations of the war.
4. It is precise to stress within the elements that combined to precipitate the crisis of the sixteenth century, those innovations and practice adopted by the indigenous militia, already indicated. The Indians increased his offensive potential until comparing with the Spanish army with even and to surpass it, during the great rebellion begun in the last days of December of 1598.
5. Another aspect of importance in the decomposition of the Spanish army was the extraordinary misery in which they lived that professional soldiers or of rank could called. Already one has seen that to these the return of the aids or payments demanded to them that had received aid that on the other hand did not have a permanent regularity. For that reason as Rosales, counts the soldiers got dressed sheepskins and with the overturn-old women, they made averages and Mont eras, and they lacked until shirt, use that according to the chroniclers had introduced the master of field Lorenzo Bernal de Mercado (Rosales, 11, p. 203). In similar conditions and without there was in the kingdom of what to award the efforts of the soldiers, is understand that the Spanish army would suffered morally, and that this resentment lead to a decrease of the soldier effort, in dangerous end for the stability of the conquered kingdom.

Such were the characteristics and factors of greater relief in the configuration of the Araucanians war during the sixteenth century, and that they forced to realize in the first years, of the following century, a deep structural reform, the creation of the state army permanent of the Kingdom of Chile.

The Spanish power in 1598, from the Bio-Bio to the south, in the continent, crumble and soon they were ruins strong cities and fortress, either devastated by the Indians, or depopulated by its own inhabitants, impotent before the avalanche of the war. All the life constructed in of half century suddenly it fell destroyed, the lost wealth, annihilated houses, earth and cattle, the families disintegrated in great proportion, a times lost the life and sometimes the freedom changed by the hard captivity. Lost the present and lost the future, the world change turned into a close place on half of the kingdom.

The Spanish Artillery Épocas de la artillería hasta siglo XIX según la “Enciclopedia moderna.” editada por Francisco de Paula Mellado en 1851 en Madrid (Tomo 3 páginas 718 a 727.

In the fifteenth century, to emphasize the following things:

- Falconets is revolving on a vertical pivot to facilitate the aim
- Smelting of the artillery of one single piece Co great work drilling the bore
- Appearance of culverins
- In the 1475 permanent body in Spain of artillery corps

- In the 1480 appearance of harquebusiers
- In 1527 appears musquets with bracket
- In 1484 mortar appearance used by king's Catholics in the site of Malaga
- Guns of a single piece are based and replace those of bedchambers detachable
- Falconets of bronze
- In motion Gun carriages
- Bombs, alcancias pot of highly inflammable substances that threw against the enemy

## I

In all theaters in the conquest, various forms of guns allowed the European to enjoy and initial success, which they generally exploited to their advantage. Yet, once the Indians comprehended the harquebusiers were not the voice of God, but only a very laud weapon, they reacted against accordingly putting up a tough resistance to European conquest. The Spanish firearms were most effective as defensive weapons.

They best used from behind entrenched positions, which allowed the time and protection necessary for reloading. The firearms did the most damage against massed troops, with their bullets likely to hit someone. Sixteenth century firearm offered two advantages: psychological impact and wounding power.

The wounding power of the musket well known for tearing larger holes, spilling more blood, and smashing bones in excess of any other weapon, the wound could not close by surgery by the Indians, as could arrow and blade wounds.

According to Galdames, p. 36, there were a few pieces of artillery or culverin, very heavy fitted on wheels, which this culverin charged with great difficulty, because their projectiles were commonly of stone.

It was precisely these cannon and harquebusiers, and firearms in general that caused most terror to the Indians; but the horse was the most effective aid to the invaders.

In Jara, p. 76,<sup>206</sup> the chronicles do not provide major references on artillery in the first period of the conquest, although already by the end of the government of Valdivia and shortly before its death there is certainty, from which the first canons arrived from the Peru.

They arrived, in few days of the death of the first governor, Francisco de Villagra departed of Concepcion taking eight cannon bronze and shots with munitions necessary for the cannon, that shortly in time they fell into the hands of the Indian in the battle of Marigüeñu. (Mariño de Lovera p.166 and 171) In the year 1480 is the appearance of harquebuses in Spain.

Nevertheless in the attack of Concepcion Valdivia was saved by the use of firepower of artillery and escopetas, according to Mariño de Lovera, The Mapuche army was 100,000 soldiers, but the army did not engage the 100,000 warriors.

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<sup>206</sup> Jara Álvaro *Guerra y sociedad en Chile: 1971 La transformación de la Guerra de Arauco y la esclavitud de los indios*, de la editorial Universitaria. Santiago. Chile.

Jerónimo de Alderete, which does not awaiting the governor Valdivia, attack with his cavalry squadron troop, and gave great impetus to the enemies. Then the enemies prevented in close formation square with the pikes in front level to the horses what they had to do in each situation, closed their squadrons, so that the horse could not disrupt, and thus did much damage to horses with little expense to them.

Valdivia ordered to withdraw the cavalry, and that the artillery fired and harquebusiers (he used the Spanish word *escopetas*) open fired, which was executed at point. The Indians received a lot of damage in this battle, but they did not disrupt the squadron, which gave the opportunity for our turn to load shotguns and artillery. Chap XXXIII.

García Hurtado de Mendoza did not forget this aspect of his expedition and brought artillery and munitions, that was in as much sum, that she is the one that until today (1595) we wages the war in this Kingdom (Marino de Lovera, p. 192). Errazuriz mentions six canons. The same Hurtado de Mendoza, the governor used bombs to attacked the Indians forts in Quiapo, which was thrown from outside before the attack of the Spanish soldiers. According to eyewitness, Mariño de Lovera named *alcancias*, Pot of highly inflammable substances that threw against the enemy, which caused terror in the Indians and lot of suffering in them.

The Forts of Catiray or Pucará occupied by the Mapuche army, Don Miguel de Velasco, attacks it against his will, by order of Governor Bravo de Saravia. The Indians were well protect behind a parapet, and had escape routes by a cliff to their backs, the Spaniards could not use the cavalry because the bad terrain.

“During the battle, a soldier throw among the Indians a bomb (*Alcancias*); this one caught fire in such a way that it burned some Indians who were close by; seeing its death and present loss, they lay down fleeing by the gorge that to the backs they had without the Christians persecuted them, because the bad terrain.” Gongora de Marmolejo, p. 158-159 Chapter LXX.

The governor Bravo de Saravia introduced in the kingdom, according to the chronicler, very good artillery (Marino de Lovera, p. 239 and 312).

In year 1589 in the days of governor Sotomayor, mentioned four canons of campaign to attack the Indians entrenched in the hill of Villagra. (Rosales, 11, p. 255). These quotations demonstrate, of a general way, that the Spanish artillery in Chile during sixteenth century did not have an extraordinary tactical importance, like the have in Europe. The artillery was expensive, and the conquest at the outset was a particular company, later the war in Chile subsidized the Spanish crown to it.

The historical evidence suggested that the Spanish forces used artillery very wisely in combat disintegrating the Indians forces with artillery fire. They artillerymen went up fast into closest range, and by actually annihilating a portion of the enemy line with case-shot fire, covered the assault very effectively, perhaps very early Hurtado de Mendoza was an expert in it. We must remember that the Indians used stone weapon, and artillery fired was a traumatic experienced for them. One canon or six, one or one hundred harquebusiers, the psychological impact was significant in the Indians mind, regardless of the amount of military equipments.

There was an attempt of the historiography to diminish the importance of the artillery in the Araucanians wars, more, abundant that the artillery was the portable

firearm, mainly harquebusiers and in smaller proportion, the shotguns. This does not mean that they were use arms constant from the beginning of the conquest. The difficulties for the powder and ammunition supply were great and those that had been engaged in combat, they finished soon. The dependency of Peru was decisive.

Chronicler Mariño de Lovera testifies that when Valdivia left Santiago to go to the expedition to the south. The city attacked by Michimalongo the final charge against the Indians was of cavalry, taking it everything by the end of lance. The Spanish then hardly had ammunition, and what harquebusiers and that without the ammunition or necessary to take advantage in the battles. (Mariño de Lovera p. 64) After his trip and return of Peru seems to have improved armament, because it could go Geronimo de Alderete to the Serena, which had destroyed, with thirty Harquebusiers. Hurtado de Mendoza expedition it brought his supplied of good Harquebusiers and was. Occasions in which soldiers equipped with them constituted half of its forces. The control of its troops divided between captains of a horse, captains of infantry and captains to it of artillery, and he seized for it a company of cavalry of fifty Harquebusiers.

The effectiveness of firearms at close quarters had assuredly demonstrated in the campaign of Hurtado de Mendoza.

In a battle fought by Governor Bravo de Saravia in January of 1569 against the Mapuches, reference to that It took a surplus of Harquebusiers and the ammunition (Mariño de Lovera, p.205 and 317)

Later in that century, arrive the musketeers in 1527 he appears musquets with bracket, which from the aims of the century gradually begin to move the old harquebus. The pike man carried pikes that were between twelve and eighteen feet long. When the enemy employed a cavalry charge, the musketeers sheltered behind and between the pike men. During the cavalry charge, the pike men aimed their pikes at the chests of the oncoming horses.

The Inca Garcilaso de la Vega, *Historia*, etc. II, p. 203, relates meticulously that not always, the harquebus was not loaded, with a simple bullet and spherical, but the Spaniards used other deadly and cruel inventions against the Indians.

However, the ingenious one of all is the one that Garcilaso calls balls of wire and other chroniclers, with greater property, named bullet with intertwined branches.

The bullet consistent in two hemispheric halves that together composed a common bullet, united by a wire of iron of one fourth or third of length.

When going off the weapon, two halves would be whatever allowed the wire and were devastating and hurting what they found ahead.

On the other hand, like a firearm, the harquebusiers had serious defects, among others its slowness, its little reach and his dependency of the good time during the battle, because, when it rain the wicks got wet<sup>207</sup> and the weapon became ineffective. Indeed the Indians knew very well.

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<sup>207</sup> Ibid, page 76-77

In addition, as we previously stated during the marches, it was necessary to take some ignited cords, in order to be able to shoot quickly, with the consequence cost of so precious material, that it was consume in it forms irremediable.

Meanwhile the soldiers in order to save wicks the troops marched with a part of ignited them, and that when the attack arrived from the Indians, in the haste to ignite his the rest, extinguished the others, and was useless all the arms which they had in the army.

Considering this warning, understanding the war of the kingdom, it recommended that cords ignited particularly in bad terrain where ambushes can be feared, because to save little that are spent in cord it insultingly turns out to be ignominiously treaty by the enemies.

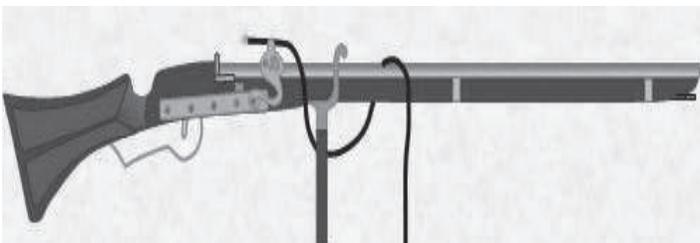
In the middle of seventeenth century, it only replaced in Europe the wick by a less primitive, consisting of system cherty piece that produced spark to the struck by a steel lamina, the rake. In addition, the harquebus-escopetas was loaded with shot pellet, or birdshot with cost heavy casualties in the Indians rank.

Toward the end of the century, it seems to have generalized the use of harquebus by the Mapuche Indians. In 1599 certainty in information left that the Indigenous infantry used harquebusiers, which they have in his power of Spaniards, that have died and that have taken, that powder and the ammunition.

In the assault to the Villarica, also there were Indians harquebusiers. (Rosales V-II p. 322).

The year 1602 Alonso de Rivera had a battle in the hill of Villagra and the squadron of the Indians governed by a called mestizo Prieto, who shortly before had fled to the enemy and brought some trained Indians; so or in shooting his harquebusiers.

That the governor admired to see Indians aim so well, bring closer harquebus to the face and in shooting to give him returned with so much-finery, and to return to load (Rosales, 11 p. 368).



*Courtesy of geocities, Matchlock musket of the seventeenth century*

According to A Jara, p. 136, the chronicler Geronimo de Quiroga emphasizes in very colorful terms the reforms introduced by Rivera in 1604, insisting on the importance of the firearms, of which the infantry was provided who seeing that almost all the people were of a horse, instructed disassemble most, and discipline in the guns, harquebusiers, whereupon ensure its victories. In 1604 Rivera received the order definitively to transform the Chilean army in permanent and professionally.

The governor Luis Merlo de la Fuentes (November of 1611) mention having Musketeers, to campaign with 800 Spaniards and 900 auxiliary Indians, united the army; he issued the order to march to the swamps of Puren-Lumaco. "I now have to attack Ayllavilu in its Rochela, to clear the hope to him of this asylum. If the land is opposite, because the cavalry cannot maneuver in it, the same will be for the enemies, who will not be able either to move it. In this case if there is some advantage will be for us who, by very bad and non-uniform which it is the site; it will take step well to the bullets that send our Musketeers to them." See Don Vicente Carvallo y Goyeneche.<sup>208</sup>

The Mapuches vanguard were overcome for the terrible the synchronous musket fires, a weapon of more efficacy of long reach compared with the harquebus, smaller cannons, that fired nails and scrap iron in canvas bags, positioned in front of the infantry; the Mapuche forces opposed three lines of defense in their fortifications in the marshes of Lumaco.

Of great consequence and effectiveness in Spanish military tactic were the Rodeleros ("shield bearers"), also called *espadachines* ("swordsmen") colloquially known as "Sword and Buckler Men" were Spanish troops in the early sixteenth, and again briefly in the seventeenth century, equipped with steel shields or bucklers known as *rodela* and sword (usually of the broad side-sword type). Originally conceived as an Italian attempt to revive the legionary swordsman, they adopted by the Spaniards who used them with great efficiency. In addition to their shields, they often wore some form of helmet, and quilted or metal body armour covering the chest.

It is worthy of consideration that the majority of Cortez's troops during his campaigns in the New World were Rodeleros: in 1520, he wrote to Charles V that he had over 1,000 of his 1,300 men were so equipped, and in 1521 he had 700 Rodeleros, but only 118 harquebusiers and crossbowmen, 86 cavalry and 15 cannon. Then he summoned the Tlaxcalan, who produced 25,000 men, obviously a vital part of the army. Bernal Diaz Del Castillo, the author of an account of Cortez's conquest of the Aztec in Mexico, served as a Rodeleros under Cortez.

At the same time as the Spanish adopted the *colunelas* formation (the first of their mixed pike and shot formations), they used small valuable groups of sword and buckler men to break the deadlock of the push of pike, as the Swiss and Germans used halberdiers. At the Battle of Ravenna 1512, they proved to be deadly at this tactic; however, when facing a fresh, disordered pike square in disarray, they could rolled over, Also they were very vulnerable to attack by cavalry.

The Rodeleros were of great consequence and efficacy in the conquest of America, we had already mentioned before the value of the shield and sword against Indians stones weapons. The principal tactical advantages to the conquistadors were that Spanish long sword, pikes, and lances could strike far more quickly and lethally than the Indians—stone spearhead, flint later tipped with iron, clubs, and axes.

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<sup>208</sup> Chronicles Second part of "Historical-geographic description of the kingdom of Chile [www.historia.uchile.cl/CDA/fh\\_articulo/0,1389,don\\_Vicente\\_Carvallo\\_I\\_Goyeneche\\_Chapter\\_XXX](http://www.historia.uchile.cl/CDA/fh_articulo/0,1389,don_Vicente_Carvallo_I_Goyeneche_Chapter_XXX).

Nor can we take no notice of the effectiveness and adaptability of the Spanish Long sword from Toledo, when combined with superior European armor and a shield—the difficulty it offers to the Indians warrior when posed against the single sword or mace in combat.

The weaknesses of the Rodeleros ultimately seen by the Spanish to outweigh their strengths, and they were dropped as a troop type when the Spanish infantry were reorganized into Tercios in the 1530s. However, occasional attempts made to revive them, such as by Maurice of Nassau, who armed his guard troops with a sword and buckler in addition to a pike. Afterward during the period of the thirty years war, some military theorists proposed deploying swordsmen equipped with large iron shields in front of the pike men to protect them from shot by the enemy infantry.

The harquebus weapon worthy of consideration also had the added advantage of scaring enemies (and spooking horses) with the noise. Wind can reduce the accuracy of archery, but has much less of an effect on a harquebusier. Perhaps most significantly, producing an effective harquebusier required much less training than producing an effective Bowman. During a siege, it was also easier to fire a harquebus out of loopholes of the fortress than it was a bow and arrow; the drawback of the harquebus was more sensitive to humid weather of Chile

The Mapuches captain and the commander died in battle, taking into account that after the death of toqui Ainavillo, and after the whole days of fighting. They Indians move away and withdraw to a sanctuary in the mountains. The mobile warfare of the Mapuches is primary, but they did not reject positional warfare where it is possible and necessary. They admitted that positional warfare should be employed for the tenacious defense of the marshes Puren-Lumaco area in a containing action during the strategic defensive, and when, during the strategic offensive. In future action the Mapuches considered imprudent to fight when the Spanish force confronting them, was too large, they move away when they cannot win. As the Spanish army reaches a higher stage, technical equipment, disciplined, and organization. The Mapuche soldier continued being a military enemy of consideration. The Mapuche forces retreated to a more secured zone.

As we previously noted in the particular place called Puren-Lumaco area, during the strategic offensive of the Spanish army, a planned strategic step taken by the Indians. The response of the Indians was a strategic retreat. Most of the time which was a planned strategic step taken by the Mapuches of Pure Lumaco base area. When they were the inferior force for the purpose of conserving its strength and biding its time to defeat the enemy? Every summer when the Indians find itself confronted with a superior Spanish force, whose offensive it is unable to smash quickly. The Indians were ready for preparations for the withdrawal, on the eve of a large-scale enemy offensive. One advantage of operating on interior lines is that it makes it possible for the retreating army, to choose terrain favorable to it, and force the attacking army to fight on its terms. By the end of the summer campaign, then the Spanish army, although still strong, is much weakened, its soldiers are tired, its morale is sagging and many of its weak spots are exposed. However, the Mapuche army, though weak, has conserved its strength and stored up its energy, and is waiting at its ease for the fatigued enemy. The combination of set of difficult circumstances that characterize

Lumaco-Puren area (military expedition one of them) did not destabilized the political situation in the Araucania.

The musket is bigger and heavier than the arquebus. Typically, a musket of the sixteenth century had a length of 1.4-1.5 m and a weight of around 10 kg. To fire, a musketeer had to use a rest called the forks. The firing rate was slow, 1 shot/min and 44 movements needed to load the weapon. The main advantage of the weapon was the effective range of 50 to 75 meter and a maximum range of 300 meter.

In addition, the heavier bullets of the musket could penetrate the full armor of the heavy equestrians. In 1610 a musquets in the Spanish army, had a length of 1.3-1.4 m and a weight of 8-9 kg firing a bullet of 42.5 g, with an initial speed of some 300 m/s.

During the seventeenth century, the muskets have been lightened (6-6.5 kg for a length of 1.2 m), improving the casting techniques and by the second half of the seventeenth century, muskets without the forks were common. In addition, the techniques to ignite the powder were improved with the wheel lock system (in Swedish service) to arrive to the flintlock system by the end of the century.

The musketeer<sup>209</sup> from the middle of the sixteenth century had the same equipment than the arquebusier but instead of a arquebus, his main weapon was a heavy musket and he used a fork of 1.47 m to support it. The musketeers, he is firing a heavy musket supported by a fork. He has a bandolier with ready-made doses of black powder and a sword. Musketeers carried a matchlock. The main disadvantage of the matchlock was the time it took to reload after each shot. To solve this problem, musketeers in the front line fired their matchlocks and then they retired to the back to reload. Another strategy involved the musketeers in the first line kneeling, the second line crouching and the third line standing. The three lines of musketeers all fired at the same time. After firing, these men went to the back and replaced by the next three lines of musketeers.

The original musket was a firelock, itself a great improvement on the earlier matchlock. The matchlock required a forked stand to hold its long barrel. The rifleman had to ignite the powder in the touchhole with a handheld burning wick, conditions which made the weapon very difficult to aim. The firelock used a trigger attached to a rod, which moved a serpentine burning wick to the touchhole, thereby allowing the rifleman to hold the weapon with both hands and make an aimed shot. The lighter, more reliable, and more mobile firelock could fire a round every two to three minutes. For the first time the infantry had a relatively reliable and accurate firearm.

The firelock later replaced by the wheel lock in which a rotating geared wheel powered by a cocked spring caused the flint to ignite the powder in the flash pan.

After a century later the wheel lock replaced by the flintlock in which a spring-loaded hammer struck a flint igniting the charge. By the 1800s, the percussion cap, a truly reliable system, replaced this mechanism and with each development, the rifle became more certain to fire on cue while the rate of fire increased.

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<sup>209</sup> <http://www.geocities.com/ao1617/weapons/html>

By the end of the seventeenth century, artillery<sup>210</sup> became much more mobile, played, and increasingly dominant role in battles in the Araucanians war. Field guns used against enemy cavalry and infantry. The heavy artillery stationed at the rear or flank where it could fire over the heads of the infantry. Smaller cannons, that fired nails and scrap iron in canvas bags, positioned in front of the infantry.

Missing mobility, the cannon captured and recaptured with every changing sweep of the battles. For instance in the battle of Tucapel Lautaro capture six cannon from Pedro de Valdivia, in December 25, 1553, later Garcia Hurtado de Mendoza recapture those big gun among then the well-known cannon called the "tronador" (thundering) from the Mapuches in Fort Quiapo, December 13, 1558.

Account of Captain Mariño Lovera chapter-XI about the fort Quiapo, in the fort of Quiapo we found ammunition of harquebus, armor, swords, also five pieces of bronze cannons, that the Indians had taken from the Marshal Villagran at the battle derail the slope of Laraquete. Which was not low esteem in this kingdom as it was any other where there is more to tackle Mariño Lovera made state that the participant in this battle were the following. Don Miguel de Velasco, Don Simon Pereira, Don Felipe Mendoza, Don Francisco Manriques, Don Martin de Guzman, Pedro de Godoy, Gabriel Gutierrez, Francisco Pena, Alonso de Miranda, Pedro de Valdivia and other Aranda brave soldiers of both effort and encouragement, preaches respect the fact this day.

Also in the camp of Indians found many of the most named captains of this kingdom, among who were Talcahuano, Tome, Orompello, Ongolmo, Licura, Leocotán, Talcomara, Ancotaro, Mollalermo, Picoldo, Lipomandi, Rengo and Anauillo.

Also the Mapuche chief Antihueno capture several cannons from Pedro de Villagra in 1563, so for the artillerist generally, this was a difficult period, for illustration in the battle of Mariguenu, February 26, 1554, the Mapuches under the command of Lautaro killed 20 artillerists and capture various cannon and musketeer. The actual commander of artillery was usually a soldier. Artillerists who stuck with their guns were apt to pick off by an enemy musketeer, arrow or lance. Fusilier companies organized as artillery guards, but their job was as much to keep the gun crew from running away as to protect them from the Mapuche forces.

In the following account Gongora y Marmolejo<sup>211</sup> a Spanish chroniclers and soldier writing about, a capture cannon, the Indian attacked a Spanish fort Arauco, because two Indians arrived at the cube or fort round tower, finding abandoned it, that those that they were to his defense by respect of the smoke abandoned it. The Indians opening the small window, and lacerating it, removed an artillery canon tied to a rope; with the help of others they took it, the soldiers who were at the top the round tower abandoned the canon, because they could not undergo the much smoke that drowned them. Pedro de Villagra with the other soldiers could not do anything to prevent the lost (Gongora y Marmolejo, p. 109).

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<sup>210</sup> Napoleon Bonaparte owed much of his success to masterly use of artillery.

<sup>211</sup> Gongora y Marmolejo. 1575 Historia de Chile in Memoria Chilena.cil

It is important to highlight that Napoleon Bonaparte owed much of his success to masterly use of artillery. Under this great French General, there was no preparation for infantry advance by slowly disintegrating the hostile force with artillery fire.

Rather his artillerymen went up fast into closest range and by actually annihilating a portion of the enemy line with case-shot fire. Covered the assault so effectively that columns of cavalry and infantry reached the gap without striking a blow. After Napoleon, the history of artillery largely becomes a record of its technical effectiveness—together with improvements or changes in putting well-established principles into action.

At the siege of Fort Villarica in 1602, the Mapuche forces set fire to part of the fort, also deployed a cannon trying to open a hole in the forts wall. Captain Marcos Chavari in a sally out of the fort and succeed to recapture the cannon from the Mapuches. Shooting volley after volley the Mapuches bowmen from behind large shield or pavises made of wood a trunk of the body of a tree.

Lientur attacked the Nacimiento fortress on February 6, 1628, and succeed in devastated it after a long battle, the fort commanded by Captain Pablo Gines. Lientur removed two bronze cannons from the fort, and kills sixty Spanish soldiers and captures thirty-seven prisoners.

Francisco Nuñez De Piñeda y Bascuñan,<sup>212</sup> states in the battle of Cangrejeras that the Indians charged at the Spanish forces with line extended in a semicircle and horse in either wing the riders now leaping over those on foot, now throwing themselves to the ground to avoid our fire. They had little to fears, for with the rain and a driving north wind we were only able to discharge our weapons once, and that blindly.

The harquebus was more sensitive to the humid weather of Chile, in rained season was useless in combat; in Tercios formation was extremely effective as a Manga. The main advantage of the Spanish artillery<sup>213</sup> was that at short distance (50-100 m) it was very effective against a compact mass of men and that at longer distance (500-1,200 m) it could disrupt an infantry squadron.

## Spanish Artillery

Artillery had known in Europe in at least a crude form since the 1320s. The first record of their use dates to 1331, in which cannon of some form were used (effectively or not) in the siege of Cividale in Friuli. The first war in which firearms were decisive, however, was the Bohemian Hussite civil war in the 1420s. The brothers Jean and Gaspar can directly attribute the French victory over the English in the Hundred Years' War to the development and reform of the royal artillery train. Bureau in the 1440s and 1450s.

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<sup>212</sup> Nuñez De Piñeda y Bascuñan Francisco 1977. *The Happy Captive*. The Folio Society. Printed in Great Britain, page 14.

<sup>213</sup> <http://www.geocities.com/ao1617/TactiqueUk>

Cast iron balls were simpler to make than whole cast iron cannon, and so were earlier to be developed. Earlier ammunition had been made of stone, by masons who would cut each ball to the required size. As the century wore on, economics made iron more of a bargain as the cost of skilled labor outweighed that of raw iron. More importantly, though, iron is about three times as dense as stone.

This has several important consequences since a smaller iron ball can carry the same amount of kinetic force as a larger stone ball, then cannon of smaller bore can used. Which makes the cannon cheaper to manufacture and easier to transport. Moreover, alternately, the same gun can use with an iron ball instead of a stone ball, but with more powder, delivering more force. (Assuming that the gun can tolerate the charge).

What is more somewhat smaller than full cannon or culverins were the Pedreros, which, as their names suggest, meant to fire stone balls, up to 24 pounds in weight. The value of stone balls against ships has already discussed.

Later in the century, the name continued to use for this size of gun, even if it fired iron balls.

The remaining main types of artillery fall under.

While iron, balls rapidly became the standard, other projectiles used. Smaller, antipersonnel guns occasionally used lead balls that cast around iron “dice,” i.e., cubes, apparently because the iron cubes could easily forged, and then low melting lead cast about them; the iron core increased the final density of the shot above that of pure lead. Also, stone actually continued to be favored for naval applications, since it would fragment upon hitting the hull of a ship, making a bigger hole, and simultaneously serving as an antipersonnel fragmentation weapon.

Additionally, the same effect was achieved directly in smaller, antipersonnel guns, by loading them with shrapnel—nails, gravel, or chopped flint were common scattershot of choice. Similarly, long iron chains were occasionally loaded into cannon as area of effect weapons.

Finally, it bears mention that the explosive shell invented in 1543, although its disturbing habit of blowing up in the cannon restricted its approval or acceptance by artillerymen.

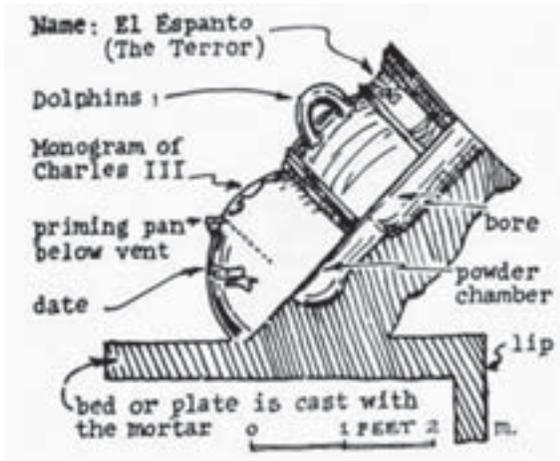
The basic artillery delivery system of the sixteenth century was a homogeneous cast tube of bras or iron that fired a single solid iron shot by means of an accurately measured charge of corned powder.

Multiple projectile charges used for short range, which was horrendous for the Indian, until they learned to avoid attacking in open terrain. The Spaniards knew explosive shells or bombs by the end of the sixteenth century. Smaller cannons, that fired nails and scrap iron in canvas bags, positioned in front of the infantry, which decimated the Indians ranks.

## The Spanish Mortar

According to Manucy, the mortar mounted on a “bed”—a pair of wooden cheeks held together by transoms, since a bed had no wheels, the piece transported on a mortar wagon or sling cart.

In the battery, the mortar generally bedded upon a level wooden platform; aboard ship, it was a revolving platform, so that the piece could quickly aim right or left. The mortar’s weight, plus the high angle of elevation, kept it pretty well in place when fired, although British artillerists took the additional precaution of lashing it down.



*Figure—Spanish Five-Inch Bronze Mortar (1788).*

*Manucy Albert. 1981. Artillery through the Ages. Edited by Albert Manucy. National Park Service, Interpretive Series History #3. Washington, DC. 1949, reprinted 1981*

The mortar is used before the middle of the sixteenth century. The other siege artillery functions were to send projectiles high over defensive walls and allow them to fall on the other side under the influence of gravity.

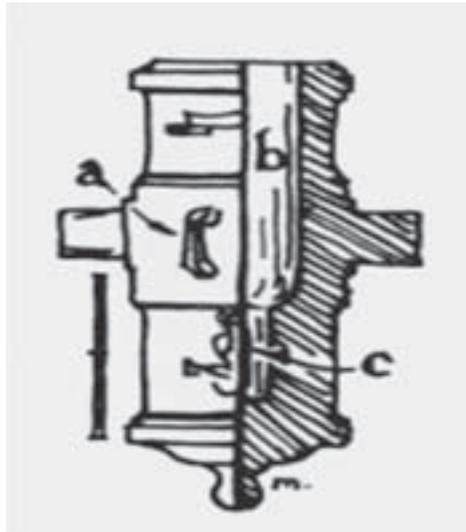
The mortar fire exploding bombs over the walls. “Coe horns” were small, portable mortars. Bore diameters varied widely, but pieces in the eight-inch to thirteen-inch class used for hundreds of years. Range adjustments normally made by varying the amount of propellant powder rather than the angle of elevation, which usually left at forty-five degrees.

The mortar, one of the first types to be developed, was relatively short for its diameter, in other words squat. It fired with its muzzle angled nearly upright, to lob projectiles at high trajectories.

This was especially useful for propelling shot, including the occasional bomb or incendiary device, over walls into fortified areas for antipersonnel purposes.

Howitzers, also used in sieges, were always shorter and larger in bore than the gun but longer and smaller inside diameter than mortar of the same weight.

They frequently mounted in dual-purpose carriage that allowed them to deliver either mortar-type fire with explosive shell, or fire at targets directly, gun fashion. The howitzer fired exploding shells high in the air so that they crashed down on a target.



*Figure—Spanish-Howitzer (1759-88).*

FIGURE—SPANISH SIX-INCH HOWITZER (1759-88). This bronze piece founded during the reign of Charles III and bears his shield, a—Dolphin, or handle, b—Bore, c—Powder chamber. Manucy Albert.1981. *Artillery through the Ages*, edited by Albert Manucy National Park Service, Interpretive Series History #3. Washington. DC.1949 reprinted 1981.

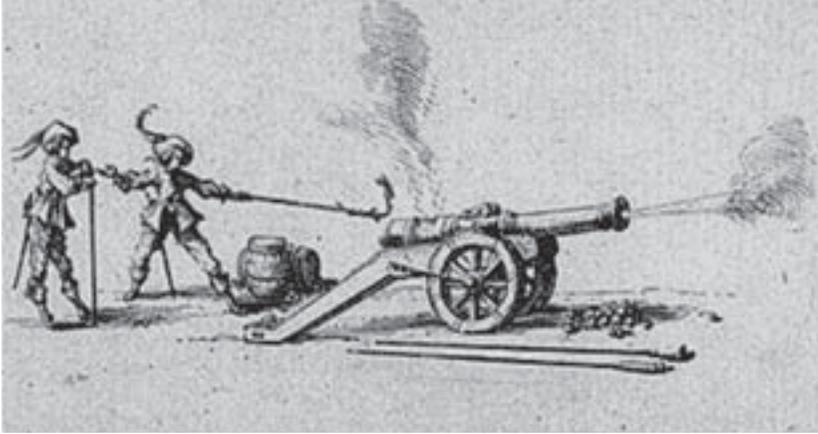
Spanish howitzers the howitzer was invented by the Dutch in the seventeenth century to throw larger projectiles (usually bombs) than could the field pieces, in a high trajectory similar to the mortar, but from a lighter and more mobile weapon.

The wide-purpose efficiency of the howitzer was appreciated al most at once, and all European armies soon adopted it.

In addition, the weapon owed its mobility to a rugged, two-wheeled carriage like a field carriage, but with a relatively short trail that permitted the wide arc of elevation needed for this weapon.

According to Michele Byam, *Arms and Armor* (1988), by the late 1600, small bombs known as hand grenades commonly used in European battles. In addition, early grenades were hollow iron balls filled with black gunpowder.

Likewise, holes were bored through the wall of the grenade and threaded with a short fuse. The grenade launcher this fearsome weapon, designed to increase the range of grenades, first appeared in the sixteenth century. Any mistake in lighting the grenade fuse was liable to caused fatal injuries to the grenadier and anybody nearby.



*Imperial gun of 12 pounded firing (end of sixteenth century).*  
Detail from a drawing of Jacques Callot (1592-1635)<sup>214</sup>

As for the deployment of the artillery by the Spanish army in Chile, the line of sight required for its function dictates predominantly three possible positions.

The first is on high, directed down at the fighting (as Navarre was fortunate to have at Coutras, where he positioned his guns on the top of a hill).

The second is in a line in front of the army, this configuration, while convenient for the gunners, precludes any other engagement—as soon as the army sends out forces in front of the guns, the shooting obviously must stop if not otherwise they kill their own soldiers.

The last and most conventional (because it is the most effective on open terrain) is to position the guns on the flanks of the forces. This permits enfilading fire, which maximizes damage. It also may allow the artillery to continue to fire while the infantry and cavalry advance in the center. Both Spanish and Dutch used the flank artillery deployment at Newport.

What is more, Falconets and smaller cannons, that fired nails and scrap iron in canvas bags, were positioned on the flanks of the forces.

The falconet was a light cannon developed during Middle Ages. Its barrel was approximately 4 feet (1.2 m) long, had a caliber of 2 inches (5 cm) and weighed approximately 500 pounds (227 kg). The falconet used 0.5 pounds (0.23 kg) of black powder to fire a 1.0—pound (0.5 kg) round shot approximately 5,000 feet (1,524 m). They could also used to fire grapeshot. Though developed for use on land, the falconet gained naval prominence during the seventeenth century for the defense of light vessels for example, on small boats for boarding maneuvers, they heavily used in the America revolution.

<sup>214</sup> <http://www.geocities.com/ao1617/organisationUK.html>



*Grapeshot<sup>215</sup> Close up of grapeshot from Image:  
A treatise on artillery sketch Norman.*

The Spanish heavily used in the conquest of Chile, grapeshot is a type of anti-personnel ammunition used in cannons. Instead of solid shot, a mass of loosely packed metal slugs is loaded into a canvas bag.

Additionally, grapeshot can also improvised from chain links, shards of glass, rocks, etc. What is more, when assembled, the balls resemble a cluster of grapes (hence the name). Furthermore, on firing, the balls spread out from the muzzle at high velocity, giving an effect similar to as shotgun but scale up to cannon size.

Formerly grapeshot enclosed in canvas bags. Grapeshot translations grapeshot in Spanish is metralla. Grapeshot was devastatingly effective against massed infantry at short range. It utilized against massed infantry charges. Cannons would fire solid shot to attack enemy artillery and troops at longer range (although the shrapnel round was invented to increase the effect of grape shot at a distance), and switch to grape when they or nearby troops were charged.

Canister was similar to grapeshot except that the balls were smaller and contained in a can, spreading out as they left the muzzle of the gun. Grapeshot largely replaced by canister shot during the early nineteenth century, with the cloth bag being replaced with a wood-sealed metal canister, guided by a wooden sabot.

This gave improved range, more controllable dispersal, and allowed the shot to safely fire at higher velocity.

<sup>215</sup> In.wikipedia.org/wiki/Image:Grapeshot\_treatise\_closeup.jpg, 16-4-20

## **Conflicts in which Grapeshot and Bomb (Alcancias) Are Famously and Effectively Used**

The Hurtado de Mendoza, the governor used bombs to attacked the Indians forts in Quiapo, November 1578, which was thrown from outside before the attack of the Spanish soldiers. According to eyewitness, Mariño de Lovera named *alcancias*, *Pot of highly inflammable substances that threw against the enemy, which caused terror in the Indians and lot of suffering in them.*

The Forts of *Catiray* or *Pucará* occupied by the Mapuche army, Don Miguel de Velasco, attacks it against his will, by order of Governor Bravo de Saravia. The Indians were well protect behind a parapet, and had escape routes by a cliff to their backs, the Spaniards could not use the cavalry because the bad terrain.

“During the battle, a *soldier throw among the Indians a bomb (Alcancias); this one caught fire in such a way that it burned some Indians who were close by; seeing its death and present loss, they lay down fleeing by the gorge that to the backs they had without the Christians persecuted them, because the bad terrain.*” Gongora de Marmolejo, p. 158-159 Chapter LXX.

The noted pirate Bartholomew Roberts (popularly known as Black Bart) killed by a blast of grapeshot from HMS *Swallow* on February 10, 1722.

Mapuche commander Ragnamcu attacked the fort of Puren, but seeing that twelve warriors died with the fire of the gun-cannon falconet, used to fire grapeshot (Del canon falconet, served a metralla) 30 March 1723.

Battle of Culloden (1746), Jacobites under Bonnie Prince Charlie vs. British forces under the Duke of Cumberland.

Battle of Guilford Court House, when Cornwallis ordered grapeshot has to fire into the middle of a battlefield, where hand-to-hand combat between the British and rebels was taking place.

Napoleon, then a brigadier general during the later stages of the French revolution, famously dispersed a Royalist mob on the streets of Paris with a “whiff of grapeshot” on 5 October 1795. He rewarded with the command of the army of Italy in 1796.

Charles Darwin, *The Voyage of the Beagle*, a cool Frenchman managed the gun; he stopped until the Indian Araucanians from Chile approached close and then raked their line with grapeshot, he thus laid thirty-nine of them on the ground, in Argentine Pampas; August 3, 1833, about the Mapuches from Chile.

## **Breech Loaders From The Early History Of Artillery**

Until the middle of the nineteenth century, almost all cannons were loaded from the front, but during the fifteenth and sixteenth century, breechloaders were common. Most were made of welded iron bars fitted with reinforcing iron rings that have shrunk around the bore, though breechloaders cast in iron or bronze also produced. A name [in Swedish] for breech loading cannons was “föglare,” a Swedish rendition of the German term “Vögler.” Gunpowder chamber Wedge in the back

of the bore a gunpowder chamber was wedged shut. After the cannon had fired, the crew knocked the wedge loose, the chamber removed, and a new one inserted and wedged shut. With several prepared chambers, the fire rate could be quite high. However, the seal between the chamber and the bore was not good and the cannons could not withstand powerful charges



*Early examples of breech loading artillery from the fifteenth to the sixteenth century on display, at the Army Museum in Stockholm. A translation of the main caption is as follows seeing above July 4, 2007 by Peter Isotalo.*

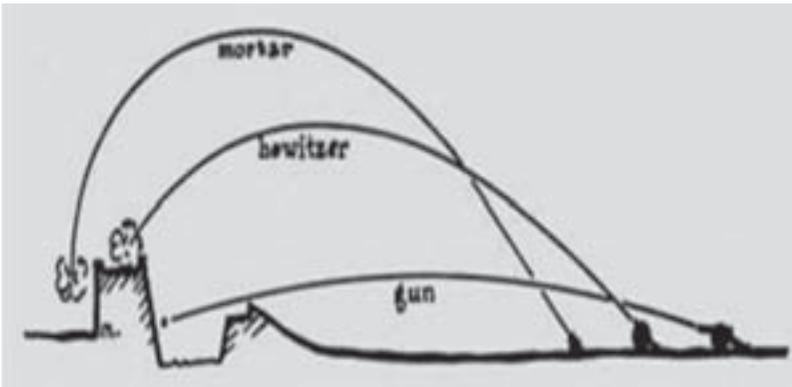
Horse artillery was customarily equipped with lighter guns (4- and 6-pdrs and 6-inch howitzer), and had all their gunners mounted, thus giving them vastly superior mobility.

Howitzers could move more easily in the field than mortars; reach targets behind obstructions by high angle fire; shoot larger projectiles than could field guns of similar weight.

In addition to solid spheres of stone, lead, or cast iron, *bombs* or *shells* could also be fired from mortars, and later became quite popular, especially as an antipersonnel weapon. They were not usually fired from cannon until later. A bomb was a hollow sphere of cast iron with a port into which a fuse could be inserted. *Fuze* is a military spelling of *fuse*, derived from the French *fusée*, coming from the Latin *fuscus* for a wooden spindle, which the early ones resembled.



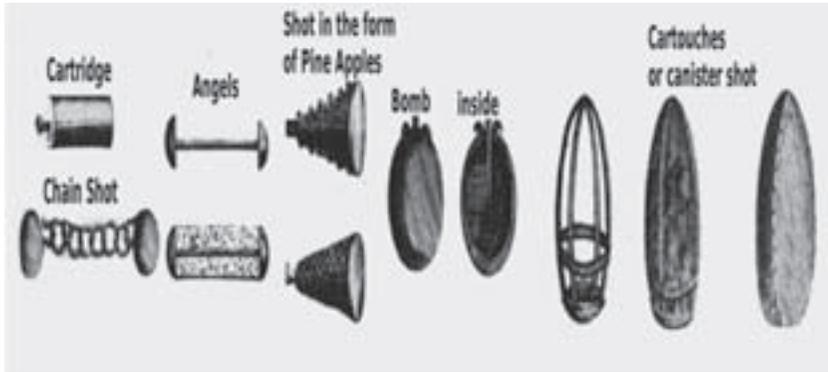
*The Falconet*<sup>216</sup>



**TRAJECTORIES:** Maximum range of eighteenth-century guns was about one mile. Guns could batter heavy construction with solid shot at long or short range; destroy fort parapets and, by ricochet fire, dismount cannon; shoot grape, canister, or bombs against massed personnel.

Mortars could reach targets behind obstructions; use high angle fire to shoot bombs, destroying construction and personnel.

<sup>216</sup> Picture by Bogdan Giusca: a cannon from some monument of the cannoneries in Bucharest In.wikipedia.org/wiki/Image:\_closeup.jpg, 16-4-2008 [http://en.wikipedia.org/wiki/Image:Cannon\\_pic.jpg](http://en.wikipedia.org/wiki/Image:Cannon_pic.jpg)

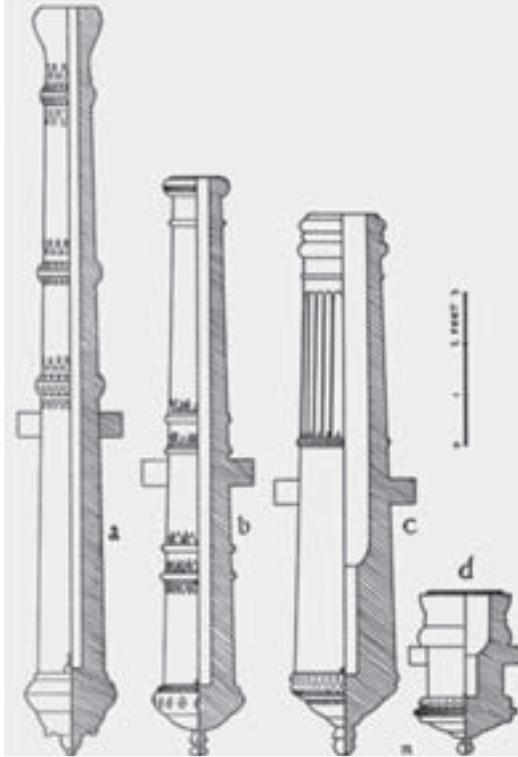


*[http://upload.wikimedia.org/wikipedia/commons/9/94/Cannon\\_bullets.png](http://upload.wikimedia.org/wikipedia/commons/9/94/Cannon_bullets.png)  
Cannon bullets, from Plate XCVIII-1871.*

Before the fourteenth century was out attempts made to manufacture hollow iron ammunition, which filled with explosives, and provide with a fuse. Not all of these inventions survive. The problem of fusing a shell in such a way as to cause it to explode when at the target, rather than inside the gun, only found satisfactory solution during the second half of the nineteenth century.

Bombs that burst and throw bits of metal are wrongly associated with shrapnel, named after Lt. Henry Shrapnel, RA, who invented a shell containing a charge only large enough to shatter the casing, and which filled with small projectiles, that would travel on at the original speed of the shell. This kind of shell first used in 1804. Canister rounds, containing musket balls, were very effective, but only at limited ranges. Shrapnel rounds were effective at long ranges. Shells said to have used at the sieges of Naples in 1495 and of Wachtendorf in 1588. Henry VIII is reputed to have had mortars and bombs made by foreigners in 1544, and by 1634; they were in common use by the Dutch and Spanish. Of course, catapults as by cannon could as effectively throw bombs. Incendiary bombs had known since antiquity.

Artillery pieces fired many kinds of shot in the eighteenth century. There was solid shot for general use. Shells exploded on impact and destroyed forts or buildings. Grapeshot consisted of about two dozen tennis ball-sized iron balls that flew apart on firing. Canister shot was a large tube filled with musket balls. The main artillery gun fired solid iron shot of varying weights, these balls cut bloody lanes through the massed formations of infantrymen and then bounced on across the battlefield in decreasing bounds, devastating all in their path.



**SIXTEENTH-CENTURY SPANISH ARTILLERY FIGURE: SIXTEENTH-CENTURY SPANISH ARTILLERY.** Taken from a 1592 manuscript, these drawings illustrate the three main classes of artillery used by Spain during the early colonial period in the New World.

A—Culverin (Class 1). B—Cannon (Class 2). C—Pedrero (Class 3).  
D—Mortar (Class 3). See Manucy Albert.<sup>217</sup>

The Spaniard, Luis Collado, mathematician, historian, native of Lebrija in Andalusia, and, in 1592, royal engineer of His Catholic Majesty's army in Lombardy and Piedmont, defined artillery broadly as "a machine of infinite importance." Ordnance he divided into three classes, admittedly following the rules of the "German masters, who were admired above any other nation for their founding and handling of artillery." Culverins and sakers (Fig. a) were guns of the first class, designed to strike the enemy from long range. The battering cannon (fig. b) were second-class pieces; they were to destroy forts and walls and dismount the enemy's machines. Third class guns fired stone balls to break and sink ships and defend batteries from assault; such guns included the Pedrero, mortar, and bombard (Figs. c, d).

<sup>217</sup> Manucy Albert.1981. *Artillery through the Ages*. Edited by Albert Manucy. National Park Service, Interpretive Series History #3. Washington. DC.1949, reprinted 1981

Sixteenth-century Spanish cannon of the first class Manucy Albert.1981. <i>Artillery through the Ages</i> . Edited by Albert Manucy. National Park Service. Interpretive Series History # 3. Washington. DC.1949, reprinted 1981					
Name of gun	Weight of ball (pounds)	Length of gun (in calibers)	Range in yards		Popular caliber
			Point-blank	Maximum	
Esmeril	1/2		208	750	1/2-pounder esmeril.
Falconete	1 to 2				1-pounder falconet.
Falcon	3 to 4		417	2,500	3-pounder falcon.
Pasavolante	1 to 15	40 to 44	500	4,166	6-pounder pasavolante.
Media sacre	5 to 7		417	3,750	6-pounder demisaker.
Sacre	7 to 10				9-pounder saker.
Moyana	8 to 10	shorter than saker			9-pounder moyenne.
Media culebrina	10 to 18		833	5,000	12-pounder demiculverin.
Tercio de culebrina	14 to 22				18-pounder third-culverin.
Culebrina	20, 24, 25, 30, 40, 50	30 to 32	1,742	6,666	24-pounder culverin.
Culebrina real	24 to 40	30 to 32			32-pounder culverin royal.
Doble culebrina	40 and up	30 to 32			48-pounder double culverin.

However, a statement or conclusion on early cannon is difficult, according to Manucy Albert for it is not simple to find two “mathematicians” of the old days whose ordnance lists agree. Spanish guns of the late 1500s do, however, appear to be larger in caliber than pieces of similar name in other countries, as is shown by comparing the culverins: the smallest Spanish *colubrine* was a 20-pounder, but the French great *colubrine* of 1551 was a 15-pounder and the typical English culverin of that century was an 18-pounder. In addition, midway of the 1500s, Henry II greatly simplified French ordnance by holding his artillery down to the 33-pounder cannon, 15-pounder great

culverin, 7 ½-pounder bastard culverin, 2-pounder small culverin, a 1-pounder falcon, and a ½-pounder falconet.

How far could period artillery effectively fire? Surviving test-firing records of the Spanish army indicate that a 60 pounder was effective (i.e., both powerful and accurate) to 640 meters. The same gun actually had a maximum range of three kilometers, although aiming it at this range was matter of luck. The direct ranges fall mainly within the 200-300 yard range, while the extreme ranges are around 2.5 kilometers for light artillery, and 3.5 and 4.0 km, respectively, for heavy cannon and culverins. Realistically, field artillery pieces normally fired at an ideal range of about 300 yards, up to a maximum of 1,000.

According to Rosales, he gives a statement of the early cannon in Chile Historia, etc, V-III, p. 279-280. The lodging of the city of Valdivia fortified of stone with four buckets, in them ten pieces of artillery, cannon half Pedrero of a twenty pounds of bullet, a sacro of an eight pounds, three falconets of a three pounds, other two falconets of a two pounds, three Pedreros of a six pounds.

Here it is the place of arms of all the military garrison and the important people, the Governor, Vedor, Sergeant Mayor, the Order Cappuccinos, Captains of infantry, parents, the missionaries of the company of Jesus, Real boxes, hospitals, and warehouses.

Seven leagues more above in the city, in the border of the rebellious Indians, exists another fort with a company of Infantry on the ravine of the River of the Mariquina, to where one goes away in Boats by the River. It would call the fort of the crossings by many crosses that the soldiers hoisted: it has two Pedreros bronze guns of four pounds, and other four wood pieces of six pounds.

*These wood cannon lined of leather of cow and fitted of iron tapes and cords they have been of much utility for the Spaniards and of fear for the enemy Barbarian, because they are light and they take with facility to campaign on a horse. Also and they shoot six and eight shots continued without bursting and reach remote of two Spanish cuadras, equivalent of a one cuadra = quarter of a mile.*

In Europe Gustavus Adolphus, although he invented the light “leader gun”—actually, a three-pounder cannon with brass barrels and a leather cover, small enough to be manhandle on the battlefield.

The wall of this fort made up of two stockades of heavy logs that in Chile called to malar and against malar.

The fort of San Joseph located three leagues but inside in inland up the River in the province of Valdivia. It based fort that called of San Joseph, which the River have flooded and neglected, although there were six hundred Indians of peace, and they went ahead but to the Mariquina.

In order to give shelter to these fortifications and because they need to had some veteran people in it, the Marques de Baides (May 1639-May 1646) governor of the Kingdom of Chile. He sent a company of one hundred five infantries men of the frontier of Concepcion; they crossed all the Araucania to arrive at Valdivia. Moreover, of the nine hundred men, they formed other seven companies and lately they selected the best soldiers, welded, and they mounted the company of horses of garabinas (Rosales used the word garabinas) for the fort of San Joseph of the

Mariquina. Whereupon the entire military garrison consisted of nine companies, without the artillerymen, who have a captain and the necessary officials.

The ultimate final aspect of the new artillery that conclusive allowing its utility was that of its carriage, first, the wooden carriage itself; and second, the pivot or trunnions, the metal lugs on the sides of the cannon that engaged the carriage.

The first wheeled carriages were essentially flatbed carts. The newer carriages had, in addition to wheels, long tails; these tails could plant against the ground to provide a stable platform for the gun once in position.

Teams of horses could drag these carriages fast enough to keep up with the army. The new carriages also eased the process of adjusting elevation, by leaving room between the wheels for the gun to pivot. Wedges, or "quoins" placed under the breech end of the gun arrested its elevation. Pivoting made possible by trunnions, of which the earliest reference is in 1465. These are lugs cast as part of the gun, which projected perpendicular to the barrel at the pivot points. These innovations made it possible to get the gun to its target more easily, to situate it stably, and to aim it more readily.

For the Mapuches do not like the existence of Spanish forts within its territory, and therefore were subject to constant attacks and obliteration, as occurred during the Araucanians war. To destroy the fort was a strong temptation, which was latent in the Indians, and a permanent invitation to attack the enemy. Also was a source of continuous rebellion with the outcome of annihilation of forts and Spanish soldiers in Mapuches territory. For instances the siege of Villarica was one the longest blockade site that covers the history of Americas (1599 to February 1602). Artillery was for the most part one of the most destructive arms of the sixteenth-century military. It was effective against infantry and cavalry alike. Its power limited by a number of factors, though. For one thing, the rate of fire of a single piece was generally slow, and to take full advantage of truly effective artillery train had to consist of a good number of pieces.



*Hand Culverin with Small Cannons Europe 15th Century  
Source self-made photograph at the Cluny Museum.*

The Spanish Grenadier originated in seventeenth-century Europe as a specialized assault trooper used in siege operations. They were soldiers who lead storming operations and would throw cricket ball sized iron spheres packed with gunpowder and ignited with slow-burning wicks. The Grenadiers were usually tall and strong enough to throw the grenades a fair distance and disciplined enough to operate in the middle of the battle. The elite Grenadiers would wait for the best time to through the grenade, in order not to allow the enemy to throw the grenade back.

The Grenadiers began their life as the Grenadier Guards in 1656 in Bruges, Spanish Netherlands. Second regiments formed during Restoration in 1660 and by 1665, the two regiments were combining, creating one Grenadier Guards regiment comprised of twenty-four companies.

Eugenio Necochea, Chilean soldier, born in Buenos Ayres in 1797; died in Santiago, Chile, in 1867. From his early years, he was deeply interested in the struggle for the independence of his country, and in 1813 engaged in the campaign of Santa Fe.

In 1817, he formed part of the army of the Andes as lieutenant of mounted grenadiers under his brother Mariano, and participated in the campaign of Chile until 1820, promoted to major. He then took part in the campaign of Peru until 1823, and reached the rank of colonel.

## **Fortifications in Chile: Forts, Fortresses, and Fortifications**



*Fortress of Niebla, Valdivia fortifications*



*Courtesy of Omar Acuña Castillo (the inside) San Sebastián de la Cruz fortificación*



*Corral Fortress Valdivia fortifications*

In the araucanians war the sieges were common, sieges were sometimes quite formal, with the besieger's heralds demanding surrender or given the besieged a deadline for a decision. Depending of the strength of the fortress, fort, castle or town, the besieger might then encircled it with men, and with ditches or fence, to cut it off from food supplies and stop anyone from getting out. If the Indians had time, they

could then sit and hoped to starve out the defenders, if disease did not break out in his camp first.

Balancing food supplies to the number of men in a garrison, and to the longest possible time that a siege may last, was integral to allowing a garrison to hold out, until a relief force arrived was the tactic of the Spanish commander of the fort in the Araucanian war.

Disease, infection, and starvation eventually took their toll on both sides besiegers and besieged in the siege. The elderly and those already weakened by the wounds were particularly vulnerable to the effect of poor nourishment and exposure.

At another siege when the fort ran short of provisions, the commander Bernal del Mercado decided to send out of the fort the 300 auxiliary Indians, to stretch existing food supplies for as long as possible. He had no doubt he was not sending the friendly Indians to their deaths, nor did he care what fate overtook them provide he could save the fort. The Mapuches killed them all

At the siege of Fort Villarica 1602 water shortage, a lack of food could end a siege before it began, but a lack of clean drinking water, could be even worse. During the siege, the Spaniards so oppressed by thirst that they sally out of the fort to get water, and apples trees was near the fort, o get horses or cattle animals from the Indians. For the Indians used to lie in wait around the spring and water sources, and would ambush the Spanish, kill them and cut them to pieces.

The Indians make use of the art of using a scaling ladder and axes when the fort was made of wood in the sieges. The first major obstacle they encounter as they cross the open field is the forward ditch. The ditch filled with sharpened stakes, to slow the Indians advance and make them easier targets. In the ditch, the Indians employ portable wooden bridges. Without doubt, the fort would have capitulated early had not been for the wiles of Capitan Marcos Chavari and others very capable officers.

Mapuches besieger's sieges camps were often enormous, in the Araucanians war, horse lines for thousands of animals, cattle and an inner camp for the commanders, wood for fire and making huts, and plenty of straw to roof them and to lie on. For there was not lack of food and drink. We have very little specific information about the tail women, boys, camp follower, and baggage of Mapuche army.

Traditionally it accepted that a defending force has a 3:1 advantage over an attacker. In other words, a defending force for instance the Spanish can hold off three times its own number of the Indians attackers. Imagine then, that the defensive line is four units in length, so that a single defending companies or battalion can hold each portion of the line. Assume that they can take on the oncoming Infantry on equal terms (with pre-prepared battalion artillery fire plans, etc.) and that they have had time to dig in. This single unit should be able to hold of three times it own number. With the attacking force having only two Infantry units, the defenders should have the advantage.

However, as the defensive line increases from the imaginary four units in length, the advantage moves quietly from the defender to the attacker. The longer the line to be held the thinner the defenders will spread. With the defender having sacrificed his mobility to dig in, the attacker can choose where and when to attack. What's more, either penetrating the line or turning a flank, and thus being able to destroy

the enemy in detail. Thus, concentrating two Infantry companies and attacking at a single point generates a far greater force than is achieved by spreading two Infantry companies into a line and pushing forward on a broad front.

Concentration of force in this scenario requires mobility (to permit rapid concentration) and power (to be effective in combat once concentrated) the Indians Infantry embodies these two properties in the case of Chile in the beginner of the conquest.

The material utilized in constructing these forts in Chile varied with the geography of the surrounding countryside. In the desert, adobe employed; in forested areas, wood was the material of choice; in rocky areas, rock was making use of, if masons were available to shape it. In the forts of Arauco, Yumbel and Puren, for the reason of is located exposed to Indigenous attack, the fortification was of a stone. Patricia Cerda Hegerl. *Frontera Del Sur*, p. 56. The object of fortification is to place obstacles between the attacker and the defender. In the conquest, this obstacle was a ditch and a rampart; second line, the surrounding curtain wall, the palisade. The fort in the conquest of Chile was employ to control conquered territory and imposed a system of government, which was slavery to the Indigenous population.



*Courtesy of picture from the Book: War and society in Chile 1971: the transformation of the Araucanian wars and the slavery of the Indians, Alvaro Jara. Santiago, Chile. In memoria<sup>218</sup>*

<sup>218</sup> Guerra y sociedad en Chile 1971: la transformación de la Guerra de Arauco y la esclavitud de los indios, Alvaro Jara. Santiago, 2 edición 1971.Chile, page 79

In Chile, the fort worked first as enclave in enemy territory. It was a protected ground, isolated and was supposedly unconquerable that symbolized the Spanish real power. The fort was a strategic space location from which military expeditions could organize, to return to the forts for rest. It worked simultaneously like refuge, head of bridge in enemy territory, and marks symbolic of the Spanish power, on a space to conquer. To construct a fort came to mean a presence and, therefore, an act of appropriation on the neighboring territory.—But, the fortress was not a deterrent of Indians incursion in the Araucanians war?

The text by Alonso Gonzalez de Najera (written in 1608) “*Desengaño y Reparos de las Guerras de Chile*” 1970 search for the reasons behind the excessive prolongation of the Araucanians war.

In addition, the whys and wherefores of the case of the Indians success in the Araucanians war, once these reasons are established, the text proposes a solution to ending the war, According to Najera; a strategic problem is critical reason for the conflict extension: The Spanish force badly distributed over the fields.

The forts were far to distance from each one in other to help each other in case of and Indians attack. In addition, they are not effective in controlling Indians incursion in the Spanish territory and effectively defended themselves or launch offensive operation against the Indians besides burning their crops and steal cattle and horses. The fortresses were not deterrent against the Indians incursion. Not as limiting or warning system, therefore are ineffective according to Gonzales Najera. For instances as sooner the Spanish troops left the protection of the fort the Indians forces decimated them. He provides two examples from his timeserving in Chile as a sergeant mayor of the Spanish forces.<sup>219</sup>

1. Captain Martin Muñoz who had left the fort of Yumbel with a detachment of Spanish cavalry, had not gone very far from the wall, when the Indians, very close to the fort, ambushed them, in the skirmish the Mapuches killed 30 Spanish soldiers.
2. The toqui Huenecura just few Km from de fort attacked Captain Juan Rodolfo Lisperger, who had abandoned the fort of Puren in la Imperial with 163 soldiers in order to protect a convoy, and cut in, pieces the whole detachment.

Gonzales Najera proposal was build a wall of fortress in the shore of the Bio-Bio River, and from this location readily available attack the Indians. The suggestion of construction of the fortified barrier that would lie across the lines approached of the Mapuche forces. The negative opinion of Gonzales Najera observation of the Mapuche Indians as a slave labor, that is not suitable, or have not appropriated qualities to be slaves. His opinion about the Mapuches was that they are too fierce, ferocious and violent. Frequently the Indians killed they master and joint the rebellions against the Spaniards.

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<sup>219</sup> *Desengaño y reparo de la guerra del Reino de Chile: 1970.* Alonso González de Nájera. Editorial Universitaria, De la colección Escritores Coloniales. Santiago de Chile, Pag. 68

Gonzales Najera He prefers the Black race as slave because are obedient and docile, possessing the necessary skill or talent, and they will endure just fine as slaves in the wonderful climate of Chile.

Edson Faundez states in the paper the men without face, scripture and racism in disappointment and repairs of the war of the Kingdom of Chile “Los hombre’s sin rostro.” *Escritura y racismo en Desengaño y reparo de la Guerra del Reino de Chile.*

One of the keys to understanding Alonso Gonzalez de Madera’s *Desengaño y Reparos de la Guerra del Rein de Chile* appears when one realizes that the power displayed by the text denies any sign of humanity in the Indian, by making him an inhuman, monstrous and barbaric character. In this part, the writing gives preference to the power of killing the biological danger embodied by the Indian’s figure, that is, the racism as a mechanism of relationship with the otherness.

On the contrary, Nuñez de Piñeda gives humanity to the Indians, sympathy, and compassion.

The Spanish Conquistador Alonso Gonzalez de Najera as well as being racist, he is not a model of having or showing an upright and virtuous character. A different approach, possessor of a different quality, righteous, behaving in a moral or honorable manner was Alonso de Ercilla y Zuniga.

## **Fortifications in Valdivia Spanish Forts, Fortresses, and Fortifications**



The Spanish Fort of Niebla, Valdivia During the period of Spanish rule (1552-1820), it was one of the biggest systems of fortification in the America. Its 18 cannons crossed over-intersect their bullets with the guns of the fortifications of the Isla Mancera. Fort Niebla is located in, northern edge of the bay. It built in 1671 and

named in honour of the viceroy of Peru, Conde de Lemus. John Garland reconstructs stalls that make it cancagua, stone, inaccessible from the sea, and built a furnace to smelt gunpowder and bullets.

Rosales in p. 278, state about the cannon in the fortifications of Valdivia the fortifications in Valdivia soon began to become and raised to a fort or castle in the island of Constantine, the Spaniards leave in charge two companies of Infantry.

The Spaniard has fifteen pieces of artillery in two gangplanks, one that watches at the northeast with ten guns that are two cannon bronze culverins of twenty pounds, one mediate sixteen pounds culverin, four average culverins of a twelve pounds, a cannon gun of a twenty pounds, two third guns of a fifteen.

In addition, the other gangplank, that watches a West of where this the port of Corral, is three pieces average culverins, two thirds of guns, and a sacre cannon. In the wall of a part of the Earth, they have two bastions, in each a canon sacre.

It would call east castle San Pedro de Mansera, to honor the count of Mansera.

The same other small fort named San Francisco de Baides, in tribute of Marques de Baides, all hairdo in its circumference, one enters by a drawbridge, it has an average canon of twenty pounds, of bullet, three thirds of guns of fifteen pounds, an average pedrero canon of twenty pounds of stone bullet.

It is in end of the island that this to the Southwest that watches the part of mainland and keeps the entrances from the winch of the galleons and the cove of San Juan has a trimming of thirty infants.

—The castle of San Sebastian de la Cruz in Corral has an average culverin of ten and six pounds of bullet, two average guns of a twenty pounds, four thirds of guns of a twenty pounds, and in a bastion that this in the middle of the part of earth a pedrero of a six pounds of bullet. It garrisons a company of Infantry.

Rosales state the fortifications is a source of pride for the Spanish arms because, the achievements of high standards in fortifications constructions



*Courtesy of Jacqueline and Javier Corral Fortress. Valdivia*

**The main fort in Corral Valdivia**



*Courtesy of Nancy Nangel Fort of Niebla*



*Fortress Alcántara de Macera autor desconocido*



*Torreón Del Barro-Tower of the Mud*

Los Torreones Valdivia<sup>220</sup>

Torreón del Barro-Tower of the Mud, constructed in 1774, together with the tower of the cinnamon-colored ones, by the governor Joaquin Espinoza, in one of both accesses to Valdivia by land. In 1781 integrated itself to the great line of defense that transformed the city of Valdivia into an island. In 1785 east tower it served to prison to Colonel Tomas de Figueroa.

As we previously noted the destruction in the Chilean and Peruvian coast caused by Francis Drake in 1578, were added expeditions like that of the Dutch Hendrik Brouwer, who, in 1643, occupied for a time the littoral adjacent to the mouth of the Valdivia river, with the purpose of challenging from there the Spanish might. These incidents led the Spanish authorities to undertake the construction of powerful defensive facilities in Valdivia, Valparaiso, and Chiloé. Valdivia, the oldest of the three, would become, along with El Callao, the most important defensive complex of the American South Pacific coast. Both are exceptional samples of the Hispanic-American school on fortifications.

The reason for this effort and the resources invested in Valdivia fortification complex originate from the need of defending Peru, colony that along with Mexico constituted the main source of wealth of the Spanish crown.



*Courtesy of Omar Acuña Castillo San Sebastián de la Cruz*

<sup>220</sup> [Ttp://en.wikipedia.org/wiki/Image:Fort.JPG](http://en.wikipedia.org/wiki/Image:Fort.JPG)-20 April, 2008



*Torreón del Canelo (Tower of Cinnamon-Colored)*

Torreón del Canelo-Tower of Cinnamon-colored, the one of the most important testimonies of eighteenth century that it is located in the city, along with the one of the Mud they formed what formerly they constituted the sentry posts of the city, since it was walled, being the towers its more extreme points is located in Yungay street, corner Yerbas Buenas. Against this one, in the corner of the Yungay street with Orella, it was the fort of the Santísima Trinidad, constructed in 1602, years after the destruction of Valdivia on the part of the Mapuche Indians, of which it is practically nothing left. Los Torreones (Spanish: The Towers) are two towers built once in what were the outskirts of Valdivia to protect the city against land attacks.



*Fort of Corral Valdivia-Flandes Indiano, Las Fortificaciones del Reino de Chile (1541-1826), Ediciones Universidad Católica de Chile. Valdivia-Flandes Indiano, Las Fortificaciones del Reino de Chile (1541-1826), Ediciones Universidad Católica de Chile*

The central theory of fortifications at that time was that no army could operate, or leaves its lines of communications unguarded with any sizeable enemy presence in the rear. Consequently, a fortified city could not be bypassed without risk, particularly if the garrison were capable of sallying out; thus, enemy fortresses had to be reduced (captured) before any lengthy advance could continue. Moreover, fortresses provided a refuge for a field army, supply-depots, and could protect an army, flank. The most effective were defensive chains of fortresses, like the Valdivia fortifications.

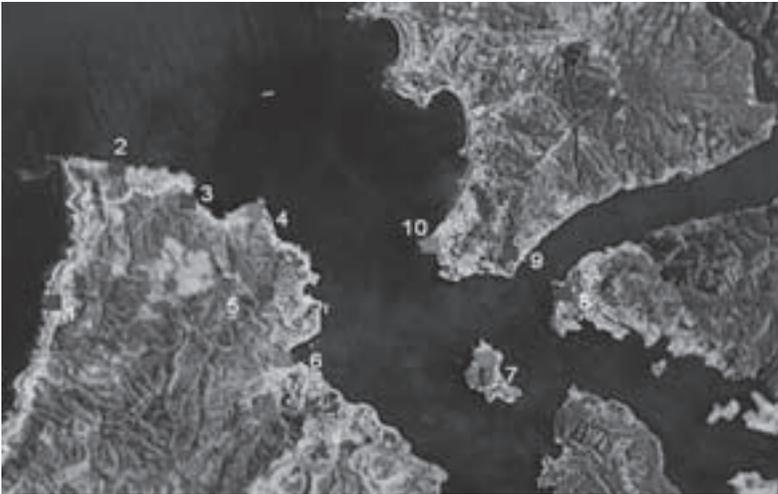
The Spanish crown early noticed the strategic nature of Chile southernmost region, which, through the Magellan's Strait and Cape Horn, was an intermediate point for navigation from Europe to the American Pacific coast. From the end of the sixteenth century, the construction of fortifications in this area became a high priority due to the frequent transit of French, English and Dutch ships and, particularly, to pirates' raids. To the destruction in the Chilean and Peruvian coast caused by Francis Drake in 1578, were added expeditions Merrick and Chidley in 1590, Cavendish in 1592, Hawkins in 1594.

On 23 August 1599 the Dutch Navy, headed by Simon de Cordes, admiral of the fleet Charity, Gerald van Beuningen, came to the Mocha Mapuche Island and its crew landed to get food. The Mapuche Islanders, who had already before, killed all the British who landed in the Island.

Sailing northward completely alone, "La Esperanza," ship captain Simon de Cordes, touched the tip Lavapié in the Bay of Arauco. His arrival was greeted with great joy shown by the Mapuche, who made signs for landing. The Dutch marines

thought they saw a natural ally against the Spaniards in the Indians, and gladly accepted the invitation down to earth with some men to be treated. The astute Araucanos offered them a meal, which abounds with excellent drinking chicha in the skulls of their enemies. Sparked joy came loose language and conversation occurred thirst. The drinks flowed generously and began to take effect in the Dutch who were not accustomed to it. When they had drunk enough and neglected, brought to light knives and slaughtered them all. The arrogant sons of Arauco did not want any foreigners in their land; whichever were Spanish, English, or Dutch.

After the death of the old Bockholt, Baltasar de Cordes took command of "Loyalty." Ignorant of what happened to the other boats stayed in the south and looking eagerly scrutinized the horizon, trying to see the sails of "faith," his companion ship. I did not know the return of captain Sabald of Weert in the Netherlands, or the Mapuche killed his uncle Simon de Cordes, admiral of the fleet



*Picture from NASA<sup>221</sup>*

## Fortifications

In 1645, the viceroy of Peru, Antonio de Toledo, Marquis of Mancera, started the execution of a patiently designed defensive plan, the fortification of Valdivia. Coastal artillery appeared in Europe practically as soon as the introduction of cannons; during the sixteenth century; when a colonial power took over an overseas territory, one of their first tasks was to build a coastal fortress, both to deter rival naval powers and to subjugate the natives.

<sup>221</sup> [http://en.wikipedia.org/w/index.php?Title=Valdivian\\_Fort\\_System&action=edit&section](http://en.wikipedia.org/w/index.php?Title=Valdivian_Fort_System&action=edit&section)

According to Cerda Patricia, p. 16. In 1600, for example, five British war ships seen on the coast of Concepcion, whose crew killed by the Mapuches Indian, according to the historian Quiroga, not for the love they had for the Spaniards, but in hatred of the Spanish nation, not distinguishing whether were Spanish or English.

The Dutch Pirates first expedition 1598 commanded by Oliver Van Noort, that landing in the city of Castro (on the island of Chiloe), where, with the help of the Indian from the island in number 600, and 40 Dutch soldiers took the town.

Then Spilbergen expedition followed between 1615-1617, Shouten and Le Maire in 1615-1516, and L'Hermite in 1624. The Dutch piracy intensifies in the south Pacific in the seventeenth century.

The expeditions like that of the Dutch Hendrik Brouwer, named Bruno by the Spaniards who, in 1643, occupied for a time the littoral adjacent to the mouth of the Valdivia river, and with the intention of taking possession on behalf of their country of these provinces, landed also on the island of Chiloe causing serious problems for the Spanish population. In 1643 were taken prisoner five Dutch soldiers, who were so skilled in the Mapuche language that they speak like natural language.

In addition, with the purpose of challenging from they're the Spanish might. In the same period immediately the viceroy of Peru, Antonio de Toledo, Marquis of Mancera, dispatch 300 soldiers as reinforcement troops and large supplies of weapons to the zone under attack by the Dutch. The Dutch navy expeditions in 1643 to Chile, the failure of a third and last attempt by the Dutch to acquire possession of Chile, that if the Araucanian had seconded them, the Dutch must have infallibly succeeded in conquered the kingdom of Chile.

The Dutch expeditions of General Hendrik Brouwer, took possession of Valdivia. They intended to form a command center from whence to conquer the rest of the kingdom. With this view, they immediately began to build strong forts at the entrance of the river, in order to secure possession of that important port, and invited the Araucanian to join them by the most flattering promises.

But the Mapuches steadily refused to listen to the proposals, and adhering honorably to the stipulations in the treaty of Quillin, absolutely refused to supply them with provisions, of which they were much in need. The Dutch governor of the East Indies Hendrik Brouwer, learned about the situation in Valdivia, and decided to establish a base there for further attacks against the viceroy of Peru. This plan well accepted as the Netherlands was at war with Spain. The Dutch had previously taken the North of Brazil from the Spanish-Portuguese crown, and the idea of creating a South American empire was attractive. In spite of his advanced age, Hendrik Brouwer left his post as governor in the East Indies personally lead the expedition. The Dutch fleet destroyed the Fort of Carelmapu and the city of Castro before arriving at Corral Bay at the mouth of the Valdivia River. Hendrik Brouwer died 7 August in Puerto Ingles while waiting for spring to sail north to Valdivia.

Because, the frequent transit of French, English and Dutch ships and, particularly, to pirates' raids. These horrible incidents led the Spanish authorities to undertake the construction of powerful defensive facilities in Valdivia, Valparaiso and Chiloe. In 1645, the viceroy of Peru, Antonio de Toledo, Marquis of Mancera, started the execution of a patiently designed defensive plan. The fundamental aspects were the

dispatch of a great Armada to refund the city of Valdivia, devastated because of the 1598 Mapuche rebellion, and the raising of fortifications on the coast. The contingent in charge of the mission organized in Peru, and it astounded its contemporaries by its magnitude. Seventeen ships gathered, equipped with an amount never seen before of building materials and supplies. The main bastion of this defensive complex was the Constantine Island, later called Mancera, the Mancera Island, Corral, Amargos, and Niebla. The island is located in the middle of the bay into which the Valdivia River flows, and there the San Pedro de Alcantara Castle built according to the project designed by the Navy chief engineer, Constantine Vasconcelos.

*The castle, made of stone, provide an armed with fifteen pieces of artillery, and had a moat and two turrets. Inside it, among other installations, there was a church and two convents: one Franciscan, and the other Augustinian.*

At the so-called Punta de Amargos, on the southern side of the Valdivia river mouth, the San Luis de Alba Castle built, entirely of stone. *It had up to eleven pieces of artillery, which due to its strategic position, could batter down the anchorage of enemy ships. The castle was isolated from it surroundings by a moat, crossed by a drawbridge. Aside from the quarters and the commander's house, there was a chapel inside the castle.*



*Fortress of Mancera Island*

The Fort of Corral, to the south of the supposed mouth fully remodeled in the second half of the eighteenth century. *It consists in a long battery facing the sea: 24 cannons standing on a solid wall of stone. Both the inner constructions and the defenses toward inland have vanished. In the second half of the eighteenth century, a thorough plan carried forward for restoring and improving the fortresses.*

The four largest forts in this system were the forts in Corral Bay that controlled the entry to Valdivia River, thus Valdivia. Other fortifications built to defend the city from land attacks mostly from indigenous Huilliches and Mapuches.

1. Fuerte Aguada del Inglés
2. Fuerte de San Carlos
3. Batería del Barro
4. Castillo de San Luís de Alba de Amargos
5. Batería y Reducto de Chorocamayo
6. Castillo de San Sebastián de la Cruz Fort (Corral Fort)  
San Sebastian de la Cruz Fort in Corral (Chile) Corral at the southern side of Corral Bay was the headquarters of the coastal defenses, built in 1645 by order of the viceroy Pedro Álvarez de Toledo y Leiva.
7. Castillo de San Pedro de Alcantara (Isla Mancera Fort): The fort of Mancera Island lies between Niebla and Corral. Due to its strategically location, several times the city of Valdivia proposed to move into the small Mancera Island—a proposal Valdivia citizens opposed.
8. Batería del Carbonero
9. Batería del Piojo
10. Castillo de la Pura y Limpia Concepción de Main fort de Lemus (Niebla Fort)

The Fort of Niebla stands up on the northern side of the Valdivia river mouth. It was built on stone slope about 30 meters high, dominating the entire bay and open sea. Its very original design adapts itself well to the sites. The fort was ongoing an enlargement when works stopped in 1810. In 1834, when controlled by Chile it worked as deposit for the whole system.

San Luis de Alba Fort (not shown in the map)

San Luis de Alba Fort is located in the shores Cruces River north of Valdivia, built to secure the land way camino Real, to Valdivia that on that place went by the river.

Los Torrens (not shown in the map): Los Torreones (Spanish: The Towers) are two towers built once in what were the outskirts of Valdivia to protect the city against land attacks.

Pedro de Valdivia founded the city of Valdivia in 1552, as Santa Maria la Blanca de Valdivia, the Disaster of Curalaba in 1598, in which the entire Spanish army was defeated and the Mapuches killed the governor, the kingdom of Chile left defenseless. Mapuches proceeded to destroy all the Spanish settlements and forts in their lands, in what came to known as the Destruction of the Seven Cities. On 24 of November 1599 Mapuches commanded by Pelantaro destroyed and plundered Valdivia.

The garrison in charge of Gomez Romero, stormed the city at daybreak, killed a great number of the inhabitants, and burnt the houses. Gomez Romero dies in the battle. The Mapuche army on this occasion alleged to have amounted to 5000 men, 3000 of whom were horse. Of the foot, 200 infantry armed with coats of mail, and 70 with firearms. The destruction of the city of Valdivia and fortifications, in another historical account, Pelantaro attacked the city on November 24, 1599 with two thousand cavalymen and two thousand infantrymen.

The Spanish forces commanded by Gomez Romero with 150 men and thousands auxiliary Indians. In fact, Valdivia fortifications were impregnable, as it, pits built on the sides that did not give the river, turned into an island. The imposing towers Picarte and Canelo, and make it inaccessible to any attack on his forefront. On the sides could not take because Pelantaro had not a naval force to take. Anyway, an assault should contemplate crossing the river flow. Indeed, Pelantaro send his men crossing the river. The Indians crossed by swimming the river flow, to attack the fortifications of the city of Valdivia. The fall of this fortress and fortifications was one of the most serious blows to Spain, made by the Mapuches warriors of Pelantaro. The border of the Spanish Empire shifted north of the Bio-Bio River; while the later refunded the city of Valdivia remained a Spanish enclave surrounded by native Huilliche territory. In addition, along with the island of Chiloe, continued to be the southernmost colonies of the Empire.

Eleven days after the first destruction of Valdivia, a group of 300 Spanish soldiers arrived from Peru. The commander of the troops, Colonel Francisco Del Campo was convinced that the city of Valdivia needed to be repopulated. After the Mapuche forces killed Francisco Del Campo, the Dutch corsair Sebastian de Cordes occupied the site of Valdivia for some months, giving the Dutch government information about this abandoned part of the Spanish Empire. The Spaniards returned on 13 March of 1602, when Captain Francisco Hernandez Ortiz established a fort on the ruins of the city. On September 24, natives attacked the fort unsuccessfully, but laid siege. The Spaniards could not acquire food or supplies, and on 3 February 1604 abandoned the fort, with the last starving survivors rescued by ship.



*Courtesy of Omar Acuña Fuerte castillo San Luis de Alba  
de Amargos fortificación of Valdivia*

Of all the English sailors that preyed upon Spain and her colonies from the commencement of the war in 1585 to the signing of peace in 1604, Francis Drake was the greatest scourge and the most feared. However, by 1625-1780, the power of Spain received its deathblow during the course of the war with England. The destruction of the Armada and have the fleets subsequently equipped by Philip II for the invasion of Ireland were calamities from which Spain never recovered. Drake early distinguished himself among the sorority of mariners by the boldness of his enterprises and the intensity of his hatred of the Spaniards. According to historian, when still a young man, in 1567-68, he was captain of a small ship, the *Judith*, one of a fleet of slavers running between the coast of Africa and the West Indies, the Spaniards took the fleet by stratagem; the *Judith* and the *Minion*. Young Drake's experiences as a prisoner of war on that occasion fixed the character of his relations to Spain forever afterward. He vowed that they should pay for all he had suffered and all he had lost.



*Artillery from the Castle of la Limpia de la Concepcion  
in the fortress of Niebla.*

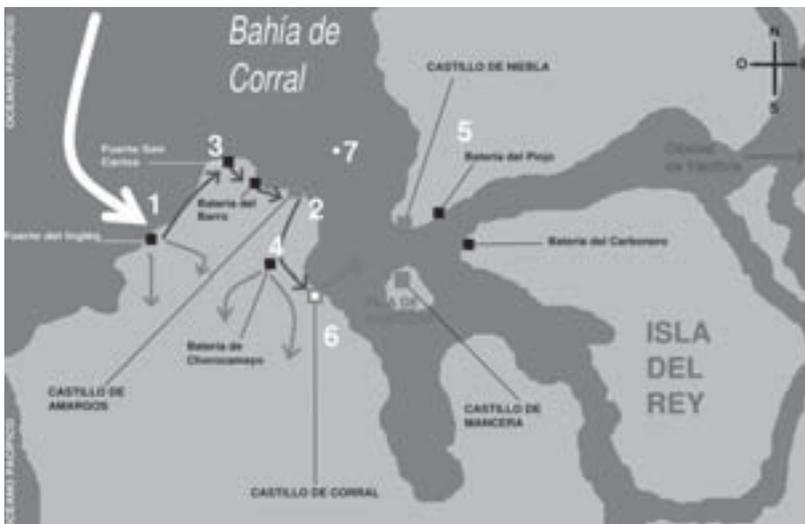


*Courtesy of Omar Acuña Castillo San Sebastián de la Cruz fortificación*

The defensive fortifications complex system of Valdivia *reached the point of having 17 fortress or bastions*, what with surveillance installations, castles, fortresses, and batteries. This fortification complex would influence during the Colony a painstakingly efficacious deterrent effect, since; in fact, it frustrated the raids of the European rival powers. Paradoxically, those who took these defenses to pieces were not the European enemies, but the independents Chilean patriots. In November 1818, Admiral Lord Cochrane arrived in Chile under contract to the new Government to lead the naval campaign against Spanish rule along the Pacific littoral, often under the disguise of the British, American and Spanish flags. Miller got on well with Cochrane. During the independence of Chile Lord Cochrane, William Miller, and Captain Jorge Beauchef a French volunteer officer set sail for Valdivia fortifications where, on 3 February 1820, Miller command the landing party on a daring raid to capture the fortress guarding the approaches to the port. The major Jorge Beauchef took command of 250 soldiers from Concepcion and William Miller in charge with a military unit of 60 Chilean marines. This great military adventure, mounted with sheer audacity against overwhelming odds, was one of Miller and Cochrane's greatest feats of arms. Facing these powerful fortifications, Thomas Cochrane decided to attack the fortress from the land in an amphibious nighttime operation. The troops landed south of the bay on the Aguada del Ingles (the English Beach). Approaching under cover of the Spanish flag and requesting a pilot, Cochrane's subterfuge was discovered but Miller was put ashore where, in the face of fierce resistance, he captured one by one ten of the twelve forts, fortifications, protecting the anchorage in a series of daring night attacks. Miller himself wounded yet again, in the head. Taken by surprise, the

Spanish troops of the advanced party opened fire. Miller counted seventy-five of them defending the landing place. In the opening volleys of musket fire, four or five of the Chileans were hit. The 250 Chilean troops were ferried ashore and, as soon as it was dark, Cochrane directed the attack on the first strongpoint, Fort Ingles. The Fort Ingles captured quickly, with the fugitives running toward the next fort, Fort San Carlos. The attackers got in among the fleeing Spanish troops and in the confusion were able to capture San Carlos; The Chileans followed hard, bayoneting their enemies, the pursuit being so close that when the gates of Fort San Carlos opened to receive the fugitives, the Chilean poured in after them. Moreover, subsequently the other two forts on the south side of the harbor, with only Fort Chorocamayo showing brief resistance before capitulating.

After the military success of the attack on the fortress of the southern shore, Thomas Cochrane called a halt for the night. He anticipated an altogether fierce or savage fight in the morning to capture the remaining fortifications, as he had lost the element of surprise. Amazingly, in the morning, the enemy command of the other forts decided to surrender without a fight, with the garrisons of Fort Niebla and Mancera Island military units retreating upstream. Those who could escape did so, and the remainder of the garrison, including Colonel Hoyos, surrendered to Major Miller. The entire operation had cost Cochrane seven dead and nineteen wounded. The town of Valdivia surrendered soon after. The remaining forts surrender next morning and Valdivia fortifications fell the day after.



*Map of the capture of Valdivia, during the Chilean War of Independence. Source self-made November the 3<sup>rd</sup> 2007. Author Valo3; vectorized by Ztardust.Wikipedia.*

The defenses at Valdivia fortifications system consisted of a number of forts and defensive positions. For instance, on the South sides of the harbor were four forts: Fort Ingles, Fort San Carlos, Fort Amargos and Fort Chorocamayo. Further inland

was Corral Castle to defend against a landward assault. Finally, on the Northern side was the stone walled Fort Niebla. Mancera Island in the centre of the harbor was also heavily garrisoned, with a body of troops stationed at a military post. Capture of Valdivia fortress and fortification by Chilean troops commanded by Lord Thomas Cochrane, 3-4 February of 1820, and incorporated into the Chilean Republic.

Legend:

- in red: Castles of the defenses system of Valdivia.
- in color black: batteries and redoubts minor defenses system.
- the white lines: The Major Jorge Beauchef took command of 250 soldiers from Concepcion the movement of the assault of the Chilean patriotic forces.
- Blue lines represent the Major William Miller in charge with a military unit of 60 Chilean marines; the movement of the assault Chilean mariners.
- Red lines: disband and flee the realistic forces.
- 1: Landing of the patriot forces under the command of Major Miller.
- 2: Path of the landing forces of Beauchef and Mayor Miller.
- 3: Navigating the "Intrepid" and "Montezuma" to Corral. The "Intrepid" ran aground in the channel and had to abandon.
- 4: Escape of the Spanish forces.
- 5: The surrendered of the fortress of the north shore.
- : Lord Cochrane meets with troops in Corral.
- 7: The frigate "O'Higgins" moving through the bay of Valdivia; afterward, the next day, the frigate O'Higgins, by then leaking very badly.

The an explanation or justification for the Spanish troops motive, was the emotionally overpowering reason for the loss; was the awful morale of the Spanish troops in Chile, eroded by corruption and a feeling derived from senses that the war against the patriots rebels in Chile was entirely lost. The booty, which fell into the hands of their Chileans at Valdivia, was considerable. Cochrane counted fifty tons of gunpowder, 10,000 cannon shot, 170,000 musket cartridges, and 128 pieces of artillery, a "large quantity" of small arms, and the ship Dolores that sold at Valparaiso for 20,000 dollars. The capture of Valdivia was strategic to security from the Spanish threat in Southern Chile and eliminated the Gibraltar of the South. The great military base in the southern half of the continent, the one remaining stronghold within Chile itself; from which the Spanish might have launched their great counteroffensive, had been taken at a cost of twenty-six casualties.

As one historian notes the strength of the Spaniards coastal defenses were 1606 soldiers, and 118 cannons; the Spanish commanders were Fausto Del Hoyo and Manuel Montoya they had 100 soldiers killed and 100 prisoners.

Not content with seizing Valdivia, Cochrane next attacked the island of Chiloe, when the fort of Corona taken, but the night attack on Fort Agui did not succeed for a lack of trails to follow. As a mercenary Admiral Cochrane, as (Donald Thomas, 1978 p. 316) asserts "it might seem that he expected too much of the Chileans, even more

of the Brazilians, and far too much of the Greeks. The Chileans, at least, he felt had trained to an acceptable level of fighting ability, the Brazilians rather less so.

Nevertheless, Brazilian independence was a less clear-cut matter than of Chile. The Greek sailor, with no tradition of naval service, drew the line between price taking and piracy at a different point from Cochrane. Disorganization, made worse by a variety of languages, was a greater problem than faintheartedness.”

Admiral Lord Thomas Cochrane (1775-1860) born the son of an eccentric and indigent Scottish peer, Lord Cochrane in 1793, he began his naval career as a midshipman on HMS *Hind*. Lord Thomas Cochrane took up an extraordinary career as a mercenary admiral, commanding in turn the navies of Chile, Brazil and Greece in those countries’ struggles for liberation.

The 300 men who landed in the expedition encounter what the Chilean historian Francisco Antonio Encina describes as “the operation of war most surprising and most fortunate of all recorded in military history of America.” The 300 men captured in a short time of several fortress defended by 700 soldiers who had 110 guns and they could receive reinforcements of 800 men who were in the forts in the interior of Chile. On this occasion, they met one of Cochrane’s ideas as to who has secured much of the success if done with a resolution that the enemy would have never expected.

Indeed, the Spaniards were not expecting an attack by land and started this one, they thought that the enemy had to have an overwhelmingly superior force to attempt a military operation of this magnitude, and that was confused and demoralized them.



*The Fortress of Corral in Valdivia, Valdivia’s system of fortresses, also known as the Key of the south sea, it is a set of fortifications placed in Corral, Niebla and Isla Mancera, At Valdivia’s bay. It was one of the biggest fortifications built by the Spaniards in America.*

The legendary *fort pura y limpia Concepción de Montfort de Lemus*; remain the fundamental part of the Valdivia defense system against the corsairs and pirates ambitions during the seventeenth century. The cannon original melted in Spain during the first half of the seventeenth century and brought to their present location through the Strait of Magellan. For the fortress, they used the *cancagua* stone, joined with lime and pebble, a building technique that enabled the fort to reach its present height.



*Courtesy of Jacqueline and Javier Corral Fortress, Valdivia*



*Courtesy of Francisco Javier Argel T. Chile. Fort of Puren*



### *The Spanish fort of Puren* **San Juan Bautista Fort of Puren**<sup>222</sup>

Mr. Juan Gomez de Almagro by order of the General of the Army and Governor of Chile, Mr. Pedro de Valdivia, founded this fort on June 24, 1553. This fort is located one kilometer from Puren, in the northern part of the region.

This fort abandoned on the death of Pedro de Valdivia but reoccupied by Garcia Hurtado de Mendoza, on May 20, 1558.

Guanoalca captured and burned it in 1586. Rebuilt by Governor Alonso de Sotomayor in 1589, it receive some improvements but it always under attack by the Mapuche, and was again abandoned and set afire by them in the 1598 Mapuche rebellion that detonated after the disaster of Curalaba.

The fort was again restored under the governor Alonso Garcia Ramon in 1609, lost again and rebuilt by governor Alonso de Ribera in 1613; and was again abandoned in 1624. Therefore, it remained until 1665, when Governor Francisco de Meneses Brito again built a fort there and repopulated it. Conclusively in 1723, Governor Gabriel Cano de Aponte decided to order its demolition and permanent abandonment, moving the garrison to the fort of San Carlos de Puren called Puren Nuevo (New Puren).

Finally, on November 24, 1868, a new fort constructed in Puren, located at 38° 04' Lat. and 73° 06' Lon., between the brooks Nahuelco and Panqueco, following the occupation of the Araucania. It played a very important and strategic role in the Araucanians war. Today, there are still some traces of its moats (157 x 17,x 5

<sup>222</sup> [http://www.australtemuco.cl/prontus4\\_noticias/antialone.html?Page=http://www.australtemuco.cl/prontus3\\_turismo/site/artic/20040506/p](http://www.australtemuco.cl/prontus4_noticias/antialone.html?Page=http://www.australtemuco.cl/prontus3_turismo/site/artic/20040506/p)

meters). This Spanish fortress sheltered a group of up to 200 soldiers, all members of “The Dragons Company.” Within its interior, there were five structures a mill, a smithy, a kitchen, a stable and dormitories. Moreover, there were 17 artillery pieces and 5 cannon. San Salvador de Coya Fort. The Chilean Governor Mr. Martin Garcia Oñez de Loyola founded this fort in January 1594. It was a double fort for the troops and officers. Its traces are located 3 km from Puren, in an area called Pangueco on the eastern slopes of The Nahuelbuta Mountain Range. They testify to a long three hundred years’ war and there are still moats and stone trenches. In recent times, some pre-Hispanic proto-pyramids or mounds have discovered near Puren.

Three Castles ours troops occupied  
to protect the land,  
constructed with strong and wide walls,  
Encircled by moats;  
Manned by experienced soldiers,  
Accustomed to the work of war:  
Horses, provisions, artillery, located behind thick portholes.

Carrera Louis, 2006. A translación of Alonso de Ercilla’s *La Araucana*.  
Canto III, p. 30.



*Map from Bonilla Tomas (1988). La gran guerra Mapuche.*

## Fortress Paicavi, Angol, and the Castle of Arauco

First founded in 1553 as a “conquistador” fort of *Confines* during the Araucarias war, the fort later destroyed by the Mapuches, and it was not until the Pacification of Araucaria in late nineteenth century that it rebuilt with the name of Angol. In 1560, the city transferred to the north by the governor Garcia Hurtado de Mendoza, Marquis of Cañete with the name of San Andrés de Los Infantes, but it attacked and destroyed in 1599, by the Mapuches. In 1611, it rebuilt a little more to the south with the name of San Luis de Angol but it did not prosper. In 1637 Governor Laso de la Vega, refunded it with the name of San Francisco de la Vega, but in 1641, the Mapuches destroyed it again. It repopulated in 1695 with the name of Santo Tomas de Colhue, but the Mapuche attacked it again. Cornelio Saavedra founded the present city of Angol definitively, on 6 December 1862.

Forts consisted of an outer wood fence of trunks, tied, fastened on the inside with strong union; this outer wood fence was reinforced backward with another wood fence and between the two wood fences there was a tamped earth filling, that used to the soldiers of wall or platform to fight.

In center of such forts, it was the place of arms, the guardroom, guardhouse and some cabins of reed for the lodging of the garrison. The outer wood fence protected in some cases by a pit and this it as well used to preceded by a land strip in which they had been buried very acute woods, excelling of the ground some centimeters and destined nevertheless to offend the naked feet of the attacking Indians (Gonzalez de Najera, p. 181 and 182).

Nevertheless, the fort or Castle of Arauco was, from the point of view of the solidity of the construction, the best one of the Spanish forts in Chile. According to the words of Rosales that conserved like an unconquerable rock in the middle of the sea fought of the waves, for being many big waves of enemies who every day came to fight. It recognizes that its force was in the armament of the defenders, because with the artillery and musketeers they gave such sprayings (firepower) to the Indians that made them return on their same step. (Rosales, II p 318)

Rosales stated.<sup>223</sup> With respect to the Foye tree, we can say that for Mapuche it is what for a Christian the Bible, in questions of oath and peace. In its shade, it is not possible to tell untruths, to administer an oath in vain, and to testify in false or to force. For that reason, a branch of Foye tree is standard of peace, something as well as between European the white flag, or the branch of olive tree.

The Spanish invaders were knowledgeable of this and when a parliamentary commission Mapuche was headed by a carrier of the branch of cinnamon-colored Foye tree or, they knew well that they came in are of peace, peace that they would not infringe, because it tolerated a violation to the asylum, and whose consequences are unimaginable for winka (= not Mapuche).

However, as it says to the popular saying, “done the law, done the tramp,” and when military questions is “the victory is the main objective of the war.”

<sup>223</sup> 1 Rosales Diego de; *Historia General del Reyno de Chile*, Valparaíso, 1877, T I, page. 224.

We on the matter remember happening of more ago than three centuries:

Mapuche ran year 1655, tired to support the humiliations that the Hispanic intrusion tolerated, decided to break the peace and to expel the invaders. In one of those battles, they gave several assaults to the castle (hard with peripheral wall of stone and rubblework, with dry pit) of the Forts or Castle Arauco. In addition, seeing after several attempts that could not easily overcome the Spaniards by the arms, because they resisted the siege heroically, and they have heavy artillery.

The powerful effect of massed shooting from harquebusiers on enemy attacks; they decided to overcome them by means of the cleverness.

A strategic withdrawal carried out then the Mapuche troops, returned later to the castle without arms and taking branches from cinnamon-colored in the hands. They approached the strength asking to see Castilian, Don Jose de Volea, in order that the entrance was crossed to them to talk and to negotiate the peace, declaring have committed the great error to have resigned to "friendly" with the Hispanics, to the time to recognize "his culpa" in this conflict. This request the realists listened to with rejoicing, crossing the entrance to the retinue Mapuche.

De Volea it listened to the excuses kindly and it believed in the false submissions, and like the situation of the Castilians it was not of the best ones because of the past site, they considered any type of pacific exit acceptable, and had by good that one, when seeing Mapuche with the branches of cinnamon-colored or Foye tree.

On the other hand, Balthazar Quixada, who by many years had been captain of nations (native), approved the treatment willingly, knowing that Mapuche their word could not need because they had talked with the branches of cinnamon-colored in the hands.

On the other hand, Balthazar Quixada, who by many years had been captain of nations (native), approved the treatment willingly, knowing that Mapuche their word could not need because they had talked with the branches of cinnamon-colored in the hands.

The Castilian de Volea gave to native letters of recommendation for the governor of Concepcion in order that they received peacefully, and like endorsement of this, and so that they transmitted to the governor the good heart of Mapuche, he designated an escort. The Jesuit de la Barra and captain Quixada, along with other two Spaniards, composed it.

They left the retinue, integrated by Mapuche and the four Spaniards. They advanced an average in this way a league, and when they arrived at the borders of the river Arauco, they threw the cinnamon-colored ones to the river and took the lances that they had hidden, killing the Spaniards, and pardoning to the Jesuit by the good treatment that in other opportunities it had given them, but retaining it captive. Some tried to kill the captain, but others, knowledgeable of which he was brave and right soldier, pardoned, taking him prisoner.

The Mapuche they followed his march until encounter with other native troops, who were waiting ambushes. With them, they gave assault to the castle of Arauco, whose defense easily deceived, because they were trusting in the peace recently negotiated, being therefore with out strength. Like corollary, the Mapuches took in view of the defenders of the castle both captive, the Jesuit and the captain, they

were very rejoicing after the victory, and the disappointment who had offered to the Spaniards, of their ingenuous credulity, at the same time as they took numerous prisoners.

What had happened?<sup>224</sup> There were perhaps Mapuche lacked to its solemn oath in the shade of the cinnamon-colored one. Perhaps they thought that to win a battle it was more important that to lack the asylum. ! No ever! The subject is well different and or simple, but to include/understand it is precise to know that three types of cinnamon-colored Foye tree or with different qualities exist, that is to say:

- 1) A cinnamon-colored one of very wide, very green on the one hand and off-white leaf on the other. This is the cinnamon-colored asylum that presides over the Ngillatunes, altar of the sacrifice of the Mapuche; emblem of the machi, present in machitun, the cosmic and sacred tree.
- 2) Another variety that is of smaller leaf, something releases, green of an ashen side and of the other. This it is the cinnamon-colored symbol of La Paz. Their branches serve as passport and safe-conduct.
- 3) One third variety of cinnamon trees in all similar one to the other two, but that difference in the leaf that, although of the same color, stirred up. This it is a common tree, neither without sacred use nor for treaty of peace, or meetings.

The cleverness of Mapuche consisted simply of taking advantage of the ignorance that the Spaniards had of these three varieties of Foye, to which they took by it and a unique one.

The parliamentary retinue carried branches of cinnamon-colored curled instead of the cinnamon-colored one of peace and, consequently, Mapuche was not committed in any way, being in freedom of action.

Despite having founded cities and forts in Mapuche territory, all further Spanish conquest attempts failed. The Kingdom of Chile became a problematic region, which the Spaniards would possibly have abandoned if they not feared colonization by another European nation in the region. Several Spanish generals and nobles were assigned posts in Chile because their military experiences in Flándes.

**La Frontera** is a name given to a particular geographical region in Chile, between the Bío-Bío and Tolten, now part of the administrative regions of Bío-Bío and Araucanía. It was the frontier of the Kingdom of Chile (a part of the Spanish Empire and later the Republic of Chile) with Araucania, the lands of the Mapuche nation following their great revolt in 1598.

Subsequent to the 1598 rebellion and consequent loss of the cities and forts south of the Bio-Bio, the Spanish Empire rebuild construct a system of forts and fortified towns between the Bio-Bio and the Itata River, and some within the Mapuche lands of Araucania itself. This system continued through the eighteenth century and into the nineteenth century.

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<sup>224</sup> <http://www.aukanaw.org/pages/llamado12.html>

Forts and settlements of the frontier. La Frontera after the rebellion of 1598.

The first fortress rebuilt following the 1599 destruction of the forts in Catiray and its city Santa Cruz de Coya, the cities of Santa María la Blanca de Valdivia, San Andrés de Los Infantes and San Bartolome de Chillán y Gamboa, was the reconstruction of the city of Chillán by the interim Governor Francisco de Quiñones.

In 1601 Alonso de Ribera built Fort Talcahuano to defend remaining Spanish settlements near Concepción and Fort Lonquén on the Lonquén River to secure estancias that provided food to the army.

In 1602 Ribera rebuilt the small Fort Colcura and Fort Guanaraque and built a new fort, Santa Fe near the confluence of the Bio-Bio and Vergara rivers. On the coast Ribera sent captain Francisco Hernández Ortiz to establish a fort Valdivia on the site of the ruined city but it had to be abandoned by the starving remnant of its garrison after a terrible two year siege.

In 1603 Ribera built Fort Chepe and Fort San Pedro to cover the crossing at the mouth of the Bio-Bio River. He rebuilt San Felipe de Araucania and Santa Margarita de Austria on the coast between the Aillarehues of Arauco and Tucapel and a fort at Tucapel and Paicavi on the Paicavi River. Also in the same year to the east along the Bio-Bio River facing the Aillarehues of Catiray and Puren, he rebuilt Santa Lucia de Yumbel and built the forts of Nuestra Señora de la Buena Esperanza, San Rosendo, Nuestra de Senora de Halle, Nacimiento de Nuestro Señor and San Francisco de Borja. The refugees from the abandoned city of Osorno under captain Francisco Hernández founded Fort Calbuco on a channel between the Reloncaví Sound and the Gulf of Ancud.

In 1606, Alonso García de Ramón built Fort San Ignacio de la Redención near Boroa but it was abandoned soon after the ambush of most of its garrison.

In 1607 García de Ramón rebuilt Fort Puren and San Jerónimo de Millapoa but as a result of a peace agreement with the Moluche of Catiray he soon dismantled the later.

In 1611 Luis Merlo de la Fuente built fort *San Luis de Angol* a little to the south of the old city of Angol.

In 1613 Alonso de Ribera built Fort Virguenco in the upper part of the Rehue River and rebuilt the fort at Puren again.

In 1621, Cristóbal de la Cerda y Sotomayor rebuilt the fort of Yumbel the same year it was destroyed. He also built fort San Cristóbal de La Paz and fortified the town around the fort San Bartolome de Chillán.

In 1622, Pedro Osores de Ulloa built Fort Negrete.

March 8, 1626, Luis Fernández de Córdova established Santa Juana de Guadalcazar.

In 1637, Francisco Laso de la Vega established fort *San Francisco de la Vega* near the ruined site of the city of Angol, abandoning fort *San Luis de Angol*.

In 1641, all the Spanish forts south of the Bio-Bio were abandoned under the terms of the Peace of Quillin.

In 1647, Martin de Mujica y Buitrón as a result of the Parliament of Quillin (1647) was able to reestablish forts at Valdivia, Santa Juana in 1648, and at Boroa in 1649.

In 1657 Pedro Porter Cassanate restored the city of San Bartolome de Chillán following its destruction at the beginning of the Mapuche Insurrection of 1655. He

also built forts San Rafael de Coelemu and San Fabians de Conueo northeast of Concepcion. Meanwhile captain Alonso de Cordova y Figueroa built Fort Tolpan at the confluence of the Renaico and Vergara Rivers.

In 1661 Governor Porter Cassanate built fort San Miguel Archangel de Colcura near modern Lota and a fort at Talcamávida.

In 1662 Angel de Peredo established a new city of Santa Maria de Guadalupe and repopulated Arauco lost in 1655.

In 1663 Paredo rebuilt fort San Cristóbal de La Paz.

In 1665 Francisco de Meneses Brito established fort San Carlos de Virguenco on the upper Rehue River and rebuilt fort Nacimiento de Nuestro Señor and Puren.

In 1666 Meneses built fort Santa Fe and Fort de la Encarnación in Repucura. He also rebuilt San Carlos de Austria de Yumbel.

In 1693 Tomás Marín de Poveda rebuilt fort Buena Esperanza de Rere.

In 1694 Marín de Poveda restored Fort de la Encarnación and a Misión in Repucura.

In 1695 Marín de Poveda built fort Santo Tomás de Colhué.

In 1724 Gabriel Cano de Aponte rebuilt fort Nacimiento, Santa Juana de Guadalcázar and Santo Tomás de Colhué. He transferred from Arauco Province the garrison and inhabitants of Plaza de San Diego de Tucapel to the bank of the Laja River nears the Andes where a new fort of the same name was built.

In 1739, José Antonio Manso de Velasco founded fort Nuestra Señora de Los Ángeles.

In 1749 fort Nacimiento was moved to the present site of the modern town of Nacimiento.

In 1756, Manuel de Amat y Juniet founded fort Santa Bárbara and established the towns of San Rafael de Talcamavida and San Juan Bautista de Gualqui

In 1757 Amat y Juniet made Nacimiento a town.

In 1764 Antonio de Guill y Gonzaga established Fort Repucura and a mission at Repucura once again.

In 1777, the then military engineer Ambrosio O' Higgins, constructed for Agustín de Jáuregui y Aldecoa, a fort San Agustín de Mesamávida.

In 1788 Governor Ambrosio O'Higgins built Fort Príncipe Carlos on the Duqueco River.

In 1792 the forces of Governor Ambrosio O'Higgins under Tomás de Figueroa took possession of the site of the city of Osorno ruined in 1602, and constructed a fort there. O'Higgins reestablished it as a city in 1796.

Sources:

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*Sr. José Gonzales Spaudo Fortress SANTA JUANA DE GUADALCAZAR  
constructed in 1626*

*Historical Background:* Studies completed by the University of Concepción in the Fort Santa Juana de Guadalcazar.

The construction of the fort Santa Juana de Guadalcazar 48 kilometers southeast of Concepcion, on the southern Bio-Bío River halts the Mapuches in resistance to Spanish colonization.

Erected on March 8, 1626, by Luis Fernandez de Cordova established Santa Juana de Guadalcazar; with the aim of securing the border line of expedited and maintain communications between Concepcion the, the Isle of Laja and the area south of the country suffered from the very beginning, the consequences of the War of Arauco. The settler established under the forts that was acquiring over time features of town.

The fort repaired in 1648, destroyed by the Indians in 1722, and later rebuilt in 1724 by Gabriel Cano de Aponte, Santa Juana de Guadalcazar for support the people of the town of Santa Juana.

From 1739 at this time the forts improved its defensive capability, they opened a deep ditch waterway divide between the river and a small pond located behind its back, turning the site into an island.

In 1765 he was conferred the title of Villa this state is at the dawn of the Republic.

In 1819, the Spanish guerrillas took by assault operating in the region during the "War to Death," against the patriot of the Republic.

Then they stay there for two years; they set fire on the fort when they left. During that period, it was headquarters of guerrillas Montoneros Vicente Benavides.

## *Elements of Spanish Tactical Superiority in the Beginners of the Conquest of Chile*

Many military strategists have attempted to condense a successful strategy in a set of principles. Sun Tzu defined 13 principles in his *The Art of War*, while Napoleon listed 115 maxims. The concepts given as essential in the United States Army's *United States Army Field Manual (FM-3) of Military Operations* (sections 4-32 to 4-39) are. Objective (Direct every military operation toward a clearly defined, decisive, and attainable objective). ([http://en.wikipedia.org/wiki/Military\\_strategy](http://en.wikipedia.org/wiki/Military_strategy).)

1. Economy of Force (Allocate minimum essential combat power to secondary efforts.)
2. Offensive (Seize, retain, and exploit the initiative.)
3. Mass (Concentrate combat power at the decisive place and time.)
4. Unity of Command (For every objective, ensure unity of effort under one responsible commander.)
5. Maneuver (Place the enemy in a disadvantageous position through the flexible application of combat power.)
6. Security (Never permit the enemy to acquire an unexpected advantage.)
7. Surprise (Strike the enemy at a time, at a place, or in a manner for which he is unprepared.)
8. Simplicity (Prepare clear, uncomplicated plans and clear, concise orders to ensure thorough understanding.)

The principles of war used today in many armies provide an example of this more general rule to concentrate. Some strategists assert that adhering to the fundamental principles guarantees victory while others claim war is unpredictable and the general must be flexible in formulating a strategy. Field Marshal Count Helmut von Moltke expressed strategy as a system of "ad hoc expedients" by which a general must take action while under pressure. These underlying principles of strategy have survived relatively unscathed, as the technology of warfare has developed.

## **The Principles of War**<sup>225</sup>

1. Maintenance of the Aim (this category was formerly called the Objective)
2. Maintenance of Morale
3. Offensive Actions
4. Surprise}
5. Security}} these pairs are

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<sup>225</sup> Brigadier Young, Peter. 1973 *The Machinery of War* Granada Publishing Limited. Although it is not conventionally included in this list, efficient administration is a further, no less vital factor, which may best be considered as forming part of the principle of War.

6. Concentration of Effort}} Complementary
7. Economy of Force}
8. Flexibility (formerly called Mobility)
9. Cooperations (Between Allies, Services, and Arms)

Thus, like the nine principles, initiatives is implied in the concept of concentration, and all of these not only lend themselves to the accomplishment of the objective of concentration against weakness on the offensive and opposition against strength on the defensive. Perhaps the Principle of War, as they listed above, appears not complicated; the art of strategy is in reality very complex. Its complexity is because the resources available are seldom equal to all the demands made upon them. As an example, the Spanish depend of logistic from Peru and Spain far away.

In addition, the Indians depend of the harvest of grain. The environment of the Mapuches in Chile was apt for small-scale agriculture.

They cultivated maize, potatoes, beans, quinoa, marrows, peppers and other vegetables.

To enrich their diet, they gathered wild plants, hunted, breed llamas and other minor cattle in the North, and those who lived on the coast fished and gathered shellfish.

As we can see, the art of strategy is in part a question of deploying one's resources to the best advantage.

This is a question of time as well as place. It is as dangerous to have an outdated weapons system as is to be prisoner of an obsolete tactical doctrine.

For instance, the Mapuches understood this and made rapidly change in weapons systems and tactical doctrine.

The choice of suitable formations depends not only upon the weapons of one side but upon of its enemy as well. Lautaro trained a normal, if rather undisciplined, Mapuche army to be able to move faster than most thought possible, certainly likely. In part, this was because his army lived off the land and had no big logistical "tail." His overwhelming freedom of maneuver cannot be disconnecting from his methodical planning. The debated that are better the formation the column or the line formation; both formation have the respective merit. An infantry column must be a column with a minimum size of four men wide and five men deep, extending upward to any desired width or consisting of any number of men, battalion column, then brigade. In addition, a column may fire when approaching, although the only men who can fire are those in front rank and those on the outside of the files. By means of bringing the greatest possible number of weapons into action, line formation gave superiority of fire, but sacrifice shock power, besides being liable to broken by superior weight and depth on the part of the enemy. In addition, infantry line of troops in broken terrain could throw into disorder. The Mapuches when moving in close-ranked column surrounded by crow of skirmishes was exposed to enemy fire. However, in battle it blasted with enemy musketry fire, because of they learned to stay away from effective musket range to be effective in combat.

In the essential areas of security and loyalty, neither the Spanish nor the Mapuches held an obvious advantage.

For Instance, the Yanacones from Peru and Picunche from Chile or auxiliaries Indian fought in general in the side of the Spanish force in large numbers, rather than in the Mapuche side.

Sometimes the Yanacones, used by the Spaniards as bearers, and who fought with bow and club, or sword could be persuading into switching sides.

This happened primarily if they were Mapuche Picunches clansmen, lead by their own leaders.

Although mostly they stayed loyal to the Spaniards, frequently these detachments exterminated covering the withdrawal of defeated Spanish forces.

The Mapuche defector, they were intrinsically suspect, since there were always the possibility that the volunteer has in fact been dispatcher by his own people, to pass false or misleading information on the Spanish forces. It was difficult to be certain for the Spaniards that the Mapuche defector was genuine defector; rather than a loyal citizen of the Araucania, some skepticism was obviously required when dealing with these cases at least initially.

According to Rosales,<sup>226</sup> the auxiliaries Indian were fundamental in defeating the Mapuche forces because they knew the territory so well, and they have friends and family in the Araucanian territory, and therefore were excellent spies, the Spaniard employed the auxiliaries Indian some of them in seeks secrets information (acting as a spy) about Mapuche forces.

In addition, the Mapuches maintain a network of spies and gather intelligence about the Spanish forces.

<sup>227</sup> Molina state, it is certain that Pedro de Valdivia had the art to persuade the Promaucians to enter into an alliance with him against the other tribes, of Chile. Because, as ever since Promaucian auxiliaries, owing to whom the most rooted antipathy, have helped the Spanish armies in Chile has constantly preserved by the Mapuches against the remnant of the Promaucians Indians.

The Mapuche and the Huilliche, on the contrary continue to resist the Spaniard for hundred of years, keeping their independence in the southern region thanks to long guerrilla warfare.<sup>228</sup>

Luis Vitale a Chilean Historian state. The cost to the Spanish army during the "Araucanian war" was around 50,000 Spanish soldier and an estimate 60,000 auxiliary Indians casualties of war,<sup>229</sup> and the king of Spain expend 37 millions of Spanish pesos in the war between 1603 and 1674.

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<sup>226</sup> Rosales Diego De.1875.Historia General del Reino de Chile. Flandes Indiano. Imprenta el Mercurio. Valparaíso.Chile. Tomo—III, page 72 Chap XII, Rosales dice, los Indios amigos son el nervio de la Guerra.

<sup>227</sup> The Abbe Don J. Ignatius Molina. 1809. The Geographical, Natural, and Civil History of Chile. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. Page 48

<sup>228</sup> 55 Bernardo Berdichewsky. *The Araucanian of Chile*. Page 19. 1975. *The Araucanian Indian in Chile*. International Works Group For Indigenous Affairs. Copenhagen.

<sup>229</sup> Vitale Luís.1998.*Historia Social Comparada de los pueblos de América latina. Tomo I Pueblos Originarios Y Colonia*. Editado por Comercial Ateli y Cia Ltda. Y Ediciones Plaza.Punta Arenas. Chile

Charles Darwin, in August 3, 1833, state in *The Voyage of the Beagle*, “The Indians were Araucanians from the south of Chile<sup>290</sup>; several hundreds in numbers, and highly disciplined. They first appeared in two bodies on a neighboring hill; having the dismounted, and taken off their fur mantles, they advanced naked to the charge.

The only weapon of an Indian is a very long bamboo or chuzo, ornamented with an ostrich feathers, and pointed by a sharp spearhead. My informer seemed to remember with the greatest horror the quivering of these chuzos as they approach near.”

The only weapon of an Indian is a very long bamboo or chuzo, ornamented with an ostrich feathers, and pointed by a sharp spearhead. My informer seemed to remember with the greatest horror the quivering of these chuzos as they approach near.” The encounter was in Rio Negro the town called El Carmen or Patagones. Argentina. Darwin expresses his admiration at meeting with troops so well disciplined. The Infantry, as well as cavalry, proceed on horseback, but on coming to action they immediately dismount, and form themselves into their respective companies.

### 1. Spanish Steel, European Armor

The principal tactical advantages to the conquistadors were that Spanish long sword, pikes, and lances could strike far more quickly and lethally than the Indians—or stone spearhead, flint later tipped with iron, clubs, and axes. Nor can we ignore the usefulness and adaptability of an outstanding Spanish Long sword or great sword from Toledo, when combined with superior European armor and a shield—the difficulty it offers when posed against the single sword or mace in combat. What interests in the war of Arauco is the supremacy that its possession granted to the Spanish. The cutting weapon was stranger by the Chilean natives and lacked the technique to work the iron. Incidentally, we cannot ignore the proven effectiveness of the sword and shield method of the Spanish conquistador.

### 2. Horses and War Dogs

Horses gave the Spanish crucial advantages in striking power, shock effect, and speed. The Spanish cavalry could strike harder and more swiftly and reach farther with his sword than could his infantry on foot; he could use the speed and mobility of his mount to drive home the point of his lance, and could do so without coming within reach of his enemy’s handheld weapon. Horses and war dogs both were more effective as psychological weapons than physical ones against the Indians, who in most cases had never seen Alano dogs, and in all had never seen horses, and they both caused much terror amongst the Indigenous peoples.

### 3. Tactical Skill and Cohesion

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<sup>290</sup> Charles Darwin. *The Voyage of the Beagle*. 1969. P.F. Collier & Son, Corporation New York USA. Page 71

Cohesion, the social force that holds units together in combat and that makes the difference between a unit and a mob of individuals, was a Spanish strong point. In addition, the Mapuche cohesion was strong as well.

The Spaniards fought as integrated units, sword, pike, and shot acting in seemingly automatic operation with horse. The Spanish recognize very early the value of having a standing military force ready for any emergency. The Mapuches did have a problem, mobilizing an army for an emergency, and keep together for any length of time. However, a tremendous increase in strategic mobility resulted from the ability of the Mapuche army commanded by Pelantaro, to deploy larger armies and to sustain them logistically in the field. The problem of the Mapuche forces was logistical before, which resolved in 1598, and gave them greater strategic mobility.

#### 4. Spanish Missile Weapons

Spanish cannon Pedrero, crossbows, and harquebusiers, musketry were not in themselves decisive in the Araucanians wars, but the Spanish won battles because the Artillery. Their role was a supporting one than a necessity. At the same time, the Spanish knew the value of fire concentration, they frequently massed guns in strong batteries against the Indians, and they frequently directed musket fire against the Indians Leader. The Spaniard known explosive shells or bombs by the end of the sixteenth century, smaller cannons, that fired nails and scrap iron in canvas bags, positioned in front or in the flank of the infantry, decimated the Indians Infantry ranks costing heavy casualty. At the foundation, the power of Spanish weapons, horses, fortress, and cohesion gave the conquistadors a tactical advantage at the start of the conquest.

#### 5. Diseases Brought from Europe

Smallpox. Whereas technological and cultural factors played a significant role in the victories and defeats of the Conquistadores, one very decisive factor was diseases brought from Europe, especially smallpox, which in many cases annihilated entire Indians nations. Another important factor was the ability of the Conquistadores to manipulate the political situation between indigenous peoples. Either by supporting one side of a civil war, as in the case of the Inca Empire or allying with natives who had subjugated by more powerful neighboring tribes and kingdoms, as in the case of the Aztec Empire.

#### 6. Fortification and Fort

The object of fortification is to place obstacles between the attacker and the defender. In the conquest, this obstacle was a ditch and a rampart; second line, the surrounding curtain wall, the palisade. The fort in the conquest of Chile was employ to control conquered territory and imposed a system of government. Which was slavery to the Indigenous population?

In Chile, the fort worked first as enclave in enemy territory. It was a protected ground, isolated and was supposedly unconquerable that symbolized the Spanish real power. In addition, the fort was a strategic place from which military expeditions could organize, to return to the forts. It worked simultaneously like refuge.

Moreover, a defending force for instance the Spanish can hold off three times its own number of the Indians attackers.

Mapuche strategic were to recapture their domains, free the slaves who did forced labor in the haciendas and gold mines.<sup>231</sup>

According to Eduardo Galeano describes Latin America as a vast mine and says, "Between 1503 and 1660, 185,000 Kg of gold and 16,000,000 Kg of silver arrive at the Spanish Port of San Lucar de Barrameda." Galeano also notes that the metals taken from the new colonial dominions not only stimulated Europe's economic development; one may say that they made it possible.

The Indians wanted to restore Indian culture, and to drive out the Spanish invaders. The Mapuches were a closed society, and did not accept foreigners or any social change. They refused to be servants or slaves to the Spaniards and for this reason; the only choices they had were to fight the Spaniards or to flee, they choose to fight.

Essential to understanding the successful anticolonialism and polity formations of the Mapuches was the great effort of patrilineages-agents (leaders, shamans, priests, military personnel, and others) to impose a higher more centralized level of political and economic order and a new social organization for a politically strategy ends (Bocarra 1999)

Considerable textual evidence suggests that in the case of Chile mixed pike and shot formations in a seventeenth-century battle. In the sixteenth century, the Spanish sought to develop a balance between the close-combat power of the pike and the shooting power of the firearm. They developed the Tercio formation, in which harquebusier or musketeer formations fought on the flanks of the pikemen, in formations sometimes resembling a checkerboard. These formations, eventually referred to as "pike and shot," used a mixture of men, each with a different tactical role. The shooters dealt out casualties to the enemy, while the pikemen protected the shooters from enemy cavalry and fought if the Tercio closed in hand-to-hand combat. Therefore, based on evidence pike and shot formations in Chile they utilized and won battles against the Mapuches from the time of Hurtado de Mendoza.

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<sup>231</sup> Eduardo Galeano. In his book, the open veins of Latin America. Eduardo Galeano. See. Vitale Luis. 1998. Historia Social Comparada de los pueblos de América latina. Tomo I Pueblos Originarios Y Colonia. Editado por Comercial Ateli y Cia Ltda. Y Ediciones Plaza. Punta Arenas. Chile

## The Mapuches at the Peak of the Spanish Conquest: Alonso de Ercilla's View



*Alonso de Ercilla: Painting of the El Greco (1541-1614)*

Alonso de Ercilla y Zuñiga<sup>232</sup> was a member of the military order The Knights of Santiago; he was born in Madrid on 7 August 1533. He was the son of Dr. Fortun de Ercilla, a member of the Royal Council, and Doña Leonor de Zuñiga. The family came from Bermeo, in Biscay. The best of all the epics written about the conquest of the New World was by far Alonso de Ercilla y Zuñiga's *La Araucana* (1569-89; "The Araucaniad"). The young soldier and courtier began the poem while engaged in campaigns against the Araucanian Indians or Mapuches of what is today Chile. While the poem has praised for the authenticity provided by the fact that the poet was a participant in the wars he describes, moreover for the very positive portrayal of the Araucanian, its deepest value lies in the poetic genius Ercilla brought to it. Alonso de Ercilla y Zuniga was a member of the military order The Knights of Santiago

Ercilla was a powerful and sophisticated poet, the ultimate master of the eight-line *octave real* stanza in the Spanish language, and he had a great sense of the dramatic.

I must, however, refer to the charming classic of the soldier-poet, Ercilla, which led Andres Bello to declare: Chile is the only one of modern nations whose foundations have been immortalize by an epic poem"—a poem which Cervantes, in his *Don Quixote*, declared to be "one of the choicest treasures of the Castilian Muse." Several similar

<sup>232</sup> The historical valué of. *La Araucana* José Toribio Medina, "Verdad Histórica de la Araucana a, Santiago, 1910-1918; "Ilustración XIX" volumen V, pp. 405-440. He concluded that La Araucana was supported by facts from history. See also Tomás Thayer Ojeda: *Ensayo crítico sobre algunas obras históricas utilizables para el estudio de la conquista de Chile, Santiago, 1917, pp. 1 a 406.*

poems were written in Spanish America during the colonial period, but they are precious rather as history than as poetry. It was this determined and fruitful activity of Chilean historians that compelled the learned Spanish author, M. Menendez y Pelayo, to declare: "That there is not a corner in their history that the Chileans have not scrutinized, not a paper in their archives or in ours that they do not print and annotate. Chile, a colony of the second order during Spanish domination, has more extended histories than that of Rome by Mommsen, than that of Greece by Curtius or by Grote. The imposing *Coleccion de Historiadores de Chile y Documentos Relativos a la Historia Nacional*" and similar collections which have recently been published by the Chilean Government show; that this statement is in no wise overstated. (See. Cf. M. Menéndez y Pelayo, *óp. cit.*, Tom. IV, p. vi. IV and p. LXXXVI).

Praised by Miguel de Cervantes in *Don Quixote* as we note before, Ercilla considered a major writer in both the Spanish and Latin American canons. Dedicate to Felipe II, King of Spain the Araucana it owed its title to a maid of the Imperial one. In that one city, Don Juan de Pineda and Alonso de Ercilla they were braided in a dispute that finished with the opinion of the Governor Garcia Hurtado de Mendoza, who both would be executed to the dawn. The duelling with sword in front of the Governor strictly forbids in Spanish regulations, and procedures, that applies to military personnel. The worried noble went to a young person who the Governor watched with well-known affection. The girl, accompanied by another woman would have arrived until him, obtaining the pardon. In his honour, the poet would have titled the poem "the Araucana," in feminine. Alonso de Ercilla was a soldier who knew to last like poet.

He succeeds to combine the new features of epical of Ariosto (the absence of hero unique and unit of action, the mixture of matters, the meter, etc.), with the classic tradition of Virgilian and Lucano. It is literary language with other Latin poets enriched, like Ovid, and Castellanos, like Juan de Mena and Garcilaso. The daring and ferocity of the Mapuche people have celebrated in Spanish prose and verse by Ercilla.

The motive and rationale of Don Alonso de Ercilla's in *La Araucana*.<sup>233</sup> In which in the Poem the single hero is not present is a cause that explains for acting in a particular way. Superimposed in the poem, two abstract heroes stand out the Spaniards and the Mapuches. Alonso de Ercilla was a soldier who knew to last like poet.

He managed to combine the new features of epical of Ariosto (the absence of hero unique and unit of action, the mixture of matters, the meter, etc.), with the classic tradition of Virgilian and Lucarno. Its literary language with other Latin poets enriched, like Ovid, and Castellanos, like Juan de Mena and Garcilaso.

The daring and ferocity of the Mapuche people have celebrated in Spanish prose and verse by Ercilla.

Ercilla praised the military ability, the character, and the great courage of the Spanish conquistadors and of the Mapuches, this dual hero profoundly imprinted in the national psyche of the Chilean people. According Llulio is for the knight to

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<sup>233</sup> Guillermo Castillo Feliu. 2000 Culture and custom of Chile. Greenwood Press.USA.

keep the Catholic faith, fight against the infidels, and help defend the lord of whom is vassal [the master in the case of the conquistador], participate in tournaments and hunting items, defend the land and if his domain, to manage it wisely. The knight must be a lover of the Common Good, as “useful for the common people established by the cavalry.” Also be exercised in virtue, especially in the theological virtues (faith, hope, charity) and cardinal (justice, prudence, fortitude, temperance), without thereby missing the wisdom, loyalty, largesse, and magnanimity. Above all the other or, better said, from every other, the knight must know that their greatest obligation is to God, who acknowledged vassal debtor and all.

See Raimundo Llullio: “Libro de la Orden de Caballería,” citado por Alfredo Sáenz: “La caballería,” Buenos Aires, Gladius, 1991, p. 76.

Ercilla’s positive presentation of both Spaniard and Indian would go far away in arrange permanently the duality of the Chilean character, a combination of Spanish and the indigenous inhabitants without the bitterness resentment that has existed in other nations of this continent.

Chile, fertile province and known  
 In the famous Antarctic region,  
 By remote nations respected  
 As strong, principled and powerful  
 The people it produces are so great  
 So arrogant, gallant and warlike,  
 A king has never reined them  
 Nor submitted to the rule of a foreigner

Carrera Louis, 2006. A translación of Alonso de Ercilla’s *La Araucana*.  
 Canto 1-6, p. 2.

Chile, fértil provincia señalada  
 En la región antártica famosa,  
 de remotas naciones respetada  
 Por fuerte, principal y poderosa.  
 La gente que produce es tan granada  
 tan soberbia, gallarda y belicosa  
 que no ha sido por rey jamás regida,  
 ni a extranjero dominio sometida.

In *La Araucana*. Carrera Louis, 2006. A translation of Alonso de Ercilla’s *La Araucana*.

*La Araucana* is an epic poem in Spanish language about the Spanish conquest of Chile by Don Alonso de Ercilla y Zuniga; it also known in English as *The Araucaniad*. Ercilla give dignity and humanity to the Mapuche people this is his significant contribution in a dark time for humanity during the conquest.

Published in three parts—in 1569, 1578, and 1589—the story is considered the first or one of the first works of literature in the New World. It is considered an extremely valuable work of the Spanish golden age “Siglos de Oro.”

The Spanish Conquistador Pedro de Valdivia captured and killed by Mapuches (also known as Araucanian) Indians. Ercilla blames Valdivia for his own death, having mistreated the natives who had previously acquiesced to Spanish rule and provoking them into rebellion. This is the ethical position of Ercilla: sympathy for the Indians’ suffering, admiration for the courage of their resistance, criticism of Spanish cruelty, but loyalty to and acceptance of the legitimacy of the Spanish cause.

The encounter with Glaura an Indian woman searching for her husband amongst the dead after a battlefield. This last is an indicator of the humanist side of Ercilla, and a human sympathy that he shows toward the indigenous people. The narrator claims that he attempted to have the lives of the Indian chieftains spared.

Equally important, there is an episode in the novel *Don Quixote de la Mancha*, of Miguel de Cervantes, Chapter VI when a priest and barber inspect Don Quixote’s personal library, to burn the books responsible for driving him to madness. *La Araucana* is one of the works which the men spare from the flames, as “one of the best examples of its genre,” entirely Christian and honorable, the best in the Spanish language.

*Don Quixote de la Mancha*, of Miguel de Cervantes mirrored the decline of Spanish chivalry in his two-part novel *Don Quixote de la Mancha* (1605-1615) it is a story about a Spanish landowner who adores tales of the knights of old. Wishing to live like the knights, he takes the name Don Quixote and sets out to perform great deeds of chivalry, accompanied by his loyal servant friend Sancho Panza and his horse Rocinante. Don Quixote attacks windmills he thinks are giants and flocks of sheep he mistakes for armies. When all his adventures proved romantic follies, he returns home to die.

Julio Cortez<sup>234</sup>1999 state in his thesis “Ercilla was compelled to write, but he did so with caution and discretion so as to avoid the political prejudices and religious dogmas of his time. To write of Ercilla and his *Araucana* is to recognize his contribution to the recognition of the rights of the original peoples of America and to acknowledge heroic literature as part of the cultural history of the Spanish people as well as the early Chilean nation.” Ercilla state about the Mapuche people

They are robust expression, unbearded  
Well-formed bodies with large physiques,  
Broad backs, uplifted chest,  
Hefty limbs made of very sturdy nerves;  
Nimble, graceful, encouraged,  
Eager, brave and adventuresome

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<sup>234</sup> Julio Cortez. Department of Modern Languages and Literatures Submitted in partial fulfillment of the requirements for the degree of Master of the Arts. Faculty of Graduate Studies. The University of Western Ontario London, Ontario March 1999.

Hard in labor and endurance  
Of fatal cold, hunger and fevers.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
Canto I-46, p. 10.

As already noted, Alonso de Ercilla was a member of the military order The Knights of Santiago:<sup>235</sup> more correctly the Military Order of Saint James of the Sword.

The exaltation of the war and the violence in Spain in the fifteenth and sixteenth centuries was comparable to the warrior culture of the Mapuche people.

It is important to highlight that both culture have Military orders and the whole society consent to, we are not claiming that both societies are the same.

Although not widely recognized by some scholars it is now well-documented (particularly from Medieval Italian and Spanish fighting manuals) that European knights and men-at-arms fully integrated advanced grappling, wrestling, and disarming techniques into their fighting skills.

Whereas, considerable textual evidence is in regard with the Mapuche Martial arts, as already noted in the Chapter of Mapuche Martial arts Kollellaulin.

In order to qualify for membership in the military order candidates had to prove four noble quarterings, but until 1653 it was only required that the nobility of the paternal line should be of any antiquity. The knights<sup>236</sup> made similar vows as the members of the Hospitaller and Templar Orders, although only taking the lesser vow of "marital chastity."

It was also required that candidates prove that each of their four grandparents were neither Jews, Moors or heretics, that they had not suffered indictment or punishment by the inquisition, and that they were of legitimate birth. The four Spanish Military Orders were of Santiago, Calatrava, Alcantara and Montesa.



*Cross Calatrava*



*Cross Montesa*



*Cross Alcantara*



*Cross Santiago*

<sup>235</sup> Alonso de Ercilla. 2006. *La Araucana*. Lingua Ediciones. Barcelona Spain, page 9

<sup>236</sup> See Aurora Ruiz Mateo's, Jesus Espino Nuño and Olga Pérez Monzón, *Architecture and Power: the Seats of the Pories of the Order of Santiago*, in *The Military Orders*, edited by Malcolm Barber, 1994, pp. 302-309.

From all the account I have review, the Knight Templar were in Spain fighting the invaders Moor in the Iberian Peninsula. The Spanish Christians forced to put aside their internal conflicts and, with the help of the Knight Templar,<sup>237</sup> who had established themselves in a number of border fortresses, united to defeat this new threat to their security the Moors.

The example of the Templar, a highly disciplined military confraternity dedicated exclusively to the defense of the Church, proved the model, which would follow by the native Spanish Orders. Most knights belonged to an association known as Order. They swore oaths of loyalty to the Order and its grand master, and wore a sash or a badge to identify them. The Church founded the earliest Orders.

Catholic military orders appeared following the first Crusade. The foundation of the Templar in 1118 provided the first in a series of tightly organized military forces, which protected the Christian colonies in the overseas land, as well as fighting non-Christians in the Iberian Peninsula and Easter Europe.

Some of the original defensive fraternities formed in the outlying towns provided the nucleus for the Orders of Chivalry, while others, more modest, later became Noble Associations some of which, have survived to the present day.

The Templar themselves were in gradual retreat in Spain as the local magnates preferred to endow the newly former military Orders rather than further add to the strength of the threateningly powerful Templar Order.

According to Guy Stair Sainty, he state the much smaller Order of Montesa was not only a later foundation but was also territorially limited to the Kingdom of Aragón. It founded following the break-up of the Templar Order in 1312, when there was considerable resistance on the part of the Kings of Aragón and Portugal to the amalgamation of the Templar benefices with those of the knights Hospitaller.

Although, the Knights Templar and their suppression at the hands of Pope clement V and the French king Philip Le Bel in the years between 1307 and 1312. Also, the Templers arrest and torture ending with the execution of the last grand master of the order—Jacques De Molay. The Knights Templar has captured the popular imagination for centuries. In addition, equality important, now on the 700th-year anniversary of their termination.

King Jaime II persuaded the Pope to permit him to regroup the Templar properties in Aragón and Valencia and confer them on a new Order, dedicated to Our Lady, and based at Montesa. The new Order received the approval of Pope John XXII on 10 June 1317, when it given the Cistercian rule. On 22 July 1319, the Master of Calatrava given the right to visit the Order and regulate disputes, as the first knights to form the new Order had been a group of volunteers from the Order of Calatrava. The four Spanish Military Orders<sup>238</sup> of Santiago, Calatrava, Alcantara and Montesa have a Prior of the Order who, as Bishop of Ciudad Real, nominated by the Holy See (and whose appointment is listed in *the Annuario Pontificio*). As already mentioned, the Spanish

<sup>237</sup> THE SPANISH MILITARY ORDERS Guy Stair Sainty ://[www.chivalricorders.org/orders/spanish/fourspan.htm](http://www.chivalricorders.org/orders/spanish/fourspan.htm)

<sup>238</sup> [Www.chivalricorders.org/vatican/main2.htm](http://www.chivalricorders.org/vatican/main2.htm)

knights,<sup>239</sup> like the Spanish infantry, reorganized by Ferdinand and Isabella, becoming semi-regular, on the pattern of French and Burgundian “Bandes d’Ordon-nance.”

Their Catholic Majesties also somewhat lightened the man-at-arms’ full armor, and introduced a rather handier “lanza d’Armas” in place of the very heavy medieval “Lanzon. The centre of devotion to the Apostle Santiago is neither the cradle nor the principal seat of the order. Two cities contend for the honor of having given it birth, León in the Kingdom of León, and Uncles in Kingdom of Castile.<sup>240</sup>

At that time (1157-1230), the royal dynasty divided into two rival branches, which rivalry tended to obscure the beginnings of the order. However, on the Iberian Peninsula, the military orders continued to fight the Moors but under the direction of Kings. In Castile, the orders Santiago, Alcantara and Calatrava continued to defend and settle land conquered from the Moors.

The Order of Alcantara also guarded the frontiers with Portugal in Extremadura. All the Hispanic orders contributed to the Christian victory, which in 1492 finally completed the Reconquista, driving the Muslin out of Spain.

David Garcia Hernan<sup>241</sup> states that in this scene of exaltation of the war and the violence in Spain in the fifteenth and sixteenth centuries, it is a fact that as much kings as princes and ecclesiastics took a personal interest in relation to the arms.

The great noble were proud of being masterful of artillery and from the adaptation of Vegetius de Cristino de Pisa, in the beginnings of fifteenth century, and in the literature on the war that read there was an outstanding place for the firearms.

However, at first there were serious rejections on the part of the nobiliary mentality that did not see with good eyes that the firearms did not make social distinctions, at the time of hitting the target in the bull eyes.

It should note that this code of chivalry has been highly romanticized in the modern day and was not prevalent until the later middle Ages. Many scholars say that throughout the centuries, there were many knights as conquistadores those ruthless and bloodthirsty warriors, who held no code of conduct except that which benefited themselves. The moral decline of the military orders only began to become a serious subject for complain after the disaster of Grunewald, the knight formed a privileged group at the top of society.

It is not our intention to compare the military order (soldiers of God) with the Mapuches fraternity in one to one basic, just to puts emphasis on the importance of the military training of both military orders. In the particular case of the people reche- mapunche, war transcended the material factors of survival and competition tribal war, as well as tangible structure relations between clans, tribes, ayllarewe, set in motion dynamics intrinsic aspect also moral values, were of the amount of transcendent spiritual nature, cosmology as we notice in previous chapter of religion.

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<sup>239</sup> See, the most recent study in English of the Military Orders can be found in Desmond Seward, *The Monks of War*, Eyre Methuen 1972, pp.135-193.

<sup>240</sup> See Aurora Ruiz Mateo’s, Jesus Espino Nuño and Olga Pérez Monzón, *Architecture and Power: the Seats of the Priors of the Order of Santiago*, in *The Military Orders*, edited by Malcolm Barber, 1994.

<sup>241</sup> LA FUNCIÓN MILITAR DE LA NOBLEZA EN LOS ORÍGENES DE LA ESPAÑA MODERNA *Gladius* XX, 2000 *Universidad Carlos III de Madrid*

Also what's more important the expertise in the handling of weapons and values of the Spanish and Mapuche soldiers is important for our analyst of the Araucanians war.

However, unfortunately our knowledge of that period of what these skills were and how they obtained remains generalized and not entirely accurate. Although for the Araucanian wars, the same view persisted of that period, and of the real fighting on the battlefield.

Returning now to our theme, according to most historian, when Don Alonso de Ercilla began his military campaign in Chile he conceived the idea of making it the subject of a poem. He wrote in the intervals of active duty and battle mostly at nighttime, he composed the first part of *La Araucana*, writing his verses on scraps of paper, and often on bits of leather.

The third and last part of the poem he finished after his return to Spain. *La Araucana* is one of the most celebrated of Spanish epics and one of the best ever written in any language. It not only possesses the merit of pure diction, vivid description of battle, and majestic style, but it is also a true history of the Araucanian war. The author was a participant in the conquest and the story is based on his experiences there. Moreover, as such, the most meticulous historians valued his works.

Professor Vitale stated that,<sup>242</sup> after carefully analyzing the location of the battles fought by the Mapuche forces against Pedro de Valdivia, Francisco Villagra, García Hurtado de Mendoza, and in the period of Alonso de Ercilla, we reached the conclusion that during first stage from the war. The Indians fought in a strip of 200 km long by 120 km in width, enters the Itata Rivers the Tolten North to the south.

Except for the sporadic incursion of Lautaro until the Mataquito, the majority of the combats fought in the central North zone of slopes western and Eastern of the mountain range of Nahuelbuta. The battles of Lagunillas, Mariguénu, Laraquete and Arauco, registered in the North part of this mountain range. Those battles of Millarapue, Quiapo, Lincoya, Tucapel, Puren and Angol, in the central zone of Nahuelbuta, the operational base of the Mapuche forces.

In spite of this, as it can appraised in this first stage, of the mobile warfare, had a small space of displacement.

When limiting itself a determined zone, the north and center of the mountain range of Nahuelbuta, ran all the risks that a guerilla center causes: little space for the displacement and concentration of the enemy forces in a certain region.

However, realizing this danger, Lautaro tried to extend the battle zone until the center. Its later defeat in Mataquito (where it died), will be the product of the lack of understanding of this strategy from the Mapuches that did not want to go out the well-known land.

The Mapuches underwent one of the current deviations of the guerrillerismo: the preservative tendency of the localism that it induces to remain in a well-known

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<sup>242</sup> Vitale Luis.1999. *Medio milenio de discriminación al pueblo mapuche*. Premio. Alerce. LOM ediciones. Santiago—Chile. Page 18, see also [http://mazinger.sisib.uchile.cl/repositorio/lb/filosofia\\_y\\_humanidades/vitale/index.htm](http://mazinger.sisib.uchile.cl/repositorio/lb/filosofia_y_humanidades/vitale/index.htm) Historia de Chile Tomo I Pueblos aborígenes y Conquista española.

zone and to resist to take of the defensive stage to the counteroffensive, transitory phase between the defensive and the strategic offensive

Nevertheless, only years later, the Mapuches included/understood that it was necessary to extend the battle zone to facilitate a greater displacement of they mobile warfare. The great rebellions of 1598 and 1655 were not limited the environs of the mountain range of Nahuelbuta already, but they extended from Chillán to Osorno. In this way, the Mapuches had one more an ampler zone for the displacement of their troops, causing a greater distraction and wears down the Spanish forces.

Although, a tremendous increase in strategic mobility resulted from the ability of the Mapuche army commanded by Pelantaro, to deploy larger armies and to sustain them logistically in the field.

The problem of the Mapuche forces was logistical before, which resolved in 1598, and gave them greater strategic mobility. The greater the area over which a military force is able to conduct military operations and sustain them over time, the greater the degree of strategic mobility. The Mapuches only presented/displayed combat when the Spanish army divided; applying the guerilla principle to attack when is safe to prevail.

Thus, we understand how victory in war does not make sense if the knight committed atrocities or degenerate tarnish the ultimate goal of battle: the preponderance of true religion and civilization on the error and the Gentiles. We need some significant verses Ercillanos summarizing what was said so far:

Having a lot in chest should  
 fear to do ever found inn  
 fear that an honorable death diverts us  
 by an infamous and dishonored life:  
 great dangers in the nerve  
 estimated worth of all:  
 Fear is natural in the cautious  
 and knowing defeat is to be brave.

*La Araucana*, canto XIV.

On the other hand, the denial of the allegation of cowardice and courage is demonstrate and validate by the attitude defense of the knight to the poor, the disadvantaged of all, orphans and widows. In this sense, the model of the negation of the ideal of the honorable knight seems to be that of the cowardly Infantes of Carrion describe in the cantar of Mio Cid.

In Spain, the function of warrior assigned a higher a higher social value and initially completely identified with the nobility. Thus the bearing of arms was honorable while productive occupations, agriculture, trade, manufacturing were dishonorable. The most important was that the military function of the nobility and derivative social quality and status juridically recognized in the fuero de hidalguía. Whereby the noble was an exempt from personal taxes and tributes (Pechos) he could not imprisoned for debt nor could his residence, horse, or arms be attached for debts, and he could not be subjected to judicial torture or to base punishment.

Lastly no only Chile unique, among modern nations, in having its foundation honour by a great epic poem, but it is also unique among the nations of the New World in having its literary genesis stand out by so excellent a work as *La Araucana*. Although it is a product of Spanish genius, indeed, it is nevertheless so identified with the terrain-land, which the author trod as a Conqueror, and with the fearless native's fighters whom he admired and sympathized.

We think leaving out the soldier-poet; that it would be a grave omission not to salute the noble figure of Ercilla, especially when his poem have particular effect, it served as the type of all those historical poems, which were written in America during the period of Spanish conquests.



*Map source, Bonilla Tomas 1988. La gran guerra Mapuche.*

*Establishment of the conquest sixteenth century in Time of Alonzo de Ercilla.*

## 1. Pedro de Valdivia's View on the Military Tactics of the Mapuches

He was governor of Chile from August 1540 to December 1553. Appointed by King Charles I of Spain.

Campaigns of Don Pedro de Valdivia (1545-1553)



*Fundación de Santiago Por Pedro de Valdivia  
museo Nacional de Bellas Artes, Chile: Pedro Lira*

*Because Valdivia had burned their villages, because he had ignored their pleas for mercy for women and children, because Valdivia sent to cut the noses and the right hand to four hundred mutilated prisoners, because his cruelty increased with his successes, the Mapuches unleash an attacked him with unbelievable savagery.*

Don Pedro de Valdivia, a distinguished member of the Spanish Tercios,<sup>243</sup> was a member of the military order The Knights of Santiago, had an abundant military experience in Europe, in the service of Carlos V, in its fight with the French, In Flanders fought under the order of Enrique Nassau. Later in Italy in the Tercios of the Infantry of the Marquees of Pescara, the elite military forces of Spain, and in 1525, fought in Pavia, were defeated Francis I of France.

In addition, fought in Naples until 1527 and covered with glory and experience, promoted to captain. In 1537, travel to America and participated in them conquest of Venezuela and Peru.

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<sup>243</sup> Bonilla Tomas 1988. *La gran guerra Mapuche*. TT.GG. Instituto Geográfico Militar de Chile. Printed in Chile. Tomo I. See page 69.

Pedro de Valdivia Governor of Chile was born either at Villa Nueva de la Serena, or at Castuera, province of Extremadura, Spain. He came of a family of gentlefolk. His father's name was Pedro Oncas de Melo, and his mother's Isabel Gutierrez de Valdivia. His mother appears to have been of better family than his father has, for he took his mother's name. Pedro de Valdivia (c.1500-December 25, 1553) was a Spanish conquistador and the first royal governor of Chile. After serving with the Spanish army in Italy and Flanders, he was sent to South America in 1534, where he served under Francisco Pizarro in Peru. In 1540, he led an expedition of 150 Spaniards into Chile, where he defeated a large force of Indians and founded Santiago in 1541. He extended Spanish rule south to the Bio-Bio River in 1546, fought again in Peru (1546-48), and returned to Chile as governor in 1549. He began to conquer Chile south of the Bío-Bío and founded Concepcion in 1550. Of all the conquistadores, Valdivia seems to have best figure out the uses of a fleet, for he kept his ships continually cruising along the coast, always attempting to accomplish a successful passage through the strait, and conquering many island of the archipelago of Chiloe. His pilot, Juan Bautista Pastene, made repeated voyages to the South. On one occasion, when arrived in latitude 41 degrees, he was nearly lost as consequence of to an incorrect chart. Valdivia, though, as he says himself, he hardly ever had his armour of his back, had to turn miner, agriculturist, explorer, navigator, and political leader. Pedro de Valdivia Governor of Chile, left Santiago on 10 February 1546, on his first campaigns south of the Maule River, Valdivia while encamped in a placed called Quilacura; seven thousand to eight thousand Mapuches attacked him at night, and fought with them for two hours. He describes them: Valdivia was a man of education, and he uses words in all respects appropriate of a conquistador, which is straightforward, simple style, regardless from what rank of society they come from. "They defended themselves against us savagely, packed together in a squadron like Germans." Valdivia was a veteran of the wars in Italy and was familiar with the German Landsknechts that considered the best foot soldier in Europe. German Landsknechts: In 1486, the Holy Roman Emperor Maximilian built up a permanent army. The infantrymen were known as landsknechts, a name meaning," land knights." That usually applied to all the German mercenaries who copied the colorful uniforms of these troops. The landsknechts were generally excellent soldiers. Only the Swiss and, later the Spanish had infantry units equal to those of the landsknechts, during the late fifteenth and early sixteenth centuries. After two hours, they broke and many Indians infantry killed including their toqui. The Spanish losses were two horses killed, six wounded and six men wounded too all were in armor.

Notice the tactical advantage of the Spanish weapon and armor, the Indians were unable to kill the Spaniards, they only wounded them, because the Mapuches weapons stone spears point, arrow, were ineffective against the Spanish armor. The principal tactical advantages of the conquistadors were the Spanish swords, shields, pikes, and lances could strike far more quickly and lethally than the Indians—stone spearhead, clubs, and axes.

Jerónimo de Vivar Crónica identify as Malloquete Mapuche toqui that commanded an army of Moluche from the region north of the Bio-Bio River against Pedro de

Valdivia in the 1546 Battle of Quilacura<sup>244</sup>. All these warriors came to fight under a captain who called Malloquete, part of a great man who called Andalien, which had commanded him to come to fight with us and will not stop until the war put an end to all Christians, or die on defending the entrance to his land.

He left to go up to four thousand Indians troops and said that six thousand Indians soldiers left, who chosen kill all Spaniards and comply with the mandate of his lord. See Jerónimo de Vivar *Crónica y relación copiosa y verdadera de los reinos de Chile*, Capítulo LXV. "Next day I went four leagues, and came to a very great River, called Biobío." Valdivia said that having seen a great quantity of Indians enemies and that he has so few men. He forgot completed to mention the Thousands of auxiliary Indian in his army. Perhaps his loss upon this occasion must have been very considerable, since he afterward abandoned his plan of proceeding furthers. His expedition lasted forty days. The Mapuches in the beginner were ineffective against the armored equestrians themselves, but they were effective against their horses because the horse's armor was never completed. They used pikes, club, and arrow against the horses.

After this battle, Valdivia finding unable to proceed returned to Santiago. Almost immediately, he went to Peru in hope to gather an army to conquered Chile. Peru was in a civil war. Approximately two years later, he enabled to raise a large band of followers, with whom he returned to Chile.

Valdivia considered the Spanish power well established in Northern Chile, after nine years of possession, and again he decided to march to the South. Valdivia expeditions into Araucanians territory seem to be successful, within a short time he established seven outposts. Encomiendas trusteeships granted by the early Spanish rulers of Chile to the military officers and others adventurers who accompanied them in the conquest.

Through the founding of each new settlement, Valdivia made huge grants of Indians to his officers. One of his captains receives 30,000 Indians, others from 8,000 to 12,000 each. The Spanish place as many Mapuches as they could to panning gold in the rivers. Chroniclers account disclose of the harsh conditions suffered by the Indians.

In 1550, the second expedition set out in two columns: one by sea under the command of Captain Pastene, and another by land under Valdivia, with plans to reunite in the Bay of San Pedro. The land column advanced until the Laja River, where the Mapuche forces ambushed them, suffering serious casualties. Valdivia's forces retreated along the Laja and Bio-Bio rivers, toward San Pedro. On the banks of the Andalien River, the Mapuche forces attacked them again although with a reduced amount of success. In this area, they established a small fort, which they

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<sup>244</sup> Pedro de Valdivia, Carta, 15 de octubre de 1550 Valdivia says they traveled four leagues to the Bio-Bio River the day following the battle. Vivar, *Crónica*, Capítulo LXV, says his expedition was coming from the north having crossed the Itata River and Valdivia says they had traveled 10 leagues beyond when the battle occurred. Vivar says the following day they moved four leagues to the Andalien River valley and the bank of the Bio-Bio River, so presumably the battle site was north and east of the Bio-Bio. Marino de Lobera, in *Crónica del Reino de Chile*, Cap. XVII says that Quilacura is thirteen leagues from the modern seaport of Penco.

garrisoned with Spanish soldiers and auxiliary Indians, to protect their march toward San Pedro.

Subsequently during the second campaigns in 1550, he came back to the area of Concepcion to conquer it and 20,000 Mapuche in three large divisions made another night attack on the Spanish camp.

The Mapuches gathering under Ainavillo attacked the Spanish in Andalien. In the year 1550, pursuant to the resolutions of the Araucanian confederacy, Ayllavilu passed the great River Bio-Bio, at the head of 40,000 men, and boldly offered battle to Valdivia, who had advanced to meet him on the banks of the River Andalien. The brave Mapuches sustained the first discharges of musquetry from the Spaniards with wonderful resolution, and even made a rapid evolution under its direful effects, by which they assailed at once the front and flank of the Spanish army. By this unexpected courageous assault, and even judicious tactical man oeuvre, the Spaniards were thrown into some disorder, and Valdivia was exposed to imminent danger, having his horse killed under him; but the Spaniards replaced their firm array of troops, forming themselves into a hollow square supported by their cavalry, and successfully resisted every effort of their valiant enemies.

Valdivia says,<sup>245</sup> “in the thirty years I have been serving Your Majesty (Charles V), and fighting against many nations, I have never seen such stubborn men for fighting, as were these Indians against us.” His 100 lancers could not get into their leading division, the few times they did they could not make their horses stand against them. Sixty of his horses were injured in the battle by arrows, clubs and spears, this despite being armored! Finally, he attacked them with his infantry lancer with drawn swords, getting in among them and plying their swords broke them and apparently carried away the other two divisions behind them in the rout in the darkness.

The armored Spaniards with swords and shields, their gunfire and the arrows of the auxiliary Indians-Mapuches eventually killed about three hundred Mapuche and wounded many more. Their ranks thinned and in disorder, their archers without arrows. Seeing this Spaniards countercharged and broke them just at dawn. Valdivia then sent Michimalongo and his 300 Mapochoes to pursue them, killing many others in this pursuit into the woodlands.

A month later after Valdivia built a palisade of thick tree trunks and a deep ditch at what is now Concepcion, the Mapuche, 40,000<sup>246</sup> strong, again attacked, intending to storm his fort from all four sides. The Indian were restless under this imposition of Spanish dominion, but offered not openly unified resistance.

Valdivia describes them thus: “They came on with the utmost boldness in four divisions, and with the best equipment of llama’s skins and undressed sealskins of many colors (which looked very handsome). Also the Indians utilize great plumes on headpieces of those skins like the great hats of priests, such that there is no battle ax however sharp, which can hurt those that wear them, with many bows and arrows,

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<sup>245</sup> See Letters of Valdivia. Graham, Robert Bontine Cunninghame. 1973 *Pedro de Valdivia, Conqueror of Chile*. Milford House Inc. Boston. USA

<sup>246</sup> General Tellez Disagree with the Spanish about the number of Mapuches Warriors

and spears twenty and 25 palms long 13.75-17.1 feet, clubs and staves they do not use stones for fighting.” From Pedro de Valdivia’s letters to the king of Spain.<sup>247</sup>

Pedro de Valdivia commanded in this campaign and battle. Jerónimo de Vivar wrote as a participant in this campaign and battle. Pedro Mariño de Lobera writes he was a witness to this battle. Alonso de Góngora Marmolejo arrived in Concepcion in 1551, also wrote about it from other participants accounts.

The Battle of Penco on March 12, 1550 was a battle between 60,000 Mapuche under the command of their toqui Ainavillo with his Arauco and Tucapel allies, and Pedro de Valdivia’s 200 Spaniards on horse and afoot. In addition, the Spanish forces had a large number of auxiliary Indian Picunches, including 3,000 Mapochoes auxiliaries under their leader Michimalongo defending their newly raised fort at Penco in Concepcion. The founding of Concepcion by Valdivia in 1550 according to some historian marked the real beginning of Araucanian resistance. Located just across the Bio-Bio River, out of Araucanian territory proper, it served as strategic base of operations and key position of Spanish strength. Concepcion began to serve as a launch pad for trans-Bio-Bio conquest and settlement; the Mapuche understood the dangerous strategic consequences involved. A foothold in particular the area on the far side of a defended river bank such as the territory of Concepcion was initially seized with the tactical intent of establishing a supply line across the geographic barrier feature to allow further operational maneuvers in Mapuche Territory. (US spelling of manoeuvre)

For the Indians did not tolerated the existence of Spanish forts within its territory, and the Mapuches having tendency to take immediately action to destroy the fort, were subject to constant attacks and obliteration, as occurred during the Araucanians war. The Mapuche army approached divides in three divisions to attack the fort. Jerónimo de Alderete selected out Ainavillo’s division for a vigorous charge by his cavalry, but the Mapuche had learned the new tactic to close their ranks, presenting their copper-spearhead and pikes and this repelled the Spanish charge with some injury to their horses leaving the Mapuche untouched.

Valdivia’s charge with the rest of the cavalry and directed the softening up of Ainavillo’s command infantry division by volleys of their firearms and artillery before his cavalry attack. Jerónimo de Alderete and Pedro de Villagra then led a new charge that broke Ainavillo’s disordered division at the first onslaught and they fled with the Spanish in pursuit, followed by the rout of the other two division commands of the Mapuche army upon seeing the spectacle. The battle raged furiously for many ours. The victory seemed doubtful, when Ainavillo, advancing imprudently before his troops was killed. The Indians, finding themselves with out a leader, collected their dead and withdrew in impressive good order.

The Mapuche forces retreated to jungle terrain, the fleeing Mapuche entered terrain the cavalry could not follow, and the Spanish foot and Michimalongo’s warriors followed killing many.

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<sup>247</sup> See Letters of Valdivia. Graham, Robert Bontine Cunninghame.1973 *Pedro de Valdivia, Conqueror of Chile*. Milford House Inc. Boston. USA

The Mapuches regrouped in the dark Araucarias forest. In place of Ainavillo, they elected another Toqui: Lincoyan the new leader was prudent for a Mapuche Toqui. Nevertheless, a terrible mistake by Valdivia arouse the anger of the Mapuches, he had sent the prisoners from the last battle back to their homes with their hands a noses cut off. This fruitless and barbarous deed was to cost him dear.

Pedro de Valdivia made special mentions that stones were not employ in battle by the southern armies he encountered, however they are records of used to defend their fortifications and by some warriors in skirmish mode, as the famous Puelche Rengo<sup>248</sup> who was able to used a sword and a sling very proficiently against his enemy in combat. The natives had a special troupe of men trained specifically in slingshot; they were very proficient and effective. The usual slings have a pouch of guanaco—or seal-hide suspended on braided whale-gut lines. The end terminated in knots enlarged with a little guanaco wool. In discharging a stone, one knot placed between the fourth and the little finger with the cord running across the palm of the hand, the other knot held between the thumb and forefinger as the sling is whirled around the head.

According to Vitale,<sup>249</sup> the military genius of the Mapuches indicates when adopting the tactics that better suited to them, before the superiority of the Spanish arms. After the first open terrain combats in which they were decimated, the Mapuches did not return to repeat the tragic experience to attack in a mad rush. In less than five years, they began to apply, the principles of the mobile warfare and the guerilla: mobility, change front, to avoid the encirclement, to harass, to confuse, to tire and to isolate the enemy. At that time, the Chilean land was very apt for this type of military tactic. There was no road network, nor no accessible footpaths, to mountains. The South zone, of greater vegetation than at present, was so marshy and entangled, that the Spanish armies had to break through machete.

The uprising of 1553. The third expedition in 1553 would be Pedro de Valdivia's last, as he was capture and then killed by the Mapuche forces. After reinforcement of troops at Concepción from Peru, with the objective of securing the lines of communication with the southern forts, Pedro de Valdivia launched a third expedition which established forts at Tucapel, Puren, Confines, Angol, Arauco, and, Lebu. The Mapuches did not offer any resistance to the conquistadors' operation. In thirteen years of exploration and fighting, the entire country seemed to have conquered by the Spanish Conquerors. The Leader who took charge of the welfare and honor of the Mapuche called Colocolo. He was an elder reputed for his knowledge. A toqui appointed Caupolican and they had only to seize the right moment to attack.

Toqui Caupolican order for battle, to be in readiness at the first orders. He then reviewed his army, and determined in purpose to commence his operations by a stratagem. This on the day of his expedition was suggested to him by accident. Having that morning taken a party of eighty Indians, auxiliaries of the Spaniards, who were conducting forage to the neighbouring post of Arauco, is substituted in their place an

<sup>248</sup> Ercilla Alonzo *La Araucana*.1993. Ediciones Cátedra. Madrid.

<sup>249</sup> [http://mazingher.sisib.uchile.cl/repositorio/lb/filosofia\\_y\\_humanidades/vitale/index.htm](http://mazingher.sisib.uchile.cl/repositorio/lb/filosofia_y_humanidades/vitale/index.htm) Historia de Chile. Tomo I Pueblos aborígenes y Conquista española. 2008-03-21

equal number of his bravest soldiers. They were under the command of Cajugucnu and Aleatipay (Molina, p. 143-144), whom he directed to keep their arms concealed among the bundles of grass, and to maintain possession of the gate of the fortress until he could come to their assistance with his army.

The Mapuche Unit that pretended foragers performed their parts so well, that without the least suspicion they were admitted into the fortress. Immediately they seized their arms, attacked the guard, and began to kill all that came in their way. The remainder of the garrison, under the command of Francisco Reynoso, hastened, well armed, to the scene of tumult. They opposed them vigorously, and after an obstinate contest, drove them from the gate at the very moment of the arrival of the Araucanian army. As a result that they had but just time to raise the drawbridge, and immediately to the defence of the walls. Although Caupolican was disappointed in his expectations, he hoped, however, to derive some advantage from the confusion of the enemy, and, encouraging his soldiers assailed the fortress upon every side. Despite the continual fire of the besieged from two cannon and six field pieces. However, he notices that he lost a great number of men; he resolved to turn the assault into a blockade, expecting to reduce the place by famine.

The Spaniard after various unsuccessful sallies, in which they lost many of their soldiers, the Spanish resolved to abandon the fort, and retire to that of Puren. This measure had indeed become necessary, as their provisions began to fail, and they had no hope of being reinforced. In pursuance of this plan at midnight they carrying it out in the way that is in agreement; the Spaniards mounted their horses, and suddenly opening the gate, rushed out at full speed, and escaped through the midst of their enemies; the Mapuches, who supposed it to be one of their habitual, sallies, taking no measures to obstruct their escape.

Caupolican having demolished this fortress led his troops to attack that of Tucapel. Forty men and auxiliary Indians, under the command of Martin Erizar, garrisoned this post. That distinguished officer defended himself valiantly for several days, but much weakened by the continual assaults of the enemies, and provisions failing him, he determined to withdraw to the same fort of Puren. In the company of their the garrison of Arauco had retreated, which he executed, either in consequence of a capitulation with Caupolican, or by an artifice similar to that which had succeeded so fortunately with the commander of Arauco.

The Araucanian general having destroyed these fortresses, which caused him the greatest encouragement encamped with his army on the ruins of that of Tucapel, to wait the approach of the Spaniards, who, as he supposed, would not be long in coming against him. No sooner had Valdivia, who was then in Concepcion, learned the siege of Arauco, when he began his march for that place, with all the forces that he could assemble in so short a time, in opposition to the advices of his most experienced officers, who appear to have had a premonition of what was to happen.

Meanwhile, during the period of time between the two events previously narrated Lautaro knew that the forces under his control, just trained, were now in a denominated military terms "interior Line," that is to say, between two forces, those of the strong Puren fort by the south and those of Concepcion by the north. For it chooses to neutralize one of them and it uses a stratagem: it deceives Gomez de Almagro in the

strong Puren forts and one makes sure that their troops do not join themselves with the one of Valdivia in the fort of Tucapel. An army operating on strategically interior lines suffers from many disadvantages, and this was especially so in the case of the Mapuche army, confronted as it was with encirclement, and suppression. However, in campaigns and battles, the Mapuche forces were able to change this situation many times during the Araucanians war. The Mapuche forces while in the strategic defensive were able to change their own strategically weak position into strong position in campaigns and battles, by concentration of troops and chosen the terrain were to strike the enemy forces. Lautaro took prisoner an emissary and it finds out that Valdivia marches toward the south and necessarily must happen through Tucapel. Indeed, Valdivia in the middle of December of 1553 leaves Concepcion and it goes to Quilacoya to see his gold mine, where it takes some soldiers in its march to Araucanian territory, Mapuches the spies follow the column from the heights of hills and they do not present/display battle to him, leaving him to make its way. Valdivia shows surprise of not receiving some news of the fort of Tucapel, and that in addition not harassed in the way.

According to Rosales,<sup>250</sup> account the Spanish conquerors on approaching the encampment of Caupolican besides the old Tucapel fort. Pedro de Valdivia sent forward a detachment of cavalry ten troopers under Diego Del Oro to reconnoiter, the enemy slew all of Spanish soldiers, and their heads cut off and hung upon trees by the way in the Tucapel fort. Which the Spanish army had to advance, and were 67,000 Indians ready for battle. It is important to note that the chroniclers were not overly concerned with accuracy when it came to reporting number of Indians troops. With that in mind, we should interpret 67,000 Indians as simple meaning that there were an impressive number of Indians.

On arriving at this place, the Spaniards filled with horror at this miserable spectacle, and many of them, in spite of their usual intrepidity, were eager to retreat until a greater force could gathered together. From the jungle near the ruined fortress, the Indians suddenly emerged in force. The Mapuche forces began insulting the Spaniard in loud voices called them robbers, coward and impostors.

He was, thus speaking,  
 His reasons do not sit well,  
 When everywhere encircling  
 They came in large deep squadrons,  
 Brandishing lances with broad widths of iron,  
 Shouting: "Deceivers and thieves,  
 Today you leave this land without your life,  
 Paying us the debt so owed."

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
 Canto III—21, p. 41.

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<sup>250</sup> Rosales Diego De.1875.*Historia General del Reino de Chile. Flandes Indiano*. Imprenta el Mercurio. Valparaiso. Chile. Tomo—I, page 494-Chap XXXIV

The Spanish troops had started experiences strong emotions filled with terror, but animated by the example of Valdivia, and because they were Conquistadores, they were willing and eager to fight. The two armies watched each other's contemptively, in silence for a long time. Suddenly, the Mapuche forces to the sound of horns they set their squadron in array, and came on steadily, uttered all kinds of terrific yells, with war whoops and the sound of whistles or trumpets commenced the combat.

"His appearance had to be terrifying—leather armour, the head of feline fangs showing, the ornaments of feathers, face painting red and black, their individual valour, audacity, explain the astonishment and admiration that led to the Spanish conquerors." According to the different chronicler, all of them speak of Mapuches with admiration of the ability to face danger, with great courage, difficulty, uncertain, hunger or pain without being overcome by fear or being deflected from their chosen course of action, expelled the Spaniards from their land

-After some endless moment the vice-toqui Marientu, who commanded the right wing of the Mapuche forces, began the engagement by an attack against the left wing of the Spaniards. Bobadilla who commanded in that wing, moved forward with a detachment to encounter Marientu but immediately surrounded, and he and all his men cut to pieces. The sergeant major that dispatched Valdivia to his succor with another detachment experienced the same fate. In the mean time, Tucapel, the Apo-ülmen of Arauco, who commanded the left wing of the Araucanians, made a violent attack on the Spanish right wing with his accustomed impetuosity. The battle now became general, and the hostile armies joined in close fight from wing to wing. Animated by the commands and example of Valdivia, who performed at the same time the duty of a valiant soldier and experienced general, the Spaniards by the superiority of their arms overthrew and destroyed whole ranks of the enemy.

The action now became general. Pedro de Valdivia prepared his army for battle.

According to Molina,<sup>251</sup> the Spaniards and auxiliary Indian charged desperately upon the Mapuche infantry killing many of them. Notwithstanding the slaughter made among them by the canon and musketry, continued constantly to supply with fresh troops the places of those that killed. Three times, they retired in good order beyond the reach of the musketry. At length, after the Mapuches sustained heavy casualties; they thrown into disorder and began to give way.

As Molina, Vivar<sup>252</sup> and Ercilla give the same account of the battle.<sup>253</sup> At this momentous crisis, a young Araucanian of but sixteen years of age, called Lautaro, whom Valdivia in one of his incursions had taken prisoner, baptized as Felipe, and made his page. Decide to quitted the victorious party, began loudly to reproach his countrymen with their cowardice, and exhorted them to continue the contest, as the Spaniards, wounded and spent with fatigue, were no longer able to resist them. At

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<sup>251</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical Natural and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page 147, Chap. II

<sup>252</sup> Vivar Jerónimo de 1988. *Crónicas de los reinos de Chile, Historia 16.* Madrid. Printed in Spain, See page 290 Chapter CXV.

<sup>253</sup> *Ibid.*—Ercilla Alonso. *La Araucana.* 1993. Ediciones Cátedra. Madrid.

the same time grasping a lance, he turned against his late master, crying out, "Follow me, my countrymen, victory courts us with open arms." The Araucanians ashamed at being surpassed by a boy, turned with such fury upon their enemies, that at the first shock they put them to rout, cutting in pieces the Spaniards and their 2,000 Indian allies.

Only two Promaucian Indians had the fortune to escape, by fleeing to a neighboring wood.

These verses of heroism of the rebel Lautaro and psychological strength as a nation, whose act of bravery he determines a significant act in the Battle of Tucapel. Noted in Canto III, in which Lautaro shed on the Spanish armies to give encouragement to his people that is about to be defeated at the Battle of Tucapel, that was finally achieved victory against the Spaniards defeating Governor Pedro de Valdivia:

"A son of a chieftain known  
Valdivia who served as a Page  
as a child he helped  
in their service at the time was coming  
the love of their homeland shaken  
begins to cheer loud voices,  
seeing that more one walked, one retreated,  
And with like reasons to incite: *La Araucana*, Canto III.

Lautaro in the battle of Tucapel was the first to develop the tactic of encouraging the Spanish to tire their horses out in long marches in the hot time of the year and then bringing them to battle on ground of his choosing. He also developed the tactic of attacking in successive waves of troops; if one attack began to fail or was worsted, the following wave would come to its aid and cover its retirement, allowing it to rally. The answer to the power of heavy Spanish cavalry came in the form of the pole weapons for cutting and thrusting the pike. The cutting weapons had several forms, such as the bill and the half-moon; also, the subclass of dual-purpose pole weapons includes the Mapuche lance and the halberd.

If the first squadron committed  
By forced of arms comes to be destroyed,  
Another so swiftly is sent in to provided help,  
There is hardly any time to notice;  
If one is destroyed, another attacks  
The first, quickly reforms,  
Moves to its position so quickly it cannot  
Take note of what happened to the others.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
Canto 24, p. 6.



*Coat of Arms of the Kingdom of Castile, and flag of the new world,  
1505-1701, the cross of Burgundy<sup>254</sup>*

A veteran soldier of the Spanish Tercios of Flándes, Valdivia had time to form and arm his defensive line and repulsed the first attack of the Mapuche infantry. The cavalry charged upon the rearguard of the retreating Mapuche force, but the Indians were organized for this action, and reversed the charge with lances and pikes. However, with much valor and determination the Spaniards managed to drive back the resulting Mapuche forces outpouring into the forest. The Spaniards enjoyed their temporary victory, despite difficulties, especially a lack of resources and heavy casualties.

As Bonilla note in p. 114, Lautaro's ingenious, inventive mind developed the use of pike men of three committed line of one hundred to two hundred men every one for contain at the cavalry as Charlemagne Magno with the phalanges the year 334 BC, he must heard from Valdivia. The groups of pike men were having in they flanks side the Bowmen and the sling men in the same way as did Anibal in the years 211 BC.

There was still another squadron to come, this time armed with maces and ropes as well as lances, with which they succeeded in dismounting the unfortunate Spanish horseman, whom they quickly struck in the head once they were on the ground. The Spanish managed to drive them back, but not without leaving many fallen. Then another group of Mapuches appeared, this time with Lautaro behind it wearing Spanish breast armor in a horse.

He still had time to have retreated honorably after all that he had done. Turning toward his yet surviving men worried Valdivia, he asks his officials, "Gentlemen! What shall we do?" "What does your lordship wish that we should do, except to fight and die?" One captain Altamirano from Medellin answered him. For men of that temple, when the Spanish conquistadores could not win a battle, had to die and to die played the trumpet in the battle of Tucapel, when Valdivia ordered a new charge? The clash was as powerless as the previous time, and again the Spanish retreated from the battlefield.

<sup>254</sup> [http://en.wikipedia.org/wiki/Cross\\_of\\_Burgundy\\_Flag](http://en.wikipedia.org/wiki/Cross_of_Burgundy_Flag), March 6 2006

The Mapuche infantry instead of passively awaiting the tremendous shock of a massed Spanish cavalry charge, Lautaro trained them to charge cavalry with an equal shock value. To achieve this aim they used a solid phalanx of small frontage but considerable depth, the pikes the front ranks being leveler in front of the formations. The Mapuche infantry trained with great diligence to achieve the same sort of disciplined resistance that had made the Macedonians and Romans so successful. The pikes themselves were some twenty-one feet long and usually consisted of a eighteen-foot pole surmounted by a three feet of steel at the tip (the Mapuche spear (broadsword tied onto long poles)).

In action, the Spanish cavalry found it almost impossible to parry or hack off the steel pike-heads before the completely lethal wall of advancing pike men crashed into them. Because of its long handle, the spear could reach down to the opponent's leg or upward toward a Spanish enemy mounted on a horse. Since that the Mapuche Indians had no artillery, they used a ruse to approach the melee against the Spanish; they approached in closed proximity with the Spanish soldiers, closed hand-to-hand combat. Therefore, the Spaniard could not use artillery and arquebus's fire against Mapuche Infantry, without hurting their own men.

Finally, the governor Valdivia assembled his available army and threw himself into the bitter fight, he was part of the elite military forces of Spain, the Tercios and has to demonstrate with the example. The Spanish conquistadors believe in the qualities of chivalry, bravery, and honour, thought to be characteristic of a knight.

Already half of the Spanish forces were casualties and the 2,000 auxiliary Indians were steadily reducing them. Valdivia, seeing that the battle was lost, ordered the retreat, but Lautaro himself came around the flank and sealed the Spanish fate. He directly issued orders to leave the baggage, for what was most important was that Valdivia should not escape. The desperate fighting under the hot sun all day had tired the horses, the almost naked Indians, springing up out of beds of reeds, dragged the exhausted soldiers off their tired horses that could scarcely raise a trot, and dispatched them with their clubs.

The Indians felled down every one of the Spaniards, and only Valdivia and the cleric Pozo, who rode the best horses, were able to escape. Nevertheless, while crossing the swamps, however, both of their horses happen to bog down to the girths. Immediately the Mapuches were upon them, and dragged them to the ground. Tying his hands behind his back, and with blood pouring plentifully from numerous wounds, they forced him back more than a mile, pricking him with their lances, for he could hardly walk. Valdivia dragged until they came to a spot near a waterhole, where all the chiefs were waiting in anticipation of him.

Account of chronicler Inca Garcilaso de la Vega, Part I. Book vii. Chap. XXI. Gives the following account of the battle in which the Araucanians defeated Pedro de Valdivia governor of Chile.

"In many skirmishes Valdivia always defeated the Araucanians and put them to flight, as they were in such dread of the Spanish horse that they never dared to adventure into the open plains. Where ten Spaniards were able to beat a thousand Indians, for which reason they always kept lurking in the woods and mountains, where the Spanish cavalry could not get at them. Whence they often sallied out, doing all

the injury they were able against the Spaniards. The war continued in this manner for a long time until at length an old captain of the Araucanians, who had been long famous in their wars, began to consider the reason, why so small a number as only 150 Spaniards should be able to subdue and enslave twelve or thirteen thousand Araucanian warriors. After mature deliberation, he divided the Araucanian force into thirteen battalions each of a thousand men, which he drew up in successive lines at some distance; to act as a series of reserves one after the other.

Moreover, the Mapuches marched in this new order of battle against the Spaniards one morning at daybreak, ordering them to give louder shouts than usual, and to make a great noise with their drums and trumpets. Alarmed by the noise and shouts of the Indians, the Spaniards sallied forth to battle, and seeing the many divisions of the enemy, they imagined it would be much easier to break through and defeat these smaller battalions than if united in one body.

“As soon as the Araucanian captain saw the Spaniards advancing, he exhorted the foremost battalion of his army to do their best. Not, said he, that I expect you to overcome them; but you must do your utmost in defense of your country, and when you are worsted, then betake yourselves to flight, taking care not to break into and disorder the other battalions; and when you get into the rear of all, you must there rally and renew your ranks.” He gave similar orders to all the successive battalions, and appointed another officer to remain in the rear to restore the order of those who should retreat, and to make them eat and refresh themselves while the others continued the fight successively. Accordingly, the foremost battalion fought for some time against the Spaniards, and when no longer able to withstand the impetuosity of their charge, they retired as ordered into the rear. The second, third, fourth and fifth battalions did the same in succession, and all successively defeated by the Spaniards, retiring according to orders when their array was broken; yet in these reiterated combats, the Spaniards sustained some loss in both men and horses.

The Spaniards, having already defeated and put to flight five successive bodies of the enemy, and having fought three long hours, were astonished still to observe ten or twelve similar successive battalions before them in firm array, yet they gallantly attacked the sixth body which they likewise overthrew, and in like manner the seventh, eighth, ninth, and tenth. Having now fought seven hours without intermission, both the Spanish men and horses began to fail from long fatigue, and were unable to charge with the same vigor as in the beginning of the action, yet they exerted their utmost efforts not to show any appearance of failure to the Indians.

Yet the Indians could clearly perceive a material relaxation in the exertions of their enemies, to whom they did not allow a moment of repose, but plied them as at first with new and fresh battalions.”

“At length, seeing there was likely to be no end of this new way of fighting, as there were still eight or nine battalions of the enemy in view, and it being now drawing toward evening, Valdivia determined upon making a retreat before his men and horses should be entirely worn out and disabled by incessant action. He accordingly gave orders to his men to retreat, that they might reach a narrow pass about a league and a half from the field of battle, where they would be secure against attack, as in that place two Spaniards on foot were able to keep off the whole army of the Araucanians. He accordingly issued

orders to his soldiers to retreat to that narrow defile, passing the word from rank to rank, with directions to turn and make head occasionally against the enemy. At this time, Valdivia attended by an Araucanian, youth named *Lautaro*, the son of an *ülmen*, who had brought up in his family from a boy, and baptized by the name of Philip.

Lautaro knowing both languages, and more biased by affection to his country than love to God or fidelity to his master, on hearing the orders given to withdraw, he called out to the Araucanians not to be satisfied with the retreat of the Spaniards. Nevertheless, immediately to take possession of the narrow pass, which they would ensure the entire destruction of their enemies. To encourage his countrymen by his example as well as his words, Lautaro took up a lance from the ground, with which he joined the foremost rank of the Araucanians, and assisted them to fight against his former master." He placed himself at the head of the Mapuche army, turned about, and rushed upon his former allies with lowered lance. Electrified by this heroic gesture, the Mapuches increase effort of their action and launched at last assault upon the Spanish soldiers. Not a single soldier came out of the battle alive

"When the Araucanian captain observed the Spaniards preparing to withdraw, he immediately followed the advice of Lautaro, and ordered two fresh battalions of his troops to hasten in good order to occupy the narrow pass, and to use their utmost efforts to defend it till the rest of the army could get up to their assistance. With the remainder of his troops, he pressed on against the retreating Spaniards, still plying them as from the first with fresh bodies of his men, and not allowing a moments respite to the enemy. On coming to the entrance of the narrow pass, where they expected to have been in safety, the Spaniards found it already occupied by the enemy, and began to despair of being able to escape. The sun was another implacable enemy, and there was no escape from its brutality. Steel helmets became brain furnaces; there was no water for the Spanish troops.

At this time, perceiving that both the Spanish men and horses were completely tired, the Araucanians broke in among them, fifteen or twenty of them seizing upon one horse. The Indians some catching them by the legs, others by the tail, and others by the mane; while others knocked down both men and horses with their great war-clubs, killing them with the greatest rage and fury."

"Pedro de Valdivia, and a priest who accompanied him, were taken alive and tied to trees until the Indians had dispatched all the rest, only three Indian auxiliaries of the Spaniards making their escape by favor of the night into a thicket. Whence, being well acquainted with the ways and more faithful to their masters than Lautaro, they carried the fatal news to the Spaniards in Chili. The manner in which Valdivia afterward put to death has differently related. Some say that Lautaro, finding him tied to a tree, killed him after reviling and reproaching him as a robber and a tyrant. The most certain intelligence is that an old captain beat out his brains with a club. End of the account of Garcilaso de la Vega.

According to the chroniclers Gongora and Ercilla, they stated that Valdivia to have offered to withdraw from Araucania, if his life was spared. To show him that he could expect no mercy, they at once dispatched the slave Agustinillo.

He was pursued and made prisoner by the victors; and on being brought before Caupolican, is said to have humbly implored mercy from the victorious toqui, and

to have solicited the intercession of his former page, solemnly engaging to withdraw from Chili with all the Spaniards if his life were spared. Valdivia was expecting of a compassionate disposition and desirous of obliging Lautaro to defend him, indeed he did. Caupolican was disposed to have shown compassion to his defeated foe; but while deliberating on the subject, an old ülmen of great authority among the Mapuches, indignant at the idea of sparing the life of their most dangerous enemy, dispatched the prisoner with a blow of his war club. He says that it would be madness to trust the promises of an ambitious enemy, who would laugh at his oaths when once he escaped the present danger. Caupolican was much infuriated at this obstruction with his supreme authority, and inclined to have punished it harshly; but most of his officers opposed themselves to his just aggrieved feelings caused by a sense of having badly treated.

According to Ovalle Caupolican was forced by his officers to pronounce condemnation against Valdivia, which was executed immediately, but different accounts were given of the manner in which this was performed. Chroniclers state that it was done in the way related in the text, while others allege that they poured melted gold down his throat; that they preserved his head as a monument of victory, to animate their youth to a valorous defense of their country, and that they converted the bones of his legs and arms into flutes and trumpets. Professor Lewis Stephen acknowledging the bravery of the Mapuche in their wars against the Spaniards believes that the savage brutal and severe image of the Mapuche became a myth constructed by the newcomers in order to justify their defeats in wars with them, as well as to encourage their enslavement in future wars. See Lewis Stephen E. "Myth and the History of Chile's Araucanians," 1994, 58 *Radical History Review*, 112.

According to the account of capitan Pedro Mariño de Lobera, moreover, watching this chieftain named Pilmayquen whom he had lost his vassal maid, who was Juana Jimenez, and had his encomenderos, took her as lover. Pilmayquen without waiting for further sunk lifted a great club that had in his hands and unloaded with great fury on the unhappy Valdivia making headpieces. Whose imitation the Indian Lautaro's spear pierced through the body of Augustine, the interpreter, with whom he did not like it, as a person who lived with him inside of a house, as is customary among people of service.

This way of killing Pedro de Lobera concerns, and it goes with this reading without making any mention of another, but because it was the second so plausible and so worthy of knowing and proportionate to the traces of Heaven, the writing here, although I have no see it, most of which are commonly said.

According to Molina<sup>255</sup> the Spanish historians of that period, as they felt a greater or less desire of diminishing the loss of their compatriots, vary greatly in their accounts of the number of Spanish and Indian auxiliaries, who accompanied Pedro de Valdivia in this unfortunate expedition. According to some, he had only two hundred Spanish Soldiers and five thousand auxiliary Indians Others reduce even this to only half the number.

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<sup>255</sup> The Abbe Don J. Ignatius Molina.1809.The Geographical, Natural, and Civil History of Chile. Vol II. Printed for Longman, Hurst, Bees, And Ormer Paternoster-Row. Page145

Alonso de Ercilla<sup>256</sup> in his account in *The Araucana* give the version of 60 horses and 2,000 auxiliary Indians, this chronicle is the trustworthiest. Captain Alonso Gongora Marmolejo<sup>257</sup> served under Valdivia's orders and knew him and his successor, Villagra, personally. The same ambiguity is to be found in their accounts of the number of the enemy; some making it amount to nine, and others to more than ten thousand.

Rosales<sup>258</sup> states that there were 67,000 Mapuches troops in the battle of Tucapel. His statistics seem to be far from the mark. Nevertheless, on considering the important consequences of this battle in Chilean history, we are induced to believe that the loss was much greater than is pretended. If both the antagonistic military parties having or owning historical documents, we might, from comparing their different accounts, probably obtain a reasonable accurate estimate; but the means of information we are obliged to have resort to, are all derived from the same source.

Two thousand friendly barbarian soldiers,  
 Who are in Valdivia's band?  
 Trained in the shooting of arrows,  
 Increase the bloody destruction;  
 Spilling more blood, and, courage,  
 In death also accompany  
 Spanish people, not conquered  
 As long as they can sustain life.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
 Canto 57, p. 49.

Dos mil amigos bárbaros soldados  
 que el bando de Valdivia sustentaban,  
 en el flechar del arco ejercitados  
 el sangriento destrozo acrecentaban  
 derramando mas sangre, y esforzados  
 en la muerte también acompañaban  
 a la española gente, no vencida  
 en cuanto sustentar pudo la vida

*La Araucana*. Canto III, p. 76.

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<sup>256</sup> Alonso de Ercilla 1962. *La Araucana* Tomo I, UNAM, México, page, 76

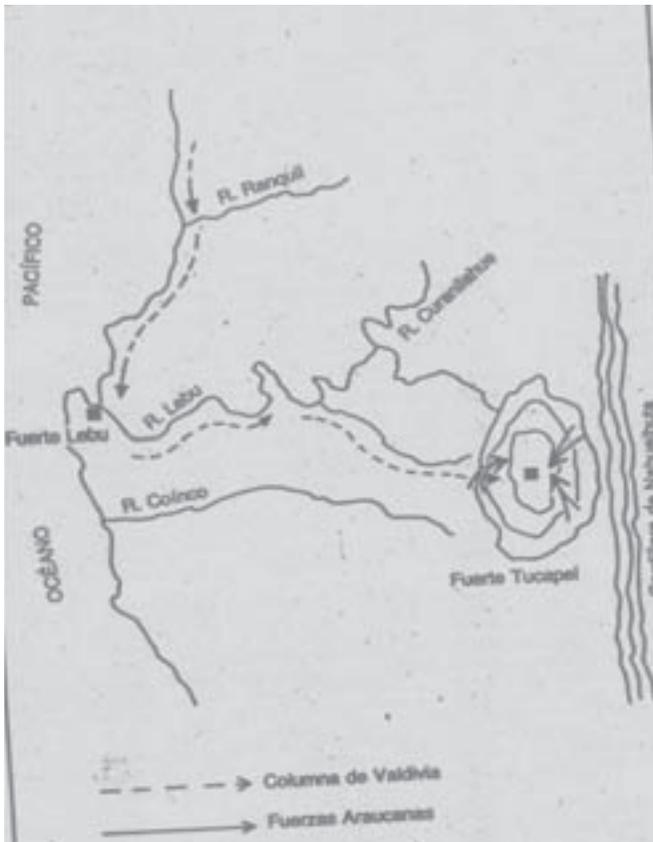
<sup>257</sup> Góngora de Marmolejo Alonso. 1861-1942, *Historia de Chile desde su descubrimiento hasta el año 1575*. (In colección de historiadores de Chile y documentos relativos a la historia nacional, 49 Vols. Santiago.

<sup>258</sup> Rosales Diego De. 1875. *Historia General del Reino de Chile. Flandes Indiano*. Imprenta el Mercurio. Valparaiso. Chile. Tomo I, page 492

The killing of Pedro de Valdivia.<sup>259</sup> Valdivia was taken prisoner, charged and sentenced according to the Mapuches law; executed the next day by a blow on the head.

Pedro de Valdivia was captured in the battle of Tucapel, against the forces of Mapuche infantry commanded by Lautaro and Caupolicán, on December 25, 1553. His death was due to his own lack of judgment, brought about by his contempt of a brave enemy. Furthermore, the significant mistake was scattering his forces throughout their territory in such small numbers and such distances that they could easily be attacked and defeated in detail, before assistance could reach from abroad.

During his time, the Mapuche forces had not developed any special fighting powers, and might easily have been crushed by Valdivia's forces. The circumstance of Valdivia's death is not known with certainty. There was not a Spaniard who saw it.



*Battle of Tucapel Map source, Bonilla Tomas 1988. La gran guerra Mapuche.*

<sup>259</sup> <http://www.profesorenlinea.cl/biografias/Lautaro.htm>

The entire historian agrees in one respect, in that Valdivia killed with a club. The mythical history of Valdivia having been killed by molten gold poured down his throat appear to be relating or belonging to the present period in history, for neither Ercilla nor Gongora Marmolejo mentions it.

According to Mapuches costume, they dispatched a messenger with one of their finger of the enemy, attached to an arrow. They send communication to the far away provinces inviting them to take arms at a signal to be given by kindling fires upon the tops of the highest mountains . . . . The Spanish Governor after the battle for sooner had Valdivia been slain than a huge bonfire was kindled upon the nearest hill: from hilltop to hilltop, answering flames shot high in the air; lofty summits upon the far horizon soon blazed responsively; and from province to province the fiery telegraph ran along the mountain ranges and jungle. The huge bonfire color reddish glare everywhere calling the expectant warriors to arms. Molina account, state that, p. 166, the Spaniards abandon Puren, Angol, and Villarica; Caupolicán lays Siege to Imperial and Valdivia; Lautaro defeats the Spanish army in Mariguenu, and destroys Concepcion.

When the information of the disaster of the battle of Tucapel reached Concepcion, the Cabildo of the city hastily called on Francisco de Villagra to take command of the country and organize resistance. Philip II King of Spain on learning the death of Valdivia, as previously narrated, conferred charge of the government and conquest of Chile to Geronimo de Alderete, the agent who had been sent by Valdivia into Spain and provided him for this purpose with six hundred regular troops. Alderete died in the small Island of Taboga in the Gulf of Panama.

The victory at Tucapel had awakened the Mapuches but they did not mean to limit their action to this encounter. After the defeat at Tucapel, the Spanish quickly reorganized their forces in the south of Chile, reinforcing the fort Imperial for its defense, in addition to abandoning the fortress Confines and Arauco in order to strengthen Concepción. The victory at Tucapel had awakened the Mapuches but they did not mean to limit their action to this encounter. They would not rest while a single Spaniard trod on Araucanian territory.



*Map source, Bonilla Tomas 1988. La gran guerra Mapuche.  
The Mapuche War during the administration of Pedro de Valdivia*

After the defeat at Tucapel, the Spanish quickly reorganized their forces in the south of Chile, reinforcing the fort Imperial for its defense, in addition to abandoning the fortress Confines and Arauco in order to strengthen Concepción. However, Araucanian tradition dictated a prolonged victory celebration, which kept Lautaro from exploiting the weakness of the Spanish position, as he desired. It was only in February of 1554 that he succeeded in putting together an army of 8,000 men, just in time to confront a punitive expedition under the command of the new governor Francisco de Villagra. When Valdivia killed in 1553, the Mapuche forces soon overran all the Spanish settlements apart from the town of Valdivia in southern Chile.

Bonilla state in p. 135-136 that militarily it was an error to occupy territories without conquering them previously. The system had given magnificent results in Peru and Mexico, to constitute the Spanish system of colonization; but in Chile the Mapuches were not going to forced to yield by the single presence of the conqueror; another reason why to construct forts everywhere meant to debilitate the forces, exposing them to the Mapuche reaction.

R. B. Cunninghame Graham state in p. 121 Valdivia's follower loved and trusted him, and never once alleged against him, as it was alleged against greater men than himself, in the fraternity of the conquerors, that he kept back theirs pay, or took too large a share of booty for himself. His loyalty to his King and country was proverbial, even in an age of loyalty.

Valdivia accomplishments had been more lucky, if he had properly estimated his own strength, and had less despised the courage and military skill of the Mapuches, presuming on the dastardly example of the Peruvians, and the military performance in the more northern tribes of Chile, against whom he had until now accustomed to battle.



*Courtesy of Nancy Nangel. The killing of Pedro de Valdivia*

## **Don Garcia Hurtado de Mendoza's View on the Military Tactics of the Mapuches**

*He was a governor of Chile from April 1557 to February 1561 appointed by King Phillip II of Spain.*

Those Spaniards he had robbed despised Don Garcia Hurtado de Mendoza Marques of Cañete. His irritated character, unnecessary cruelty against the Mapuches and his pride gained him many enemies, including Don Alonzo de Ercilla y Zuniga and Hernando de Santillán. Santillán had established the *Tasa de Santillán*, which regulated Indian servitude, permitting many Spaniards to abuse the Indigenous. Don Garcia permitted his Indian allies to be as cruel as himself.<sup>260</sup>

<sup>260</sup> See. *The Abbe Don J. Ignatius Molina. 1809. The Geographical, Natural, and Civil History of Chile. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. See page 177.*

He was the first who introduced the barbarous practice of mutilating and putting to death the prisoners; Molina state that “the Indian allies of the Spaniards cut off the calves from the Araucanian prisoners, which they roasted and eat. In addition the Indians by means of certain leaves applied to the wounds, prevented the effusion of a single drop of blood. In Peru he was subject to an Impeachment “juicio de residencia” for the arbitrary actions of his government in Chile the confiscation of the “encomiendas,” the mistreatment of the soldiers, etc. He was the first governor of Chile whose performance judged under the laws of Spain. The tribunal found him guilty of 196 charges.



*National Historical Museum of Spain oil painting,*

Rosales account<sup>261</sup> of Hurtado de Mendoza is very positive he said that he was a person of integrity, fair dealing with the prisoners.

The author Diego De Rosales is very partial to Don Garcia, by virtue of their devotion and fanaticism. But this single trait of barbarity to paint the living nature of that cruel and inhuman man, for so many other worthy titles, especially for his

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<sup>261</sup> Rosales Diego De.1875.*Historia General del Reino de Chile. Flandes Indiano.* Imprenta el Mercurio. Valparaiso. Chile. Tomo—II, page 49-Chap XI

integrity and selflessness.—The traits of humanity that indicate below certainly beyond dispute, indeed intended at mitigating the effect of the barbarism that has just recalled, chapter XXIII Puebla Governor Don Garcia of the Mendoza the city of Cuyo in Argentina.

After defeating the Indians and taken the fort of Quiapo from them, and the severe General sent his Master of field that did justice to them. And not be burdened with so many prisoners, and he did so in making them go through a door of the fort, and when the prisoners were coming out a black man with two-hand with a mace gave them delivered powerful blows and fell in the ditch means dead.

The Indian said to the governor, I am the son of noble parents, and my name Ayllapangue, the captain of the city of Canete enslaved my wife, which I love more that to me. By its beauty and nobility, and having heard from everybody that you are so brave as pious and as liberal as noble, I come over to ask you send me her back or make me a slave to it. “Don Garcia, showing his nobility and disinterest, he returned the bar of gold and sent him to the woman, telling him that did not need gold or similar bribe to make the good that you asked. Additionally, giving a signature so that they returned the woman to him was the Indian saying: “These are good Spaniards, pious and selfless; if the first Spaniards were like these, we have had not make so many rebellions and we would be all Christians.”

Rosales is trying very hard partly excusing the crimes of Hurtado De Mendoza making an offense or a crime seem less serious or more excusable.

On the other hand, Molina<sup>262</sup> contradicted Rosales account, and he state that Don Garcia caused twelve ulmens who were found among the prisoners, to be hanged on the trees that surrounded the field of battle, and the celebrated Galvarino, now again a prisoner, was condemned to the same fate. Among a few prisoners taken on this occasion, were three ulmens all blew from the mouths of cannon?

He left Peru for Chile at the head of a force of 500 Spaniards infantry and 500 cavalry and artillery. A part of this force, cavalry and 4,000 auxiliary Indians traveled overland under the command of Luis de Toledo and Pedro de Castillo. This force was the biggest military force in the period, total 5,000 men. This group left in January 1557, the other part of the forces, under the command of the new governor, traveled by sea in a fleet of 10 ships, leaving in February of the same year. Hurtado de Mendoza sailed with an high-ranking of well-known men, including Alonso de Ercilla y Zuniga author of the book *La Araucana*, Francisco de Irarrázaval y Andía, Francisco Perez de Valenzuela, Friar Gil Gonzalez de San Nicolas, the Franciscan Juan Gallegos and the learned jurist Hernando de Santillán. The expedition stopped in Arica on April 5, 1557 and remained there until the ninth of that month. Continuing the voyage to the south, they disembarked at La Serena on April 23, 1557.<sup>263</sup>

<sup>262</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile*. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. See page 177-178

<sup>263</sup> Vivar Jerónimo de 1988. *Crónicas de los reinos de Chile, Historia 16*. Madrid. Printed in Spain, See page 328-331 Chapter CXXXI.

The governor arrived at Santiago as winter approached. However, Hurtado decided to continue by sea to Concepción, in spite of the contrary advice of those who knew the dangers of the climate at this season. Hurtado de Mendoza sailed on June 21, 1557, in full winter.

He arrived eight days later in the bay of Concepción in the middle of a dangerous season. During a torrential rainstorm, the troops disembarked on the island of La Quiriquina<sup>264</sup> 11 Km from the coast of Talcahuano and erected a provisional encampment in order to prevent a Mapuches attack. He continued the whole winter in the Island. Hurtado de Mendoza landed on Concepción on the night of the six of August 1557, where he constructed a fort, which commands the harbor.

Furthermore, without stopping, the preceding day the Spanish cavalry from Peru, consisting of 1,000 well-armed men, had arrived at Concepcion, together with another squadron of Spanish horse from Imperial, and 2,000 Promaucian auxiliaries. Being now at the head of a powerful and completely equipped army, Don Garcia was determined to invade the Araucanian territory.

The distribution of the officers was the following:<sup>265</sup>

Coronel Don Luís de Toledo  
 Maestre de Campo Don Juan Ramón  
 Alférez General Don Pedro de Portugal  
 Mayor de Caballería Don Pedro Aguayo  
 Mayor de Infantería Don Pedro de Obregón  
 Capitán de Caballería Don Rodrigo de Quiroga  
 Capitán de Caballería Don Alonso de Reinoso  
 Capitán de Caballería Don Francisco de Ulloa  
 Capitán de Infantería Don Felipe de Mendoza  
 Capitán de Infantería Don Alonso de Pacheco  
 Capitán de Infantería Don Vasco Suárez de Ávila  
 Comandante de la Artillería Do Francisco Álvarez de Barrio  
 Alférez Mayor Don Juan Jufre

Caupolicán the famous general was the commander of chief of the Mapuche army. Which came with many major lords and chieftains and captains skilled and courageous in the kingdom: The number of which were the captain Rengo, Tucapel,

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<sup>264</sup> *Quiriquina Island* dark past: is located at the entrance to the bay of Concepción, eleven kilometers north of Talcahuano. It used as a torture and concentration camp for political prisoners from Concepción and the Bio-Bio region. For the duration of the dictatorship of Augusto Pinochet 11 September 1973, to September 1976. This camp was active from September 11, 1973 to April 1975. According to the testimonies of survivors and the Red Cross, it estimated that over through 1000 individuals passed it. Quiriquina Island historically is been use for repression against the Chilean people since the conquest of Chile.

<sup>265</sup> —See I Téllez. *Historia de Chile. 1925. Historia Militar.* (1520-1883.Tomo I. Imprenta y Litog. Balcells & Co. Santiago de Chile. Page 110

Colocolo . . . Lincoyan, Paicarba, Cañumanque, Yeguati, Lambecho, Guampilcolco, Levo, Lemo, Tome, Orompello, Elicura, Alonmaca, Caniotaro, Millalermo, Picaldo, Elpoma of Pinal and many other valuable men and experience in war. All these captains brought their infantry companies well drilled and with a sense of duty, and battle plan mission to accomplish, ordered to attack the Spanish thus they cannot escape after the battle. In anticipation of Mendoza's invasion of their territory the Mapuche organized their defense by gathering their forces in three places, the first was a Pucará on the height of Andalican five leagues south of Concepcion covering the approach down the coast to Arauco. The rest of their forces gathered near Millarapue and Tucapel. The battle-toughened Lincoyan and Caupolican knew that the cavalry was coming by land from Santiago and conceived a plan to attack them at Andalien, near Concepción before the Spanish regroup, or reform troops into an organized unit or effective fighting forces. Hurtado de Mendoza learned of the Indigenous plan. Hurtado de Mendoza learned of the Indigenous plan. Hence, he ordered that the fort of San Luis de Toledo be built immediately equipped with a large number of cannon and a deep ditch, to frustrate the Indigenous initiative, the fort was soon attacked by the Mapuches. Lead by Tucapel,<sup>266</sup> "who hurried on by his unparallel rashness, threw himself into the fort, and killing four of his enemies with his formidable mace, escaped by leaping over a precipice amidst a shower of balls."

The Spanish in the Quiriquina Island perceiving the danger of they came over to the aid. Caupolican observing the disembarkation sent immediately a part of his troops against them. The battle lasted several hours; The Indians driven back, so the assailants placed between two fires. They nevertheless continued fighting until midday. They withdrew to the Bio-Bio with a determination to raise new forces and return to the attack.

Bonilla on p. 230-231, historians generally talk about the defeats of the Mapuche in their military operations against Garcia Hurtado de Mendoza, Historically the reality was different. Ultimately the great defeated was Don Garcia, for their alleged attempt failed.

The attack of the Fort St. Louis was not a Mapuche defeat. Its army, despite the heavy casualties that experience was consequence of the overwhelming differences of weapons employed the achievement of pin down the Castilians at the fortress enclosure. Only the timely arrival of the Spanish cavalry could prevent the final assault, which would have consummated the perfect tactical plan of Caupolican.

Mendoza has well equipped army left Concepcion on 29 October 1557, to begin his campaign against the Mapuche army and marched south to the mouth of the Bio-Bio River. There he camped and send out a small force five leagues upstream to cut wood and build rafts for a crossing the Bio-Bio River. This was to draw the attention of the Mapuche forces, while he made his real crossing using the boats of his fleet and special rafts constructed to carry his thousand horses quickly across the river. His deception was successful and his whole army made an unopposed crossing at the river mouth

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<sup>266</sup> See. The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile*. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. Page 175.

-The Spanish forces survived at the battle of Lagunillas because of courage and tactical skill demonstrated by the Spanish captain Rodrigo De Quiroga. Not that the Hurtado the Mendoza mental abilities and creativity intelligence of who was certainly not particularly smart in <sup>267</sup>tactics at the battle of Lagunillas. Mendoza was in shock when he realize by seeing the Mapuches fighting ferociously, winning the battle, he couldn't regain composure, until the captain Rodrigo Quiroga took command of the troops, and attacked the Mapuches under the command of Caupolican. This action protected the Spanish army from total defeat in that campaign.

Don Garcia Hurtado de Mendoza underestimated the Mapuches fighting power and innovative, creative techniques and thought they had similar military ideas and techniques to other tribes such as the Incas and the Aztecs. In addition, he thought he has conquered the Mapuches nation; he was very incorrect the Araucanians war was constant until 1883. Once his army was successfully, across the River he advanced a league further south to some small shallow lakes at the foot of the wooded mountains of Araucarias Nahuelbuta jungle Range. There he encamped while sending a small detachment of cavalry under Captain Reinoso to the south to reconnoiter his next day's march. When Reinoso's cavalry force came in sight of the Mapuche force that gathered on Andalican it was attack by the Mapuches. Reinoso's force was pinned down by the Mapuche infantry, before the advance of the Mapuche force while he sent word back to Mendoza that the Mapuche were advancing on the army. Meanwhile a pair of Spanish soldiers left camp without orders to gather some strawberry fruit in the nearby woods and discovered a large force of Mapuche waiting in ambush. One soldier killed but the other managed to escape and bring word to the camp of the proximity of their enemy.

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<sup>267</sup> Military, the science of organizing and maneuvering forces in battle to achieve a limited or immediate aim



*Map source, Bonilla Tomas 1988. La gran guerra Mapuche.*

Hurtado De Mendoza ordered a new campaign in October 1557, with a strong force of 5000 soldiers, and thousands of Indian auxiliaries, after his army had sufficiently recovered from their fatigue.

The Battle of Lagunillas occurred during this campaign, on November 7, 1557. In this battle which the Mapuches were winning the combat. The confrontation began with a skirmish. The Spanish advance guard went to detect and reconnoiter the Indians approach, and got ambushed. The Spanish advanced parties falling in with those of Caupolicán were repulsed with heavy loss, notwithstanding the assistance sent by Garcia Ramon the quartermaster.

The Spanish cavalry charged with fury the first line, commanded by Caupolicán in person, who gave orders to his pick men to sustain with leveled spears the attack of the horse, and the mace bearers with their heavy clubs to strike at their heads. The Spanish cavalry by this unexpected reception frightened and thrown into confusion.

The account of Molina<sup>268</sup> is brilliant of the battle, “Caupolican, followed by his men, broke into the centre of the Spanish infantry with great slaughter, killing five enemies with his own hand. Tucapel advancing in another quarter with his Squadron, at his attack brook his lance in the body of a Spaniard, and instantly pull out his sword slew seven others. In these various encounter he receive several wounds, but perceiving the valiant Rengo surrounded by a crow of enemies, he fell with such fury upon them, that after killing a considerable number, he rescued his former rival, and conducted him safely out of danger.”

The Spanish cavalry unit Alonzo de Reinoso were pinned down by the Indians infantry and they were been killed in front of the Spanish army who were unable to rescued them . . . they were in an awkward and difficult situation because of heavy casualty, until the charge of Rodrigo de Quiroga who prevent the annihilations of the Spaniards by the Indians.

The Araucanians, encourage by the advantage they have gained, and the desired to killed Reinoso’s men came to close combat with their enemies, notwithstanding the heavy fire they had to sustain from eight pieces of artillery in front of the Spanish army and the musketry. The artillery wrought the slaughter it did because the Mapuche infantry that formed its target, being at close quarters with the Spanish infantrymen, were unable to shelter from its fire. A number of times difficult to achieve, as we have seen, because of the danger it ran of hitting its own men. Caupolican finally sounded a retreat a drum. Despite being under heavy fire from the Spanish *harquebusiers* and artillery, the Mapuche forces fought fiercely, finally retreated in order, and the cavalry attacked driving the Mapuche back into a marsh seeking protection from the cavalry and artillery fire. Moreover, after a stubborn resistance the Mapuche forces retreated into the wooded hills behind the marsh.

-The Spanish survived because of the valor and tactical skill demonstrated by Rodrigo De Quiroga as we noted before. Mendoza was in shock and he could not regain composure, until the captain Rodrigo Quiroga took command of the troops and attacked the Indian. This action preserved the Spanish army from total rout. The Mapuches war during the government of Garcia Hurtado de Mendoza, the Mapuches faced the Spanish army at the battle of Lagunillas, 1557. For illustration in the battle of Lagunillas San Pedro, de La Paz November 7, 1557, near Concepción at what time the Indians were voluntary withdrawing from the battle. The Mapuches rear guard commanded by Rengo’s warriors that protected the column from the Spanish forces under the command of Don Garcia Hurtado the Mendoza (5,000 men). Auxiliary’s Indian, artillery and Spanish cavalry. Consequently the military disengage was well organized and disciplined. The Indian forces were under the great commandant Caupolican (5,000 men).

It is important to highlight the bravery of Rengo: The Araucanians army would have cut in pieces, had no Rengo, by posting himself in a neighboring wood with a squadron of valiant youth called the attention of the victors toward him. That chief

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<sup>268</sup> The Abbe Don J Ignatius Molina 1809. *The Geographical Natural and Civil History of Chile. Vol II.* Printed for Longman Hurst, Bees, and Orme Paternoster-Row. See page 179, Chap. V.

after sustained the violence of their attack, for a time sufficient in his opinion to ensure the safety of his compatriots, retired with his companions by a secret path, scoffing at his enemies.

33

Rengo whose hate and ignited anger  
 Had blindly taken him to such a distance,  
 Then as our field saw the sight  
 To give deaths go straight,  
 To the neighboring swamp retiring,  
 Fierce face and brave chest  
 Against the whole army returned,  
 In threatening voice tells them.

34

“Come, come to me, plebian people,  
 In me is your passion converted.  
 I am he who pursues you and who wants  
 More your death than his own life.  
 I do not want to rest until I see  
 the Spanish nation destroyed,  
 In your flesh and hateful blood  
 I plan to satisfy my hunger and rabid thirst.”

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
 Canto XXII, p. 346.

GALVARINO<sup>269</sup> This Indian Chieftain had one of the most courageous participation in the Araucarian Wars. While individual acts of great courage, arise frequently during war, only a few seen and recorded. Those that are stand out as examples for all to admire and respect. Galvarino death: He takes prisoner again 22 days after the mutilation in the battle of Millarapue, 30 of November 1557 and condemned to death, by the governor don Garcia Hurtado de Mendoza. Mendoza, tried for insurrection the Mapuche prisoners condemned to amputation of their right hand, and nose, others like Galvarino had both hands cut off. Galvarino and the rest were then released as a lesson and warning for the rest of the Mapuche army to see. Mendoza sent Galvarino to inform the senate and the toqui Caupolican of the number and quality of the people, which had entered their land again, to put some fear into him, so that he might submit without a protracted war.

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<sup>269</sup> <http://www.gimnasiosonline.com/foro/viewtopic.php?>



*Galvarino mutilation*<sup>270</sup>

Galvarino mutilation: He accepted the punishment with self-pride. He looked at the chief of the conquerors with arrogance and showed no fear now of the mutilation. With great dignity, he put one of his arms on the tree trunk and waited calmly for the ax slash. Then, with the same tranquility, put the other hand to cut off. Afterward, defying the Spanish he put his head on the trunk too. As they did not do it, Galvarino called them cowards and traitors all those that helped the Spanish and bleeding to death, he walked back to his people. There is a monument to Galvarino in the place of the mutilation in San Pedro de la Paz, near Concepción.

Regrettably, Galvarino an outstanding leader was captured. The Governor Hurtado de Mendoza ordered that his hand severed and that he freed so that the enemy might be terrified by his punishment inflicted upon those who rebelled. The story goes that when the moment arrives for Galvarino torture, he calmly placed his left hand upon the tree trunk. As soon as he had seen it fall away from his wrist, he had placed right one they're without any display of pain. After having both hands cut off, he placed his neck on the spot to decapitate.

When his torturers refused, he displayed great indignation and moving off, promising revenge. In the Battle of Millarapue 30 November 1557, 22 days later, Galvarino taken prisoner once again, and this time, he was sentence to hang from a

<sup>270</sup> —Vivar Jerónimo de 1988. *Crónicas de los reinos de Chile, Historia 16*. Madrid. Printed in Spain, See page 334-336, Chapter CXXXIII.

tree by the governor Garcia Hurtado de Mendoza. The poet Ercilla, impressed by the Indian's valor, made every effort to keep him from executed, arguing that he had seen Galvarino changing sides and joining the Spanish troops. Galvarino refused Ercilla's offer to commute his death sentence and said that he only wished that he could tear his enemies apart with his teeth. The sentence quickly carried out. Galvarino has left a deep imprint in the minds of Chilean for his courage.<sup>271</sup>

Yo a la sazón al señalar llegando,  
de la cruda sentencia condolido,  
salvar quise uno dellos, alegando  
Haberse a nuestro ejército venido;

(Canto XXXVI, V 23; II, 21 1)

I then on signal, arrive,  
Sympathizing with regret the raw sentence,  
Wanted to save one of them, alleging  
He had come to our army;

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
Canto XXVI, p. 414.

Galvarino a proud famous Mapuche chief warrior during the early part of the Araucanian war, he fought and taken prisoner along with one hundred and fifty other Mapuche, in the battle of Lagunillas against Garcia Hurtado de Mendoza. Tried for insurrection, these prisoners were condemned to amputation of their right hand and nose, others like Galvarino had both hands cut off according to chronicler Jerónimo de Vivar 1 Crónica, Capítulo CXXXII. Galvarino and the rest were then released as a lesson and warning for the rest of the Mapuche.

Mendoza sent him to inform general Caupolicán commander in chief the Mapuche army, of the number and quality of the people, which, had entered their land again, to put some fear into him, among other means that tried, so that he might submit without coming to blows.<sup>[2]</sup> Account of chronicler Pedro Marino de Lobera Crónica del Reino de Chile, Libro 2 Capítulo IV.

Galvarino, when returning to the Mapuche territory, he appeared before Caupolicán and the council of war, showing them his mutilations, crying out for justice and a greater rising of the Mapuche against this Spanish invader like the one

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<sup>271</sup> The author visited the historic place located in the district of Coronel, the historical value of the place formalized in the 1980s when the University of Concepcion, at the request of the municipality, provides a technical report in the sense of specifying the location where the torture of Galvarino occurred in the context of the battle Lagunillas (1557). With the assurance given by the Department of History of campus, is the empowerment of the existing home park, where he set a milestone to mark the fact.

of Lautaro. The return of Galvarino, raising his mutilated wrist to heaven was reacting to with a roar of hatred by the council of war. The torture of the toqui reignited their patriotism, the whole people responded to Caupolicán appeal.

The council of war named Galvarino in order to repay his effort for his bravery and gallantry named by the Araucanian council to command an infantry squadron. With knives fastened on both mutilated wrists replacing his hands he fought next to Caupolicán in the following campaign until the battle of Millarapue where his squadron fought against that of Governor Mendoza himself.

The Mapuches had a discipline and well-organized army, for instance when attacking or withdrawing they have organized the Mapuches rear guard or vanguard, in charge of a remarkable warrior named Puelche Rengo. The rearmost elements of an advancing or a withdrawing force. It had the following functions: to protect the rear of a column from hostile Spanish forces; during the retreat and to delay the enemy; during the advance, to keep supply routes open. In addition, as a security, detachment that a moving ground force details to the rear to keep it informed and covered. Their form their infantry into a formation of supporting units of bow and club men surrounding a central body of close order pike men, trained to hold their place firmly in the face of a Spanish charge.

During the Araucanian war, numerous times the Spaniards forces, found themselves outmaneuvered by the Indians, and consequently were repeatedly forced to flee for their lives, leaving behind cattle, horses and weapons ammunitions in the hand of the Mapuche forces. The Indian had improved their own weapons to a point, which neutralize the Spanish army advantage of gunpowder, and horses at this period; and the Indians had become a better fighter, their army was superior to the Spanish army at one time.

Later, by the 1570s these bodies effectively organized into disciplined bodies called “namuntu cona.” The Mapuche Indians were fearsome opponents; they soon mastered the used of horses and were effective guerrilla fighters.

He, who by misfortune comes behind,  
no one not even a friend helps him,

Carrera Louis, 2006. A translation of Alonso de Ercilla *La Araucana*.  
Canto VI, page221

Galvarino came commanding as a sergeant of a Mapuche infantry squadron and animating his men this way: “Ea, my brothers, see that you all fight very well, you do not want be as I am without hands, so that you will not be able to work nor to eat, if you do not give it to them!” And he raised those arms on high, showing them to cause them to fight with more spirit and saying to them: “Those that you are going to fight with cut them, and also will do to whichever of you they take, and nobody is allowed to flee but to die, because you die defending your mother country.” He moved ahead of the Mapuche squadron a distance, and said with a loud voice that he would die first and though he no longer had hands, that he would do what he could with his teeth. Jerónimo de Vivar, Crónica, Capítulo CXXXIII.



*Galvarino*

“My Brothers, why have you stopped attacking these Christians, seeing the manifest damage that from the day which they entered our kingdom until today they have done and are doing? Moreover, they still will do to you what you see that they have done and they are doing. And still they will do to you what you see that they have done to me, cut your hands off, if you are not diligent in making the most of wreaking destruction on these so injurious people for us and our children and women.” Testify to bear witness to account of chronicler, and soldier Pedro Mariño de Lobera, *Crónica Del Reyno de Chile, Libro 2 Capítulo IV*

However, Mendoza’s command broke Galvarino division after over an hour of combat because the overwhelm fire power of artillery and harquebus’s and won the battle killing three thousand Indians, and captured more than eight hundred including Galvarino.<sup>[3]</sup> Mendoza ordered him to executed by being thrown to the dog. Vivar, *Crónica, Capítulo CXXXIII 100*

As Bonilla concludes on p. 230-231. In Lagunillas, despite the battle developed in open terrain, where the adverse terrains play a role in the Mapuche infantry. The Indians fought against Spanish cavalry, firearms and artillery, the decided of the fight was not with either of the two sides. On the other hand, were the Spaniards, those who were unable to consolidate the benefits, despite its powerful military power? The ground chosen by the Indigenous protected them perfectly allowing the withdrawal of it is the entire forces by the marshes. This time was Quiroga and not Hurtado who was able to assess the situation and counter attack the enemy that was wining the battle. In both actions fort San Luis and Lagunillas, the military genius Caupolican surpassed that Hispanic command.

It understood in military science that whoever gets the victory is that achieves the objective, which is annihilating the enemy. However, when, the enemy withdrew with his power intact, their morale and resources to continue the fight, it is clear that there has been not a triumph.

The Battle of Millarapue that happen on November 30, 1557 planned by the Toqui Caupolican as a Mapuche ambush of the Spanish army of Garcia Hurtado de Mendoza, which resulted in a Spanish victory when the ambush failed. After the Battle of Lagunillas, Mendoza went into the hostile territory of Arauco looking for a decisive battle. The Spanish royal forces encamped at Millarapue on November 29. The Mapuche army under Caupolicán tried an ambush at dawn on November 30, attempting to surprise the enemy camp. That day was the day of San Andres celebrates among the Spaniards, and the Araucanians as an alarm interpreted a celebratory morning call of trumpets. Believing their ambush detected Caupolicán ordered his army to advance to the attack. Leading some Mapuche warriors from the front was the brave Galvarino, with his handless arms urging on his comrades as a captain of a Mapuche Battalion. The battle was brutal and fierce., Caupolican was powerless to avoid the damage of the overwhelming enemy weaponry, harquebusiers and cannon, and the Spanish cavalry in their backs. In spite of that, the Battle of Millarapue lasted from dawn to early afternoon. Finally, the Mapuches were defeated.

Millarapue was a Mapuche defeat according to Bonilla. Despite his command display the best battle plan, Caupolican was unable to avoid the ravages of overwhelming enemy weaponry. The forces even matched against four thousand auxiliary Indians, and over thousand Spanish soldiers, against six thousand Mapuches with inferior weapons, but the inability of displacement, of the Mapuche forces on the offensive, threatened always by their backs by the Spanish cavalry, thus lacking the drive to approach the artillery and firearms that fired in sequence from the distance. The Mapuche had lost a battle not the war. The Mapuche had fought from sunrise until 2:00 p.m., this contradict those who say that the Mapuche were not able to fight for extended periods.

#### Toqui Caupolican<sup>272</sup>

Ercilla, wrote in *La Araucana*, canto XXXIV:

Que si yo a la sazón allí estuviera  
La cruda ejecución se suspendiera.

If I had been there for the occasion,  
The raw execution would have been suspended.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.

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<sup>272</sup> <http://images.google.ca/imgres. imgurl=http://www.scielo.cl/fbpe/img/atenea/n488/img06-01.jpg&imgrefurl=http://www.scielo.cl/scielo>.

Alonzo Reynoso the commandant of Cañete tries to capture Caupolican, by using reward and torture against the native. According to Padre Rosales, a detachment of cavalry commanded by Captain Pedro de Avendaño accordingly sent under the guidance of an Indian traitor. They approach upon him by surprise one morning at daybreak in Pilmayquen. It is not clear who succeeded in taking that great and heroic warrior a prisoner, after an honorable resistance from ten faithful followers, who continued to remain with him under his misfortunes. During this combat, his wife Fresia incessantly urged him to die rather than surrender; and on seeing him made prisoner, she indignantly threw toward him her infant son, saying she would retain nothing that, belonged to a coward. The detachment returned to Cañete with their prisoner, and Reynoso immediately ordered the formidable toqui to impaled and shot to death with arrows. On hearing his sentence, Caupolican addressed Reynoso as follows, according to chronicler Diego de Rosales p. 84.<sup>273</sup>

“My death, can answer no possible end, except that of inflaming the inveterate hatred already entertained by my countrymen against the Spaniards. Far from discouraged by the loss of an unfortunate leader, other Caupolican will arise from my ashes, which will prosecute the war against you with better fortune. If however you spare my life, from the great influence I possess in Araucania, I may be of great service to the interests of your sovereign, and in aiding the propagation of your religion, which you say is the chief object of the destructive war you wage against us.

Nevertheless Caupolican answer if you are determined that I must die, send me into Spain; where your king thinks proper to condemn me, I may end my days without occasioning new disturbances to my unhappy country.”

This attempt of Caupolican to persuaded Reynoso to spare his life was unsuccessful, as the sentence ordered to carry into immediate execution. A priest, who had employed to converse with Caupolican pretending to convert him to the Christian faith, hastily administered the sacrament.

Caupolican death came at the hands of colonizing Spaniards, Captain Alonzo de Reinoso as their prisoner in 1558 in Cañete. He impaled him by making him sit on a stake while his wife Fresia forced to watch. Ercilla was indignant at the barbarous execution of the celebrated Araucanian chief Caupolican. His death by impalement is one of the greatest disgraces upon the conquest of Chile. However very soon the Mapuches took revenge, during the short interim governorship of Rodrigo de Quiroga following the departure of Hurtado Mendoza, in July 1561, the Mapuches exact punishment for the killing of Toqui Caupolican Avendaño and two other Spaniards (Enrique de Flándes and Pedro Pagúete were the other two Spaniards).

They were ambusher and killed and their heads taken by a group of Mapuche under Guenupilqui near Puren, they swore to avenge Caupolican death. News of this killing and the display of the heads triggered the second great Mapuche revolt in the Arauco War. See Rosales, *Historia*, Tomo II, p. 103-104.

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<sup>273</sup> Rosales Diego De.1875.Historia General del Reino de Chile. Flandes Indiano. Imprenta el Mercurio. Valparaíso.Chile. Tomo II

According to the Chroniclers Diego de Rosales Pedro de Avendaño a Spanish soldier he captured toqui Caupolicán, was given an encomiendas in Puren, his bad treatment of the natives in his charge was infamous among the Mapuche for his cruelty.

Pedro de Avendaño a Spanish soldier that had arrived in Chile with the army of Garcia Hurtado de Mendoza in 1557. He distinguished himself for his brutality in the Battle of Millarapue. He later served in the garrison of Canete under Captain Alonso de Reinoso. Reinoso eventually found an Indian who betrayed the location of the fugitive Mapuche toqui Caupolican. Avendaño, with 50 men and the traitorous Indian as a guide, marched in stormy weather into the mountains to Pilmayquen and captured Caupolicán as he was planning a new counteroffensive against the Spanish army, near the modern Antihuala, on February 5, 1558. He brought the toqui back to Cañete where he was eventually executed by impalement at the order of Corregidor Reinoso. See Rosales, Historia, Tomo II, pg. 6.

Although the Mapuche try to kill Alonso de Reinoso several times, they could not exact revenge for harm done. He died, drowned in a shipwreck near the city of Concepcion in 4 August of 1567, escorting the new oidores of the new Real Audience of the Kingdom of Chile to the city of Concepcion. Alonso de Reinoso or Reynoso (1518-1567), Spanish Conquistador in Honduras, México, Perú, and Chile. He was born in Torrijos Toledo, Spain in 1518.

In 1554 after the death of Valdivia, Francisco de Villagra then appointed him as Maestro de Campo for his army in 1554. After fighting in the Battle of Marihueño, he survived the defeat and evacuation of Concepcion. Returning to Santiago, he supported Villagra against the attempt of Francisco de Aguirre to become governor of Chile.

In the middle of January 1559, Alonso de Reinoso was elevated to the rank of Maestro de Campo by Mendoza who left him in charge of all the troops south of the Bio-Bio River. From 1559, he lived in the city of Concepcion where he named as its Cabildo and its Corregidor. He continued as the Maestro de Campo for Mendoza's successor the new governor Francisco de Villagra.

## **Ceremony Called *Pruloncon*, or the Dance of Death**

Caupolican had often spared Spanish prisoners when he had them in his power. The Mapuches did not only conceive the war in the material sense. Inside of all primitive society the fight against the enemy implies certain magical practices, that they have generally one Importance of the same rank that the technological aspect.

These practices were not alien to the behavior of the natives Chileans and the chronicles give abundant testimonies of it. The Indians had rites that seemed cruel and horrible to the Spanish eyes.

To the Indians, however, such acts were natural and essential in order to prevent disaster and maintain their well being. Death, in the form of hunger, pestilence or marauding enemies, was never a long way away. To survive properly in such a world the Mapuches felt a need for some powerful support from the spiritual world of their

Gods and the spirits of their ancestry. According to Molina, p. 78-79, this cruel law is nevertheless very rarely put in practice, but one or two instances having occurred in the space of nearly two hundred years. The Araucanians are sensible to the dictates of compassion, although the contrary alleged by certain writers, who having assumed as an incontrovertible principle that they never give quarter to their enemies, afterward contradict themselves in mentioning the great number of Spanish prisoners who have either exchanged or ransomed after the war. The sacrifice above-mentioned, called *pruloncon*, or the dance of the death.

The particulars of this ceremony called *pruloncon*, or the dance of death, here inserted from a different part of the work of Molina, and according to Francisco Nuñez De Piñeda y Bascuñan. He is the author of the happy captive containing an account of the manners and customs of the Araucanians. The toqui Butapichon was on his return from this expedition, received by his army with lively demonstrations of joy, and resolved to gratify his troops by reviving the almost forgotten festival called *pruloncon*, or the dance of death.

Toqui Butapichun went on to explain the reasons behind the ritual.

Our goal is none other than to exalt our names, affix the toquis and ancient insignias of our dear nation with the blood of the prejudiced Spaniards, and solicit an effort to expel them from our lands. Today it seems that our Pillán . . . is favorable and propitious, as good fortune has followed us in the two raids we have made. We (make this) sacrifice to our Pillán for the great successes he has brought us.

A Spanish soldier, who had made prisoner in one of the preceding battles selected for the victim of this barbarous spectacle. "The officers surrounded by the soldiers form a circle, in the centre of which is placed the official axe of the toqui, with four poniards representing the four Butalmapus or Uthal mapus of the confederacy.

The unfortunate prisoner is then led in on a sorry horse deprived of his ears and tail, and is placed near the axe, having his face turned toward his own country. He then ordered to dig a hole in the ground with a sharp stake, and given a handful of small sticks, which he ordered to throw one by one into the hole, naming one of the principal warriors of his nation at each stick, while the surrounding soldiers load these detested names with bitter execrations. Moreover, he is then, ordered to cover up the hole, as if to bury the valor and reputation of the persons whom he has named. After this, the toqui, or one of his bravest companions to whom he relinquishes the honor of being executioner, dashes out the brains of the prisoner with a war-club.

The heart is immediately taken out by two attendants and presented still palpitating to the toqui, who sucks a little of the blood and passes it to his officers, who successively repeat the same ceremony. The toqui then fumigates the four cardinal points of the circle with tobacco smoke from his pipe. On the present occasion, the honor of dispatching the victim conferred upon the ülmen Mulican. The Butapichon action reviving the festival called *pruloncon*, or the dance of death. According to Don Francisco Nunez de Pineda, who was an eyewitness? Many of the spectators compassionated the fate of the unfortunate soldier; and Mulican, to whom the office of dispatching him assigned as a mark of honor. It has said to declare that he accepted of it with extreme reluctance, and merely to avoid offending his commander the toqui.

It certainly was not deliberately and remorselessly causing pain or anguish or more dishonorable than the impalements and mutilations ordered by the Christian enemies of the Araucanians.

According to Boccara it is fundamental to understand the characteristic aspect why, the basic aspect for the fact that the reche (genuine Mapuches) cut the head and keep responding to several reasons. One relates to the structural homology between this world and the other world and the analogy between the human body and the social body. (This relationship between the human and the perceived social the verb Loncon, meaning “to be head, principal, superior, and is formed from the radical Lonco, meaning” head,” see Andrés Febres, Art of general language of the kingdom of Chile, composed by Father Andrés Febres, a missionary of the Society of Jesus, the year of 1764 (Lima, 1765), 535, cut the “head” of a boss enemy meant amputating the body of a warrior enemies in the other world). Moreover, the head of an enemy known as a symbol of the courage of the owner; and source of prestige as well. Finally, keep the head of a person allowed to take one of his qualities, or else less advantage of the knowledge of that person, as the head for the reche was designer as a place of knowledge and clear perception of things. See also Rosales, Six missionaries, 69-70.



*Mariscal Martin Ruiz de Gamboa,  
Governor Melchor Bravo de Saravia and Alonso de Sotomayor.*

## Defeating the Spanish Army Using the Mapuches Tercios Formation

Governor Melchor Bravo de Saravia (1568-1573). The new governor proceeded in 1570 to the frontiers, to oppose the ravages of Millalelmu, Antihueno and Paicallar, whom continued to harass the Spanish settlements by frequent inroads. However, as the Mapuches carefully avoided any reencounter, the governor contented himself with ravaging the Araucanian territories in revenge, having afterward received a large reinforcement from Peru. The Mapuche forces began to imitate Spanish military techniques, Alonso de Gongora Marmolejo<sup>274</sup> a veteran of these wars describes this formation when it first was used against the Spanish in battle in a plain in the Puren valley in 1570. Marmolejo came to Chile with Pedro de Valdivia in 1549, and hence he wrote with considerable experience and authority." The Mapuches forces were 2000 men strong: the Spanish forces 120 Spanish soldiers And thousands of auxiliary Indians, commanded by Miguel Velasco. It has been the first time that the Mapuches defeated the Spanish army in the open terrain, by using the Puercoespin formation in order to stop the Spanish cavalry. According to Tomas Bonilla,<sup>275</sup> the Mapuche army was far superior to the Spanish, but not technical superiority. The Peruvian soldiers who fought in this battle were not experienced soldiers-poorly trained troops they run instead of fight. They did not match the Mapuches warriors. Nuñez de Piñeda y Bascuñan Francisco "the Happy Captive" son of a Spanish officer wrote, "Four Chileans are worth more than 100 of the troops sent from Lima (Peru) who usually arrive without clothes or arms. As a result that instead of filling the hearts of the enemy (Mapuches Warriors) with fear and caution, they become for them an object of contempt disdain and scorn." These troops have poor training, the endless warfare, and poor pay was too much for them. Consequently, they were high rates of desertion among these military units. Don Miguel de Velasco, ordered to dismounts sixty soldiers, the rest remained in horses, and these that were on foot were ready to fight; the commander Captain Gaspar de la Barrera, went forward with a detachment of twenty lances to reconnoiter. The river was small, crossed by many parts passing it; they arrived at a hill where they stopped. The Indians were on the other band.

Paillacar (Caserio Pacifico) Lonko in the valley of Puren, considering that (by remaining in concealment in the nearby Pucará Fortress), they could not have the decided result. The Indians went marching toward the field in order to achieve, and to make an attempt at the fight in a battle in open terrain. The Indians struggle against battles in open terrain because; cavalry charge decimated the Indians Infantry. The order that they took was a square squadron (squadron cuadrado in Spanish), with two horns or ends, that are called sleeves (mangas in Spanish), of four hundred Indians,

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<sup>274</sup> Alonso Góngora de Marmolejo. 1861-1942, *Historia de Chile desde su descubrimiento hasta el año 1575*. Capitulo LXXIV In colección de historiadores de Chile y documentos relativos a la historia nacional, 49 Vols. Santiago. Hereafter Hill be cited

<sup>275</sup> Bonilla Tomas, *La Gran Guerra Mapuche. Tomo I and II* (hereinafter)

and some loose ones who walked outside the order, as it seemed fitting to them. See “Alonso Gongora Marmolejo in *Historia de Chile*.”

The Mapuches had imitated a Spanish Tercios, using four-hundred-man pike block with sleeves of four hundred archers/clubmen on each flank with some skirmishers preceding and flanking the formation.

Marmolejo describes it in the terminology of the time as he would a Tercios formation.

This formation was able to repel repeated charges of Spanish lancers; one charge on the pike was repelled when a sleeve of archer—clubman—took the lancers in flank while engaged frontally with the pike. The Spanish lancers (cavalry) counterattack on this sleeve failed and a soldier who had broken into it was clubbed from his saddle and his head taken to decorate a pike and taunt his men, his name was Juan de Cabanas.

However, the Indians notwithstanding the slaughter made among them by the cannon and musketry, continued constantly to supply with fresh troops the places of those killed. When a warrior fell, those that were in close proximity to him went ahead in order not to give satisfaction to the Christians and seeing that they had heavy casualty in the Indians ranks. With the purpose of, to protect themselves from the fire of the artillery and musketry that did the most damage to them, they took shelter in the bushes in an advantageous safe defensive position.

Don Miguel ordered the captains to launch an attack. It would not let pass that good occasion as they had ahead, to punish those Barbarians. He left in the rear the rest of the soldiers on foot, eight or ten men with the artilleryman who regularly fired to the Indians with the field piece, which they had. The Spaniards enthusiastic with determination to fight in open terrain. The Spanish cavalry mounted their horses and charge the Indians forces, Don Miguel sent every soldiers that had horses, and to be able to fight to the battlefield. The Indians saw them come, that was what they wished, take the soldiers away from the protection of the fort. In a military formation the Indians with lances and pikes come toward the Christians, whom with great determination broke with them; walking fighting many enemies killed, they were many and even more with lances, than are great advantage to fight against cavalry. In addition, the disarmed horses tightened, they were trap, The Spanish cavalry decided to retire to the open field, and the Indians surrounded them, entered all together the open field. The Spanish soldiers were subject to a through and humiliating defeat. Demolished spirits and afraid, they routed, left the spoil of war to the enemies, and so discouraged that even thought the captain called them to battle hard. They did not want to do it, because seeing the Indians inside in the field and that they walked sacking the baggage, the equipment and supplies that a military force carries with it on campaign.

Don Miguel went with ten men to aid the artilleryman when it arrived they had already killed him. Gathering some soldiers that were on foot, they took the route to the city of Angol, distance nine leagues, leaving to the Indians the baggage.

The Spanish forces in the battle of Puren lost the baggage, horses and weapon.

In the early battles with the Mapuches tribes of Central Chile around Santiago, the Spanish lancers (cavalry) were able to defeat large formations of them easily. At the beginning of the conquest in Chile, the battles usually won by The Spanish

Conquistadors. But before long the Indians found an effective efficient way of defeating it. As has often happened in military history, and effective offensive-weapons systems produce an equally efficient way of defeating it. They defeated cavalry with pikes sufficiently protected by bowmen and other troops armed with clubs. A completely effective weapons system had to balance the weakness of some weapons with the strengths of others. They comprehend that further military capability often increased when a group of men is not uniformly armed. The Mapuches lance, club combined with armor, shield, and helmet gave great offensive effectiveness. In addition, could defeat cavalry by using the pikes. These units also developed an internal strength based on efficient logistics, fortified camps (Pucará) and discipline and training.

Thus in the later sixteenth century, the Mapuches archers gradually switched to fighting in deeper more solid formations as opposed to their former practice. Similarly, the pike men formed a central body and in deeper formation instead of being interspersed among the archers in smaller shallower bodies. Archer clubmen formerly would skirmish ahead of the pike and retire back to their protection to support them with their clubs when close combat intensified. They then began to imitate Spanish military techniques of massed fire with their bows and this dense order armed with the long club was better able to stand off the Spanish lancers when supported by the central body of pike men.

The Mapuches, in addition to having armor and helmets fought with a bow and large club or with a Lance or pike, retaining a small club or ax in his waistband as a secondary weapon.

After the 1580s, the Mapuches began to fight successfully on horseback and by the 1620; it was usual practice in battle for two thirds of their force to fight mounted as lancers on the wings with infantry in the center, similar to the Spanish custom. The Chilean historians acknowledge it: The Mapuches created the mounted infantry half century before the European armies. Mounted infantry were soldiers who rode horses instead of marching, but actually fought on foot with muskets, lance or sword. The original dragoons were essentially mounted infantry.

Battle Formations generally speaking, there are ten kinds of battle formations. There are square formations, round formations, sparse formations, dense formation, pointed formations, formations like a flock of geese, hook like formations, confusing formations, fire formations, and water formations. Each of these has its uses.

Square formations are for cutting off; round formations are for massing solidly. Sparse formations are for bristling, dense formations are for being impossible to take. Pointed formations are for cutting through, formations like goose flocks are for handling barrages.

Hooklike formations make it possible to adapt and change plan, confusing formations are for deceiving armies and muddling them. Fire formations used for rapid destruction, water formations used for both offense and defense.

The rule for square formations is to make the center thin and the sides thick, with the main line of b.

The sparse array in the center used for bristling. "Bristling" refers to giving the illusion of being bigger and stronger than one really is, just as an animal bristling when faced with natural enemy.

Additionally, the rule for sparse formations is for added strength and firmness in case where there is little armor and few people. The warrior's technique is to set up banners and flags to give the appearance that there are people there. Therefore, they arrayed sparsely, with space in between, increasing the banners and insignia, with sharpened blades ready at the flanks.

They should be at sufficient distance to avoid stumbling over each other, yet arrayed densely enough that they cannot be surrounded; this is a matter for caution. The horses are not to gallop the foot soldiers are not to run.

The general rule for sparse formations is in making numerous small groups, which may advance or retreat, may strike or defend, may intimidate enemies or may ambush them when they wear down. In this way, a sparse formation can successfully take an elite corps.

The rule for sparse formations is not to space the troops too far apart; have them travel at close quarters, massing the blades yet giving enough room to wield them freely, front and rear protecting each other. If the troops are frightened, settle them down. Do not pursue opponents in flight, do not try to stop them from coming either strike them on a circuitous route, or break down their elite troops.

Also, make your formations tightly wowed, so there are not gaps; when you withdraw, do so under cover. In this way, dense formations cannot break down.

A pointed formation is like a sword: if the tip is not sharp, it will not penetrate; if the edge is not thin, it will not cut; if the base is not thick, it cannot be deployed on the battlefield.

What is more, in a hooked formation, the front lines should be straight, while the left and right flanks are hooked, the troops should know their own signal and flag.

A confusing formation if the soldiers are in commotion, then settle them down; when all in order, the battle lines moved with a shocking commotion.

The rule for incendiary warfare is that the ground should be low and grassy, so that enemy soldiers have no way out. If it is windy in the opposite direction.

Finally, the rule for warfare in the water is to have a lot of infantry. If the enemy retreats pursue; if the enemy approaches, close in. Attack their boats, blockade the fords and inform your people when the troops are coming.

## **Father Valdivia and the Defensive Warfare**

In year, 1605 arrived at Chile the Jesuit Luis de Valdivia that was horrified by the alternatives that took the Araucanians war; He was against the slavery of the Mapuches, indicating that the cause of its revolt was the treatment, which they received from the Spaniards.

They made them work relentlessly and mutilated them. They marked them with red-hot irons. It thought that was illicit to wage war to Mapuches, since they were owners of the land, where they lived and they were free.

It only justified a defensive warfare, to protect the region that already occupied the European, and to assure the transit of the missionaries toward the Araucania. Convinced of his ideas, it visited the viceroyalty in Lima and the king in Spain.

Finally, in 1612 it obtained the triumph.

Likewise, he obtained again the appointed of Governor Alonso de Ribera, and he himself appointed general visitor of the kingdom of Chile.

Valdivia was the precursor in Chile of a policy of communication with the Indians. Whereas it considered the barbarism of the Indians as the fruit of the habituation and the influence of Satan, the fight is going to be developed in two simultaneous fronts: against the devil, and the demonic and perverse practices of Reche<sup>276</sup> on the one hand and, on the other, through the transformation of its cultural habits and their social organization.

It is not necessary to be mistaken and to consider to the missionaries like respectful defenders of the culture and the way of indigenous life. The Jesuits maintain an authentic war. They are the soldiers of Christ against Satan and they do not vacillate being against to Barbarian practices.

The defensive warfare contemplated the following aspects:

- The line of defense remained in the Bio-Bio.
- The active army stayed.
- Studied a system of tributes for the Indians, that would replaced the work in the encomiendas system warfare did not prosper. Mapuches and Spaniards continued fighting. Nevertheless, since 1610 with Felipe II this type defensive warfare existed legally until year 1626. When Felipe IV authorized to return to the offensive warfare, and declared effective the Royal Certificate of 1608, that made slaves the Indians rebels.

Patricia Cerda 1996 Pagés 21-22 In *Frontera del Sur*. While between 1616 and 1620 Philip III extends the application of this system in Chile, the same governors were supporters of the offensive warfare and in fact, the offensive warfare continued practicing on the sidelines of the Royal ordinance.

Thus, between 1613 and 1616 Alonso de Ribera, for example, repeatedly entered the Mapuche territory, and similar to that with this expedition, which is headed especially in the town of Puren. In addition, he state does not violate the actual orders, which makes explicit, an under the pretext of protecting the Indian friends of the continuing offensive by the rebels. Leaving the Spanish troops remains like "auxiliaries" assistance of the friendly Indian (Arana Barros 1931, 4:77).

Furthermore, in 1615 the governor organizes expeditions against Puren from Arauco fortress formed by 700 Indians and 500 Spanish forces of assistance maestre de Campo the command of Field Gines de Lillo (Rosales 1877: 535-536; Barros Arana 1931, 5: 520).

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<sup>276</sup> Paper: Guillaume Boccard, « El poder creador: tipos de poder y estrategias de sujeción en la frontera sur de Chile en la época colonial », *Nuevo Mundo Mundos Nuevos*, BAC, mis en ligne le 14 février 2005, référence du 13 mars 2008, disponible sur: <http://nuevomundo.revues.org/document597.html>.

What is more, Ribera informed the council Indies, I pass the Bio-Bio River to enter Puren where we did the greatest damage to the enemy . . . we appropriate of much food, and we killed many of them and some others taken prisoners.

Spanish crown, wanted to finish definitively with the Indian problem, and for which it decreed to a Royal Certificate in 1608. The one that declared slaves to all the Indian majors of ten years and a half and to the women majors of nine year and a half.

The measurement had an opposite effect: the war reached incredible degrees of cruelty by both sides. Finally, was suspended the Royal Certificate that declared slaves the Indians.

Amnesty declared, in the name of the king for all the Indians rebels.

The military Prohibited to cross to the south of the River Bio-Bio.

Thus, Father Valdivia had to organizer the preaching among the Mapuches. In spite of the efforts of father Valdivia, the defensive warfare did not succeed.

Toqui Lientur and Butapichun commanded the rebellions during that period. There were great combats like those of the Cangrejas in 1629, and Albarrada in 1631.

However after the death of two missionaries sent into the Indigenous zone by Father Valdivia, killed by the Mapuches of the chief Ancanamon, toqui Ancanamon had been grossly ill/ used by the Spaniards (captain Melendez) who during a truce had carried off his wives to Paicavi fort, and would not return them.

Consequently, Ribera became convinced that the system was a failure. As a result, the previously warm relationship between the priest and the governor cooled. Accordingly, Rivera increased the professional and combative capacity of the Spanish army in Chile, and the Indians, conscious of it, avoided to present/display combat during the military campaign entrances, to the swamp of Puren.

In consequence, the Indians move out to the other side, and then depart through the mountain of Nahuelbuta toward the distance, in different direction from the Spanish army.



*Treaty of Quillín 1641, Biblioteca nacional de Chile.*

The court of Spain sent out Don Francisco de Zuniga, Marquis of Baydes, who had given unquestionable proofs of his political and military talents, in both Italy and Flanders, where he had executed the charge of quartermaster general.

At time on his arrival in Chile in 1640, either in consequence of private instructions from the prime minister, or of his own accord, Zuniga procured a personal conference with Lincopichon, who had elected toqui on the death of Curimilla.

The Parliament or Treaties of Quillín—the signing of treaties between the Mapuches and Spain constituted a formal recognition of the existence and independence of each nation by the other.

Moreover, following the Parlamento General de Quillín (1641), which established the territorial boundaries of colonial Chile and the Mapuches Nation?

According to Boccara, the parliament is not a neutral space of the free communication, and is much more that the place of a “colonial pact” as they affirm some recent studies<sup>277</sup> (Leon 1993, 1992a).

It is a space of imposition of a legal-political norm<sup>278</sup> (Boccara 1999b). It is a control system of state. Its objective is plus the one to create one commune measure that the one to repress the crimes of leas Majesty. In first term, it tries to draw into squares a space.

<sup>277</sup> León Solís, Leonardo: Maloqueros y conchavadores en Araucanía y las Pampas, 1700-1800, Temuco, 1993.

<sup>278</sup> Guillaume Boccara, « Mundos nuevos en las fronteras del Nuevo Mundo », *Nuevo Mundo Mundos Nuevos*, Número 1—2001, mis en ligne le 8 février 2005, référence du 13 mars 2008, disponible sur: <http://nuevomundo.revues.org/document426.html>.

The Indian groups that attend classified ordered and registered. Loose biases must integrate of permanent way to vaster sets, and although the present caciques have right to the word, weighs plus the one of the delegates located at the top of the hierarchy. In this sense, it is significant that only the declarations of the representatives of the political unit's superiors have transcribed in acts.

The parliament tends to be exhaustive and in so far as general becomes, it sets out to reunite in a single, and it place the totality of the Indian units.

The Marques of Baidés<sup>279</sup> possessing the qualities needed to do the particular task, he has considered legally competent to do a peace treaty with the Indians, that learning of the good disposition of the Indians to enter peace treaty.

It arranged that el maestro de campo and the sergeant mayor with the Tercios formation and flags would march to the place of Nacimiento.

In addition, he departed from Concepcion (December 18, 1640) with much part of the upper class or noble neighbors of that kingdom. In addition, with all the troops united, the larger troops ever amassed together, marched for the same place, Quillin. The father Alonso de Ovalle says that the army was two thousand three hundred fifty men. The father Rosales puts it in four thousands. Don Pedro of Cordova and Figueroa lowers its number to one of two thousands. Moreover, father Miguel de Olivares promotes it to ten thousands.

Accordingly, on 6 January 1641, the marquis came to Quillin, the place of meeting, a village in the province of Puren, attended by a retinue of about ten thousand persons<sup>280</sup> collected from all parts of Chili, who insisted to accompany him on this joyful occasion. Lincopichon came there likewise at the time appointed, accompanied by the four hereditary toquis of the Araucanians, and a great number of ulmens and other natives. Lincopichon opened the conference with an eloquent speech; and then According to the customs of his nation, he killed a *chilihueque* or Araucanian camel, and sprinkling a branch of the *boighe* or Chilean cinnamon tree with its blood, he presented it to the governor in token of peace.

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<sup>279</sup> Descripción histórico geografía del Reino de Chile por don Vicente Carvallo Goyeneche, precedida de una biografía del autor por don Miguel L. Amunátegui. Tomo II/[www.historia.uchile.cl/CDA/fh\\_sub\\_article/](http://www.historia.uchile.cl/CDA/fh_sub_article/)

<sup>280</sup> *Ibíd.* See, Molina, page 289-290-291



*Map source, Bonilla Tomas 1988.*

*La gran guerra Mapuche. Frontier, during the Quillin treaties.*

The Puelches appear dress in tiger skins (Jaguars), that courageous tribe, which forms about a fourth part of the population of the confederacy. The articles of the treaty of peace were next proposed, agreed to, and ratified, being similar to those formerly mentioned which had been accepted by Ancanamon, with the addition of one insisted upon by the marquis, the Araucanians should not permit the landing of any strangers on their coast, nor furnish supplies to any foreign nation whatever.

As this was entirely conformable to the political maxims of the Araucanian nation, it readily agreed to, and the peace finally ratified and confirmed. In consequence of this pacification, all prisoners released on both sides, and the Spaniards had the satisfaction of receiving, among many others, forty-two of their compatriots who had been in captivity ever since the time of the toqui Paillamacu. Finally the court of Spain approved and ratified this glorious measure which, accomplished peace between nations

Two years after the peace, in 1643, the importance of the article, which the marquis procured to insert into this treaty, rendered very apparent to the Spaniards,

by its contributing materially to the failure of a third and last attempt by the Dutch to acquire possession of Chile. On this occasion, their measures so appropriated, that if the Araucanians had seconded them, the Dutch must have infallibly succeeded in conquered the kingdom of Chile.

The Dutch expeditions of General Hendrik Brouwer, equipped a numerous fleet, well-provided armada with men, artillery, and military stores from Brazil, and took possession of Valdivia. The Spaniards had deserted the city for more than forty years, and at which place they intended to form a command centre from whence to conquer the rest of the kingdom. With this view, they immediately began to build strong forts at the entrance of the river, in order to secure possession of that important port, and invited the Araucanians to join them by the most flattering promises.

But that chivalrous nation steadily refused to listen to the proposals, and adhering honorably to the stipulations in the treaty of Quillin, absolutely refused to supply them with provisions, of which they were much in need. The Cunches, in whose territories Valdivia situated, in consequence of the counsels of their Araucanian allies, likewise refused to enter into any connection or correspondence with the Dutch, or to supply them with provisions. In consequence of this refusal, pressed by famine, and hearing that a combined army of Spaniards and Araucanians was in full march against them, the Dutch navy was obligated to abandon Valdivia, in three months after taking possession.

Soon after their retreat, the Marquis de Mancera, son to the viceroy of Peru, arrived at Valdivia in search of the Dutch with ten ships of war. To prevent the recurrence of a similar attempt, he fortified the harbor, and particularly the island at its entrance, which has ever since borne the name of his family title.

Since, the Jesuit supporter almost all the Christians works weight of the missionary company in the frontier zones, and inland. Indeed, they had a fundamental role in this second period. Because, their knowledge of indigenous people, the sociocultural reality and its methods of penetration were very useful in the progressive construction of a new, space of discussion and confrontation the parliament.

Therefore, the Jesuits were located in center of the two institutions that were going to prevail like the pillars of the new policy Spanish Araucanians territory. Of the newness used methods, it also perceived in the type of power relation that the governor tries to restore. No longer is one to impose or to repress, but rather to suggest, to manipulate and to urge.

The governor Lopez de Zuñiga gives command batons to the caciques, he offers numerous gifts and he assigns to titles and degrees corresponding to the Spanish military rank.

Rosales stated <sup>281</sup> and to honor it gave them to cane with sockets of governor silver, and commander in chief to Lincopichon because, he was the first in giving to agreed to pace took, and another one of capitan general to Don Antonio Chicaguala. In addition, another one of sergeant Mayor to the son of greater Loncopichon

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<sup>281</sup> Rosales, Diego de: *Historia general* . . . , volumen 2, pág. 1132.

Chequenecul, so that their Indians troops governed, against whom, they do not wanted to admit the pace treaties.

The governor ordered them to dress in the Spanish costume, in layers and short capes, and to have a party to celebrate.

Many other parliaments or Treaties held during the eighteenth century, among them those of 1716, 1726, 1738, 1746, 1756, 1760, 1764, 1771, 1774, 1784, 1787, and 1793. The last parliament between Spain and the Mapuches Nation agreed to in 1803 and 1816, on the eve of the establishment of the colonial regime. These agreements constituted the Spanish effort to obtain Mapuches support against the revolutionary movement leading to Chile's initial independence from Spain in 1810, and final independence in 1818.

Molina stated,<sup>282</sup> "I regret much the want of materials for this part of my work, as all the memoirs of which I have hitherto availed myself terminate at this period. In the year 1655, the war recommenced after a peace of between fourteen and fifteen years endurance, but contemporary writers have left us no account of the causes, which interrupted the good understanding, which had so happily established by the Marquis de Baydes.

"All we know is that Clentaru, the hereditary toqui of the Lauquenmapu, was unanimously elevated to the supreme command in 1655, and signalized the commencement of his administration by totally defeating the Spanish army commanded by the sergeant-major of the kingdom, who fell in the action."

This victory was followed by the capture of the fortresses of Arauco, Colcura, San Pedro, Talcamavida, and San Rosendo. In 1656, the toqui crossed the Bio-Bio, completely defeated the governor Acuna in the plains of Yumbel, destroyed the forts of San Christoval and Estancia del Rey, and burned the city of Chillan.

As Molina asserts, we can only add that this war continued with great violence for ten years, during the governments of Don Pedro Porte de Cassanate, and Don Francisco de Meneses, as the successes of Clentaru only incidentally mentioned in any of the writers belonging to this period.

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<sup>282</sup> Molina, page 294-295



*Watercolor portrait of Charles Darwin painted, by George Richmond in the late 1830s. From Origins, Richard Leakey and Roger Lewin*

### **The Views of Charles Darwin (August 3, 1833) about the Mapuche Mounted Infantry**

From 1831 to 1836, Charles Darwin sailed around the world. Along the way, Darwin explored the coastline and islands of South America, taking samples of the remarkably, so extraordinary as to be barely believable the varied plant and animal life he found there. For the motive of the araucanians wars in Chile, and the attractions of wild cattle and horses, the Mapuches started migrating to Argentina in the sixteenth century. They gradually settled on the region formed by the provinces of San Luis, South of Córdoba, La Pampa, Neuquén, and Buenos Aires.

This migration ended during the military outpost at the end of the nineteenth century. Then they settled on the South of the river Limay. In addition, was second only to the Inca Empire in terms of its geopolitical expanse, and cultural influence in South America (Leon 1991). Darwin states Argentina. The Indians were Araucanians from the south of Chile<sup>283</sup> several hundreds in numbers, and highly disciplined. They

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<sup>283</sup> Charles Darwin. *The Voyage of the Beagle*. <http://www.literature.org/authors/darwin-charles/the-voyage-of-the-beagle/index.html>.

first appeared in two bodies on a neighboring hill; having the dismounted, and taken off their fur mantles, they advanced naked to the charge.

The only weapon of an Indian is a very long bamboo or chuzo, ornamented with an ostrich feathers, and pointed by a sharp spearhead. My informer seemed to remember with the greatest horror the quivering of these chuzos as they approach near. When close, the cacique Pincheira hailed the besieged to give up their arms, or he would cut all their throats. As this would probably have been the result of their entrance under any circumstances, a volley of musketry gave the answer. The Indians with great steadiness came to the very fence of the corral: but to their surprise, they found the posts fastened together by iron nails instead of leather thongs, and, of course, in vain attempted to cut them with their knives.

This saved the lives of the Christians: many of the wounded Indians carried away by their companions and at last, one of the under caciques wounded, the bugle sounded a retreat. They retired to their horses, and seemed to hold a council of war. This was an awful pause for the Spaniards, as all their ammunition, with the exception. Of a few cartridges, was expended, in an instant, the Indians mounted their horses, and galloped out of sight. Another attack was still more quickly repulsed. A cool Frenchman managed the gun (small cannon); he stopped till the Indians approached close, and then raked their line with grapeshot: he thus laid thirty-nine of them on the ground; and of course, such a blow immediately routed the whole party."

The Mapuches chief pride consists in having everything made of silver, I have seen a cacique with his spurs, stirrups, handle of his knife, and bridle made of this metal. The headstall and reins being of wire were no thicker than whipcord; and to see a fiery steed wheeling about under the command of so light a chain, gave to the horsemanship a remarkable character of elegance.

To clarify, the above narration written by Darwin, he praises the discipline and audacity of the Mapuches Mounted Infantry in Argentina. Charles Darwin narrated the following event in Chapter 5—Bahia Blanca, the Indian are from the Cordillera who by the description appears to be Pehuenches, because they lived in the Cordillera and they are six feet high also they were very courageous people they new how to die for a cause.

In the battle, four men ran away together. They pursued, one killed, and the other three taken alive. They turned out to be messengers or ambassadors from a large body of Indians, united in the common cause of defense, near the Cordillera.

The tribe to which they had sent was on the point of holding a grand council, the feast of mare's flesh was ready, and the dance prepared in the morning, the ambassadors were to have returned to the Cordillera.

They were remarkably fine men, very fair, above six feet high, and all under thirty years of age. The three survivors of course possessed very valuable information and to extort this they placed in a line. The two first being questioned, answered, "No se" (I do not know), and were one after the other shot. The third also said "No se;" adding, "Fire, I am a man, and can die!" Not one syllable would they breathe to injure the united cause of their country!

The conduct of the above-mentioned cacique was very different; he saved his life by betraying the intended plan of warfare, and the point of union in the Andes. It

believed that there were already six or seven hundred Indians together, and that in summer their numbers would double. Ambassadors were to have sent to the Indians at the small Salinas, near Bahia Blanca, whom I have mentioned that this same cacique had betrayed. The communication, therefore, between the Indians, extends from the Cordillera to the coast of the Atlantic.

Darwin stated how the Argentina and Chilean armies prepared the extermination campaigns against the Indigenous people of Patagonia. General Rosas's plan is to kill all stragglers, and having driven the remainder to a common point, to attack them in a body, in the summer, with the assistance of the Chilena. This operation too repeated for three successive years.

Darwin meets General Juan Manuel de Rosas at his military encampment it consisted of square formed by wagons, artillery, straw hunts, etc. The soldiers are nearly all cavalry, villainous, bandit-like army. General Rosas had about six hundred Indian allies. Don Juan Manuel de Rosas governed Argentina between 1829 and 1852 with a brief interlude in the early 1830s.

During his years out of office 1832-1835 Rosas waged a military campaign against the Indigenous population in southern Argentina in Patagonia, his rule and his legacy have provoked deep divisions in Argentine society, and much of the history written of him has come in the extremes of diatribes and vindication.

Darwin states about the Indigenous people he meets in the Pampas "The men were a tall, fine race, very fair, above six feet high, among the young women or Chinas; some deserve to be called even beautiful. It is quite possible, that the Indigenous people that Darwin meets the second time at Rosas military encampment were Tehuelches, or perhaps Puelche, to judge from their tall stature as compared with the Araucanians or Mapuches. The name Puelche (Puelcho, and other variants) is from Araucanian (Eastern People) these same Puelche also known to the Spanish of Buenos Aires as Serrano or Montañeses. Serrano was the common term for the Indians of the Cordillera, that is, the Araucanized Pehuenche.



*Picture of Fortuny (Fortini)*

Federico Rauch, a mercenary from Prussia March 28, 1829 killed in the battle of Las Vizcacheras in the Argentine Pampas. 600 soldiers and 600 Mapuches warriors engage in battle in the desert war.

Charles Darwin stated, in chapter 11, Strait of Magellan, July 24, 1883, *The Voyage of the Beagle*, "During our previous visit [in January], we had an interview at Cape Gregory with the famous so-called gigantic Patagonians, and he refers to the Tehuelches, who gave us a cordial reception. Their height appears greater than it really is, from their large guanaco mantles, their long flowing hair, and general figure: on an average, their height is about six feet, with some men taller and only a few shorter; and the women are also tall; altogether, they are certainly the tallest race, which we anywhere saw. The Indians in looks-features they strikingly resemble the more northern Indians whom I saw with Rosas, but they have a wilder and more formidable appearance.

"The Indians in looks-features they strikingly resemble the more northern Indians whom I saw with Rosas, but they have a wilder and more formidable appearance. Their faces much painted with red and black . . . They spend the greater part of the year here; but in summer, they hunt along the foot of the Cordillera: sometimes they travel as far as the Rio Negro 750 miles to the north.

"The next morning a large party went on shore, to barter for skins and ostrich-feathers; firearms refused, tobacco was in greatest request, far more so than axes or tools. The whole population of the toldos, men, women, and children, arranged on a bank, it was an amusing scene, and it was impossible not to like the so-called giants. They were so thoroughly good-humored and unsuspecting: they asked us to come again. They seem to like to have Europeans to live with them; and old Maria, an important woman in the tribe, once begged Mr. Low to leave any one of his sailors with them."

The Indians were Tehuelches, or perhaps Puelche, to judge from their tall stature as compared with the Araucanians or Mapuches. According to Bernardo Berdichewsky, some Mapuches migrated across the Andes and settled in the Pampas of Argentina. In the beginning of the sixteenth century in big number, but the migration and contact was before that period. The Mapuches later absorbed most of the Puelche, Tehuelches, Moluche and Pehuenches tribes becoming their common language the Mapudungun, which in the eighteenth century was the only language spoken in the Patagonia and Pampas.

They also inhabited the eastern mountainous regions of Chile, where they allied to and classed with the noble and warlike Araucanians. Molina, in his account of that race, says of the Puelches: "These, although they conform to the general customs of the nation, always discover a greater rudeness and savageness of manners. Their name signifies Eastern-men. The Araucanians hold these mountaineers in high estimation for the important services, which they occasionally render them, and for the fidelity that they have always observed in their alliance with them.

Charles Darwin illustrates in *Chapter 4—Rio Negro to Bahia Blanca*. My guide told me, those two months before he had a most narrow escape of his life: he was out hunting with two other men, at no great distance from this part of the country, when they suddenly met by a party of Indians, who giving chase, soon overtook and killed his two friends. His own horse's legs also caught by the bolas, but he jumped off,

and with his knife cut them free: while doing this he was obliged to dodge round his horse, and received two severe wounds from their chuzos. Springing on the saddle, he managed, by a most wonderful exertion, just to keep ahead of the long spears of his pursuers, who followed him to within sight of the fort. From that, time there was an order that no one should stray far from the settlement. I did not know of this when I started, and was surprised to observe how earnestly my guide watched. They would on occasion join in alliance with other Pampas tribes, against the Spanish of Rio de La Plata, Mendoza and Neuquén region conducting malons to steal cattle for sale in Spanish Chile.

The following narrative of Darwin is the most beautiful<sup>284</sup> the Mapuche cacique and the boy escaping in the white horse, this was part of the training of the Mapuches cavalry. "Cholechel, this is a very important station because of being a pass for horses; and it was, in consequence, for some time the headquarters of a division of the army. When the troops first arrived there, they found a tribe of Indians, of whom they killed twenty or thirty. The cacique escaped in a manner, which astonished every one. The chief Indians always have one or two picked horses, which they keep ready for any urgent occasion. On one of these, an old white horse, the cacique sprung, taking with him his little son. The horse had neither saddle nor bridle. To avoid the shots, the Indian rode in the peculiar method of his nation namely, with an arm round the horse's neck, and one leg only on its back. Thus hanging on one side, he was seen patting the horse's head, and talking to him. The pursuers urged every effort in the chase; the Commandant three times changed his horse, but all in vain. The old Indian father and his son escaped, and were free. What a fine picture one can form in one's mind, the naked, bronze-like figure of the old man with his little boy, riding like a Mazeppa on the white horse, thus leaving far behind him the host of his pursuers!"

Charles's grandfather Erasmus had been outspoken in his opposition to slavery. This heritage, along with Charles's passionate hatred of cruelty, combined to put him squarely at odds with the aristocratic Captain of the Beagle Fitz Roy.

The Indians when overtaken, fight like wild animals, they fight against any number to the last moment. One dying Indian seized with his teeth the thumb of his adversary, and allowed his own eye to be forced out sooner than relinquish his hold. Another, who was wounded, feigned death, keeping a knife ready to strike one fatal blow, My informer said, when he was pursuing an Indian, the man cried out for mercy, at the same time that he was covertly loosing the bolas from his waist, meaning to whirl it round his head and so strike his pursuer.

This massive income of Mapuches into Argentina brought about a considerable change for native cultures and for themselves. A long process of crossbreeding and cultural exchange gave origin to the present peasant population in the provinces of Neuquén, Río Negro and Chubut.

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<sup>284</sup> Charles Darwin. *The Voyage of the Beagle*. <http://www.literature.org/authors/darwin-charles/the-voyage-of-the-beagle/index.html>

Darwin narratives in the Chapter 14—Chiloé and Concepcion: the men of all these tribes, Mapuches wear a coarse woolen poncho: that south of Valdivia wear short trousers and those north of it a petticoat, like the chiripá of the Gauchos. All have their long hair bound by a scarlet fillet, but with no other covering on their heads.

These Indians, Darwin refers to the Mapuches, are good-sized men; their cheekbones are prominent, and in general appearance they resemble the great American family to which they belong; but their physiognomy seemed to me to be slightly different from that of any other tribe, which I had before seen. Their expression is generally grave, and even austere, and possesses much character: this may pass for either honest bluntness or fierce determination.

It is remarkable that by these qualities of the Mapuches attracted the attention to Charles Darwin, when crossing the forest of the Araucanian in 1834, drew attention to him the appearance “serious and austere” of the race, that it indicates honest rudeness or ferocious determination, some virtues that represent and must obtain a genuine warrior.

Darwin describes the Indians, the long black hair, the grave and much-lined features, and the dark complexion, called to my mind old portraits of James I. On the road, we met with none of that humble politeness so universal in Chiloé. Some gave their “*mare Mari*” (good morning) with promptness, but the greater number did not seem inclined to offer any salute. This independence of manners is probably a consequence of their long wars, and the repeated victories, which they alone, of all the tribes in America, have gained over the Spaniards.

This is an interesting account of Darwin personal view of the Mapuches, because show the Mapuches character and determination, culture of warriors this one of the Mapuches of Chile. They were different that those humble politeness so universal in the Americas in those days. The Araucanians society gave the people unity, morality and autonomy. It was the construction of resistance against first the Incas, Spanish and Chilean armies, and the polity that formed the Mapuche’s compatriotism, national character, and ethnic identity.

Darwin stated the method worked out to in advance for defeated the Indians in Patagonia, Chapter 4 with the assistance of the Chilean army. General Rosas strategic plan is to kill all stragglers I imagine the summer chosen as the time for the main attack, because the plains are then without water, and the Indians can only travel in particular directions. A treaty prevents the escape of the Indians to the south of the Rio Negro, where in such a vast unknown country they would be safe, with the Tehuelches to this effect; that Rosas pays them so much to slaughter every Indian who passes to the south of the river. However, if they fail in so doing, they are themselves too exterminated. The war waged chiefly against the Indians near the Cordillera Mapuches-Pehuenches for many of the tribes on this eastern side are fighting with Rosas. The general, however, like Lord Chesterfield, thinking that his friends now, in future day may become his enemies, always places them in the front ranks, so that their numbers may decrease. Since leaving South America, we have heard that this war of extermination completely failed.

However, fifty years later a different general Julio A Roca succeeds in the war of extermination of the Indigenous people of Patagonia. The population, which

General Julio A Roca drove out in 1879, however, resembled in outward appearance the Araucanians of Chile, whose language also spoke.

Since eighteenth century, at least three distinct linguist families have been determined for the area: Araucanian or Mapuches (Mapudungun), Puelche, and Tehuelche (Chon). The peoples speaking these languages have been quite consistently describing as respectively short stature, fairly tall, and very tall.

General Julio A Roca led an army south in 1879, and his brutal Conquest of the Desert was effectively over by the year 1883, leaving thousands indigenous dead and the whole of Patagonia effectively open to settlement. Roca heralded as a hero, and swept to victory in the 1880 presidential election on the back of his success.

During the desert war, the Argentine army in the Pampas defeated Mapuches chieftain Namuncura in 1883. The Argentinean government occupies the Mapuches territory of the Pampas, and the Patagonia in 1883.

The explanations that have occurred to understand this remarkable resistance of the Mapuches against the Incas, Spaniards, and Chileans, unknown in American history, have been many and varied. It has spoken broadly of a supposed racial condition of the Mapuches that places them over other peoples as accomplished soldiers, therefore it has search out the theory of a "fighting spirit" or "military race." Nowadays, the studies of Anthropology have demonstrated that any information does not exist that can establish a relation of correspondence between the hereditary biological components of the human being and their cultural behavior. That is to say, the conducts, behaviors and abilities of determined peoples, cannot be attributable to their genetic condition nor anything that looks like him, but these expressions are the result from their adaptation to their surroundings, their historical route, their relation with other peoples, in aim, which in anthropological terms denominates culture.

In 1858, in London, Charles Darwin and Alfred Russell Wallace together proposed a revolutionary new theory for the origin of species based on natural selection. It must take into account that, in Darwin era, the scientist's community had the slightest notion of what a gene was, or even of the basic underlying mechanisms of heredity. The conception that tied the social and cultural behavior of the human being with its hereditary characteristics, is own of the evolutionists model of nineteenth century, and that its root in the expositions of Darwin finds, and for the case of the human societies in H. Spencer. These authors thought, correctly, that the biological evolution and the cultural evolution intimately related. Thus, for example, he can see that in the transition of the hominoid to the hominid one, biological and sociocultural changes happen that reinforced mutually. Within the hominids ones it happens something similar; the sociocultural changes are in direct relation with biological questions like the size of the brain, for example.

Nevertheless, with the Homo sapiens, humanity, the changes and biological differences have become stable and its importance in the social behavior is practically invalid. Nevertheless, this information not handled in the scientific scopes of the nineteenth century that is when these imaginary with respect to the calls wild societies tile themselves all.

"Thus Spencer nor his contemporaries accepted that the own relation between the hereditary repertoire and the learned one has undergone a evolution throughout

which the modification of the cultural forms has been less and less made employee of concomitant genetic changes.” This way today he accepts himself like very valid for all the human populations, that “in the biological and cultural stage of development in which they at the moment are, a group anyone can acquire the learned repertoire of another different group without it is necessary not one genetic innovation.”” Harris Mardin. *El Desarrollo de la teoría antropológica. Historia de las teorías de la cultura.* (Editorial Siglos XXI. 13° edition México. 1997. p. 113)

In the concluding pages of *The Voyage of the Beagle*, Charles Darwin attempted to explain why Patagonia had impressed him so much more than any other natural wonder he had seen. Darwin was hauntingly reminded of the virgin forest of Tierra del Fuego and Southern Chile, “where death and decay prevail.” He also recalled the plains of the Argentinean Patagonia: “Regarded by everyone as desolated and useless, and described in negative terms—without dwellings, without water, without trees, without mountains. Why, then, do these arid desert expanses haunt my memory? I think it is because here the flight of fantasy is entirely free.” As Darwin notes, “The voyage of the *Beagle* has been by far the most important event in my life, and determined my whole career.” Charles Darwin’s remarkable works have given in the edition of *The Origin of Species*. The text of the above narration in *The Voyage of the Beagle* shows without further comments the nature of Darwin’s labors and their results on this highly significant voyage.

### **Darwin’s Theory of Evolution—Beneficial Mutations**

Darwin’s theory of evolution is to a greatly degree the widely held notion that all life is related and has descended from a common ancestor: the birds and the fruits, the fishes and the flowers—all related. Darwin’s general theory presumes the development of life from non-life and stresses a purely naturalistic (undirected) “descent with modification.” That is, complex creatures evolve from more simplistic ancestors naturally over time. In a nutshell, as random genetic mutations occur within an organism’s genetic code, the beneficial mutations are preserved because they aid survival—a process known as natural selection. From this time these beneficial mutations are passed on to the next generation. Thus over time, beneficial mutations accumulate and the result is an entirely different organism (not just a variation of the original, but an entirely different creature).

### **Darwin’s Theory of Evolution—Natural Selection**

Likewise, while Darwin’s theory of evolution is a relatively young typical specimen example the evolutionary worldview itself is as old as antiquity. Ancient Greek philosophers such as Anaximander hypothesize the development of life from non-life and the evolutionary descent of man from animal. Charles Darwin simply brought something new to the old philosophy—put forward a reasonable mechanism called “natural selection.” Natural selection acts to preserve and accumulate minor advantageous genetic mutations. Postulate a member of a species developed a functional advantage (it grew wings and learned to fly). Its offspring would inherit that advantage and pass it on to their offspring. The inferior (disadvantaged) members of the same species would gradually die out, leaving only the superior (advantaged)

members of the species. Hence, natural selection is the preservation of a functional advantage that enables a species to compete better in the wild. Natural selection is the naturalistic equivalent to domestic breeding.

Besides, over the centuries, human breeders have produced dramatic changes in domestic animal populations by selecting individuals to breed. Breeders eliminate undesirable traits gradually over time. In the same way, natural selection eliminates inferior species gradually over time.



*Charles Robert Darwin at age 51*



*HMS Beagle at Tierra del Fuego (painted by Conrad Martens) during the voyage of the Beagle (1831-1836), from the Illustrated Origin of Species by Charles Darwin, abridged and illustrated by Richard Lee.*

## Geography of Chile in the Sixteenth Century: Mapuches Jungle

If you haven't been in a Chilean forest, you don't know this planet.

—Pablo Neruda



*Araucaria forest*<sup>285</sup>

It is important to highlight the Mapuche people lives and resisted against the Incas, the Spanish forces, and the Chilean army in and dense impenetrable forest very dense thickets. Deep ravines succeeded the plains; there were great lakes, small rivers, and muddy places, in which the horses were buried up to their breast. The rain and cold and the cloudy is most of the years. However, none of these obstacles, not even hunger or the exhaustion, could make the Spanish Conquistador retreat. Of the countless accidents geomorphologic, who favored the indigenous insurgents or rebels, giving part to King? Don Francisco de Quiñones<sup>286</sup>, who experienced firsthand the difficulty of running a war that had as its scope geographically abrupt half served as indigenous natural ally of the enemy." I found this kingdom when I came, to the greatest distress and risk has been for many years now ... there is so much strength of the enemy that we were rounded up and strengthened in the cities ... and the Indians from their districts and nearby cities, which are Valdivia and Villa Rica, raised again and the roads where I had to help, to made war against them, with significant impediments winter, mountains and rivers which have neither bridges nor can wade through ..." Nature in the ridges of the cordillera is magnificent in these terrains

<sup>285</sup> Nancy Nangel in the time of the Conquest Mapuche, territory was a Jungle. See also [www.panda.org/.../forests/araucaria/index.cfm](http://www.panda.org/.../forests/araucaria/index.cfm)

<sup>286</sup> Francisco de Quiñones. Informe de Servicios de Guerra al Rey. 02 de abril de 1598. Colección de Documentos Inéditos para la Historia de Chile: Segunda serie. Tomo V. Documentos N° 24.

in which grow and in the Cordillera of Nahuelbuta and in the Andes grows the monkey-puzzle tree. *Araucaria Araucana*). *Araucaria* this tree is inextricable linked with the Mapuches (or Pehuenches) Indians whose staple diet was the *araucaria* nut. The Mapuche—Pewenche made an alcoholic drink of the *pehuen* named *chafid*.

In addition, the *araucaria* does provide food for much of the forest life the parrot (*loro cachaña*, *Microsittace ferruginea*) lives almost exclusively on the nuts, as do some 50 species of insect. *Araucarias* thrive in the Andean foothills between 1,000 and 2,000 meters some *araucarias* have measured at 50 meters height and 2,000 years of age. *Araucaria* (*Araucaria Araucana*) grows in two different areas: in the Nahuelbuta Coastal Range between 37° 40' and 38° 40' south and in the Andes Range from 37° 27' to 40° 48' south. This species is associated with *lenga* (*Nothofagus pumilio*), *Coigüe* (*Nothofagus dombeyi*) and *coirón* (*Festuca scabriuscula*) *Araucaria* tree (*Araucaria araucana*), Cypress (*Austrocedrus chilensis*), *Ñirre* (*Nothofagus antarctica*), *Coihue* (*Nothofagus dombeyi*), *Raulí* (*Nothofagus procesa*), *Roble* (*Nothofagus oblicua*), *Raldal* (*Comatia hirsuta*), *Quila* (*Chusquea sp*), *Coirón* (*Festuca sp*), *Maqui* (*Colletia spinosissima*). *Maqui* super berry is the highest antioxidant super fruit in the world. According to Ray Sahelian, M.D. Content of maqui berry.

*Maqui* berries contain a high concentration of polyphenols and anthocyanins. The anthocyanin content is more than 10 grams per kilo. some of the specific compounds include anthocyanins, delphinidin, malvidin, petunidin, cumarins, triterpenes, flavonoids, and cyanidin. Claims made *Maqui* berries are promoted as having anti-inflammatory, antioxidant, anti-aging, anti-cancer, and natural COX-2 inhibiting activities. The Mapuche long before the Conquest has used the *maqui* berry, native of Patagonia in southern Chile, and the *maqui* berry. According to a document written by the Spaniards, Their diet is low in solid food but the warriors drink a fermented beverage made from *Maqui*, several times daily. The Spaniards believe that the fermented drink may have contributed to the stamina and strength of the *mapuche* warriors. Native forests have abundant *maqui*, elderberry, blackberry, and raspberry trees.

Chile has the highest rate of biodiversity of the world's temperate forests due to its many diverse ecosystems and varied landscape and climate. Chile's forests have one of the world's largest concentrations of biomass, producing between 500 to 2,000 tons of organic matter per hectare. Although, the indigenous people of southern Chile have discovered many valuable medicinal plants in native forests; the forests are habitat for numerous species of native mammals such as wildcats, fox, and deer. However, 40 mammals listed as endangered, vulnerable or rare by CONAF, Chile's forest and park service. Chile's national emblem species, a native deer called the *Huemul*, is on the borderline of extinction.

There is also a greater variety of species, groups of Chilean pine (*Podocarpus chilena*), *maños* Tree species of *Maño* grow in Chile, *Maños* grow to be very large and attractive trees and produce edibles red fruits. *Alerce* or *Lahuèn* (*Fitzroya cupressoides*). *Arrayan* (*Myreugenessa apiculata*) is a rainforest tree. The tree has abundant white flowers, which grow into edible purple berries. *Laurels* (*Laurelia serrata*, *huahuán*).

*Cypresses* (*Cypresses*) two native members of the conifer family *Cupressaceae* are commonly called *cypress*.

- a. *Cypress* de la cordillera (*Austrocedrus chilensis*)
- b. The *cypress* de las guatecas (*Pilgerodendrom uviferum*)

Avellano (Genuina Avellana) is a medium-sized tree, which have a reddish breast-shaped edible fruits.

The tree tino (Weinmannia tricho-sperma). Canelo (Drimys winteri), sometimes called winter's bark, a beautiful rainforest tree; the Canelo is sacred to the Mapuches and found all over the Patagonian Andes.

Additionally, the many vast tracts of pristine, old growth forests remaining in southern Chile include trees hundreds and thousands of years old. In addition, two of the most extraordinary trees are the Alerce (*Fitzroya cupressoides*) and araucaria (Araucaria). Both have protection status in Chile as Natural Monuments, but there continue to be cases of illegal logging, as most forests containing these trees privately owned. The Alerce ranges up to 4,000 years old and is the second-oldest living species on Earth with only California's bristlecone pine being older. It is a conifer closely resembling the coastal redwood of California, and a giant—often reaching 4 to 5 meters across in diameter. The araucarias, nicknamed "monkey-puzzle" because of its tangled branches that swirl around its treetop, found in the central coastal range and high in the Andes. They can live more than 2,000 years; grow up to 50 meters high and over 3 meters in diameter. Botanists say the araucaria is an archetypal tree as its ancestors date back 200 million years.

What is a more, southern beech such as Coihue and Roble (*Nothofagus*), Mañio (*Podocarpus*), and broadleaf evergreen trees like the Ulmo (*Eucryphia*) and laurel (*Laurelia*) mostly dominate Chile's forests. Chile's far south includes sub-Antarctic, boreal forest dominated by the Coihue and lenga (*Nothofagus*). There are more than 50 species of trees in Chile's forests, 95 percent are endemic, and 38 listed as endangered, vulnerable or rare.

### *Bushes and Wildflowers*

Quila and Colihue. These species of the native bamboo genus *Chusquea*; probably the most important is the bamboo coligue because they used for making lance.

Is found further south than quila and has thicker canes. It generally grows in a more erected form, reaching up to eight meters. *Chusquea quila*, quila, has a thin yellow cane that tends to spread out horizontally to colonize clear areas, which forms dense thickets and often renders the forest almost impenetrable. Calafate? The calafate (*Berberis buxifolia*) is a thorny bush, growing from one to three meters. The Mapuches terrain is perfect for warfare, mountain, and jungle forest. The most visible factor in the geography of the Mapuches lands in what is now Chile was the massive wall of the Andes; the western border is the Pacific Ocean with a coastline range of hills and mountains. All along its length, Chile marked by a narrow depression between the mountains and the sea. To the north, the land rises and becomes more arid, until one reaches the forbidding Atacama Desert, one of the most inhospitable regions on earth. To the south, just the opposite transformation takes place: the land falls away, and the region

The larger northern part of the valley above the River Maule (the frontier with the Inca) was country that is more open and the south, then as now typified by primeval forests, marshes, and numerous lakes. Tribes in the north were more settled and more likely to use irrigation, because of the contact with the Incas. Those in the south combined slash-and-burn agriculture with hunting in their vast forests. These

southern lands are the homeland of the most unconquerable Mapuche peoples, called by the Spanish, Araucanians

North of the great valley of Chile, it is very dry, and rains are scarce. The climate of the coast, further south, is usually from seven to eight degrees cooler than that of corresponding latitudes on the Atlantic. Weather variations are abrupt, storms are frequent in all seasons, often violent, and rainfall is heavy, the summers are hot. Toward the southern end of the continent the storms are more violent, rains are heavier still, the climate colder, with heavy snowfalls.

In the center of the country is a valley five hundred miles long, between the Andean cordillera and the coastal mountains, crossed east to west by numerous rivers. The most important of these, from south to north are the Cautin or Imperial, the Bio-Bio the frontier with the Spanish, and further north, the Maule, Rapel, and Maipó.

On the west side Chile is bounded throughout its whole extent by the shores of the Pacific Ocean; and on the south it joins with the southern land usually called the Terra Magellanica, from the name of the navigator, Magellan or Magallanes who first circumnavigated the continent of South America. Afterward, and opened the way by sea from the Atlantic to the Pacific Ocean, through the Straits which are still known by his name.

The Andes, which are among the loftiest mountains in the world, are mostly about 120 miles from east to west, in that part of their course that belongs to Chile. Moreover, the Andes consisting of a vast number of mountains of prodigious height, as if chained together, and displaying all the beauties and horrors of the most sublime and picturesque grandeur, abounding everywhere with frightful precipices. Interspersed with many fine valleys and fertile pastures, watered by numerous streams and Rivers, which rise in the mountains and finish in the Pacific Ocean.

### **According to Forest Ethics Mention, Basic Facts about Chile's Native Forests**

- 90% of the species in Chile's native forests found nowhere else in the world.
- One quarter to one-third of the world's remaining temperate rainforests is located in Chile.
- The araucaria tree and the alerce trees are two of the rarest tree species on the planet. The araucaria is the world's oldest surviving tree species (200 million years). The alerce life span (3 to 4 thousand years) is second only to California's bristlecone pine.
- In one 10-year period (1985 to 1995), Chile lost 4.5 million acres of productive native forests.
- Three million acres of the tree farms in Chile are radiate pine—the largest expanse of planted radiate pine in the world. According to Global Forest Watch Chile, These non-native plantations have been established “in large part” by clearing native forests.
- Based upon “substitution” rates (the rate by which native forest is converted to non-native tree farms) documented by Chile's government, the wood products industry's plans to double the area of plantations in Chile could result in the loss of 2.5 million acres of native forests by the year 2020.
- 90% of all wood exported from Chile comes from its non-native tree farms. (Forest Ethics)



*Courtesy of Nancy Nangel*

## Legend of the Origin of the “Copihue”<sup>287</sup>

A long, long time ago, when the Spaniards had not yet come to the land of the Arauco, during the time that jaguars used to inhabit in the Araucanians territories, Pehuenches or Mapuches, there lived a beautiful princess named Hues, and a vigorous Pehuenche prince whose name was Copih. Both Pehuenches the Mapuches tribes were terrible enemies and engaged in regular and deadly combat. Although, above this hatred, laid their love for one another, so that they constantly met secretly in the jungle. However, one day, a terrible thing happened, both Hues and Copih parents found out and began to tremble in fury. The two fathers took their separate ways to the lagoon where these two lovers met.

When Nahuel saw his daughter in the arms of the enemy, he threw his lance at Copih's heart and in agony, the young prince sank into the lagoon, leader of the Mapuche, Copiniel did like wise with his foes daughter and she too, sank in agony to the depths of the lagoon. There was much lamentation. One year later, both tribes met at the lagoon to honor their dead. They built a camp where they lodged, but at dawn the next morning, something incredible happened. Two intertwined spears were rising out of the water, tying them together were vines, and the top, there were two flowers, one red like blood, and the other white as snow. The two tribes understood the message and reconciled, this flower was later to known to them as Copihue, which is a mix of the lover's names.

<sup>287</sup> [www.biososur.cl/articulo.php?story=20060804145413](http://www.biososur.cl/articulo.php?story=20060804145413), Legend, registered by Oscar Janó.

The Copihue: Chilean bellflower, national flower of Chile (*Lapageria rosea*).

Native to the cool and rainy southern portions of Chile, until recently it thought that it could not grow easily in California. Recommendations for best results were to keep the soil on the acid side and moist. Occasional feedings of blood meal also were beneficial. Avoided saturated, soggy soils, at the crown level (the plant grows very much like Smilax, forming slender rhizomes). Flowers appear on shoots that are at least a year old at any time of the year. The flower made up of three outer colored sepals or sepals and three inner petals. During warm summer months, especially warm nights, some varieties sepals fail to color up, remaining shorter, green and narrower. When the night temperatures fall into the low 50s (below 15 C), the petals become firmer and more intense in color. This is time to do some selective breeding and weeding out.



*Picture courtesy of Memoria Chilena  
Legend of the City of the Caesars in the Patagonia*

## Ciudad de los Césares<sup>288</sup> or City of the Caesars<sup>289</sup>

*It is this city enchanted, not given to traveler to discover it . . .  
only in the end of the world, the city will become visible  
in order to convince to the incredulous of its existence  
Oral tradition of Chiloé. Chile*

The founders were the subjects of King Charles V of Spain, who because of his worldwide power called “The Caesar.” In addition, between the personnel who accompanied Caboto, there was a Captain of all the confidence of the commander officer, who called Francisco Cesar both hypotheses about the name of the city. It spoken of as enchanted not only because of the prodigies, which related of it, but also because of it’s being located on the shores of lakes of enchanting beauty. As Diego de Rosales believes, to have founded by survivor from a shipwreck of a Spanish ship, a wonderful place somewhere in the Andes, Patagonia, southern Chile, and nation called the Césares, whose very ploughshares said to be of gold.

-The following scholarly research from the chroniclers Rosales, Molina, and Vivar and don Vicente Carvallo. The history begins with the expedition of Sebastian Caboto; he departed of Seville Spain the three of April of 1526, with three ships, to go to the Moluccas, by the Strait of Magellan, discovered six years before. By shortage of maintenances and other reasons, it had to land in the Island of Santa Catherine in the coast of Brazil.

According to the version of Abbe Molina <sup>290</sup> “at some stage in the reign of Emperor Charles V, 1519-1556, the bishop of Placentia said to have sent four ships to the Moluccas, when they had advanced about twenty leagues within the Straits of Magellan, three of them wrecked, and the fourth driven back into the southern Atlantic. When the storm abated, this fourth ship again attempted the passage, and reached the place where the others were lost where they found the men still on shore, who entreated to taken on board; but as there was neither room nor provision for so great a number, they were necessarily left.

Latham admits in p. 207,<sup>291</sup> a similar accounts that of Molina. In 1539, the bishop of Plasencia, Gutierrez Vargas de Carvajal, organized a fleet of four ships so that it went to the Moluccas, via the Strait of Magellan. The navy arrived at the entrance from the straits on January 12, 1540, and it could not pass troughs because of the storm dispersed the four ships. The twenty-second of the same month, the nao flagship shipwrecked in the first narrowness of the Straits, trying to pass it, being

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<sup>288</sup> Picture from [http://www.memoriachilena.cl/mchilena01/temas/documento\\_detalle2.asp?id=MC0027635](http://www.memoriachilena.cl/mchilena01/temas/documento_detalle2.asp?id=MC0027635)

<sup>289</sup> See, Rosales Diego De.1875.Historia General del Reino de Chile. Flándes Indiano.Imprenta el Mercurio. Valparaíso.Chile. Tomo I, page 97 to 106 Chapter XVII

<sup>290</sup> *Ibíd.*, page 274

<sup>291</sup> Latham Ricardo 1929. *La leyenda de los Cesares*. In Memoria Chilena. cl

saved the commander of the expedition, Fray Francisco de la Rivera, and the crew of 150 men.

Because, of the storms and headwinds, the other ships could not render assistance to the shipwrecks, although it knew that they had been in Land.

The groundwork of this and other similar fables had a historical element. The second ship, after trying in vain to enter to gather them, was dragged toward the south by winds and the strong elements, and in a bay to the south of the great island of Tierra Del Fuego, they manage to stay during six months, finally they sail to Spain. An opinion long prevailed that they had penetrated into the interior of Chile, where they settled and became a nation called the *Césares*, whose very ploughshares believed to be of gold. Adventurers reported that they had been near enough to hear the sound of their bells; and it even said that men of a fair complexion had made prisoners, who were supposed to belong to this nation. Ricardo Latcham description state in p. 210 the first expedition in search of the city of Cesares was the one of Diego de Rojas (1543-1546) to who badly we have referred.

In 1551, Francisco de Villagra, in his return of Peru with aids for Pedro de Valdivia, had to hibernate in the valley of Guantata or Cuyo, where some years later based the city of Mendoza Argentina. During its stay in this place, he sent two expeditions to explore the country, one to the east, of the province of Conlara and another one toward the south, in search of the city of Cesares.

The last one arrives until the river Diamond. Nonprofit the desired result, but in the expeditionary ones received the first Spanish news, of Spaniard that wander in the Patagonia. But or less by the same time, Pedro de Valdivia, that was in the south of Chile, occupied in foundation of the city that was to take its name, order to Geronimo de Alderete to found another city on the foot of the mountain range and to recognize the region.

Moreover, Alderete crossed the mountain range and had several skirmishes with the Puelches that inhabited the Eastern skirts. In this day, it picked up the news as much of the Incas as of the Spaniards. Alderete makes this day of the Salt and that province knows with the names Lin-Lin or the Trapananda after which it has had east witness, in these provinces and those of Chile.

As far as the expedition of Alderete, the most important witnesses were Geronimo de Vallejo or Calleja, notary public of Santiago del Estero, Captain Pedro Sotelo de Narváez and Alonso de Tula Cerbin, greater notary public of Tucumán. Besides, Vallejo knew Alderete personally, He was with Him in Spain and He came with Him when Alderete returned to Chile, with the intention of entering his company and completing the discovery of the Patagonia.

It said that Alderete reported him that had located people of the Navy of the Bishop of Plasencia, in which they had peace with the natural Indians of those provinces, and was cause to be together with Indians of those provinces, and in them to have children. The existence of this city of the Cesares long believed, and even about the year 1620, Don Geronimo Luis de Cabrera, then governor of Peru, made an expedition in search of this *El Dorado* of Chili. Even after Feyjo had attempted to disprove its existence, the Jesuit Mascardi went in search of it with a large party of Puelches, but was killed by the Poy-yas on his return from the fruitless quest.”

There is diversity of opinion concerning the city of Cesares; the story chronicle that when Sebastian Cabot came to the Plata region (Argentina) he met two survivors of a still earlier expedition led by Solis. With Solis had been one Alejo Garcia, who had venture inland and reported of a land of fabulous wealth, with a white king. Cabot welcomes this news, and in 1529, he sent out an expedition to investigate it, as well as the possible existence of mines of gold and silver. Francisco Cesar, who accompanied by three, four, or thirty men, led this expedition. There is one account is that Cesar went west to the Andes Chile, then north to Bolivia, reaching Cusco at about the time when Pizarro, entering from the west, came to Cajamarca. In addition, a second version proceeds that Cesar returned to report to Cabot after a journey to the Calchaqui valleys.

Finding his leader gone and the fort destroyed, he again unaccustomed to fear move forward into the wilderness, found a rich European city down in the Patagonian wild near the lake of Nahuel-Huapi, and then followed the Andes north to Cusco. A third version of the story, coming principally from declaration taken when Cabot was officially investigated, tells that the party of fourteen was divided into two groups, composed of Cesar and six companions, returned after a journey of some forty or fifty days, during which time they had supposedly been to the lake of Nahuel-Huapi, this account, though is documented.

The expeditions toward the city of the Césares followed two causes. On the one hand, the continuation of the apostolic work of father Mascardi, who took shape in several attempts to refundar the mission of Nahuelhuapi, and to qualify the cordilleran as footpaths between this one, and the Pacific Ocean, Chile? On the other, the strategic reasons for the Spanish crown, worried about the establishment of foreign colonies in the Patagonians coasts, those were associated with the belief in the lost city.

Falkner rejects the existence of the city of the Césares. Falkner thus satisfactorily explains the groundwork of this and other similar fables: Falkner, Ch. Iv, p. 112. On Molina, p. 275, "I am satisfied that the reports concerning a nation in the interior of South America descended from Europeans, or the remains of shipwrecks, are entirely false and groundless, and occasioned by misunderstanding the accounts given by the Indians. When asked in Chili respecting any settlement of the Spaniards in the inland country, they certainly give accounts of towns and white people, meaning Buenos Aires, and other places to the eastward of the Andes.

"In addition, *vice versa*, on asked in the east the same question, their answers refer to Chili or Peru; not having the least idea that the inhabitants of these distant countries known to each other. Upon questioning some Indians on this subject, I found my conjecture perfectly right; and they acknowledged, when I named Chiloé, Valdivia, and other places in Chili, that these were the places they alluded to under the description of European settlements, and seemed amazed that I should know that such places existed."

According to Leon Solis, between Hispanic the Creoles, the conchavadores better known by the colorful of their personalities or their qualities of vagabonds and adventurers. Less valuable, it was not his reputation of experts in the indigenous subjects, connoisseurs of the Mapu and the customs and practices of the natural

ones. Molina<sup>292</sup> believes that in 1670, a group of Jesuit missionaries set out from the rain-drenched city of Castro in southern Chile in the Patagonia, in search of the Ciudad de los Césares (City of the Cesar's) and the most direct route to points east and north. Supposedly, the City of the Cesar's was a remote place of great mineral riches founded by followers of Francisco de Cesar, a member of Sebastian Caboto expedition.

The Jesuits believed that among such settlers—a ragtag group of conquistadors' descendants, European refugees, and natives—there would be much work for them to do. Where there was gold, the Jesuits surmised, there bound to be lost souls. The intrepid group hiked through dense temperate rain forests and sailed in sturdy piraguas made by their native guides, but the magical City of the Cesar has proved elusive. What the Jesuits did find, though, was an enormous blue-green glacial lake that they later named todos los Santos (All Saints). Although, Valdivia was utilize as a base for colonization of southern Chile, from the eighteenth century onward. This was partly fuelled by rumors about a fabulous city called Trapananda, Lin-Lin or city of the Caesars (Spanish: "Ciudad de los Césares") that was situated in the unexplored lands of Patagonia. In addition, an expedition from Valdivia searching this city founded Rio Bueno in 1777. They had been preceded to this part of the world, so report had it, by a colony of native Incas, who, to escape the fate of their countrymen in Peru, had emigrated far to the southward.

Attracted by the beautiful lakes and the fertile lands surrounding them, which so fascinated the Spaniards, the Children of the Sun had here established a city which, according to the sworn statements of those who pretended to have been in it, was as vast and as rich as Nineveh of old and greater in area than London or Madrid. The houses were of cut stone, with roofs of reddish material that shone like gold. The furniture of these houses the beds, chairs, tables were all of silver and gold of the finest quality. In the immediate vicinity of the enchanted city there was one mountain of gold and another of diamonds. Pearls were almost as abundant as the precious metals. The climate was so healthful that disease was unknown, and the inhabitants did not die.

The church was a sumptuous edifice, and its roof of burnished silver shone like a red-hot coal. The festivals of the ecclesiastical year were celebrated with extraordinary pomp and rejoicings. The people were so happy in their isolation and so unwilling to have their whereabouts known by their countrymen that they had an understanding with the neighbouring Indians that the secret of the location of their city was to be inviolably preserved.

According to the accounts of those who testified under oath only to what they had "seen with their own eyes and touched with their own hands, the Enchanted City of the Caesars held within its carefully fortified walls all the delights of Eden. What is more, in 1784 the Governors of Chile and Chiloé ordered to establish a camino real from Valdivia to Chacao Channel in order to connect Ancud with Valdivia by a

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<sup>292</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page 274-275

land road? Likewise, this led to the celebration of the treaty of “Río Bueno” with local Huilliches in 1789. Captain of infantry Ignacio Pimuer,<sup>293</sup> language of the jurisdiction of Valdivia and author of a report on the exact location of the mythological city of Cesares, it is an illustrative case.

“Having from my first years thrown the little commerce that offer the neighboring Indians,” he wrote Pimuer in 1774, “and of the Jurisdictions of this Place, I was going into and making of the able ways and territories of the Indians. Besides and especially of its effects . . . with this reason I have with them conversations publics and secret investigations, trusting me his more recondite secrets and telling me its old movements and immemorial facts.

The conchavadores were men also the promoters of “sworn relation that does the infantry captain graduated. Don Ignacio Pimuer, general language of the place of Valdivia of the news acquired of a city that of the Spaniards there is between the Indians, incognito until these times, in which it declares his origin, their situation, strengths, and arms, buildings of great volume and order of its Government, 3 of January of 1774, AGI, and ACh. 174.

Additionally, modern as is the History of America, it has had its full share of fable, and the city of Osorno has furnished the subject of one no less extraordinary than any of the rest. This thus related in the twentieth volume of the Seminario Erudito “the English editor contains this fabulous story of the new Osorno in a note to Molina Book?”

Moreover, during the great effort of the Araucanians to recover their country from the Spaniards, Osorno resisted their arms with extraordinary vigor for six months. At the end of this period, the Spaniards repelled a general assault of the besiegers, and compelled them to abandon the blockade. Being afraid of another attack, the Spaniards retired about three or four leagues, to a peninsula at the foot of the Andes, formed by the lake from which the river Bueno issues. They there built a new city on the isthmus, which they secured with walls, bulwarks, moats and drawbridges; and multiplied in process of time to be obliged to build another city on the opposite side of the lake, and their descendents continue to occupy the same place.

This people, called *Alcahuncas* by the Indians, armed with lances swords and daggers, but whether these weapons are of iron or not, the person who discovered the existence of these cities had not been able to learn. They also use the *laque* or thong and ball with great dexterity, on which account they much dreaded by their neighbors. They have also cannon, but no mosques or harquebus.

They retain the dress, complexion and beard of their Spanish ancestors. They used formerly to purchase salt from the Pehuenches, and even from the Indians who live under the Spanish government, which they paid for in silver, which occasioned so great a demand for that article in the Spanish settlements that a loaf of salt used to sell at the price of an ox. Of late this demand has ceased, as they have found salt in abundance in their own country.”

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<sup>293</sup> Leonardo León. 1991. *Maloquero y Conchavadores en Araucanía y las Pampas 1700-1800*. Universidad de la Frontera. Temuco, Chile, León, page 120

“A year only before this account was written, or in 1773, a man from Chiloé got to the city gates one morning before the drawbridge was lifted, and knocked for admittance. The soldier who was on guard told him to hasten back as fast as possible, as their king was a cruel tyrant, and would certainly put him to death if taken; and even seemed astonished that the Indians had permitted him to arrive at the gate. This man killed on his way back; but the news of his adventure reached Valdivia, where it fully believed.

It thought that the people of these two cities live under a grievous tyranny and are therefore desirous of making their situation known to the Spaniards. But that their chiefs use every possible precaution to prevent this, and the Indians of the intervening country are equally solicitous to prevent any intelligence respecting this state being conveyed to the Spaniards, lest it might induce them to make new attempts to penetrate into the interior.”

This account is said to have been written in 1774 by Don Ignacio Pinuer, captain of infantry and interpreter general at Valdivia, in a letter addressed to the president of Chile. The writer states that his thorough knowledge of the language of the natives, and his great intimacy with them, had enabled him to collect this information, by means of the artful and persevering inquiries of twenty-eight years.

### *Trips Of Exploration Of Nahuel Huapi*

In 1552 and 1553 Pedro de Valdivia issues an order to Geronimo de Alderete, Francisco de Villagra and Pedro de Villagra on separate expeditions to find the lost city of Caesars. The Villagra cousins explored a good deal of the mountains of Neuquén around Nahuelhuapi. Francisco de Villagra leaves from Valdivia, Chile crosses the mountain range by the opening of Villarica and advances 70 leagues toward the south, stopped by the lagoons of the fleeting river of Limucan.

1580-1600—there exist written references on the possible arrival to the Nahuel Huapi of the order Mercedarios priest 1604. The own Juan de Garay tried the difficult company to find the lost city, but he died before making specific it. Hernando Aryan of Saavedra (Hernandarias) leaves Buenos Aires in 1604, and during 4 months looks for the city along with 200 men and numerous carts, arriving until the Colorado River. Geronimo Luis Cabrera looks for it from Cordova in 1622. Both direct their expeditions toward the zones of Pampas and the Patagonia. They retake the project to find the lost city two governors of Tucumán, also without luck.

1604—The own Juan de Garay tried the difficult company to find the lost city, but he died before making specific it. Hernando Aryan of Saavedra (Hernandarias) leaves Buenos Aires in 1604, and during 4 months looks for the city along with 200 men and numerous carts, arriving until the Colorado River. Geronimo Luis Cabrera looks for it from Cordova in 1622. Both direct their expeditions toward the zones of Pampas and the Patagonia. They retake the project to find the lost city two governors of Tucumán, also without luck.

- 1620—Captain Juan Fernandez departs of Cabuco Chile crosses the mountain range and the lake Nahuel Huapi. It describes Puelche, natives and Poya like inhabitants of the neighborhoods of the lake. Diego Flores de Leon relates its expedition. The story of this trip becomes the first chronicle on the region.
- 1653—The Father Diego Rosales arrives from Chile, at the Nahuel Huapi.
- 1670—the father Jesuit Nicholas Mascardi initiates “Missions of the Nahuel Huapi. In 1673 died, killed by the Indians, Antullanca y el Cacique Negro, he mixed expeditions, and the missionary fervor with the hope to find this lost city of Lin-Lin. He was like the hero Percival of the legend of the Holy Grail according to R Latcham.
- 1703—The Father Felipe Laguna becomes a priest and in charge position of the Missions of the Nahuel Huapi.
- 1704—The Father Juan Jose Guillermo arrives to support to the Father Laguna.
- 1707—The explorer Philip der Meeren died poisoned by the Cacique Tedihuén while he was led the search of the lost City. In 1716, the father Jose Guillermo suffered the same fate in toldería of Cacique Manquinuí.
- 1717—The turn of the father Francisco Helguea, killed with a lance while the Indians attacked and set afire their camping?
- 1764—The English James Burgh published a fiction on the City of the Césares, in he described which it like a utopia.
- 1865—Fonk and Hess entrusted by the Chilean Government go by through the passage of the Lagoons, baptize Puerto Blest and discover without journeying it the opening Perez Rosales.
- 1862—Guillermo Cox part of Puerto Mont happens through the way of the Lagoons, and by the Nahuel Huapi toward the east, he arrives until the Limay.
- 1876—Pedrito Moreno arrives at the Nahuel Huapi.
- 1781—From the proposal of the captain, Don Manuel Josef de Orejuela to undertake the conquest of the Césares, the government of Chile reunited nine volumes of antecedents that conserved in the National archives. Of these papers Don Pedro de Angelis, it made an extract that published in his “Collection.”
- 1783—Father Menendez realizes several trips between 1783 and 1794 to find the mythical City of the Césares. In 1791, Francisco Menendez does not manage to arrive at the Nahuel Huapi but discovery the passage Vuriloche.
- 1793-94—Francisco Menendez arrives at the Nahuel Huapi by the way from the Lagoons.

“Since I have already said previously, their inhabitants are describes like, blonde-haired tall people, and speak a strange language, although in some indigenous versions of the legend says that is Spanish. According to diverse sources, they can consider immortal, or people totally free of diseases that only die to a high age. Some declare that, the inhabitant is the same that founded the city; since in view of the fact that nobody is born nor dies in the enchanted city. Some versions say that they are two or three cities (their names are Hole, Wharf and the Willows). They have watches to detect the proximity of intruders and to prevent the access to them. There are versions that say that the city is invisible for that they are not inhabitants, sometimes

one can see right the dusk. In Good Friday is possible to cross over without at least realizing, a form of power they could not explain. Some say that the city is nomadic, that is to say, that to find it, is necessary to limit it to wait for it inn a site.”

Some writers love to dwell on a fancied analogy between the knights' errant of the middle Ages, who sought a miraculous jewel in a mystical castle, and the Spanish adventurers of the New World, who were fascinated by the lure of El Dorado and the city of the Caesars. Thus, up to this point a more striking analogy between the Holy Grail and the Enchanted City. To some writers the city of the Caesars is the American correlative of the Castle of Montsalvat. As well as the famous, Sebastian de Caboto is another Parsifal who governs his kingdom with paternal solicitude. Also, like the sublime creation of Chrétien de Troyes and “Wolfram von Achenbach, symbolizes Christian and chivalrous virtues such as were so assiduously cultivated during the Ages of Faith.

According to the esoteric teaching (the secret knowledge not obtainable by the uninitiated) Nampak is a spiritual city in the Andes Mountains, South America, and the adepts who live in the spiritual city Nampak. Called the God-Eaters because, they have learned to partake of the cosmic energy instead of material food. Live to great ages beyond the normal span of human life.

Many writers will differ on the name of these spiritual cities. To help control this world from the dark side there is seven spiritual cities named Damcar, Agam Des, Shamballa, Sat Dham, Akeviz, Kimtaved, and Nampak. These are located respectively in the Gobi desert, the Himalaya Mountains, India, the Pyrenees Mountains, Central America, Africa, and South America. In addition, others may know they names to various religious groups and metaphysicians.

According to Sergio Fritz, note that, draws attention to the announcement that the city will be seen by all the days of final justice, when an angel tells you over the edge of a triumphant trumpet. This idea is powerful in other ways. Thus in Hinduism “are the subject of Mahakacypa, sleeping in a mountain, but awake to the sound of the shells. Where again they show the beginning, appeared in the incarnation of Buddha” A similar symbol is narrating the Mapuche indigenous people who inhabited the area and still lives in southern Chile—one of those who believe that their ancestors had received a Pifulka (wind instrument), which will be heard at the end of our cycle. When that happens, the mountain threng-threng will rise from the waters of the flood. Only seven men survived. The investigator Dick Edgar Ibarra Grasso, then refer to this myth, says: “The magic trumpet, heralding the end of the world, was also among the Incas, as one chronicler recounts over. See [www.bajolos.cielos.cl](http://www.bajolos.cielos.cl).

According to the teaching of Aukanaw,<sup>294</sup> the elder wise people belief that before the Mapuche deluge; were other humanities, to which the divine teacher transmitted the spiritual knowledge. When the cosmic catastrophe happened, some deposit takers of that tradition took refuge in the top of the Trengtreng mount, and they preserved that knowledge. When the waters lowered, they continued being deposit takers of that knowledge, they known as Renü. When passing the time, the humanity began

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<sup>294</sup> “*La Ciencia Secreta de los Mapuches.* /[www.aukanaw.org/pages/llamado12.html](http://www.aukanaw.org/pages/llamado12.html).

itself to degrade not by fruit of some original sin, but by the simple natural law that: everything is born pure and as it moves away of his origin is degraded, it corrupts, and finally it dies.

-According to Sergio Fritz note that, a number of writers have wanted to see the people of the City of the Césares, as Templar who fled the persecution of his Order. "Some contemporary historians speculate that the residents of the mythical" City of the Caesars "Celtic might have been knights of the mysterious Order of the Temple, due to several archaeological findings, which exported to Europe especially to extract the silver mines of precarious America" (10). The hypothesis is attractive. According to Sergio Fritz state, we have been fortunate to speak with one of its biggest broadcasters today, the Argentine Flugerto Marti, who based on readings Percival (medieval poet Wolfram von Eschenbach). In addition, and those of Jacques de Mahieu, gathering as local legends, has discovered in Patagonia in a series of stone materials rich in symbolism, which seems not Spanish, but Celtic and Templar.

For that reason, the men understood the spiritual tradition, less and less, Mapuches distorted, it with personal uses, no longer made the request prayer, used the knowledge for witchcraft (kalkutun), etc. Thus were the things when a group of Renūs formed a Traw'n (together or school) of 12 members to preserve that knowledge, and to live in agreement with the lessons of the Divine Marepuantü Teacher. The sacred science that the Divine American Teacher brought from the skies and that old renūs (wise or Mapuches priests) organized in Fūta Traf'n (unity or Great School of Initiates) guards from time immemorial in the Spiritual City Ll'mll is, "the source of knowledge."

That spiritual school, to which some Hispanic chroniclers refer, has his holy See; "City of the Césares," Nampak or Ll'mll'm (an invisible city in the Patagonia Andean mountain range), and says that it is presided by the same Marepuantü, and that in the time end—when another great deluge accompanied by earthquakes comes—volcanisms and tidal waves. The group of Renūs, will again leave, to scatter the seed of the spiritual wisdom, and to put the world "in order," because, now everything is "up side down.

According to legend "Ciudad de los Césares," a fabulously wealthy mythological city build between two hills made of gold and diamonds inhabited by immortal beings, the city protected by a shroud of fog and hence was impossible for strangers to discover. According to the popular belief, the City remains surrounded by an impenetrable fog that is hidden to the eyes of the travelers, and will follow hidden until the end of the times, moment at which will appear revealing to incredulous its presence.



*Courtesy of Sergio Fritz Map of a medieval city built according to principles of sacred architecture. No doubt, the City of the Caesars also would have been configured according to them.*

The City of the Caesars is the sacred place par excellence of the Southern Cone. The myth we can find in both Argentina and Chile, as being essential to the same, only varying shades, such as location. One of the most important aspects of the City of the Caesars is also the obvious reference that is in its imperial name, being the counterpart of the North of the current cycle. Thus, the City of the Caesars has to correspond to the southern entrance to the world. It is, therefore, its heart and center. Hence, not only a sacred place, but also one of the keys, because it comes to “sex” in the world, the first chakra, point to staff and bring unity to the whole heaven. Those who protect the city in some way protect the life of this world. The manifestation of the sacred in these sites indicated by the “legends,” which tells us that there would be huge constructions, made with the golden ore, which are inhabited by men who possess knowledge inaccessible to those who dwell in cities visible to profane eyes. Moreover, and other similar data, all of which make clear that this is not commonplace, and therefore unrelated to the current darkness. See Sergio Fritz in [www. Bajoloscios.cl](http://www.Bajoloscios.cl)

## The Legend of El Dorado

*He went about all covered with powdered gold, as casually as if it were powdered salt. For it seemed to him that to wear any other finery was less beautiful, and that to put on ornaments or arms made of gold worked by hammering, stamping, or by other means, was a vulgar and common thing.*

—Gonzalo Fernandez de Oviedo, 1535-48

The ceremony took place on the appointment of a new ruler, before taking office. Spanish for “the golden one,” it is a legend that began with the story of a South American tribal chief who covered himself with gold dust and would dive into a lake of pure mountain water. The legend originates in present-day Colombia, where conquistador Gonzalo Jimenez de Quezada first found the Muisca, a nation in the modern day Cundinamarca’s and Boyacá highlands of Colombia, in 1537. The story of Muisca rituals was brought to Quito by Sebastian de Belalcazar’s men; mixed with other rumors, there arose the legend of El Dorado (meaning the Golden Man rather than a place—“el Indio dorado,” the golden Indian or “El Rey Dorado,” the Golden King). Imagined as a place, El Dorado became a kingdom, an empire, and the city of this legendary golden king. Deluded by a similar legend, Francisco Orellana and Gonzalo Pizarro would depart from Quito in 1541 in a famous and disastrous expedition toward the Amazon Basin; because of this; however, Orellana became the first person to navigate the Amazon River all the way to its mouth.

The Zipa used to cover his body in gold dust and, from his raft; he offered treasures to the *Guatavita* goddess in the middle of the sacred lake. This old Muisca tradition became the origin of El Dorado legend. This model is on display in the Gold Museum, Bogotá, Colombia.

The original narrative is to be found in the rambling chronicle, *el Carnero*, of Juan Rodriguez Freyle. According to Rodriguez, the king or chief priest of the Muisca thought to be ritually covered with gold dust at a religious festival held in Lake Guatavita, near present-day Bogota. Meanwhile, the name of *El Dorado* came to be employed metaphorically of any place where wealth could rapidly be obtained. It was granted to El Dorado County California, and to towns and cities in various States in the USA. It has also been anglicized to the single word Eldorado.

According to Juan Rodriguez Troxell wrote this account, addressed to the cacique or governor of Guatavita in 1638.

The ceremony took place on the appointment of a new ruler. Before taking office, he spent some time secluded in a cave, without women, forbidden to eat salt, or to go out during daylight. The first journey he had to make was to go to the great lagoon of Guatavita, to make offerings and sacrifices to the demon, which they worshipped as their god and lord. During the ceremony that took place at the lagoon, they made a raft of rushes, embellishing and decorating it with the most attractive things they had. They put on it four lighted braziers in which they burned much moque, which is the incense of these natives, and resin and many other perfumes. The lagoon was large and deep, so that a ship with high sides could sail on it, all loaded with infinity of men and women dressed in fine plumes, golden plaques and crowns. As soon as

those on the raft began to burn incense, they also lit braziers on the shore, so that the smoke hid the light of day. At this time, they stripped the heir to his skin, and anointed him with a sticky earth on which they placed gold dust so that he completely covered with this metal. They placed him on the raft and at his feet; they placed a great heap of gold and emeralds for him to offer to his god. In the raft with him went four principal subject chiefs, decked in plumes, crowns, bracelets, pendants and ear rings all of gold. They, too, were naked, and each one carried his offering when the raft reached the centre of the lagoon, they raised a banner as a signal for silence. The gilded Indian then [threw] out all the pile of gold into the middle of the lake, and the chiefs who had accompanied him did the same on their own accounts. After this, they lowered the flag, which had remained up during the whole time of offering, and, as the raft moved toward the shore, the shouting began again, with pipes, flutes, and large teams of singers and dancers. With the ceremony the new ruler was receive, and was recognize as lord and king.

According to different chroniclers, it believed that the Muiscas in several lakes along their territory carried out these rituals. In the mythology of the Muiscas today, El Dorado (Myna) represents the energy contained in the trinity of Chiminigagua, which constitutes the creative power of everything that exists. Chiminigagua is, along with Bachue, Cuza, Chibchachum, Bochica, and Nemcatacoa, one of the creators of the universe.

El Dorado also sometimes utilized as a metaphor to represent an ultimate prize or "Holy Grail" that one might spend one's life seeking. It could represent true love, heaven, happiness, or success. It is utilize sometimes as a figure of speech to represent something much sought after that may not even exist, or at least may not ever found. Such use is evident in Poe's poem "El Dorado." In this context, El Dorado bears similarity to other myths such as the city of Cesares, Fountain of Youth, and Shangri-la. Furthermore, Sir Walter Raleigh, who resumed the search in 1595, described El Dorado as a city on Lake Parime, far up the Orinoco River in Guayana. This city on the lake was marked on English and other maps until Alexander von Humboldt disproved its existence during his Latin-America expedition (1799-1804) Moreover, El Dorado is applies to a legendary story in which precious stones found in fabulous abundance along with gold coins. The concept of El Dorado underwent several transformations, and eventually accounts of the previous myth combined with those of the legendary city. The resulting El Dorado enticed European explorers for centuries, and eventually found to be in Colombia.

A successful attempt to drain Lake Guatavita was Antonio de Sepulveda a rich merchant of Santa Fe de Bogotá, Sepulveda made one of the most serious attempts, in the 1580s. A report in the Archive of the Indies for 1586 notes that, after deducting what belonged to him under the terms of the contract, Sepulveda sent the royal share of the gold to King Philip II in Madrid, and also an emerald weighing 2 onzas (nearly 60 grammes) and valued at 50 pesos by the experts in Bogotá. His finds included "breastplates or pectoral discs, serpents, eagles," a staff covered with gold plaques and hung with little golden tubes, and an emerald the size of a hen's egg, "making a total of five or six thousand ducats for the royal treasury." One of his old friends said

of him, "He said that, from the part of the lake margin that he managed to uncover, he obtained more than 12,000 pesos."

According to Bray Warwick account in. *The Gold of Eldorado* Royal Academy exhibition catalogue 1978. Alexander von Humboldt. The foremost natural scientist of his day, Alexander von Humboldt visited Guatavita in 1801, measured Sepulveda's cut, and the heights of the mountain rim. Back in Paris after his travels, he tried to calculate how much gold the lake might contain. Estimating that one thousand pilgrims might have visited Guatavita each year over a period of one hundred years, and that each visitor threw in five objects, he arrived at the figure of about 500,000 offerings, worth, in 1807, some 300 million dollars. This was later recalculated, and by 1825 travel literature had it that. "According to a calculation, made from a basis laid down by Monsieur de la Kier, of the Royal Institute of Paris, who particularly examined every document relating to the lagoon? There ought to be gold and precious stones yet buried in it to the amount of one billion one hundred and twenty millions sterling." Captain Charles Stuart Cochrane, son of the Admiral who commanded the Chilean fleets during the Wars of Independence. El Dorado became a myth, dream; city, Garden of Eden; Paradise; personage or kingdom, it always place beyond the next range of mountains, or deep in the unexplored jungle. A place ideally where there is everything that a particular person need. El Dorado, in various parts of the world, was to occupy men's consciousness, thoughts, and efforts for centuries to come. Likewise, in literature, there is frequent allusion is made to the legend.

Perhaps the best known references being those in Milton's *Paradise Lost*. In addition, in Voltaire's *Candide*. "Eldorado" was the title and subject of a four-stanza poem by Edgar Allan Poe. In the 1966, John Wayne film *El Dorado*, most of Poe's poem recited by the character nicknamed Mississippi. El Dorado also referenced in Joseph Conrad's novella *Heart of Darkness*. Within Conrad's work, the Eldorado Exploring Expedition journeys into the jungles of Africa in search of conquest and treasure, only to meet an untimely demise Hagen, Victor Wolfgang von *The Gold of El Dorado: the Quest for the Golden M* Nicholls, Charles *the Creature in the Map*, London. *Travels to the Equinoctial Regions of America* by Alexander von Humboldt. Fernández de Oviedo, Gonzalo *Historia General y Natural de las India, islas y Tierra-Firme del Mar Océano*, Madrid: Real Academia de la Historia, 1851 Freyle, Juan Rodríguez *El Carnero: Conquista y descubrimiento del Nuevo Reino de bandolier*, A. F. A. *The Gilded Man. El Dorado* New York, 1893.



*Courtesy of USA Department of Defense. Painting of Agustin Anavitale.  
Painting of Agueybana greeting Juan Ponce de Leon. (Wikipedia)*

## **The Legend of the Fountain of Youth**

The Fountain of Youth is a legendary wonderful spring reputedly restores the youth of anyone who drinks of its waters of a quality that excites admiration or amazement. Florida is often supposed to be its location, and stories of the fountain are some of the most persistent associated with the state. Juan Ponce de León (1474-July 1521) was a Spanish explorer. He became the first Governor of Puerto Rico by appointment of the Spanish crown. He is also famous for his voyage to Florida, the first known European excursion there, as well as for being associated with the legend of the Fountain of Youth, which believed to be in Florida. Cacique Agüeybaná, whose name means “The Great Sun,” Agüeybaná believing that the Spaniards were gods, received the Spanish conquistador Juan Ponce de Leon with open arms upon his arrival in 1508,. According to an old Indians Taíno tradition, Agüeybaná practiced the “guatiao,” an old Taíno ritual, in which he and Juan Ponce de León became friends and exchanged names. Agüeybaná actions helped to maintain the peace between the Taíno and the Spaniards, a peace that was to be short-lived. The Taínos Indians forced to work in the island’s gold mines and in the construction of forts as slaves. Many Taínos died because of the cruel treatment that they received, they rebelled against the Spaniards in 1511. According to tradition, the natives of Hispaniola, Puerto Rico and Cuba told the early Spanish explorers that in Bimini (Beniny), a land to the north, there was a river, spring or fountain where waters had such miraculous curative powers that any old person who bathed in them would regain his youth. According

to a popular legend, and the chronicles of that period whom gave their account, Ponce de León discovered Florida while searching for the Fountain of Youth. It is not that the Spanish conquistadores were regarded as unintelligent or as showing a lack of perception, or common sense. In that age of discovery, when new wonders and novelties were revealed at any period of time, not only the Spanish explorers, but also men of learning accepted such stories with trusting credulity. In general people were in a state of amazed, admiration or awe, because the tremendous discovered in such a short period of time, they used to indicated wonders will never cease.

Despite the fact that, though stories of vitality-restoring waters known on both sides of the Atlantic long before Ponce de León, the story of his searching for them was not attached to him until after his death. In his *Historia General y Natural de las Indias* of 1535. The chronicler, Gonzalo Fernandez de Oviedo wrote that Ponce de León was looking for the waters of Bimini to cure his aging.

Although, a similar account appears in Francisco Lopez de Gomorra's, *Historia General de las Indias* of 1551, then in 1575, Hernando de Escalante Fontaneda, a shipwreck survivor. Who had lived with the Native Americans of Florida for 17 years, published his memoir in which he locates the waters in Florida, and says that Ponce de León was supposed to have looked for them there. Though Fontaneda doubted that de León had really gone to Florida looking for the waters, the account was included in the *Historia general de los hechos de los Castellanos* of Antonio de Herrera y Tordesillas of 1615. Some historians have argued that the search for gold and the expansion of the Spanish Empire was far more imperative than the "search" for the fountain or slaves. In addition, Ponce de León also related to another notable family, Núñez de Guzmán, and as a young man, he served as attendant to knight, to Pedro Núñez de Guzmán, Knight Commander of the military Order of Calatrava. A contemporary chronicler, Gonzalo Fernandez de Oviedo, states that Ponce de León became an experienced soldier fighting in the Spanish campaigns that defeated the Moors in Granada and completed the reconquest of Spain in 1492. Likewise, Juan Ponce de León was born in the village of Santervas de Campos in the northern part of what is now the Spanish province of Valladolid. Although early historians placed his birth in 1460, evidence that is more recent shows he was likely born in 1474. His family genealogy is extremely confusing and badly documented. There is no consensus on which his parents were but it seems that he was a member of a distinguished and influential noble family. His relatives included Rodrigo Ponce de León, the Marques of Cadiz, and a celebrated figure in the Moorish wars. Because Ponce de Leon was a member of the Military order of Calatrava signify that he was a nobility or Hidalgo, only nobles were accept in that period, in the Spanish military orders. Importantly is, that he equipped three ships at his own expense and set out from Puerto Rico on March 4, 1513. The only contemporary description known for this expedition comes from Antonio de Herrera y Tordesillas, a Spanish historian who apparently had access to the original ships' logs or related secondary sources from which he created a summary of the voyage published in 1601. Nevertheless, the brevity of the account and occasional gaps in the record has led historians to speculate and dispute many details of the voyage. Indeed and led some writer speculates that the details of the voyage they keep secrets. The three vessels in this small fleet were the *Santiago*,

the *San Cristobal*, and the *Santa Maria de la Consolacion*. Anton de Alaminos was their chief pilot. He was already an experienced sailor and would become one of the most respected pilots in the region. After leaving Puerto Rico, they sailed northwest along the great chain of Bahamas Islands, known then as the Lucayos. By March 27, Easter Sunday, they reached the northern end of the Bahamas sighting an unfamiliar island (probably.

Although the Fountain of Youth is an old long-standing story, people knowledgeable about it is that the Spanish explorer Juan Ponce de Leon, Puerto Rico's first Governor, was searching for the Fountain of Youth when he traveled to present Florida, which he thought to be an island. He explored Florida in 1513. Nevertheless, but the story did not start with him, nor was it unique to the New World. It is important to note that Herodotus mentions a fountain containing a very special kind of water located in the land of the Ethiopians. He attributes the exceptional longevity of the Ethiopians to this water. Tales of healing waters date to at least the time of the Alexander Romance, and were popular right up to the European age of exploration versions of the *Alexander Romance*, where Alexander and his servant cross the Land of Darkness to find the restorative spring. The servant in that story in turn derived from Middle Eastern legends of Al-khidr, a sage who appears also in the Qur'an.

In addition, written version of Arabic of the *Alexander Romance*, were well-known in Spain during and after the period of Moorish rule, and would have acknowledged to the expeditionary conquerors that travel to America. See Gonzalo Fernandez de Oviedo. However, on July 10, 1509, Diego Colon, the son of Christopher Columbus, arrived in Hispaniola as acting Viceroy, replacing Nicolás de Ovando. For several years, Diego Colón had been waging a legal battle over his rights to inherit the titles and privileges granted to his father. The Crown regretted the sweeping powers that had granted to Columbus and his heirs and sought to establish a more direct control in the New World. In spite of the Crown's opposition, Colón prevailed in court and Ferdinand was required to appoint him Viceroy. Although the courts had ordered that Ponce de León should remain in office, Colón circumvented this directive on October 28, 1509 by appointing Juan Ceron chief justice and Miguel Diaz chief constable of the island, effectively overriding the authority of the governor. This situation prevailed until March 2, 1510 when Ferdinand issued orders reaffirming Ponce de León's position as governor. Ponce de León then had Ceron and Diaz arrested and sent back to Spain. According to *George Stimpson account*, on March 27, 1513 (not 1512 after searching vainly for Bimini among the Bahamas, Ponce de Leon sighted the North American mainland, which he took to be an island, and on April 2 he landed somewhere on the eastern coast. Either way because the discovery was made during the Easter season, or because he found flowers on the coast, or for both reasons, he named the country *La Florida*. In Spanish, Easter Sunday is *la Pascua Florida*, literally "the flowery Passover." "And thinking that this land was an island they named it La Florida because they discovered it in the time of the flowery festival." See, *A Book About American History*, by George Stimpson. Even though, the political struggle between Colón and Ponce de León continued in this manner for the next few years. Ponce de León had influential supporters in Spain and Ferdinand regarded him as a loyal servant. However, Colón's position as Viceroy made him a powerful opponent and eventually it became clear that Ponce de León's position on San Juan was not

secure. Finally, on November 28, 1511, Ceron returned from Spain and officially reinstated as governor.

Ultimately, in 1521, Ponce de León organized a colonizing expedition on two ships. It consisted of some 200 men, including priests, farmers and artisans, 50 horses and other domestic animals, and farming implements. The expedition landed on the southwest coast of Florida, approximately Caloosahatchee River or Charlotte Harbor. Calusa Indians soon attacked the Spanish colonists and Ponce de León injured when an arrow poisoned with the sap of the Manchineel tree struck his shoulder. However, after this attack, he and the colonists sailed to Habana, Cuba, where he soon died of the wound. According to historian, his tomb is in the Cathedral of San Juan Bautista in Old San Juan, Puerto Rico.

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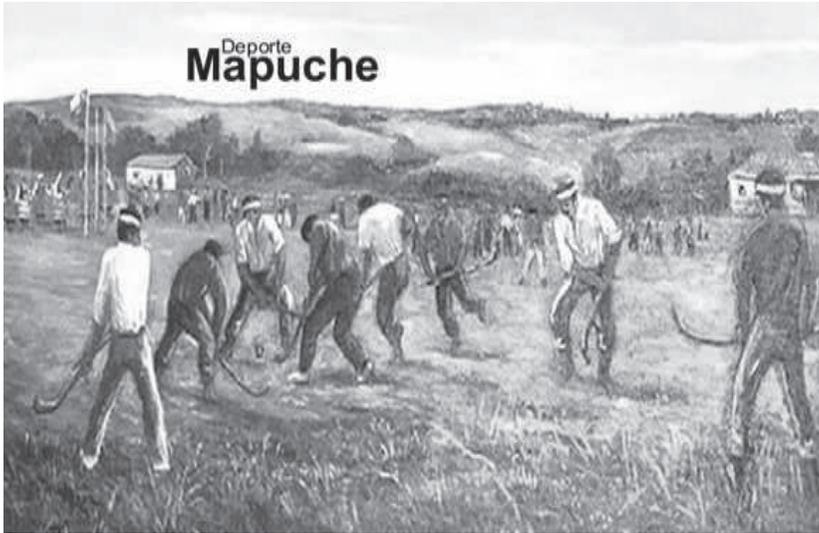
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*Partido de Palin game en Lumaco. Óleo de René López von Vriessen, 1982<sup>295</sup>*

## THE Hockey CHUECA OR Palin GAME

The Palin Game of the Mapuche People called hockey by some chroniclers, travelers and ethnologists, because of its similarity to actual field hockey game. Two teams representing their communities, each one with the same number of players, between 5 and 15, placed in two rows facing each other, on a rectangular field that is 200 meters long and 12 meters wide.

The Palin Game of the Mapuche People called hockey by some chroniclers, travelers and ethnologists, because of its similarity to actual field hockey game. Two teams representing their communities, each one with the same number of players, between 5 and 15, placed in two rows facing each other, on a rectangular field that is 200 meters long and 12 meters wide. They dispute a wooden ball, *pali* o *füngül*, with their wooden sticks too, *weño*, to carry it to their goal, *tripalwe*, that are the short lines of the rectangle, one for each team. The team that take the ball out from the line get a point or *tripal* or *raya*. In the past, all communities had their own team and field.

Professor Carlos López von Vriessen,<sup>296</sup> admits before the Spanish invasion the Mapuche practiced physical activities for their survival, with ritual, social and recreative sense and as preparation to the war. The relation between aboriginal culture and the game offers a wide field of studies, which has been at least in Chile

<sup>295</sup> Carlos López von Vriessen. [Deportesmapuches.cl](http://Deportesmapuches.cl)

<sup>296</sup> Carlos López von Vriessen. [Deportesmapuches.cl](http://Deportesmapuches.cl)

scarcely investigated. The contact during centuries of the people—Spaniards and Mapuche—brings along the cultural, commercial and social exchange, including the games, which develop to sportive activities, without losing their total identity. Until the beginning of the present century the palin or chueca, the pillmatun, the linao and other games changed to national games. The author employed for this research the ethno historical and ethnographical methods. The first based on testimonies of written sources and iconography since the sixteenth century until the present.

The Jesuit Diego Rosales, chronicler,<sup>297</sup> argues that “the most common games are the Chueca . . . in the same way as the Mallo in Spain: a ball that is hit with some twisted sticks curved at one end . . . which have a natural curve at one end and is used as a mallet. They form two teams to fight against each other to carry the ball (that is placed in the middle of a hole) to their group, until they take it out from the line that is marked on both sides . . . . Since some team take the ball out from its line: and get a point. After four or six lines, the game is over; they can play a whole afternoon . . . . After the game, they sit down to drink their chicha and get drunk. Sometimes in those matches of Chueca the revolt reached, because of they called Indians from the whole earth: and at night, they talk and agree on rebellions.

“Thus, governors sometimes forbid this game and these meetings for the damages experienced. In order to be light for running, they play the game naked, wearing only a loincloth to cover their indecency. Women wearing some cloth play sometimes this game, and they all attend to the field to see them play and run.”

Professor Carlos López von Vriessen illustrated that about hockey “Palin” or “chueca” is an aboriginal game, typical of South America’s Southern Cone. Chile was the area where this game reached a peak, its influence in culture, social life and education was extremely important. The fact that palin was once the most popular and outstanding game should encourage future investigators to rescue and reinsert it into today’s recreational and sports life as the major aboriginal game in South America.

Finally, the Ethnology of the Physical Activity of the (Ethnology of game) could become a trend of qualitative research of great potential in the future, in Chile and in Latin America. Favorite’s sports of the Indians were horseracing, archery and wrestling, but the most intriguing and dramatic of all Indians games were, the Palin Game or chueca.

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<sup>297</sup> General History of the Kingdom of Chile, Flanders Indiano. 1877. By Diego de Rosales. Written approximately between the years 1652 and 1673. <http://www.memoriachilena.cl>



*The Hockey, Chueca game [Palin]" by Claudio Gay, Atlas of physical and political history of Chile, Paris 1850 deportesmapuches.cl—Colored illustration of Chueca game [Palin] aprox. 1840. The Sports Museum of Basilea, Switzerland, propiedad Del Museo Histórico Nacional, Santiago. (Schweizerisches Sport museum)*



*INES DE SUAREZ AND JANEQUEO WOMEN IN THE CONQUEST OF CHILE  
Mapuche Woman Picture<sup>298</sup>*

<sup>298</sup> Original context on the page: [www.absolutearts.com/portfolios/r/roland/](http://www.absolutearts.com/portfolios/r/roland/)

## Mapuche Women: In the Conquest of Chile XVI JANEQUEO or YANEQUEN

These extraordinary indigenous heroines, warriors engaged in battle in the liberation of their people in the Spanish conquest in Chile, Janequeo was a beautiful woman a Lonko woman of Mapuche-Pewenche origin. The Pehuenches a numerous tribe who inhabit that portion of the Andes of Chile, which lies between the latitudes of 34° and 37° S. In the map accompanying the English translation of Molina the Pehuenches (People of the Pehuen from the monkey puzzle tree, *Araucaria Araucana*), and Chiquillanians are placed under the same parallel between lat. 33° SO' and 36° S, the former on the western and the latter on the eastern side of the Andes. According to Robert Kerr <sup>299</sup>this, famous woman was wife of Guepotan, or Hueputan a valiant officer who had long defended the fortified post of Liben near Villarica.<sup>300</sup> After the loss of that important place, he retired to the Andes, where he used every effort to stimulate the Puelches<sup>301</sup> inhabiting that mountainous region to rise in defense of the country against the Spanish invaders.

Long ago, when the governor Sotomayor entered the territory of Arauco, ravaging, burning and destroying ranches grow crops, forced the Indians forces to retreat to remote parts of the Cordillera Nahuelbuta, abandoned fields and planted, before the destructor of the avalanche of the powerful army invader. One of the warlords, who was force to abandon their land and withdraw to the mountains, was Hueputan, lord of Llifén, where they had erected a forts or Pucará causing major headaches to the Spaniards. Governor Sotomayor, who became famous for cruelty and ruthlessness, he sent a large contingent in his search. The cacique, which had taken refuge in the mountains with his warriors, had not taken his favorite wife in order not to expose the hazards of the war. The courageous Mapuche chief loved his wife, female great human and physical conditions. It was so much nostalgia that she

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<sup>299</sup> KERR, ROBERT. 1820 F.R.S. & F.A.S. EDIN. A GENERAL HISTORY AND COLLECTION OF VOYAGES AND TRAVELS. CHAPTER IX. HISTORY OF THE DISCOVERY AND CONQUEST OF CHILI SECTION XI. *Renewal of the War with the Araucanians, and succinct Narrative of the History of Chili, from 1655 to 1787, ILLUSTRATED BY MAPS AND CHARTS.*

VOL. V. WILLIAM BLACKWOOD, EDINBURGH: AND T. CADELL, LONDON. MDCCCXXIV.

<sup>300</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. Page 241

<sup>301</sup> By the end of the sixteenth century, the story continues corroborating this view, pointing in various colonial texts, that Puelches Indians a manifestation of rejection of the Spanish occupation in Villa Rica -Mallowelafkén area. Through the resulting infringement of its territorial partiality, immemorial perturbations of social or admapu (Mapuche Law), have developed a significant military role that affected the stability and peace of Spanish Villa Rica. The military with its associated Puelche & Willinche Indians or southern brethren, formed with them, a powerful military alliance tireless and effective begins hostilities against fortifications, and Hispanic cities between 1552 and 1587. Being the residents of the district of Villa Rica those most affected by this strategic, organized and effective Alliance-Willinche& PuelcheBottom of Form

See Marco Aguilera Oliva.- WEICHAN:Conceptos y Estrategia Militar Mapunche"

felt that, being unable to bear in his absence, fell to the plains in search of her. Being desirous of having his wife along with him, he descended into the plains in search of her, but surprised by a party of Spaniards, and preferring to cut in pieces rather than yield himself a prisoner, he slain in the unequal combat.<sup>302</sup> According to general I Tellez account, Sotomayor brutally tortured the wounded Hueputan. When he came to their lands, he did not find Janequeo, his beloved, who had taken refuge at the home of his brother Huechuntureo. At the same time when he left the Ruca to go in his search, they attacked the envoys of Sotomayor. The brave Hueputan took it with no sight of so many enemies. With his lance in his hand, strike threw his spear and charged them with pride and without hope. Vain were the offers of surrender, only responded striking with the spear shouting: Inche Hueputan! ¡Huinca truce! ¡Huinca truce! ¡Inche Hueputan! ¡Huinca tregua! ¡Huinca tregua!

Largely, the number, amount and weapons of his enemies won, than his courage, and finally surrendered life fighting fiercely, irrigating the land of his ancestors with his own blood.

Janequeo knew when her husband died, she felt a pain, and a pain so intense that their Pillanes vowed to avenge the death of the chieftain, and turned to the Spaniards in a ten times bigger nightmare than Hueputan had for the Spaniards. A few days later, the courageous Janequeo riding at the head of twelve hundred warriors, began the guerrilla campaign like Sotomayor. In one of these raids, one of the patrols brought the heads of two Spaniards who had hunted while heading from Osorno to Villarica, and placed at the foot of the beautiful Amazon.

The Mapuche detachment when marching midway of them reached an Indian spy; carried the news that the governor had received a large reinforcement of two ships sent by the viceroy, with one hundred and fifty soldiers and a good quantity of arms and ammunition plus Auxiliaries Indian. Janequeo knew that his brother Huechuntureo was eagerly sought by Sotomayor, and rightly assumed that the contribution that had just received, increased persecution, seriously endangering the Mapuches troops, as it have restarted the destruction of fields and crops marching relentlessly after them.

According to Francisco Solano Asta Buruaga. *Diccionario geográfico de la República de Chile*, by. Editions: 2 Published by Imp. De F. A. Blockhouse, 1899 Original from Harvard University Digitized May 22, 2007, p. 903. Fort Liven was a fort with a small garrison built by Rodrigo de Quiroga in 1575, in the small valley of Liven, nearby the old city of Santa Maria Magdalena de Villa Rica. In 1585, it fell to the Mapuche cacique Putaen, who later assassinate in it.

The fort was later destroyed by his wife Janequeo the famous Mapuche heroine that waged war in that valley against the Spaniards to avenge her husband.

Likewise, she won the military strategist's support of the Toqui general Guanoalca of the Mapuches nation because of her military preparation and qualities of leader.

With the support of her lof (community) and her brother Guechuntureo, she nominated in charge of the regional troops.

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<sup>302</sup> General Tellez said that he was tortured to death. See Téllez Idalicio.1944 *Una Raza Militar*. La Sud America. Santiago. Chile. Page 153-156

What is more, she attacks the Puchunqui fortress. In 1587, after several battles she defeated the invading troops with the participation of Mapuche Serranos from Puren, Nahuelbuta, Arauco and Tucapel, in addition Puelche Indians<sup>303</sup> (Argentinean side). Janequeo, angry by a passionate desire to revenge the death and torture of her husband, put herself at the direct command of an army of Puelches Indians from Argentina in 1590, assisted by Guechuntureo<sup>304</sup> her brother, with which she made raids into the Spanish settlements, killing all of Spaniard soldiers who fell into her hands by cutting their heads. In addition, Thomas Bonilla write the name Quechuntuveo and the fortress Puchuncavi. Moreover, he said that Quechuntuveo and his men killed the captain Pedro Calderon, Juan Rubio and Cristobal Aranda in charge of the fort. The governor Don Alonzo Sotomayor (1583-1592) marched against the heroine, but by constantly occupying the high grounds, attacking sometimes the vanguard, sometimes the rear of the Spanish army, and harassing them in every possible way, she at last obliged the governor to retire.

Janequeo decided to withdraw to the mountains, impenetrable area for the conquerors, and start the guerrilla war against their enemies to fall in constant surprises and ambushes at night. Resolution was extremely clever, since the current fighting forces of Sotomayor, would have meant the annihilation of his troops. Instead, the endless series of actions that triggered Janequeo not only began to despair of the Spaniards in a fight against an invisible enemy, but it also means very good backgrounds of prisoners and horses, as well as one or more heads Spanish to raise their banners.

Janequeo when he learned that his enemies were erecting another fort, on the river Puchanqui, decided to attack it, as it was the governor, and began the march in its application. When approaching the Spanish countryside, his troops sighted by some Indians who did service to notify the captain Aranda. The officer decided that it was wiser fight in open terrain than, to stay behind walls waiting for the attack, he prepare a selected group of twenty soldiers, heavily armed and huge amount of Indian auxiliaries. The Spanish officer was already with a foot in the stirrup, when a messenger arrived covered in blood. He said he had escaped by luck of the great captain Janequeo who was in her terrible way. Aranda hurried departure and quickly meet the vanguard of Janequeo army. The Captain placed his troopers into cavalry formation on line position and with the cry of ¡Santiago and them! Charged a fierce cavalry onslaught, but the Araucanos repeated the same thing thirty years ago. When falling on them, in spades, enraged the horses nailed the land and generously offered his metal spikes. The charge shed, most of the riders fell to the ground, while those of the mace infantry battalion

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<sup>303</sup> Puelches Tribes or eastern people. They used to live in Argentina. From Faulkner's on: The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. Page 385

<sup>304</sup> See Pág. 308 In Bonilla Tomas 1988. *La gran guerra Mapuche.* Instituto Geográfico Militar de Chile. Tomo I-II. Santiago. Chile.

Historians from the City of Puren name him, her brother Huechuntureo ://www.diarioaustral.cl/prontus4\_noticias/antialone.html? Page=http://www.diarioaustral.cl/prontus3\_turismo/site/artic/20040506/pags/20040506180647.htm, Jueves 6 de mayo de 2004

of Toqui Melillanca attacked the Yanaconas that had formed behind the Spaniards. Captain Aranda fell wounded by the spear of Janequeo who was in the first row of square formation. Just saw it on the ground shouted to his warriors:

—Cut his head and I want it to put and lift in my spear as a trophy in my glory!

Faced with the gruesome sight, the Spaniards fled in panic, pursued closely by the Araucanian. Much of Indian auxiliaries, who were most behind, chose to go to the victors. Janequeo continued to ravage and devastate all areas of the Spaniards and Indians who supported them. Only stopped their destructive activity approaching winter, and decided to withdraw to the mountains and raise a Pucará.

Meanwhile governor Sotomayor, indignant that a Mapuche woman decimated his army and with the entire freedom walk victorious the field, gathered a large military contingent and sent against Janequeo in his search and destroy campaign. Fighting the snow, the rains and floods, were slowly coming to the Indian forts or Pucará. The advanced guard at once informed Janequeo of the situation, who decided to attack, but to see that the army was powerful, and came in great numbers, chose to give a defensive battle in the fort to resist the Spaniards. The Spanish move up the slope and attacked the Mapuche fort with harquebus fire that caused heavy casualties. As they were approaching, they arrived in the melee and found tremendous resistance of the Mapuche fighters. The superiority of Spanish weapons crashed against the decision of the Araucanian to prevent the enemy over its Pucará walls. The defenders fought fiercely, encouraged by the audacious Janequeo wielding the sword of a dead Spanish. She cuts and setbacks, with such ferocity that the attackers realized that in this fierce struggle, achieved nothing, apart from shedding more blood in the lot that had already spread into the countryside.

The angry governor having no prospect of success ordered all the prisoners taken in this incursion to hang before his retreat. On this occasion, one of these men requested to hang on a higher tree than the rest, that the sacrifice he had made of himself for his country might be the more conspicuous. In addition, inspire his surviving compatriots with the more ardent determination to defend their liberties. The Spanish forces worn out, or exhausted to function properly in the difficult terrain.

Janequeo having thus frustrated all the effort of a general who had gained high reputation in the wars of Italy, Germany, and Flanders, Janequeo displaying a sound strategy plan of action proceeded to attack the strategic fortress of Puchanqui, under the command of Manuel Castaneda in 1587. Not far from which she defeated and slew the commandant, Cristobal de Aranda, and a large quantity of his soldiers who had advanced to meet her with a part of the garrison years before. She wanted to destroyed the capability of the Spanish army to fight a war. Not being able to gain possession of this fort, she retired at the commencement of the rainy season to the mountains near Villarica, where she fortified herself in a place surrounded by precipices, from where she continually overrun the territory of that city for many months. The governor sent his brother Don Luis Sotomayor, to their aid, with the greater part of two reinforcements, which he had recently received from Peru, under the command of Castillejo and Penalosa.

The audacious Janequeo awaited him in her fortified post (Pucará), which she deemed secure, and force back for a long time the various assaults of the Spaniards forces with great presence of mind. Eventually, after a long brutal battle, her soldiers dispersed

by the fire of the artillery, in the end she had to seek for safety in flight. Half of Spaniards, who gathered behind the Pucará and rammed with such momentum, that managed to penetrate in; and attack the defenders from the rear. To be between two fires, and to avoid unnecessarily killing their warriors, Janequeo sounded the horn calling withdrawn, and retreated slowly behind the dense jungle. The Spaniards pursued them a bit and made some prisoners who executed quickly. The legendary Janequeo penetrated into the mountains with the rest of his shattered army, and the Castilians were, despite their victory, with the bitter taste of defeat. Again she has escaped the bravery Indian woman. Her brother made prisoner, and obtained his life on condition of promising to keep his sister quiet, and to secure the friendship of his vassals and adherents to the Spaniards.

But, while proposing this measure in a national council, he was killed by the ülmen Catipiuque, who detest every species of reconciliation with the Spaniards; Janequeo disappear perhaps she die of sickness historian theorize and speculated that she died of typhus in an epidemic or plague in the year of 1590. In *La Araucana* (the first great epic poem about America), Ercilla mentioned the existence of brave Mapuche women such as Guacolda wife of Lautaro and Fresia wife of Caupolicán. According to the author, in middle of the sixteenth century, Fresia throw their baby to the ground in shame when her husband (Caupolicán) surrenders to the Spanish army.

The prominent episode in *La Araucana*, which portrays the last interview between Caupolicán and his wife, Fresia, reveals in the most dramatic manner the character of the Araucanian woman, characterized by striking clarity, distinctness as she has ever exhibited herself in the face of the enemy. The epic leader had been betrayed into the hands of the Spaniards, and when Fresia meets him, a chained prisoner of the hated invader, she criticize him with fierce abusive language and pass judgment on unrivalled in literature. According to some historian was not customary accepted in the Mapuche social circle that a toqui surrendered to the enemy? The indigenous women took part en masse both in the fights for their land and in the defence of their ethnic group. As we mention before, it is important to clarify, the inner-temporal event exposes the war as an exclusively male that exalts the warrior invincible, or with a reputation for winning, as superior to other conventional social components. Through the war's virility via Kona or enhanced warrior, the group member's victor in the battle potentate their precious quality of this reche and were regarded as "real men." Moreover, a contrary, the enemies defeated in battle were classified as lacking virility, with this reduced to the status of women, females. For reche-mapunche, therefore, be defeated and captured on the battlefield meant to be possessed by the other, was lost and the will, the essence of being reche, canceling individual freedom, the quality of being free, self-sufficient. The capture, captivity than do slave, dependent, canceling its essence: the individual ceased to be a man, if reche. Fresia as a result when, in a conscious act of this notion, gives their child's in the feet of Caupolicán toki defeated and imprisoned by the Spanish, throws her baby at the foot of the father humiliated, the kona defeated, the result for as a loser, and this act was itself losing reche essential quality. Fresia pragmatically observed that kona defeated lost his manhood. As she lives the toqui, she stated, "I do not want the title of mother of the child's of the infamous father..."

September 5, is the International day of the indigenous women, in which the cruel death of them is commemorate . . . are the names that received these indigenous

heroines, warriors in the liberation of their people in the Spanish conquest, and from the foreign dominion. Some of the most known women in the conquest of Chile are Janequeo, Guacolda, Fresia, Tegalda, and many other women who do not appear in books or in chronicles.

All of them fought to recover the ancestral rights of the indigenous people. It is worthy of note that not only Ercilla, but also the chroniclers and historians who have written of the conquest of Chile, are one in presenting the Araucanian women as models of valour and conjugal devotion. The Chilean navy, with an uncommon sense of chivalry and poetic justice, named its torpedo boats after the heroines who have been immortalized by the soldier-poet Ercilla. Among these names are the dauntless Fresia; Guacolda, the ladylove of Lautaro; Tegalda, the loyal spouse of the gallant young chieftain, Crepino; and Janequeo, who, to avenge her husband's death, put herself at the head of a company of Mapuches-Puelche soldiers, captured the fort of Candelaria, and, with her own two hand, slew the captain of the garrison.



*Cornelio Saavedra Rodriguez meeting with the main  
Loncos of the Araucania in 1869<sup>305</sup>*

<sup>305</sup> [http://en.wikipedia.org/wiki/Arauco\\_War](http://en.wikipedia.org/wiki/Arauco_War)

# Glossary

**Araucanians.** According to Falkner the missionary *auca* is a name of reproach given them by the Spaniards, signifying rebels or wild men; *aucani* is to rebel or make a riot, and *auca-cahual* signifies a wild horse. This may be the case in the language of the subjected Peruvians and northern Chilese, while in that of the independent Araucanians it may signify free

**asymmetric warfare.** Originally categorized to war between two or more belligerents whose relative military power differing in one or more respects significantly. Contemporary military intellectual thinkers tend to broaden this to include asymmetry of strategy or tactics; today “asymmetric warfare” can describe a conflict in which the resources of two belligerents that differ greatly in essence and in the fight interact and attempt to exploit each other’s characteristic weaknesses. Such struggles often involve strategies and tactics of unconventional warfare, the “weaker” combatants attempting to use strategy to offset deficiencies in quantity or quality.

**ammunition.** A term applied to the shells and charges used by artillery.

**alfanje.** In addition, a very popular sword was a hooked and wide garnished *alfanje*, or cutlass is a short, thick sabre or slashing sword, with a straight or slightly curved blade sharpened on the cutting edge.

**armor piercing.** “Bodkin points” were sharp and narrow; others heads were broader, because penetrated the steel *barbote* of Villagra son.

**Arrière-coin.** Return, or extension, off the side of a trench, to be manned by soldiers in case the enemy gains the trench.

**Aztec.** Indians from México.

**Barbote.** Sixteenth-century Burgonet helmet with steel *Barbote*; cover the face mouth of the Spanish conquerors. *Barbote* a high bevor with a falling lame containing eye slits; used in Spain. *Barbut* also called *barbute*, *barbuta*. An open-faced shoulder length Italian helmet, made in one piece, with a T-shaped face opening, *barbuta* is the Italian term

**baggage train.** An army baggage and supplies.

**barbican.** Outer defense, e.g., a wall or double tower of a gate.

**bastion.** A section of a fortress, which projects from the main work, allowing defenders to see the ground before the ramparts and defend it with flanking fire.

**battery.** A group of guns and their equipment, e.g., siege battery.

**battered.** Sloping, as the base of a wall to provide extra strength.

**blockade-bridge.** Bridge, usually floating, intended to close off a waterway to prevent relief of a besieged place.

- bore.** The hollow of a firearm down, which the shell travels on firing. The size of the gun, its caliber, measured across the lands of the barrel, inner diameter of a gun.
- bola or boleadora.** A primitive hunting tool that originally used by the Mapuches and South American Indians. The "bolas" Boleadoras: were made up of two or three stone balls joined by cords. Bolas is a throwing device made of weights on the ends of interconnected cords, designed to capture animals by entangling their appendages (legs, wings).
- bombard.** Class of early artillery, distinguished by increased thickness of walls of the powder chamber relative to that of the bore.
- breach** hole created in the outer defenses of a structure
- breech.** The end of a gun behind the bore. The rear portion of a rifle or gun.
- breech block.** The section of the breech that opened for loading in a breech-loading gun.
- breech-loading (BL) gun.** Any gun, which could be loaded by opening part of the breech (or rear) of the barrel.
- Butalmapus.** Principalities division of the Araucanian state: Its political form and civil institutions, the whole country of the Araucanian confederacy divided into four principalities, called Butalmapus, Uthal-mapu in their language, which runs parallel to each other from north to south. These respectively named.
- Butapichun** (Big Feather). The organizer of the Infantry in horses was Butapichun in 1630, they called Kaweltulinko-mounted infantry, the infantryman was mobilized in horses, but they fought as an infantryman.
- caliber.** Diameter across the bore of the gun. Can used to express bore length, e.g., a .10-caliber gun has a bore length of twenty times the diameter of the bore. Also caliber diameter of bore or shot expressed as a decimal of an inch (e.g., .54-caliber shot is 0.54 inch in diameter); also used to express length of a gun relative to its bore (e.g., a 12-foot gun with a 6-inch bore is .24-caliber long).
- cannon.** A general term applied to all forms of gun but originally it was a gun with a barrel length of twelve or more diameters of the ball it fires. A cannon could be described a shotgun or shell gun, specific class of artillery pieces, approximately 18 calibers in length, with relatively thin walls.
- canister.** Similar to grapeshot except that the balls were smaller and contained in a can, spreading out as they left the muzzle of the gun. Grapeshot largely replaced by canister.
- carbine.** A short-barreled firearm issued to the army.
- carriage.** The cradle in which a gun is mounted. Garrison, field, or siege.
- casemate.** A bombproof vault of brick or stone, usually covered with earth, which provided an emplacement for a gun or living quarters for soldiers.
- cavalry Mapuche.** Divided into regiments of a thousand men, and these into ten companies of an hundred men each; but the numbers in the regiments and troops are not always the same.
- caracole.** Pistol-armed cavalry maneuver associated with reinters, in which the front rank of a squadron advances, fires, and retires to the left to reload, as the next rank performs the same maneuver to maintain continuous fire.

- carrack.** Type of mainly square-sailed ship with high superstructures, predecessor of galleon.
- casemate.** Gun chamber, i.e., outbuilding with gun ports placed inside a ditch; also called “caponato.”
- cavalier.** Elevated artillery platform atop bastions.
- chain mail.** Made of thousands of iron rings. These were linked together in a pattern a bit like knitting. A knight wore a chain mail tunic, called a “hauberk over padded undergarments. He also put on chain mail leggings, gauntlets, and a balaclava known as a “coif.”
- chamber.** A chamber in the bore of a howitzer named after the French officer who first used it. It was at the extremity of the bore, cone shaped, rounded at the end so that the charge could be as compact as possible. The shell rested on the mouth of this chamber and the charge acted directly upon it.
- chivalry.** The knight’s code of conduct and honor.
- circumvallation.** Siege line to provide opposition to the besieged, circumvallation is a line of fortifications, built by the attackers around the besieged fortification facing toward the enemy fort (to protect itself from sorties by its defenders and to enhance the blockade.
- coast battery.** A position for guns mounted along a coast to protect the entrance to a harbor or port.
- cock.** Of the lock of a gun, the part that holds the pyrite, flint, or lit slow match.
- colunelas.** Three colunelas became a Tercios, five companies = colunelas.
- contraforti.** Earth piled against a wall to reinforce.
- contravallation.** In cases where the besieging army threatened by a field army allied to the enemy fort, the besieging army may construct a contravallation, a second line of fortifications behind the circumvallation facing away from the enemy fort. The contravallation protected the besiegers from attacks by allies of the city’s defenders and enhances the blockade of the enemy fort by making it more difficult to smuggle in supplies.
- converted gun.** A smooth bore cast iron gun that has rifled on the Palliser system.
- corning.** Method of preparing gunpowder in defined grain size, to control burn rate.
- Corvo knife.** Arrived to Chile with the Spaniards, the ex-military of the Spanish Tercios of Carlos V, which had fought in the battles of Flanders and Pavia. The historian Francisco Antonio Encina in their History of Chile state, the origin of the Corvo, as it known in Chile, the origin of the knife we must look for then in the provinces of Spain. Since the military men came from different provinces or kingdom of Spain, Vasco Country, Extremadura, Andalusia, Castile, and Leon in Spain.
- countermarch.** Infantry maneuver to provide constant fire, in which front rank fires then retires to rear and reloads while next rank advances to fire.
- counterscarp.** Outer wall of ditch.
- counterscarp gallery.** A series of chambers built into the counterscarp of a fort to mount weapons for firing as flank defense or as a place to start countermining.
- covered way.** Protected path that provides safe communication around the works of a fortress on the outer edge of the ditch. It is usually below the level of the glacis

between its parapet and the edge of the ditch. The glacis forms its parapet and it usually provided with a banquette for musketry defense. It can be palisade to prevent its overcome by a sudden rush. It should not be so wide as to give a besieger a ready platform for the construction of a battery, a breadth of eleven yards being suitable.

**culverin.** Specific class of artillery pieces, approximately 36 calibers in length, with relatively thick walls

**cunette.** A narrow trench dug in the bottom of a dry ditch or moat to deepen it. When filled with water it formed a useful obstacle to an assault. Sometimes termed a cut.

**Curamalal.** The existence of a magical place named Kuramalal (house of stone) was a cave site of rites of passage, which crowned the previous tests, had exceeded the warrior. Under the protection of supernatural beings, "it seems that there can be the gift of being invulnerable."

**curtain.** Section of wall or rampart between bastions.

**dead angle** (ground). An angle of a work, which cannot defend by its own fire of musketry or artillery.

**defensive warfare.** Another strategy was the raised by the Father Luis de Valdivia in 1612, who consisted of stopping the Spanish incursions, and the indigenous slavery thus to turn to the faith to the Mapuches.

**detachment** (for a gun). The men required operating a gun. Men required for each nature of gun given in the Manual of Artillery Exercises. For a 64pr. RML or a field gun, the number in a detachment was nine men of whom two were magazine men who may not be required in every work.

**ditch.** A moat wet or dry.

**dog lock.** Late-sixteenth-century form of firelock.

**drill.** Practice undertaken by soldiers.

**emplacement.** A position for a gun.

**enfilade.** To bring musketry or artillery to bear on a work and so sweep it with fire.

**enfilade fire.** That which sweeps a target from end to end, whether it is a face or any other part of a work, or a line of cavalry or infantry.

**face** of an angle bastion, the distal walls, which meet at the salient and point outward.

**fascine.** Bundle of sticks, used to provide structural strength to earthworks.

**fencing.** Spanish method. Verdadera Destreza is a Spanish type of fencing.

**field force.** Men required in excess of the garrison of a fortress. They needed for watch and guard duties in the intervals between forts, to make sorties and for counter approaches. They would also used for building field fortifications. Numbers calculated as being thirty-three men for every one hundred yards with pickets at three-hundred-yard intervals added to the required number to resist an attempt to penetrate between the forts.

**field fortification** (work). A temporary fortification thrown up in time of need and designed to strengthen the permanent fortifications of a fortress and the positions occupied by an army in the field.

**firelock.** Any firearm ignition mechanism that strikes a flint against steel.

**fortress.** A stronghold, structure for defense of soldiers for protection.

**flank.** (1) generally, the side, as of a body of troops; (2) of an angle bastion, the wall adjacent to the curtain

**flintlock.** Specific form of firelock, probably early seventeenth century.

**field gun** (piece). A movable gun on wheels that can be taken out of a fort into the field to meet an enemy. Those in use with the British service in the 1860s were the 3, 6, 9, and 12 pdr guns and the 12, 24, and 32 pdr. Howitzers RMLs in service by the 1890s were the 9pr 6 and 8 cwt.; 16 pr. 12 cwt; 13pr. 8cwt.

**fire.** That of artillery can be direct, oblique, enfilading, flanking, grazing, plunging, or reverse. It can be with full charges, or be vertical, ricochet or bounding fire.

**firing step.** A raised section behind the parapet, acting as a step to enable a soldier to fire over it. Known earlier as a banquet.

**flank.** The part of a bastion that joins the face to the curtain, the sides of a fort in which guns for flanking fire mounted. The lateral extremes of any military position are also known as its flanks.

**flanked angle.** A salient formed by two lines of defense.

**flanking fire.** Gunfire that hits an enemy at its side or flank. It is directed along the front of a position and nearly parallel to it.

**La Frontera.** It was the frontier of the kingdom of Chile (a part of the Spanish Empire and later the Republic of Chile) with Araucania, the lands of the Mapuche nation following their great revolt 1598. Subsequent to the 1598 rebellion and consequent loss of the cities and forts south of the Bio-Bio, River the Spanish Empire rebuild construct a system of forts and fortified towns between the Bio-Bio and the Itata River, and some within the Mapuche lands of Araucania itself. This system continued through the eighteenth century and into the nineteenth century.

**fort.** A building designed primarily for defense.

**fortification.** A fort the art of rendering a military position defensible. Fortification may be permanent or temporary field.

**fuse or fuze.** Wood or metal tube placed into a shell in order to explode it. It can be percussion or time. The first fuses developed for shells were tapered cylinders of beech wood through which a central hole was bored and filled with a composition of gunpowder and spirits of wine. The length of composition was proportionate to the time of flight.

**Futha koyan.** The Great National Assembly.

**gabion.** Wicker basket filled with earth; modular component of fortifications, used to provide cover.

**galleass.** High-hulled, large ship powered by both oar and sail.

**galleon.** Slender, full-rigged sailing ship with low superstructure.

**galley.** Shallow drafted, low-hulled narrow oar-propelled ship with auxiliary lateen sails.

**gallon.** 128 fluid ounces; approximately 3.8 liters.

**gauge.** (1) of metal, thickness (as fractions of an inch); (2) have shot weight (as number of balls per pound).

**garrison.** The troops based in a fortress to defend it. This calculated as the number of men required to operate all of the guns in a fortress that could fired at once,

together with guards for the flanks, parapets, caponiers and covered way, and orderlies, officers, cooks, magazine men etc. This multiplied by three for reliefs in a fortress liable to attack of long duration. The peacetime garrison of a fortress calculated as two or three times the men required for the guns on the main rampart depending on local factors.

**glacis.** Slope of earth leading up to ditch.

**grapeshot.** A type of anti-personnel ammunition used in cannons. Instead of solid shot, a mass of loosely packed metal slugs is loaded into a canvas bag.

**grati.** Screens of woven sticks, to provide concealment.

**grazing fire.** That which sweeps close to the surface it defends.

**Gulumapu.** Name of the Mapuche territory between the Andes and the Pacific Ocean.

**gun.** Cannon either shot or shoot.

**gun port.** Openings in a wall, hull, etc., to admit the muzzle of a gun.

**gunpowder.** A mixture of saltpeter (or nitre or nitrate of potash), sulphur and charcoal used to propel or explode a shell. In England, the mix was 75% nitre, 10% sulphur, and 15% charcoal hell.

**harquebus.** Long firearm, lighter than the musket.

**hinged.** Usually a watertight door in the hull of a ship for below-deck guns.

**hockey** (the Palin). Chueca game of the Mapuche People called hockey by some chroniclers, travelers and ethnologists, because of its similarity to actual field hockey game.

**horse.** The Andalusia horse has favorably been regarded since the Middle Ages. Moreover, the Andalusia horse been has officially known as the purebred Spanish horse.

**howitzer.** Gun capable of firing at a high angle of elevation (thirty degrees) and low velocity. Used in the Smooth bore era for curved or indirect fire. Rifled howitzers entered service from 1880 onward and superseded the mortar in the Palmerstone forts. The eight-inch RML howitzer could fire at an elevation of forty-five degrees.

**Inca army.** The most powerful in the area at that time, since they could turn an ordinary villager or farmer into a soldier, ready for battle. This is based on every male Inca had to take part in war at least once. The Incas had no iron or steel, and their weapons were no better than those of their enemies were. They went into battle with the beating of drums and the blowing of trumpets.

**jaguar or tiger** (*Panthera onca*). Yaguareté, el Nahuel de los mapuche, in Argentina.

**Kallfukura.** Name of a military leader of Puelmapu in Salinas Grande, Argentina.

**keyhole.** A small hole to allow a single line of fire, with vertical slit for aiming.

**Kilapan.** Name of a military leader of Ngulumapu.

**Kingdom of Castile.** In Spain the place of birth of the Spanish conquerors.

**Kingdom of Chile.** When King Felipe II assumed the empire of Spain, the Chileans did not forget that before, when he had an unpretentious title of Infant. They granted him the titles of King of the Kingdom of Chile, and Portugal among others titles, to elevate their condition of prince to the one king.

**Kollellaullin.** Martial art of origin Mapuche, that means in Mapudungun “waist of ant or power of the ant” talking about to the physical power of this able insect of loads very superiors to its own weight.

- Lautaro.** A Mapuche general and hero who taught the Mapuches about the importance of discipline in the army, tactic, and strategies, created new weapons, throwing club, the shield, armor, lazos, camouflage, and attack in waves in squadron formation. In addition, the importance of reserve troop's portion of a body of troops that kept to the rear, or withheld from action at the beginning of an engagement, in order to be available for a decisive movement during the battle.
- line abreast.** Side-by-side line of ships, i.e., single rank.
- line ahead.** Bow-to-stern line of ships, i.e., single file.
- line of defense.** In permanent fortification, the line of the top of the scarp of any work receiving flank defense, of that line together with its prolongation to the flanking work.
- logistic.** Military is the art and science of planning and carrying out the movement and maintenance of military forces. In its most comprehensive sense, it those aspects or military operations that deal with. Design, development, acquisition, storage, distribution, maintenance, evacuation, and disposition of material; movement, evacuation, and hospitalization of personnel; acquisition or construction, maintenance, operation, and disposition of facilities; and acquisition or furnishing of services.
- Lonko.** Community leader.
- loophole.** An aperture in a wall for firing a rifle through.
- Malon-maloca.** Small war that extended until the end of nineteenth century in Chile, Argentina.
- Mapuche.** Indians from Chile and Argentina, subdivides in Picunches, Huilliches.
- Mapudungu or Mapuzugun.** The Mapuche language.
- matchlock.** Firearm ignition mechanism using a smoldering length of slow match.
- mine.** Tunnel, usually dug under a wall to facilitate the making of a breach, as with explosives.
- military orders.** Groups of Catholic Christian knight protecting pilgrims on their way to Palestine. In Spain, they help to fight the muslim that invades Spain in 700 AC. The four Spanish military orders were of Santiago, Calatrava, Alcantara and Montesa.
- militia.** Reserve force of part time soldiers.
- mobile warfare.** The Araucanians war was mobile warfare, because a great mass of Indians attacked and they moved, to enormous distances, as the Spaniards attested who admired of the rapidity whereupon the Mapuches concentrated and dispersed. This mobile warfare combined with some tactics of the war of guerillas.
- mortar.** A large-caliber gun for firing a heavy shell at high angles of elevation (15 to 50 degrees). In the 1860s, those used in the British service were the 8, 10 and 13 inches of iron and the Coe horn and Royal of brass. The land service mortar of 13 inches had a range of 2,900 yards with a charge of 9 pounds (the bursting charge was 10 lbs 15 ozs.) Some rifled mortars (on the Palliser system) tested in 1879 but the idea was abandoned. By 1898, there were some rifled mortars in use on the continent.
- mortar battery.** A casemated position for concealing mortars so that they could fire out with little prospect of being hit with return fire.

**mountain artillery.** Light brass guns that could carry over mountainous terrain on the backs of mules, the cannon three pounder the only suitable one for most situations. The 7pr. bronze and steel and the 2.5-inch jointed also introduced into the service.

**mounted infantry.** They also used infantry combined with horses (mounted infantry) in order to mobilize faster on the difficult terrain.

**musket.** An infantry soldier's light gun, usually smooth bored. The arm generally used by the British Infantry until 1853 was a percussion musket and bayonet. It was four feet seven inches long and had an effective range of two hundred yards. The needle musket used on the continent.

**muzzle.** The distal, open end of a gun opposite the breech.

**muzzle-loader.** Any gun loaded from its front (muzzle) end.

**needle musket (gun).** A form of musket used on the continent and invented by von Dreyse in 1838. It was loaded at the breech, which opened by means of a handle. On pulling, the trigger, a pointed pin forced by a spring through the gunpowder, igniting it by means of some detonating powder placed at the rear of the bullet. The bullet was pointed.

**ordnance.** A term applied to any type or nature of gun. Subtypes were designated light or field, heavy or siege.

**orrechione.** Curved projections on an angle bastion at the intersection of the face and flank; provides cover for flank guns.

**palisade.** A defensive fence or wall of wooden stakes arranged vertically or obliquely in a row. To surround or defend with a palisade (*L. palūs*, a stake).

**Pampa Indians.** Classified as belonging to the great Patagonian or Pampas group, which divided into the following nations: the Tehuelche, Puelche, Charruan, Mocovi or Toba, Mataguayo, Abipones, and Lengua.

**parapet.** A bank of earth enclosing a work and protecting the troops from an enemy's fire. A wall or bank for protecting the soldiers on the rampart over or through which the guns fire. Derived from the Italian words *para*, a defense, and *petto*, the breast. It must be high enough to cover the troops placed behind it and thick enough to prevent a shot passing through it.

**pedrero.** Gun designed to fire stone projectiles.

**Pelantaro.** Mapuche general and hero.

**permanent fortification.** That which has to endure for a great period, in peace and war, and is by its nature fixed, intended to protect the frontiers of a state or its naval and military arsenals from the attack of an enemy. It can regarded under two headings, inland fortresses and coast defenses.

**petard.** Bell-shaped explosive device to direct force of explosion; used to break through gates, doors, etc.

**pike and shot.** Spanish method of integration of arms, pikes, and harquebus.

**pistol.** A handgun issued to cavalry regiments. Those in use in the 1870s were the cavalry ten-inch issued to Lancer regiments and troop sergeant majors of cavalry and the eight-inch issued to the same in India.

**pivot.** The real or imaginary point about which a gun traversed.

**platform, mortar.** Similar to those used with a gun but without a slope. For a thirteen-inch mortar, it is twelve square feet.

**projectile.** The shot or shell fired from a gun.

**Promaucian Indians.** Formed an alliance with the Spaniards. They were Mapuches from the north.

**Pucará.** Mapuche and Inca fortress.

**Puelche Indians.** Or eastern people, which name they receive from the natives of Chile are bounded on the west by the Moluche, on the south by the Straits of Magellan, on the east by the sea, and on the north by the Spaniards. They subdivided into four tribes, the Taluhets, Diuihets, Chechehets, and Tehuelches.

**puntone.** Pyramidal scarp at the foot of the salient of an angle bastion.

**push of pike.** Attack with pikes in order to break the defense of the enemy.

**Puelmapu.** Name of the Mapuche territory between the Andes and the Atlantic Ocean.

**rampart.** The raised earthwork that forms the curtain on which guns and troops positioned. The raised earthworks that form the curtain on which guns and troops are positioned to defend a fortress. The high bank on which the parapet stands.

**range.** The distance between a gun and its target.

**rastrilladas.** Chilean cattle trail from the province of Buenos Aires to go across the great plain (Pampas) through the mountains to Chile.

**ravelin.** Outbuilding, typically chevron shaped, constructed beyond the ditch.

**recoil.** The reaction of a gun on firing which tends to move it in the opposite direction to its line of fire.

**reconnaissance.** A search of an area to see what is going on (to watch your enemies).

**reinforcement.** Additional troops or weapons provided to make an existing force stronger.

**Reiter.** Pistol-armed cavalry; usually refers specifically to Germans.

**Renu:** According to Aukanaw. The word in mapud'ngu Renu (= Mapuche language), literally means "cave", a name given by definition the wise priests of antiquity, for their temples and retreats - if not, their homes, were precisely cave. Such underground churches are characterized by having, generally, two entries, carefully hidden

**religion.** The Mapuche religion believes in the forces of creation (Ngenechen) and destruction (Wakufu) and the ultimate balance between them. In addition, a variation of shamanistic beliefs, the cult of the ancestor to invoke their help. Since the Mapuche believe in they cult of the spirit of their ancestor, and religious beliefs that the world will end if they no resist the Spaniard.

**retirata.** A retrenchment creating a concave rampart within the original, breached rampart; also called "double pisan rampart."

**retrenchment.** Any fortification built proximal of a breached area, to close off the breach.

**rifle.** A soldier's long barreled firearm for firing from the shoulder. It differed from the musket in having grooves (generally three) or rifling in the barrel. Types in use included the Enfield, Martini-Henry, Lee-Mitford, and Lee-Enfield.

- rifling.** Gently spiraling grooves cut into the bore of a gun to provide spin to the shot.
- salient.** Of an angle bastion. The angle formed by the intersection of the faces.
- saphead.** Of a trench used to approach a place as a verb, to try to create a breach by excavation.
- scarp.** The inner face of the ditch.
- serpentine.** (1) finely ground (as opposed to corn) gunpowder; (2) the simplest form of lock, an S-shaped bar that is integral with both the trigger and cock of a gun.
- shell.** A projectile. Originally, a hollow iron ball filled with powder. By the 1870s, it applied to a variety of types. They could filled (with powder) or solid, common, case, canister, segment or shrapnel.
- shell gun.** As opposed to a shotgun (cannon), a smooth bore gun designed to fire hollow shot and shells only rather than the full iron ball fired by the cannon. Natures were the ten-inch and eight-inch.
- shield.** Nmed in Spanish rodela and Adarga, completed the protection of the conqueror. A sword and shield was a great advantage in the conquest, over the Indians weaponry.
- shot.** The Spanish infantry units of shot the collective term for harquebusiers and musketeers were much smaller than that of pike, typically around one hundred or fewer men.
- shotgun.** As opposed to a shell gun, SB cannon designed to fire both the solid iron ball and the hollow shell.
- shrapnel.** A form of shell, named after its inventor, which fragments on firing. Lieutenant Shrapnel (1) invented it in 1784.
- siege lines.** Continuous barricades around a besieged place; comprise lines of circumvallation and contravallation.
- smoothbore.** Literally, having a smooth bore, i.e., lacking rifling.
- squadron.** The key to the success of the Mapuche formation squadron or compact square block of troops evolved, based on its armored infantry, was not only in the courage of the pike men but also in their discipline and mutual trust one hundred men line.
- stipa.** Brushwood; used to provide structural support to earthworks, and create obstacles, as by filling a ditch.
- swivel gun.** Large antipersonnel gun mounted on a swiveling base.
- Sword of Toledo.** The parameter studied is a comparison between the initial area of impact of the ancient American mace and the sword of Toledo, in order to measure effectiveness in combat. The results show that the destructive capacity of the sword is five to forty-six times higher than the mace.
- Toqui.** A Mapuche rank equivalent of a general (commander in chief) in charge of the military, elected only for the period of the war.
- Wallmapu.** Name given to all Mapuche territory.
- work.** A military construction or fortification, e.g., siege works, field works, temporary works.
- zigzag.** A trench excavated by besiegers and running toward the besieged position from the parallel trench in a zigzag pattern, to reduce the amount of exposure to defensive fire from the besieged.



*Toqui Pincen with lance and bolas*



# Conclusion

To make a sound theory it is most essential to said as Bengoa, assert that, war is an ancient ritual for the ancient people, as we previously mention. For the Mapuches was the moment where expressing the great human values and the great memories that will identify them as a nation and culture. The war was a privilege moment of the history, a time full of meaning. This concept is very different at the ritual of war of the modern bureaucratic armies turned into killing machines. For the Mapuche, the war is the continuity of the historical ritual: we are the same, children of Lautaro Caupolican. Until October 5, 1881, the Mapuches claimed its history, its culture.

Returning to our theme after clarify the concept of war, in the initial conflicts of the conquest of Chile, the Spanish had an easier time of it in the war, where the local Mapuches spears and arrow glanced off Spanish armor. Consequently, very few Spanish soldiers killed in the Araucanians war. However, many were wounded also the horses. Nonetheless, armor and the high-quality Toledo sword account for the disparity in casualty figures in the battles between the Spanish and the Mapuches. However, new forms of warfare redressed the balance rapidly in the favor of the Mapuche forces. The Mapuches won many battles because of their ability to change their weapons and fighting style to suit the circumstances.

The Mapuches also scavenged broken bits of Spanish swords to make sharp deadly arrowheads, and their found ways of shooting around the armor, aiming for exposed flesh; once they started using European forged metal on the tips of their arrow and spears, they could pierce the Spanish armor. They were shocked to discover that the Indian's arrow, spears pierced the Spanish armor, the Spanish started wearing two armour (mailed or leader armor and the steel breast plated on top) for better protection against the Mapuches weapons.

Under normal circumstance, Mapuche infantry in line were helpless against Spanish cavalry and could be massacre, as happened in the begineer of the conquest. Their only protection was the square, a bristling hedge of pikes impenetrable, to form square quickly demanded some precision. However, if horse artillery accompanied the cavalry, the square could annihilate by canister.

For the purpose of illustration, the tactic of the Spanish conqueror in Chile was since the time of Valdivia, for instance we used the battle the Battle of Penco on March 12, 1550 as example. The different Spanish commanders became a question of opening the battle by using cavalry charge to force the Mapuche infantry to form into squares. After that employing the artillery and harquebus's fire to break up those square, next then launching one's own infantry and auxiliary Indian against

the weakened Mapuche infantry, and finally sending in the cavalry a second time to deliver the overwhelming defeat of the enemy. As the Mapuche Indians had no artillery, they used a ruse to approach the melee against the Spanish; they approached in closed proximity with the Spanish soldiers, closed hand-to-hand combat. Therefore, the Spaniard could not use artillery and arquebus's fire against Mapuche Infantry, without hurting their own men.

These, of course in theory in practice the number of variation were infinite. Subsequently the Mapuche army it follows that never against fought in open terrain, and in order to defend itself against both cavalry and artillery, they took shelter in broken ground or against artillery alone, they simple lie down and also using shield from thick trunk trees.

The military genius of the Mapuches indicates when adopting the tactics that better suited to them, before the superiority of the Spanish arms. The raiding strategy of the Spaniards against the Indigenes population, occupy territory to deprive enemy of resources, and taking slaves. The Mapuches defend by counter raids into attackers base area and liberating they slaves.

After the first open terrain combats in which they were decimated, the Mapuches did not return to repeat the tragic experience to attack in a mad rush. In less than five years, they began to apply, the principles of the mobile warfare and the guerilla: mobility, change front, to avoid the encirclement, to harass, to confuse, to tire and to isolate the enemy. Likewise, once the Indians figured out how the firearms worked, they began avoiding open terrain battles and followed the Spanish tactic in favor of surprise attacks on small /large detachment and burning crops and fortress and settlement.

The Indians destroyed Spanish settlements, waiting for harvest season so they could ruin the Spanish crops, as the Spaniards had ruined theirs. After allowing the Spanish to rebuild, the Indians destroyed the settlement all over again. However, the Spanish took revenge, although Spain officially prohibited mistreatment of the Indians. During the 1670, the Jesuit missionaries won the King's permission to free Christian Indian war prisoners and their children. Nevertheless, both Spanish law and Roman Catholic doctrine permitted enslavement of Indians who refused to convert to Christianity. Many of the Indians who captured in battles and mostly in raids thus became slaves to fill the needs of Spanish landowners.

The Mapuches who failed to obey were subject to dreadful cruelty: They blinded or had their hands, feet, noses, or ears cut off. A governor went so far as to order Indians prisoners mutilated to prevent escape, then had the slave's feet dipped in boiling fat to keep the Indians from dying of blood loss.

In the same way as in nearly all of North and South America, the suppression and exploitation of native peoples by European was a shameful chapter in history. No wonder a Mapuche chief express, ironically "The King is good and he legislated justly, but your governors and captain do not comply and there is not justice for the Indians. "The Spanish crown put into practice the Laws of Burgos (1512) and the New Laws (1542) had been intended the interests of indigenous people. While in spirit, they often abused, as through forced exploitative manual labor of locals, they did prevent widespread formal enslavement of indigenous people in Spanish

territories. Renegade slavers, operating illegally in Spanish territory, did so as agents of the Portuguese slave markets in Brazil.

The Indians have displayed remarkable resilience; they have resisted cultural hegemony with rebellion, and opposed a very successful military resistance to European conquest. The Promaucian Indians form an alliance with the Spaniards from the started of the conquest. They were bitter enemies of the Mapuche people. Without internal support, the Spaniards could not have defeated the Mapuches in some strategic battles. It is very significant; that Mapuche forces fought and won numerous battles in inferiority in number.

In *The Araucanians War*, the commencement of the war, the Mapuches did not have horses and artilleries. Nevertheless, they were able to oppose a very successful resistance to the Spanish forces. The Spanish cavalry had two major uses: one, to attack and use its momentum to break Indian infantry formations; and two, using the advantage of speed to cut communications and isolate Indians squadron formations for later defeat in detail.

The Spanish force badly distributed over the fields. The forts were far to distance from each one in other to help each other in case of and Indians attack. In addition, they are not effective in controlling Indians incursion in the Spanish territory and effectively defended themselves or launch offensive operation against the Indians besides burning their crops and steal cattle and horses. The fortresses were not deterrent against the Indians incursion.

The Indians only have the quality of the infantry. Indeed, as this study has attempted to demonstrate, a number of important conclusions can draw from the military encounters between the Spanish invaders and the Mapuche infantry from 1536 to 1883.

The Spanish advantage in the technology of war was, in fact, a vital factor in their striking military victories in the beginners of the conquest. Explosive shells or bombs known by the end of the sixteenth century, smaller cannons, that fired nails and scrap iron in canvas bags, positioned in front or flanks of the infantry.

There is an abundance of evidence, dating back to the earliest conquest documenting the Spanish infantry small arms—tactics units of shot, the collective term for arquebusiers and musketeers were much smaller than that of pike, typically around 100, or fewer men. Coordinated action also not drilled so extensively, at least until the very end of the century. First, shot deployed to fire en masse on an attacker from some fortified position (which required that the enemy lured into attacking). Second, they could serve in tight association with pike to provide it with a counter to enemy shot, while using the cover of the pike men as protection from which to fire on the enemy infantry, thus acting offensively. Which decimated the Indians Infantry ranks costing heavy casualty? It's important to highlight that steel armor and shield magnified the advantages of Spanish slashing and thrusting weapons and permitted greater aggressiveness in close combat by the Spanish conquerors. Harquebusiers were superior to Indians missile weapons in range and lethality. Skilled Mapuches slingers could hurl stones with sufficient energy that a lucky hit could fracture a skull or snap a horse's leg, and the sling was the one indigenous weapon the conquistadors feared, especially governor Garcia Hurtado de Mendoza was strike in the head by a

stone, in the siege of the forts Quiapo and knock out. The Mapuche warrior strikes the target, to reach an intended target; the governor of Chile without missing required training and nerves. However, sling stones wounded whereas harquebus balls killed; the advantage therefore lay with the conquistadors. Later the Mapuches used arrow and lance tipped with iron, when iron and steel became available; a variety of designs of head became possible, which penetrated maille and corselet armor. The superiority of Spanish missile weapons took effect in a supporting role. Harquebusiers and artillery were essential to the overwhelming numerical and technical superiorities of the Spanish in the conquest of Chile.

The shock of military contact across so vast a cultural and technological gap was so great that significant technology transfer proved possible because the open mind and incredible military aptitudes of the Araucanians to adapt, and invent/copy new weapons. Some seventeen years, needed the Mapuches to absorb effectively the military technologies, the use of pikes, as well as how to breed horses and ride them in combat. They also used infantry combined with horses (mounted infantry) in order to mobilize faster on the difficult terrain.

Carl Von Clausewitz. Express, "Infantry is the most independent of the arms." "When one or more arms are combined (he refers to artillery and cavalry); infantry is the most important of them." An army consisting simple of infantry is not only conceivable, but would be a great deal stronger. Which is a valid statement in the Araucanians war?

The Spanish army commander were competent experienced in integration of all arms, we have outlined a brief account of the strengths and weaknesses of the infantry (pike and shot), of the cavalry, and of the artillery, and of how field fortifications influence into each of them. The Spanish commanders of a field army containing all these arms had to organize them in such a way as to allow deployment of their strengths, while mutually compensating for the others' weaknesses, the Spanish were highly skilled in military science.

The Spanish technique did not improve during the years at war with the Mapuches, except during the government of Ribera, and this resulted in a great advantage and superiority in techniques and armory by the Mapuches. Furthermore, we are not concerned purely with differences in military capability; rather, the utilization functions, using into action of the Mapuche Infantry cavalry in the Araucanians war.

Cultural and religious factors are fundamental components of cohesion, and these, acting in combination with superior and new technology, proved a significant Mapuche advantage in the war. Another factor was also the different way of thinking, socialization, cultural adaptation of the Mapuche people plays a significant roll in the outcome of the war. During this first period of contact, the Mapuche society experienced a whole process of restructuring through the adoption of the horse, the concentration of political structures, the reorganization of the economic sphere around trade in the frontiers post, raids in the Chilean and Argentinean estancias, cattle and horse breeding, and the extension toward the Argentinean Pampas.

The Mapuches responded intelligently and well to the Spanish challenge, pressing to the limit the means at their disposal. Indeed, tactically the Mapuches commanders were extraordinarily quick studies; they profit from their understanding of the

Spaniards' weaknesses and limitations. An essential weakness of Spanish occupation was its desperate need of peace. This was true strategically as well. The strengths of the Mapuches system can see most clearly in the impressive logistical and strategic planning behind the great rebellion of 1598.

The Spanish underestimated the Mapuche military power and innovative, creative techniques and thought they had similar military ideas and techniques to other tribes such as the Incas and the Aztecs.

In no case I am trying to give to the Araucanians war a greater importance to the one than it had within the scheme of occupation and assimilation of America on the part of Spanish crown, but I want to leave in clear that it had certain importance in a certain period and that concentrated certain attention of the Hispanic government at moments at which imperial objectives of greater importance existed and reaches.

Regularly, the Mapuche forces continued causing regular disasters of proportions the Spanish forces throughout the seventeenth century. On the other hand, rare time was seen a special worry of the Hispanic Court in sending forces especially conformed in the same Iberian peninsula for military objectives in America in that first century and middle of conquest, in this specific case, to submit the rebellious Araucanians. Thus, for example, in the decade of 1590 attended to a force of 600 men and in the middle of the decade of 1600 sent another force something over the thousand (that added to the constant reinforcements that should deploy the viceroy of Peru each year). That, in proportion to the forces military envoys regularly to America was quite high, more still considering that was a matter of objectives were aboriginal warriors. The Indian had improved their own weapons to a point, which neutralize the Spanish army advantage of gunpowder, and horses at this period of time; and the Indians had become a better fighter, their army was superior to the Spanish army at one time. A highly developed integration of cavalry and infantry is that of the Mapuches, mounted infantry a formation used by the Indians. This formation combined the two positions, with two bodies of cavalry centrally situated within surrounds of shot and with openings through which they might pass, and a wing of cavalry on either side for flanking maneuvers and defense against the same. The Mapuche infantryman mobilized in horses, but they fought as an infantryman; this military tactic gave them enormous advantages in the field of battle. In battle formation, the Mapuche infantry advanced in the center and the cavalry on the wings. Infantry weapons were chiefly the following: Bow and arrows, spears, clubs, and slings. The pikes were 20, 30, or more palms long (circa 14 to 20 feet). Mapuche liked to open the battle by the archers; the archer's task at this opening moment of the battle was to provoke the Spanish into attacking. Bowmen skirmished or shot at the enemy at the beginning of a battle but then fell back to the spear or pike men to fight with their long clubs. It was therefore essential that their arrow should assembly as closely as possible on the target.

As we previously saw, in response to the tactics of the Mapuches, the Spaniards empirically applied the principles of the counterinsurgency: redistribution of the population or "to misgovernment the Indians," like they said, when they transferred the Mapuches to the North of Chile. In addition, not to hurry to control the zones where operated the guerilla, but to worry about the security about the frontier. The

officers of the Spanish army, Alonso de Sotomayor and Alonso de Ribera, strategists of the counterinsurgency, they created mobile forces of counterinsurgency.

Through defeat after defeat, the Spanish kept trying to establish a permanent presence in the Araucanian territory, relying on their superior firearms to decide the conflict. Since the incapacity of the Spanish army to defeat the Mapuches, the colonial authorities decided to change of tactics in second half of seventeenth century. Choosing to consolidate the central zone until the Bio-Bio, by means of the construction of a line of forts, that allowed to repulse the attacks successfully and to initiate the long-term colonization with more solid based.

The new modalities of exercise of the Spanish army of the seventeenth century, they transform itself into a true machine to hunt slaves (Jara 1971), which, acted with great efficiency in obtaining it. As much, those modalities of exercise like the needs of work force, the kingdom and the possibilities of the Peruvian market, but rich that the Chilean, stoked desires of soldiers, official and governors.

According to historian Jose Bengoa, close to the seventeenth century and influenced by the Spanish colonies that had established extensive cattle rising. Mapuche society began adopting a mercantile cattle-based economy. Almost immediately, they controlled one of the most extensive territories held by an ethnic group in South America. Expanding to the Argentine Pampas, and even to what is today the Province of Buenos Aires. This new economy strengthened the role of the *loncos*, and generated relations of social subordination that the Mapuche had not known before.

The Mapuches had developed in Chile a well-known smaller form military war like *maloca*, denomination that comes from the verb to *maloquear*. *Malocas* consisted of fast entrances to towns, farms, or border stays, where the Mapuches warriors robbed cattle's, and in their retirement, whichever captives could take, preferably women and children. *Malocas* survived the Araucanians wars.

The 1641 peace treaty of Quillin, lessen the border belligerence, going of the open warfare's characteristic of the great Araucanians rebellions between 1540 and 1655, the *Malon-maloca* or small war, that extended until the end of nineteenth century. *Maloca* exported to the Argentine territory where it represented a clearly beneficial commercial activity, a *modus Vivendi* for many tribes.

Chronicler Molina stated the Indians infantry impressed with the opinion that to die in battle for their country is the greatest honor that can acquired. Whenever the signal for battle is given, they advance with the utmost rapidity, despising the slaughter produced by the cannon and musquetry, yet preserving the strictest order and discipline, and often succeed in bearing down the firmest array of the Spaniards.

Spanish artillery was for the most part one of the most destructive arms of the sixteenth-century military. It was effective against infantry and cavalry in the same way. Its power limited by a number of factors, though. For one thing, the rate of fire of a single piece was generally slow, and to take full advantage of truly effective artillery train had to consist of a good number of pieces. Not until the late 1400s did, the French effectively use wheeled cannons in battle. By the early 1500s, Spanish artillery had come into its own as a mobile supporting force in warfare. Used in batteries of many guns, massed artillery fire used to destroy attacking enemy formations or

disrupt defending forces before launching an attack. Mobile horse-drawn artillery could shift from place to place on a battlefield.

As already noted in the previously chapters, the military expeditions, realized every summer by the Spanish troops, against the Indians of Lumaco-Puren area, we have a type of military expeditions of discontinuous power. In fact, these expeditions do not suppose a permanent control on the rebellious communities; first, because they are carried out at a time of the year spring and summer and, secondly, because they are located and delimited in the space. Indeed, As already noted, the governors follow a "punitive route" of community in community and, immediately after the killing, they came to hibernate in the fortress, or cities, which work as enclaves protected in enemy territory. The response of the Indians was a strategic retreat most of the time, which was a planned strategic step taken by the Mapuches of Puren Lumaco base area, when they were the inferior force for the purpose of conserving its strength and biding its time to defeat the enemy.

Equally important is the strategic counteroffensive this is the sole task in the stage of a strategic retreat. The counteroffensive is a long process, the most interesting, the most forceful, and the final stage of a defensive campaign. What called active defense refers chiefly to this strategic counteroffensive, which is in the nature of a decisive engagement?

-According to Vitale, from the military point of view, the Araucanian deed is an irregular war. One of the variants of this war is the combined mobile warfare with the rural war of guerillas. The Araucanians war was a mobile warfare, because, great masses of Indians attacked and they moved, to enormous distances, as the Spaniards attested who admired of the rapidity whereupon the Mapuches concentrated and dispersed. This mobile warfare combined with some tactics of the war of guerillas; in the majority of the cases, nevertheless, it is not essentially war of guerillas. The basic thing is a not small group of guerilla Indians. The guerilla is to the service of the mobile warfare of great masses of Indians who attack and they move, essential characteristic of the military fight of the Mapuches.

The mobile warfare advocate, the content of which is quick-decision offensive warfare on exterior lines in campaigns and battles, includes positional warfare in a supplementary role, "mobile defense" and retreat, without all of which mobile warfare cannot fully carry out. However, they never could commence with the strategic offensive. They did not surpass the stage of the active defense and the sporadic counteroffensive. The war that maintains its character indefinitely irregular does not prevail. The final success only obtained when it goes to the war waged by regular forces, to the war of positions, culminating stage where the last definitions take place. The Mapuche forces did not manage to reach this final stage of the strategic offensive.

As we previously notice, the flank and rear of the formation of Spanish soldiers provided the most obvious points of weakness and, realizing this, the Mapuches generals directed their assault at their opponent's flank. To carry it out, they improved the articulations of their army and, and so by subdividing their regiment, their articulated it, exemplifying another theme, and so created a power to maneuver and strike the enemy flanks. Toqui Lautaro had better articulation, which facilitated

the provision of a reserve that they could also use to defend by concentration against strength; also he created Special Forces for attack the enemy artillery as we previously saw. The improved articulation and its extension to ever smaller units also often enhance individual performance because of the impact of the permanently constitute tactical group. Such subdivision facility the creation of social bonds among the warrior, provided reinforcement of morale, and enforced standards of effective soldierly behavior among the Mapuches fighters. Moreover, the advance of articulation increased the ability of infantry to attack the weakness of the Spanish army, exemplified in Lautaro time in the infiltration tactics of completely articulated battalions in having the capacity to move combatants past the flanks of hostile strong points, and, in turn, to maneuver with agility to protect its own flanks and rear against a hostile assault. Cavalry, relying on the charge and needing a less careful array than infantry, fewer requirements for articulation. The Mapuche cavalry attributes of mounted mobility and unpretentious requirements for battle array, which enabled it to fight as it marched, made it the preferred offensive weapon system for the trooper of Toqui Pelantaro in the Mapuche offensive of 1598.

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# **Part two**

## **The Mapuche Cavalry**

**The introduction of the horse into the Mapuche Culture and  
the Indians military superiority over the Spanish army**



# Introduction

From the initial terror of the horses protected with armors with iron or lather, like the Conquistador, the armor that cover the sides and the front of the horse, gave a massive, grotesque aspect, which appears, manifest by the natives. When thinking that the mounted man represented a single mythological animal, it is changing its perception on this species. Despite the slavery of the natives by the conquerors, the Mapuches become familiar with the use of this mount. Although the Laws of Indians in their book sixth established that the Indians could not ride horses have no arms, no to go from their town to another one, to practice the polygamy neither to sell the daughters for marriage.

Nevertheless, the Mapuches transforms into outstanding rider replacing the arrow and lances of four meters, with points of hard wood, flint, cooper later tipped with iron, the formidable weapon more of the cavalry of those times.

The main goal of this paper is to highlight the cultural adaptation of the Mapuches, and indicate why they were more successful in the military science than others Indigenous peoples in the Americas were. Steward Julian stated that, the initial conquest of Peru was one of the quickest in the history, although, forty years elapsed before organized native resistance finally quelled. The Neo-Inca Empire that survives for forty years more acculturated than the pacified populations directly under Spanish control. As we noted previousl, twice the Inca failed to defeat the Mapuches people. Chile's indigenous Mapuche people distinguished themselves as tenacious warriors. An attempted invasion by the forces of Pachacuti Inca Yupanqui (1438-71) failed in 1460, was held off by the Mapuche in the Valley of Coquimbo. The Incas withdrew, defeated, six years later. A second effort at invasion, this time by Huayna Capac, son of and successor to Yupanqui, enjoyed greater success in 1491, penetrating as far as the Central Valley (Valle Central) of Chile before it, too, was turned back by the Mapuche forces.

They also used infantry combined with horses (mounted infantry) in order to mobilize faster on the difficult terrain. This method was so successful the Spanish army later copied it. By the end of the sixteenth century, the Mapuche were beginning to use firearms<sup>306</sup>

Proceeding to the Spanish invasion the Mapuche people lacked the horse and did not work iron metals. Their weapons were wood, with stone edges or tips or of woven

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<sup>306</sup> Cooper, John M.1946 "The Araucanians", in *Handbook of South American Indians*, Bureau of Amer. Ethanol. Bull. 143, Vol.2, pp730. Smithsonian Inst. Washington DC.

fibers or cane. The capacity of displacement of the natives by its territories increase with the used if the horse, when mobilizing itself to by foot-walking, calculated in fifty kilometers to the day, and it could hardly repeat it, by many days. The use of the horse as of transport extended its capacity 155 kilometers to the day, which could repeat changing of mount. The horses were very useful for military operations, besides allowing the transport of loads. The meat of the horses, became until today, in its favorite food, it drank his melted fat and its blood. With the blood mouthful reserved to the owner of the horse or mare sacrificed in the celebrations was prepared blood sausages. Its fat served to feed lamps. The Indians hut-awnings of the nomads made with horse skins, with the hair toward inside.

When the Mapuches integrated the horse in the daily life of them, happened to get itself to the magic ceremonial related to the supernatural world. It took part in nguillatún, the horse sacrificed and it comprised part of funeral service along with articles of saddle for instance, accompanying to his owner in the trip further on, to the other side of the mythical sea, of the other side-the spiritual world of the Mapuche people. For the Spaniard here we speak of demonization in the sense given during the three centuries of evangelization: Spanish, be it secular or religious, that America conceived before the arrival of Christianity and the civitas diaboli true religion, Christ, save those who could were under the evil yoke.



*The Spanish Tercios*

In all the Americas, only two tribes of Indian never conquered by force: The Iroquois and Seminoles of Florida and the Araucanians or Mapuche of Chile. The protracted resistance of the Mapuches has no parallel in the history of America. The Iroquois held their own for not quite three centuries, but their position, between rival

European colonies (first France and England, then England and the United States) was much more advantageous. They always had a civilized power to fall back upon, whereas the Mapuches were completely isolated.

During the sixteenth century, it became usual for three *colunelas* to combine into a *Tercios*. The *Tercios* system lasted until the late seventeenth century and was the first attempt to organize troops on a permanent regimental system.

The Spanish *Tercios* as we mentioned before was the most effective unit on the battlefields of Europe. Additionally, with these integrated regiments Regiment a military unit of between 500 and 1000 men, which evolved in the seventeenth century? A battalion a term of French origin developed sometimes in the seventeenth century meaning a unit of some 500 soldiers. Furthermore, of up to 3,000 pike men, swordsmen, and harquebusier, trained to give mutual support, the Spanish army defeated the enemy of the Spanish Empire and greatly reduced the reputation—effectiveness of French cavalry and Swiss Pike phalanxes.

In addition, Gonzalo de Cordoba subdued the French at Cringle. It is important to highlight that Spanish Military power fractured only in the Mid-seventeenth century, when its army consisted mainly of German, Italian, and Irish mercenaries with limited number of soldiers from Castile. However, the blows dealt to the battlefield, dominance of cavalry—first by the Swiss pike men and then by mixed formations of men bearing pikes swords. Crossbow and harquebusiers meant that the most important part of the Spanish army was now the infantry in Europe. On the contrary, in the new world the cavalry was dominant in the battlefield.

Likewise, It's important to highlight that the Spanish conquistadors Pedro De Valdivia<sup>307</sup> (Chile) Francisco De Pizarro (Peru), and Hernan Cortes (Mexico) had military experiences in Europe before they came to the new world. In common all conquistadores possessed courage above proof, contempt for death, great shrewdness, and the gift of leadership and cruelty.

We are going to use the concept of Ercilla have on the subject of the Spanish Cavalry, According to Sebastián Sánchez. Ercilla assert consistently narrow the linkage between religion and chivalry. He does, with the constant mention of the Christian, cavalry but also by referring to the analogy between the work of the clergy and the soldier. That is the job of the knight, like the Order of the Sacred, one vote means eternal. When is the recipient of the order of chivalry, it is forever. This is the acquisition of a state, which can degrade and fail, but that is not lost in any way.

At this, point here the concept of “Sacralization” of chivalry. The rite of investiture of a knight is, for the period in which he wrote and combats Ercilla, clearly opposed to the once secular. The confession and the bathroom, so the gentleman was clean in soul and body, arms and the candle blessing, communion morning talking about a sacred way of living and get the job of the cavalry. The military and religious literature of the period is more than explicit in this regard. Though it, by the same religious men of the sixteenth century Spanish, and subsequent consecration of their arms to

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<sup>307</sup> Pedro de Valdivia. Born in Extremadura, Spain the cradle of the conquest, he killed in combat against the Mapuches on December 25 1553 with his entire forces.

the cause of God, the King and the Church. See “The ideal of chivalry in *La Araucana* by Alonso de Ercilla and Zuñiga: Knights in Flanders Indiano.”



*Medieval armors in the Metropolitan Museum of Art in New York Armor for Man a horse by Master Armored Kunz Locher dated 1548.<sup>308</sup>  
Sixteenth-century knights with horses in full barding.*

Spanish cavalry: horses were particularly useful in the sixteenth century as a weapon of war for the conquistadors. When these Spanish warriors came to the Americas and conquered the Aztec and Inca empires, horses and gunpowder provided a crucial advantage. Because the horse had been extinct in the Western Hemisphere for approximately 10,000 years, the Indigenous peoples of the Americas had no warfare technologies that could overcome the considerable advantage provided by European horses and weapons.

However, the American Indian people quickly learned to use horses, and The Mapuches, became renowned horseback fighters, again demonstrating the efficiency

<sup>308</sup> <http://en.wikipedia.org/wiki/Wikipedia>

of light cavalry and mounted Infantry, eventually becoming a considerable problem for the Spanish arm.

The Cavalry as already mentioned the Spanish knights, as Ferdinand and Isabella, becoming semi-regular, on the pattern of French and Burgundian “Bandes d’Ordon-nance,” reorganized the Spanish infantry. Their Catholic Majesties also somewhat lightened the man-at-arms’ full armor, and introduced a rather handier “lanza d’Armas” in place of the very heavy medieval “Lanzon.”

The authorized strength of the cavalry squadron varied between about 160 to 250 men and horses. On the notion that a continuous rank should not number more than 60 equestrians, the squadron under various names became the basic unit for maneuvering. Where it was habitual to deploy it in three ranks not more than 180, where in two ranks, not much more than 120. A squadron generally divided into a number of sub-units called according to their culture: half squadrons, quarter squadrons, divisions, sections or sub-sections. Later in the eighteenth century, these sub-units often called troopers. Organization based upon the cavalry regiment, comprising several squadrons, each sub-divided into troops or companies; one company might be designed elite.

The usual position of Spanish cavalry in Chile, therefore, is in one (or both) of two locations, which allow them ease of egress and ingress. In the first, the cavalry situate between multiple infantry blocks, to create lanes through which they may charge and retire. The second and more common position is on the flanks of the assembled infantry. The latter has the advantage of permitting the cavalry to respond easily to charges on the assembled field army by enemy cavalry. It also permits easier initiation of flanking charges, and discourages the enemy cavalry from conducting flank charges. This is the deployment used by the Spanish cavalry most of the time in Chile and during the conquest of America.

Spanish conquistadors believe in “chivalry.” In the code of conduct of the’ knight, but also the courage, though infidel and worthy of being beaten, of the Indians. In this sense, we can say that Ercilla prints of his work an epic that held in the main and original meaning of the word *chivalry*. Appears, first, the basic meaning of the knight as a man on horseback, whether armed or not. However, loyalty is a supreme virtue in the knight during the battle, is particularly focused on the image on the captain acquires or loses the battle lines. Hence, if the Captain is unsuitable or suffers from weaknesses unmistakable, obedience falters. If in the in the Captain imposing qualities as the commander of the group, is unlikely to reap the loyalty of his knights. However, when the captain is in every sense of the word genuine, the knights do not hesitate to join him for his fearlessness in battle that derives from.

The battles weigh heavily on Villagran,  
 He acts as a leader where needed  
 As a fearless soldiers and good warrior,  
 He is the first to hurl him into danger.

Surely, the opposite of loyalty is betrayal and who execute treachery it deserves death. "It is a traitor who does not serve the King and forgets that he owes loyalty and obligation that knight is how to follow their elders." Moreover, is also a traitor who abandoned his comrades in arms in a battle, for cowardice? Therefore, the rational is loyalty is a manifestation of courage and bravery; betrayal is a sequel to cowardice. There is nothing more repugnant to the knight.

A reserve of cavalry, if it could spare, would often held waiting at the rear of the assembled force. This reserve would employed as needed or as the opportunity arose, to exploit openings made in the enemy by whatever means, as well as to respond to attacks to the rear, or to shore up the defenses of any weakening part of the total formation.

When the Moors invaded Spain in the 1700s, they brought with them their unique style of riding and tack. Their saddles designed for battle, with high cantles and forks for protection and security, and longer stirrups to accommodate riding with armor. This was the saddle of knights and the crusades.

The Spaniards adapted this saddle into what generally recognized as the Spanish War Saddle. They brought this saddle with them to the New World. As their goals transitioned from military conquest to colonial expansion, this military saddle evolved into a stock saddle, designed as a tool for the working cowboy.

The design of the Western saddle derives from the saddles of the Spanish conquistadores. According to the best account we have of the horses of the conquest (horses of the conquest, by R. R. Cunningham Graham), Spanish equitation at the time demanded proficiency in the use of two seats, each with it appropriated saddle.

1. a *la jineta*, rode with short stirrups
2. Called a *la brida*, stirrups were long was a directed descendant of the horsemanship of the age of chivalry-stirrups were long, the seat of the saddle was heavily padded. The Christians used this seat when they made their crusades to the Holy Land. Cutting saddle: Has a deep seat and wide swells allow the rider to sit deep and securely through sharp stops and turns.

However, when the ride was wearing armor he will use long stirrups and straight legs, which allowed them to brace themselves against the pommel to fight.

The Muslims rode with short stirrups, the Moorish style which allowed great freedom of movement to the horse a *la jineta*.

The used of the short stirrup persisted for few years in America. The early horse trainers and cattle handlers of México and the American Southwest, they modify the saddle that eventually became the cowboy's seat.

The saddle developed for the purpose of working cattle across vast areas, and came from a combination of the saddles used in the two main styles of horseback riding then practiced in Spain.

The Moslem have a preference to rode with short stirrups, the Moorish style (a *la jineta*) which, allowed great freedom of movement to the horse; and *la brida* style, which provided great security to the rider and strong control of the horse. A very functional item also added the saddle "horn." This style of saddle allowed vaqueros

to control cattle by use of a rope around the neck of the animal, tied or dallied (wrapped without a knot) around the horn.

## Bridles and Reins

In the Chilean Horse tradition headstalls, tying bosals or thin caves sons can make from straps of rawhide but they are more commonly made of flat braided stands of leather. Brow bands and throatlatches commonly used, but not required. Once again, the tendency is to tie them into place, rather than use a buckle for this purpose. The reins are always long, thick, heavy and round.

When riding, typically the excess coiled in about a four-inch loop that held in the left hand over the withers.

The reins can either be twisted or braided with a varying of number of leather strands. In comparison to most reins used in other equine disciplines, the Chilean reins would consider thick, weighty and stiff.

At the union of the right and left rein, a small ring serves as a point of attachment for a quirt that is made of the same material and quality as the reins. Most commonly, this has a flat leather popper on its end.

The Chilean bit has no shanks to speak of, as these would promote undesired pressure on the corralero horse's mouth when positioning the head over the top line of the steer.

All Chilean bits have a ring at the end of the mouthpiece, which attached directly to the reins. When this is the only option, they are called "de un solo tiro" (single pull), since this refers to having just one possible attachment for the reins.

There are other bits that are referred to as "de dos tiros" (double pull), as they offer two possible placements for the reins. These have an additional one-inch pin that dangles from the ends of the mouthpiece with a small ring where the reins can also attached. This minimal extension offers a little advantage that can use on the port of the Chilean spade bit.

In harder-mouthed horses, both reins may attach to these extensions. It is not uncommon that some horses are less flexible when turning their neck to one side or the other. In such cases, one rein may attach to the end of the mouthpiece and the stiffer side of the neck would have the reins attached to the extension.

## Barding Bard:

1. A piece of armor or ornament for a horse's neck, breast or flank.
2. To furnish with bards.

Caparison: a) An ornamental covering for a horse.

- b) Decorative trappings and harness, barding often use in conjunction with cloth covers known as caparisons. These coverings sometimes covered the entire horse from nose to tail and extended to the ground. It is unclear from period illustrations how much metal defensive covering used in conjunction. Textile covers may also call barding.

In Europe, they have three basic types of horses named for gait in the latter Middle Ages, coursers, amblers, and trotters. The word courser seems to have been reserved for warhorses, but amblers and trotters could be rounseys, palfreys, jennets, or hackneys.

There are three kinds of horse: for the joust, they called destrier, tall and majestic and with great strength, the next called courses. They are more for use in war, and are lighter; and then there is rounseys.

The rounseys was a strong as the warhorse, or nearly strong, but no particular breeding. The palfreys were a noble horse by blood and breeding, the palfreys was highly prized as a mount for traveling or hunting.

The jennet was a smaller horse Spanish in origin, in Spain this type of horse used for fighting. The destrier horse ridden only in action, traveling, the knight rode a lesser horse according to his means.

The Andalusia horse has favorably regarded since the Middle Ages. Moreover, the Andalusia horse has officially known as the Purebred Spanish Horse.

The Andalusia originated in and gained its name from the Spanish Province of Andalusia. Its ancestors are the Iberian (Spanish) horse and the Barb horse, which, brought to Spain by invading Moors. Principally Carthusian Monks in the late middle Ages bred it. The Andalusian represented by the names Iberian Saddle Horse, Iberian War Horse, Jennet, Ginete, Lusitano, Alter Real, Carthusian, Spanish Horse, Portuguese, Peninsular, Castilian, Extremeno, Villanos, Zapata, and Zamaranos.

The famed William Cavendish, Duke of Newcastle, wrote, "The Spanish horse is the noblest animal in the world." Francisco Pizarro and Pedro de Valdivia brought Andalusia's horses to America for they conquests. Pedro de Valdivia fought well armed with corselet of infantry and its horse with good armors covers, could not cause that the Indians broke themselves." Mariño Lobera<sup>309</sup> during the conquest, there emerged what considered the "ultimate" heavy cavalry, the Conquistadors. They cavalry and other similarly equipped mounted men-at-arms charged in close formation, exchanging flexibility for a massive, irresistible first charge.

The infantryman took a simple armor that defended only the chest and the back to them that the rest of the body left them in the open, allowing them the freedom in all movements and that by this did not obstruct them in the march.

The cavalry, on the contrary, ordinarily used complete steel armors, covered that them with feet to head, and which they protected all their body of the blows of the Indians. All the soldiers, thus infantry like cavalry, carry a sword.

Into the hands of those vigorous and trained men in the fight, those arms, although coarse and heavy, but almost always of good temper, and an unreasonable solidity, made prodigies at the moments of greater distress in battle, and more in one go they decided single the luck of a battle that seemed lost. Additionally, of leather they were also the adargas or shields that took the soldiers and cavalry in the left arm to stop the blows of the enemy. The cavalry used, in addition pikes, axes battle, and

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<sup>309</sup> Cómo Valdivia salió de Santiago a conquistar la tierra de Arauco y de la batalla que los indios le dieron en el valle de Andalien. Chapter X. Memoria Chilena.cl.

nail or iron maces, whose head was a species of heavy ball and cover of prongs, or solid and sharpened nail, whose blows were enough to overwhelm a man.

The traditional role of the heavy cavalry was that of shock troops, connotation that they struck at an assembled formation of Indians enemy troops with great speed and momentum, with the goal of disrupting them. In an age where orders carried only as far as a voice or drum, and wherein disciplined formation was mandated, this continued to be an extremely effective tactic.

In addition to disrupting communications, penetrating enemy ranks allowed cavalry to wheel about and attack the enemy in its rear. The speed of the cavalry was also of great use in approaching the flank of an enemy. The coming of the Mapuche formation pike square, however, made these goals far more difficult.

For the first half of the century and beyond, the chief weapons of the cavalry were the same as they had been through the Middle Ages, namely the lance as the primary weapon, with backups of a sword, ax, mace, or similar one-handed weapon.

The lance itself, commonly up to 16 feet long, designed to focus the enormous forward movement of the rider and horse often against another equestrian. The lance was metal-tipped wood, and while it would rarely pierce armor it could break the neck of another equestrian, or more commonly dismount him, leaving him for infantry to finish off.

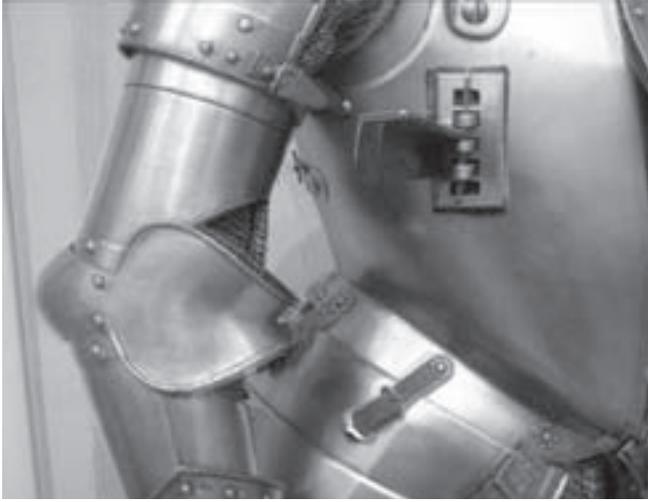
Alternately, it was common practice; French notions of chivalry aside, to aim for the breast of an enemy's horse; the Spanish, Dutch, and eventually English all practiced this maneuver. The normal formation of lancers was "en haye," meaning in line, i.e., in a single rank. It must remember that the lance would normally break against an armored opponent, or otherwise frequently be lost upon use. The sword could use from horseback to cut or thrust, against cavalry or infantry formations.

If these arms assured the military superiority of the Spanish on the heroic Indians, but badly armed, who were going to find in the fields of the Araucania, the number considerable of these, an always-formidable enemy? However, the conquerors had more in the horses and their intelligent organization much more and regularized, a force that almost centuplicate its power. In addition, the auxiliary Indians make the Spanish army tough and numerous. In the following pages, we are going to see them in action. *Historia General de Chile*. Diego Barros Arana Volume I.<sup>310</sup>

By the fifteenth and sixteenth centuries, gunpowder was changing the battlefield. The appearance of the musketeer, the forerunner of the modern rifleman, and his firelock musket made it possible for tightly packed infantry formations to engage cavalry without having to engage directly in close combat. The slow rate of fire of these early short-range weapons, however, required that the musketeers protected from the hostile advance, a problem that led to mixing musketeer formations with pike man. On the contrary, in the new world, the cavalry was dominant in the battlefield, but as the Spanish state contribution was being gradually elevated, also the military tactic change.

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<sup>310</sup> /www.cervantesvirtual.com/servlet



*Lance rest*

The Araucanians war, as we said before would not have managed to stay ignited without the current arrived of human contingents from Peru and Spain, and the necessary military equipments and the indispensable money to finance them.

It was not, then, one war in which the conquering society only participated, already the Spanish state contribution was being gradually elevated, insofar as the internal incapacity, or the lack of interest of the encomenderos, it increased.

The kingdom of Chile governed by an officer<sup>311</sup> who combines the titles and functions of civil governor president of the court of audience, and captain general.

Also usually holds the rank of Lieutenant general in the Spanish army. He resides in the city of Santiago, and is solely dependent upon the king, except that in time of war, he is subject in some points to receive orders from the viceroy of Peru.

In quality of captain general, he is commander in chief of the army, having under his immediate orders the three principal military officers of the kingdom, the quartermaster general, the sergeant major, and the commissary general, besides the four commandants of Chiloé, Valdivia, Valparaiso, and Juan Fernandez.

As president and governor, he has the supreme administration of justice, and presides in the superior tribunals established in the capital, whose jurisdiction extends over all the provinces and dependencies of Chile.

Since losing their possessions in Araucania, the Spaniards have discreetly confined their views to the preservation and improvement of that part of Chile, which lies between the southern confines of Peru and the river Bio-Bio, extending between the latitudes of 24° and 36° 30' S. As formerly mentioned this kingdom divided into *thirteen* provinces.

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<sup>311</sup> Ibid Molina 307-308-309

Though most of the Spanish officers employed in the early period of the Araucanian war had military experienced in the Low Countries, in Europe. The Spanish army that excellent school of military knowledge, which created outstanding commanders in warfare, no doubt the soldiers armed with excellent destructive weapons, and considered the best-disciplined and bravest troops in the world.

In spite of everything, yet have this brave people the Mapuches with inferior weapons been able to resist their utmost efforts, and still maintain their independence not damaged. In 1604 Rivera received the order definitively to transform the Chilean army in permanent and professionally, its thought with respect to the value of the cavalry in the conditions offered by the land and the character of the war of Chile, had undergone some variations and term granting a greater place and proportion to the cavalry. According to the royal decree issued by King Philip III of Spain on September 4, 1604: No company of cavalry can have more than one hundred men, and the infantry company one hundred and fifty men.

The advice military realized under his direction in July 1604, considered like necessary a total of 1,850 soldiers or places, army of campaign and troops for the garrison and forts, to complete whose number 1,500 men requested themselves to Spain, and assigned 940 to the infantry and gave a the cavalry 560 soldiers. Nevertheless, the approved regulation by Felipe II in 1607 King of Spain, fixed one definitively the number of companies of infantry in 15, composed each of one hundred men and the companies of cavalry in 7, each of seventy men, maintaining therefore a proportion of a soldier of cavalry, by each three infantry.

However, in 1792, Chile the militia amounted to 15,856 men,<sup>312</sup> in the two bishoprics (a place where a bishop's cathedral is situated) of Santiago and Concepcion, 10,218 in the former, and 5,638 in the latter. In 1792, all the veteran troops in Chile amounted to 1976 men, divided into two companies of artillery, nine troops of horse, including a regiment of dragoons at Santiago, and the rest infantry.

A brigadier general, who is quartermaster general of the kingdom, and intendant of Concepcion, commands the cavalry.

The infantry and artillery are under the command of two lieutenant colonels. Besides these royal troops, the city of Santiago maintained several troops of dragoons in constant pay for its particular protection. Dragoon is the traditional name for a soldier trained to fight on foot but who transports himself on horseback, in use especially during the late seventeenth and early eighteenth centuries.

All the inhabitants able to carry arms divided into regiments, which are bound to march to the seacoast or the frontiers in case of war Spanish Dragoons.<sup>313</sup>

From the second half of the sixteenth century Spanish used to have companies of harquebusier on horse doing sometime the task of the dragoons of the seventeenth century.

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<sup>312</sup> The Abbe Don J. Ignatius Molina. 1809. The Geographical, Natural, and Civil History of Chile. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. Page 311-313

<sup>313</sup> <http://www.geocities.com/ao1617/organisationUK.html>

Dragoons first appeared in Spanish ranks in the 1630s, and tended to replace mounted harquebusiers in the 1640s and later.

They were similarly armed but carried, beside sword and harquebus, a mace and a small pick that could be used to tether the horse while the rider operated dismounted. Their advantage as in other armies was cheapness. The men in the cavalry also carried either a short-barreled musket or a flint-locked carbine. The main strategy was to advance at a quick trot until in range of the enemy. The men in the front fired, and then wheeled away. In their second charge, they advanced at full gallop using either a short sword or cutlass.

The musketoon is a shorter barreled version of the musket, and served in the roles of a shotgun or carbine in the cavalry. Musketoon could be of the same caliber as the issue musket, or of a much larger caliber, 1.0-2.5 inches (25-63 mm).

The musketoon is most commonly associated with naval use and pirates in particular, though they also served in a carbine role with Cavalry. Musketoon barrels often flared at the muzzle, resembling a cannon or blunderbuss.

Musketoon had a brass or iron barrel, and used a Wheelock or flintlock firing mechanism, like the typical musket of the period.

They were fired from the shoulder like the musket, but the shorter length (barrels were as short as a foot (30 cm) long) made them easier to handle in restricted conditions, such as with mounted cavalry or naval boarding parties.

The immediate effect of portable firearms on the battlefield, however, felt on cavalry in close proximity, because of the invention of the wheel lock allowed the pistol to be aimed and fired with one hand.

In fact as the shock effect of cavalry gradually reduced by the introduction of the pike and musket to the infantry, the cavalry armed itself with saber and pistol and began to rely more on mobility than shock.

Finally, after more than a thousand year interregnum, infantry was once more becoming the deciding force on the battlefield. Besides, the cavalry, no longer decisive, used to pin the flanks of dense infantry formations in place so that they could rake with artillery and musket fire.

On the left we have a Spanish Herruelos with his short harquebus, 3/4 armor, cape and hat. On the right a Spanish men at arm with a complete armor. (Drawing extract from Conde de Clonard 1856)



According to Pierre Picouet,<sup>314</sup> following the territories of the Spanish monarchy the cavalry divided in three main groups. In each territory the permanent unit were the companies, divided in guards companies, companies of the country, Spanish companies and foreign companies, all of them were at the order of the *commissaries general de la caballería* of the territory:

The light cavalry was made of the famous “*jinetes*,” called also “*Celadas*” the crossbowmen on horse and later the harquebusiers on horse. The basic unit of the light Spanish cavalry was the 100 men strong company (1 captain, 1 *alférez*, 1 sergeant, 1 cornet, 1 armourer, 1 forge man and 94 troopers)

In the first half of the seventeenth century, the heavy cavalry divided in Cavallos Lanzas (armed with a lance and a sword) and Cavallos Corazas (armed with pistols and a sword, like a German cuirassier). Later the name changed to Corazza Lanza, when the use of the lance abandoned.

Cavalry (from French *cavalerie*) were soldiers or warriors who fought mounted on horseback in combat. The designation not usually extended to any military force that used other animals, such as camels or mules.

Infantry who moved on horseback but dismounted to fight on foot were in the seventeenth and early eighteenth centuries known as dragoons, a class of mounted troops, which later evolved into cavalry proper while retaining their historic title.

From earliest times, cavalry had the advantage of improved mobility, an “instrument which multiplied the fighting value of even the smallest forces, allowing them to outflank, and avoid, to surprise and overpower, to retreat and escape according to the requirements of the moment. A man fighting from horseback also had the advantages of greater height, speed, and inertial mass over an opponent on foot.

<sup>314</sup> <http://www.geocities.com/ao1617/organisationUK.html>.

The Spanish cavalry included attacks by column of platoons, the best formation for any kind of movement, during which detachments of sixteen men swept out in open order to protect the flanks from Mapuches attacks.

### Nineteenth Century`

By the nineteenth century, European cavalry fell into four main categories:

- Cuirassiers, heavy cavalry
- Dragoons, originally mounted infantry but later regarded as medium cavalry
- Hussars, light cavalry
- Lancers light cavalry armed with lances

The inhabitants of Chile are very dexterous in using the *laqui*.<sup>315</sup> The inhabitants of Chile are very dexterous in using the *laqui*, which they constantly carry with them on their excursions. It consists of a strap of leather several fathoms in length, twisted like a cord, one end of which fastened to the girth under the horse's belly, and the other end terminates in a strong noose, which they throw over any animal they wish to catch, with so much dexterity as hardly ever to miss their aim.

It used likewise on foot, in which case one end fixed to the girdle. The peasants of Chili employed this singular weapon with success against certain English pirates who landed on their coast.

-A mention should make of slavery an institution that applied to the Indigenous people in Chile during colonial regime. In 1608, the king of Spain authorized the enslavement of Chilean Indians rebels.

This decree opened the door on two century on abuse. Nevertheless, in fact the Spanish from the first decade of the colonial regime practiced Mapuche enslavement. The Indians forced to work in gold mines and haciendas. This business became so cynical that Governor Rodrigo de Quiroga attacked peaceful tribes to captured Indians. Although the decree prohibited the enslavement of women and children, because were easier to captured they were often the majority enslaved.

The fear-provoking tactic of the Spanish conquistadores employed dogs as frightening weapons. Each subsequent voyage to Americas would bring more dogs the race Alanos, and ultimately virtually all of the leaders of the conquistadors would employ them as fearsome weapons.

Familiar names, like Ponce de Leon, Balboa, Velasquez, Cortes, De Soto, Toledo, Coronado, Pizarro, and Pedro de Valdivia all used dogs as instruments of subjugation. The dogs were encouraged to develop a taste for Indian flesh by allowed to feed on their victims. Soon the dogs became very proficient in tracking Indians and could tell the difference between a trial made by a European and that made by a native. There

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<sup>315</sup> Ibid. Molina, page 323

exist several hypothesis about the origin of the Spanish Alano dog breed,<sup>316</sup> but the most solid is the procedure from central Europe around the V century, and another that locate their origin in the arrival of the Phoenicians to Spain in older times. Moreover, possibly, Alano was the most important Spanish breed from the mid-age to the end of the nineteenth century, when they used as a fighting dog hunter dog and cattle herd dog. In the twentieth century, his breed was near extinction. Presently a programmer of recuperation and conservation is under development.

## Formations for Maneuver Sixteenth Century<sup>317</sup>

Other light cavalry included the Spanish jinetes, who used through the 1520s. They typically wore little armor; chiefly a chain hauberk and morions or steel cap carried a light spear and small shield, and a curved saber. The middle of the century saw the evolution of various forms of pistol carrying cavalry, or pistoleers and equivalents of other countries, such as the Spanish herreruelos. Although armies fought in some form of line, when moving any significant distance they usually marched in a long, thin column. Troops on the line of march were vulnerable to ambushade and most drills were concerned with protecting them, and facilitate them to change rapidly from a formation suitable for movement to one possible or practicable for combat. In the Spanish army, in 1635, Pedro de la Puente organized in Innsbruck (Austria) a body of dragoons, and in 1640, one created in Spain a Tercio of a thousand armed dragoons with harquebus. At the end of the eighteenth century, there were three Tercios in Spain, three in the Netherlands, and another three in the Milan (Italy). In 1704, like the rest of the Tercios, they dissolved and transformed into regiments by Felipe V. During the eighteenth century, several regiments of dragoons created in the Spanish Americas, some of them to function as a police force. In 1803 the regiments of dragoons began to called light cavalry and by the end of the early nineteenth century, they ultimately disappeared. Founded as the *Dragones de la Reina* (Queen's Dragoons) in 1758 and later renamed the Dragoons of Chile in 1812, and then becoming the Carabineros de Chile in 1903. Carabineros are the national police of Chile.

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<sup>316</sup> See. ORIGIN, EVOLUTION AND PRESENT STATUS IN SPANISH ALANO DOG Barba, CSJ.1, J. Gutiérrez2, E. Martínez2 y JRH. García1

<sup>317</sup> *The Cavalry*, 1976 Edited by James Law ford. The Boos-Merrill Company. Indianapolis New York. Copyright, Roxby Press limited, page 30.



The early dragoons were organizing not in squadron or troops like the cavalry, but in companies like the foot soldier, and their officers and non-commissioned officer bore infantry ranks. Dragoon regiments employed drummers in the infantry style, rather than cavalry trumpeters, to communicate orders on the battlefield. The flexibility of mounted infantry made dragoons a useful arm, especially when employed for what would now be termed “internal security” against smugglers or civil unrest, and on line of communication security duties. The dragoon regiments were also cheaper to recruit and maintain than the notoriously expensive regiments of cavalry. Firearm cavalry or escopeteros appeared early in the Spanish army, and were first organized into separate bodies in the very early sixteenth century.

The caracole, this was maneuver in vogue toward the end of the sixteenth century, whereby cavalry in a series of ranks rode up to their enemy, discharged their pistols or carbines at them, then rode away to reload while another rank took third places. Pistol fire on horseback was inaccurate and largely ineffective; the caracole was probably the only maneuver open to cavalry confronted by infantry in a tight hedgehog of long pikes. As in the case of the Araucanians war, anyhow the technique it was not utilized. Although with the development of the musket and artillery, the need for this type of maneuver disappeared, and it discontinued in the course of the seventeenth century. However, in the case of Chile the Indians prefer their weapons.

The cavalry charge: this might deliver at all speeds from a slow amble to an all-out gallop, depending on the weight carried by the horse and the tactics of the day. Thus, galloping over a long distance frowned on, particularly against enemy cavalry, with blown horses. It was a generally thought that to receive and enemy cavalry charge at a standstill invited disaster. Generally, the cavalry commenced the offensive, to the battle cry Santiago to them . . . to charge of full galloped. On the battlefield

itself, soldiers need to communicate, although their ability to do so impeded by noise, artillery, smoke, and confusion. Cavalry used the trumpet to transmit orders down the chain of command.

A strong reserve should keep exploiting success or covering withdrawal. A cavalry force should be deployed in three lines, the first two deployed and the reserved in column but formed to be easily moved into line. Napoleon state, cavalry needs audacity and practice; above all the spirit of conservatism or avarice must not dominate it.

It is worthy of note that, horses were introduced into the Patagonian region by: Pedro de Mendoza 1537, the founder of Buenos Aires. According to his capitulation with the Spanish crown, he was required, among other things; to take with him to the country he was to colonize no fewer than a hundred horses. Many of these were for the use of his soldiers, but others were destined for breeding purposes. The Chilean *corralero* has its origins in the Spanish horse.<sup>318</sup> Spanish horses arrived with the Spanish conqueror Pedro de Valdivia (1541). It should be noted that the consolidation of the horse in Chile through the establishment of the first horse breeding in Chile by the father of Rodrigo Gonzalez Marmolejo in sectors and Quillota and Melipilla in 1541.

It was from these animals that sprang those countless thousands of horses, which, a few decades later, covered the Pampa from the Paraguay in the north to the Rio Colorado in the south. There were everywhere “droves of wandering horses, called *Cimarrones*” writes the famous missionary Padre Dobrizhoffer, “of which any person may catch as many as he likes, and make them his own property. Some horsemen, within a few days, bring home more than a thousand horses from the plain . . . . A horse of this kind, of either sex, when brought from the country, and before it is accustomed to the saddle and bridle, is sometimes bought for ten or thirteen cruises. The colts of the mares are given free-gratis to the purchasers.”

Padre Falkner, who laboured as a missionary among the Indians of Patagonia from 1740 to 1767, declares: “In an inland expedition which I made in 1744, being in these plains for the space of three weeks, they”—the horses—“were in such vast numbers that, during a fortnight, they continually surrounded me. From time to time occasionally the horses passed by me.

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<sup>318</sup> Additional information-[http://www.ansi.okstate.edu/breeds/horses/chilean\\_corralero/index.htm](http://www.ansi.okstate.edu/breeds/horses/chilean_corralero/index.htm)



<sup>319</sup> *Presentation of Spanish cavalry, a corazza—lanza and a harquebusier on horse or dragoon from the middle of the seventeenth century. Only the corazza lanza cavalryman had some protection, a helmet and a cuirass. Drawing extract from Conde de Clonard 1856.*

Ercilla state in the Battle of Marihueño, 26-ll 1554 in which the Spanish troops were destroyed, with more than half of them dead, and three thousands friendly Indians, or auxiliary Indians.

The horses are weak and overheated,  
 The barbarians are able to overtake them on foot  
 Fatigued, self-control demolished  
 The force of the arms practiced;  
 Others glutted by the peons,  
 I say, of the Christians who are on foot,  
 Almost cannot move in double-time,  
 Only fear holds them at bay.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
 Canto VI, p. 95

<sup>319</sup> <http://www.geocities.com/ao1617/organisationUK.html>

The cavalry horses were liable to many ailments in Chile. Two ailments were frequently as Ercilla gave an account in the Araucana, the cavalry horse's principal ailment occurred in summer under conditions of extreme heat and commonly known as sore back, or saddle gall.

The horses other most commonly disease known to cavalrymen as the thumps, the thumps were a heart ailment, caused by lengthy marches in hot weather. Thumps" is the term used to describe a condition known as synchronous diaphragmatic flutter (SDF). This condition is a sign that a horse is in severe metabolic distress from dehydration.

A horse with thumps will display rhythmic twitching or "thumping" in the flank area, in time with the beating of the heart.

Sometimes it is so subtle that you can only feel it under your hand. In severe cases, it is observable from several feet away. The animal would drop dead.

The question of logistic in Chile, equally important, no army can exist without supplies. The Spanish conquistadores in the beginner of the conquest, operating in the field could carry its supplies were essential limited to the shoulder of the auxiliary Indians, and the back of pack animals.

The conquerors were always strictly limited of the amount of consumable that they could carry the provision last for few days. Moreover, many kinds of foodstuffs could not preserve for longer than that anyway. In short, the Spanish were always dependent on the surrounding countryside for supplies; frequently the means employed include requisitioning, or total plunder. What is more, both food and fodder? Animal food hay, straw was more readily available at certain times of the year than at others in Chile.

Another very important provision was firewood for cooking; the Mapuches used to ambushes occasionally the Spaniard detachment outside of the fortress when they went to made charcoal for firewood for cooking, as we already noted before, Captain Juan Rodolfo Lisperger who had left the fort with 163 soldiers, and cut in pieces the whole detachment in a Mapuche surprise attacks.

The average march for Spanish cavalry was from fifteen to twenty miles per day. The gaits of horses are walk, trot, and gallop. The walk is at the rate of about three and three-quarter miles per hour; the walk is the habitual gait, when the ground is good. The trot, at the rate of seven to eight miles per hour; the trot may used occasionally for short distances. Moreover, the gallop, at the rate of nine to eleven miles per hour, the gallop very soon breaks down horses and is the exceptional gait use most at drill and in campaign; on all other occasion it is strictly prohibited (the Spanish cavalry manual). In campaign, the usually precaution against surprise are taken, and advance guard and flankers are thrown out. The march is usually in column of fours; when practicable in the difficult terrain of Chile; it may be in double column of fours; in small commands, it is often in column of two.

If there were grass, each captain first oblique his company a short distance from the road to let the horses feed, as horse must always be encouraged to graze as much as possible on the march (from the Spanish manual)

The average march for cavalry is from fifteen to twenty miles per day. The walk is the habitual gait, when the ground is good, the trot may used occasionally for short

distance. The movement of an army depended upon the speed of march physically possible, the amount of artillery and baggage, the state of the roads and the hours of daylight, all variable quantities.

The amount of baggage that the Spanish army dragged along was often astonishing, and sometimes became a serious obstacle to strategic movement. However, most of that baggage consisted of long-lasting items such as tents, beddings, cooking utensils, tools, and so forth. A chronicler's state that when the Spanish go in a campaign is giving the impression of, as a whole city is moving, perhaps because the Spaniard brought with them their servants and animals.

The Adarga is the shield of the man in horse, of oval form and something but great, 90 and 80 centimeters, made of double and resistant leathers. Embrace in the left, the arm of the rein.

According to ill-famed Machiavelli in *The Art of War*, the Spaniards "made so good a use of their sword and buckler that not one of the enemies would have been left alive, if a body of French cavalry had not fortunately come up to rescue them." (Machiavelli, pag.70).

The adarga was a hard leather shield used originally by the Moors of Spain, its name deriving from the Arabic "el daraqa." An important center of manufacture of the adarga was the city of Fez in Morocco, Africa.

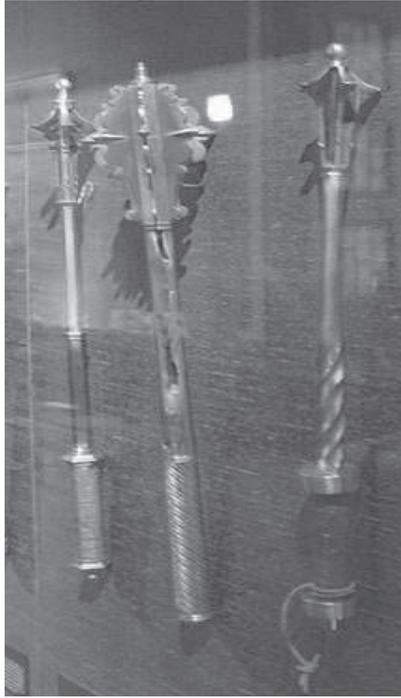
Thus, the adarga typically made from the hide of the antelope and was extremely resistant to the blows of sword, lance and arrow, but other kinds of leather used as well. Originally the adarga was round, then heart shaped, then finally it took the form of a pair of overlapping ellipses or ovals, measuring 69-80 cm. (27-32 inches) at its greatest length. Two or more layers of hide were glued and sewn together to make the adarga both rigid and elastic, and often decorated with incised and gilt ornaments, Moorish inscriptions, and metal appliques and borders.

Of course, the tactic of the cavalry would depend largely upon their arms, as well as their number. Although, the usual order of March was in column 32 horses, if there was room for a column 40 feet wide. If the road allowed the column a breadth of only 20 feet, they would march with a front of four or two horses. The reconnaissance of the Spanish cavalry (surveying an area to gather information) for centuries light cavalry riding well ahead of the advancing columns, was the main means of reconnaissance. Although reconnaissance, was also implement on foot. Without reconnaissance, commanders cannot know the strength or locations of hostile forces or the nature of the ground they wish to cross. They had to move discreetly to avoid seen or heard by the enemy.

The heavy cavalry make use of for shock action (the physical impact of horses on people) on the field of battle; trained for the knee-to knee-charge, in which cavalry charged in solid lines. Heavy cavalry employ against both cavalry and infantry. It was difficult for Spanish cavalry to ride down the Mapuche infantry, which stood steady against the onslaught in the square formations.

Horses varied in size according to their duties: The heavy cavalry required strong, large mounts, and the light cavalry smaller, faster horses with stamina for more protracted fast movement than the heavy type.

## Weapons for the Spanish cavalry



*Maces for the Spanish cavalry used them,  
but longer than the Picture above<sup>320</sup>*

During the later fifteenth century, maces became shapely weapons. In fact, from about 1440 to 1510 most weapons were not only very beautiful in form.

The mace of this period was a small weapon with a flanged head; the flanged acutely pointed, in contrast to the flatter forms of the earlier types. (See the above figure). This mace shape, however, seems to have its disadvantages: instead of merely denting and crushing armor, its sharp flanges tended to punch through it, causing the mace to get to get completely stuck and so become wrenched from its owner's hand. By the earlier years of the sixteenth century, the flanges of mace-heads become flatter again, but more ornamental than before, also they got bigger too.

According to Teresa Ortiz Salazar, Real Armeria, Madrid. Spain the shields were made of three thicknesses of rawhide laced together with narrow 1/8 inch strips of rawhide. In this particular specimen, the lacings outline the Spanish coat of arms painted on the surface of the shield.

<sup>320</sup> From Wikipedia, the free encyclopedia

I might add that only the officers' shields and possibly the high-ranking officers' shield were painted.

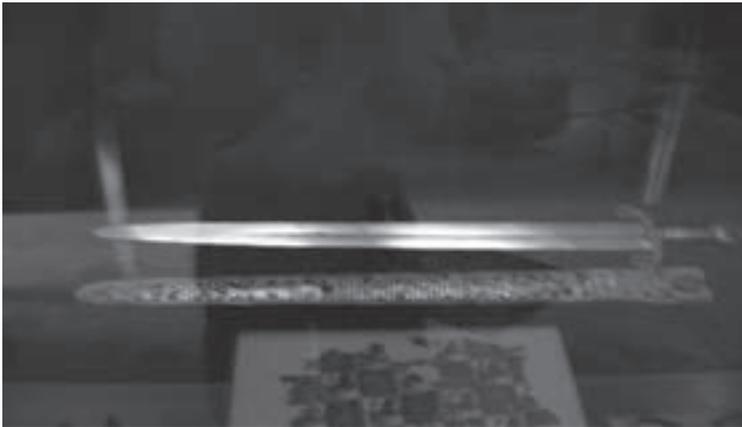
In general, they did not painted the shields of the private soldier: they were plain leather fastened together in the same manner as described, and in New Mexico at least, were sometimes circular and unpainted.

This form of shield (adarga) came with Cortez into Mexico during the early part of the sixteenth century. It was a form borrowed from the Moors, who were perhaps some of the best light cavalry in the world at that time, and after whom the Spaniards patterned their arms, horse gear, and methods of fighting.

The other system of fighting which the Spanish used was that which developed in Europe with heavy plate armor. The notorious Machiavelli himself in his own 1521 Art of War wrote of how at the battle of Barletta in 1503 the Spanish sword and buckler men dealt with the Swiss pike men.

"When they came to engage, the Swiss pressed so hard on their enemy with their pikes, that they soon opened their ranks. But the Spaniards, under the cover of their bucklers, nimbly rushed in upon them with their swords, and laid about them so furiously, that they made a very great slaughter of the Swiss, and gained a complete victory." (Machiavelli, p. 66).

The adarga was a traditional defense employed by the Moorish light cavalry who used it along with the lance. Throughout, the fifteenth, sixteenth, and seventeenth centuries the adarga also used by Spanish soldiers in Chile, as well as their own light cavalry ("la jineta") did. The adarga was in widespread use until the seventeenth century and the progress of firearms.



*This is supposed to be a sword used by El Cid, a famous Spanish Knight. National hero of Spain. It exhibited in La Real Armeria (The Royal Armory) Museum at the Royal Palace, Madrid, Spain.<sup>321</sup>*

<sup>321</sup> From Wikipedia the free encyclopedia. This picture was taken on May 18,2006

Equally important in the war of Chile was the document of Antonio Parisi, in 1617 requests that the new troops be arms with these broadswords. Not longer estoc swords “long tour or estoc which do not serve in the wars of Chile or are useful only to serve and give two thrust of to the enemy for every Spanish soldiers that the Mapuches captive or kill.”

For the same reason, not to bring dagger and knives, the broadswords can do just fine to fight with the enemy also are much better. The Mapuches are not able to make spear point with the broadsword. Alonzo de Sotomayor governor of Chile in the letter to the viceroy of Peru about the war in Chile in 1608 declared, that the estoc began to be used “therefore not serve is useless but to break easily, and the troops are attracted more by just being lighter, and this will come to seem more heavy than the broadswords.”

According to Juan José Pérez, 2000 <sup>322</sup>the different Spanish Cavalry Troopers sword patterns that were issued between 1728 and 1907 (before 1728 that concept did not exist, and in 1907 the last troopers pattern approved in Spain was issued).

We have left deliberately apart from this study Dragoons sabres and swords, because they presented during eighteenth century a great variability, lacking of specific weaponry since 1865. All the referred patterns produced at the Toledo Factory. In 1728, a regulation sword pattern for cavalry troopers appears for the first time in Spain, anticipating itself this way to many other countries of its surroundings.

This pattern, defined by Royal Ordinance of July 12 of that year, presents a double-edged straight blade (as all-Spanish cavalry swords of eighteenth century), having a double-shell iron hilt with knuckle-bow and curved quillions, as a period engraving shows along with the scabbard, made in leather-covered wood. Length of blade 940 mm, width 36 mm, thickness 6 mm.



*Cavalry sword 1796  
pattern, Juan José Pérez*



*Cavalry 1865  
pattern, Juan José Pérez*

<sup>322</sup> Swords and Sabres for Spanish Cavalry Troopers Part One (1728-1814) [http://bermudas.ls.fi.upm.es/~pedro/tropacab\\_e.htm](http://bermudas.ls.fi.upm.es/~pedro/tropacab_e.htm).

The Spanish cavalry sabre designed for slashing with a striking motion. Although, the sabre has a thick, heavy, heavy blade, with a sharp cutting edge, and it is heaviest not at the hilt but down near the tip of the blade, adding extra weight to the force of the blow. In contrast to the straight blade of the rapier, the blade of the sabre often curved, because this shaped tends to inflict a particular long wound. Sabres made in a variety of shape. They were made both curved and straight, both long and short, and both with one cutting edge and with two.

The sword could use from horseback to cut or thrust, against cavalry or infantry. Cutting was usually a “back cutting” motion, executed as the rider passed his enemy.

One tactic favored against another sword-armed equestrian was to attach him on his left side, especially from behind, where he could not reach. Another favored target was an opponent’s rein. The estoc is a form of equestrian’s sword, common in the early sixteenth century, which bears special mention. It had a long (typically 40-50 inches) sharp-pointed blade, normally of concave triangular cross section, and a wide cross bar hilt, frequently S-curved perpendicular to the conventional plane of the blade. Unlike a normal sword, it did not make it to cut, but rather to be rigid for thrusting through the gaps in an opponent’s armor. It was never meant for use other than from horseback, and, contrary to some assertions is thus profoundly unlikely to have been the progenitor of the rapier sword.

Even though the military advantages of the cavalry were speed and armor, whereas the weakness was surely the horse itself. It could kill more easily than its rider could, by shot or lance, or by pike if forced to charge a pike square. If the harness damaged by cutting the reins, the horse could be dangerous to its rider. Obstacles natural or man-made could thwart its mobility. For instance around the Mapuches, forts or Pucará dug great pits that filled of stakes and covered of branches, transforming them into dangerous camouflaged traps for horses and raiders.

What were these changes in cavalry practice? The problems facing the cavalry were, first, to defend themselves against shot, and second, effectively attack the pike. The first addressed in part by improvements in armor. Barding, horse armor provided some protection. For the rider, the “proof testing” of cuirasses has previously described.

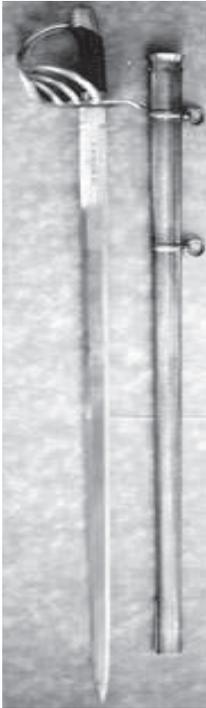
Beyond that, the equestrians had to rely on simple courage, that their speed combined with the inaccuracy of shot would keep them from strike an intended target. To attack the pike, though, one approach with great appeal was to adopt firearms. The development that made this possible on horseback was the invention of the Wheelock pistol; a number of types of cavalry pistols were developed.

Arming the cavalry with pistols gave them the means to attack pike men without getting into pike range.

However, pistols fired from horseback are predictably inaccurate. Conventional wisdom was to fire only at extremely close range. Just as volley fire developed in the infantry to concentrate fire, a maneuver that appears to have originated among raiders sought to concentrate and maintain fire from horseback. This maneuver was the caracole.

It’s important to clarify that pike and shot tactics evolved continually as firearm technology became more advanced, until the flintlock musket and the bayonet cured

many of the traditional shortcomings of the “shot” toward the end of the seventeenth century, at which point the pike and shot formation was phased out in favor of more responsive and maneuverable formations. However the regulation were, replace, concerning the order of cavalry, which include attacks by column of platoons, the best formation for any kind of movement, during which detachments of sixteen men swept out in open order to protect the flanks.



*Picture 1815*

*Photo courtesy of Juan José Pérez*

*Sword rapier wikipedia Author Rama.*

The different patterns issued between 1815 and 1840 to light and line (heavy) cavalry troopers. In this period, immediately after Napoleonic wars, the first great attempt of cavalry weapons systematization took place. Patterns from this period present therefore some common features:

Brass hilts of French style.

Iron scabbards with two suspension rings.

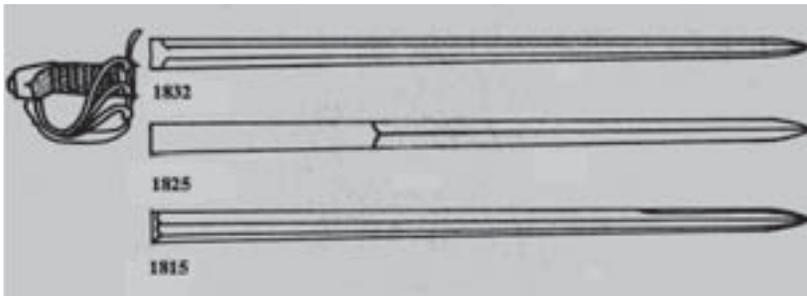
Curved sabres for light cavalry straight swords for line cavalry.

The blades for these swords continued produced at the Toledo Factory, although hilts and scabbards were subcontracted to particular sword smiths.

Final assembly carried out in Toledo. See *Swords and Sabres for Spanish Cavalry Troopers* by Juan José Pérez.

### *Swords for Heavy or Line Spanish Cavalry*<sup>323</sup>

According to Juan José Pérez in *Swords and Sabres for Spanish Cavalry Troopers*, he stated that in 1815 the Spanish line cavalry troopers were equipped with a new sword. This sword, having a very similar hilt than French heavy cavalry an. XI pattern, in brass, with knuckle-bow, three curved quillions and pommel with no back strap, presents as the French sword a straight blade with two fullers and central rib, and a single edge becoming double in the last third.



*Line Cavalry Swords, patterns 1815, 1825, and 1832* Juan José Pérez

The blade dimensions swords for heavy or line Spanish cavalry are length 955 mm, width 34, thickness 6 mm. As can be seen in previous figure, the hilt remains inalterable in the later patterns of 1825 and 1832, although each of them were mounted with a blade of particular characteristics.

The one of 1825 pattern presented no edges in the first third, being double-edged in its two last thirds. Moreover, the 1832 pattern supposed a return to sword blades of the previous century, decision taken surely by the experience in the field.

Thus, the Line Cavalry 1832 pattern sword has a blade with short ricasso and double edge until the point (see picture below). The blade dimensions of this rather impressive sword are length 945 mm, width 32 mm, thickness 6 mm.

From the fifteenth to seventeenth centuries, the city of Toledo Spain, prosper; in 1761 King Charles III of Spain dedicated the foundation of a Royal Sword Factory in Toledo (Real Fábrica de Espadas de Toledo), where all the blade smiths of the city were ordered to congregate.

<sup>323</sup> [http://bermudas.ls.fi.upm.es/~pedro/tropacab3\\_e.htm](http://bermudas.ls.fi.upm.es/~pedro/tropacab3_e.htm) 12 June 2008 See *Swords and Sabres for Spanish Cavalry Troopers* by Juan José Pérez



*Line or heavy Cavalry 1832 pattern Sword Juan José Pérez*



*Sword of the Guard of King Charles IV 1789,<sup>324</sup> Juan José Pérez.*

The first location for the Fábrica was the old Mint of Toledo, in the center of the city. Luis Calisto, a famous old master from Valencia, called to create the workshops and organize production process. Some blade smiths came with him to reinforce the staff. See Pérez.<sup>325</sup> Nevertheless, the Spanish shot system was surprisingly vulnerable to a cavalry charge without the protection of forts of terrain or earthworks, or a pike square to merge into it. The combination of speed and armor gave the heavy cavalry an advantage against the shot. A man armed with harquebus or bow and arrows had a hard time standing his ground to get off his one, inaccurate shot (assuming that his weapon was loaded!) against a moving target. As already at an earlier time we mention before, the history of weapons cannot remove from the history of tactical development and training. An army must taught formations and tactic appropriate for the weapons it possesses, but also upon those of its enemy as well.

<sup>324</sup> by Juan José Pérez *Sword and Sabres Espadas de los Reales Guardias de Corps.*, 2008-06-12

<sup>325</sup> *The Edged Weapon Factory at Toledo*, by Juan José Pérez



*Sword of the Guard of King Charles IV 1789,<sup>326</sup> Juan José Pérez.*

In the Araucanian war in Chile for instance the estoc sword made by the Spanish was unsuccessful, ineffective; the weapon was totally ineffectual to the extreme and intense fighting in Chile in Alberto Mario Salas's *Las armas de la conquista*. Emecé editors, 1950 pp, 180 . . . As we already noted the sword in the fifteenth and sixteenth centuries are more short, wide, stronger and just as those of the following, were the blade becomes more narrow and pointed, less powerful and more made to wound with the edge, these swords were called in 1600, as Past, "old swords" or the singling with the name of "broadswords." After that date in Chile where the war with the Araucanians was throughout this intensity and fervor, protests take place against the new swords that many soldiers, misleading by the lightness and greater length, prefer than a broader blade, stronger and short.

## Squadron

It was the basic tactical unit in cavalry.

The cavalry strength in battle was expressed in the number of squadrons (not regiments).

The basic tactical unit in cavalry was squadron. Napoleon once said, "Squadron will be to the cavalry what the battalion is for infantry." The cavalry strength in battle was expressed in the number of squadrons instead of regiments. (The infantry strength was expressed in the number of battalions).

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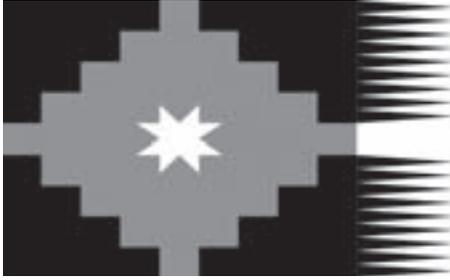
<sup>326</sup> by Juan José Pérez Sword and Sabres Espadas de los Reales Guardias de Corps., 2008-06-12.

It was made of two troops. The troop consisted of: 1 Captain, 1-2 Lieutenants, 1 Cornet, 1 Sergeant Major, 1 Furrier, 4 Sergeants, 4 Corporals, 1 Trumpeter, and 85 Troopers. The size and strength of squadron was such as to allow it being controlled, when in combat situation, by the voice and the personal example of a single leader. It must be capable of sustaining an action independently and of performing a simple combat task. The strength of squadron during the Napoleonic Wars varied from 75 to 250 men. To go much below that figure would curtail the independence of the squadron, in view of the casualties in men and horses, while, to raise this figure would reduce mobility and make supervision over trooper and horse too difficult.

*Toqui Lautaro (Leftrarú) “Traro Veloz”  
the great organizer of the Mapuche army.*



*Lautaro, at the national museum in Santiago, Chile. Notice, the tokikura around Lautaro's neck, he has it as medal. This is a stone of great power, great wisdom. War leaders among Mapuche were themselves called Toki, meaning axe bearers, and the symbol of their rank was an adze-like stone pendant called tokikura*



*English: Mapuche flag, as portrayed in the previous picture, work of Fray Pedro Subercaseaux, in which Wikipedia hold it: Lautaro (toqui).*

Lautaro was industrious, sage, swift,  
 With great advice, bearing and good sense,  
 Humble by conditioning and of beautiful expression,  
 Neither tall nor small of stature;  
 His spirit placed on big matters,  
 With strong bond and poise,  
 His arms and legs hardened and nervous,  
 Broad shoulders and expansive chest.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
 Canto III, p. 55.

The campaigns of the spirited Lautaro are splendid describe by Rosales in the pages that we read, and offer all the vivid interest of a legend. It will judge of his colorful animation and by the physical picture that in certain passage of the book IV, V-I, does of the Barbarian hero.

"It was, it says, the arrogant general Lautaro armed of a breastplate armor made of steel, place setting with a red t-shirt, with a cap of seeds in the head, many pens, the cleared hair, only with pony tail that was left by standard of General. He was Araucanian of nation, man of good body, robust of members, plenty of face, chest raised, swelling back, serious voice, and pleasant aspect and of great resolution.

Toqui Lautaro (Leftraru) "Traro Veloz" was the great organizer of the Mapuche army, he created everything from scratch, only he had the human material (trooper) to utilize, the Mapuches warrior, and his enormous potential.

Lautaro taught the Mapuches about the importance of discipline, tactic and strategies, created new weapons, throwing club, the shield, armor, lazos, camouflage, and attack in waves in squadron formation. In addition, the importance of reserve troop's portion of a body of troops that kept to the rear, or withheld from action at the beginning of an engagement, in order to be available for a decisive movement during the battle.

The Indians did not know the horse before the coming of the Spanish conquistador to America; therefore, they were afraid of the horse. Lautaro trained and taught the

Mapuches in the use of the horse; with Lautaro, the Mapuches used the horse in limited numbers, later in large number, and had one of the greatest cavalry in the continent.

Lautaro's discipline of the army helped by his decision to organize smaller squadrons making it easier to obey a lieutenant;—800 warriors were the special guard of Lautaro "economy of force." Employ all combat power available in the most effective way possible; allocate minimum essential combat power to secondary efforts. Economy of force is the judicious employment and distribution of forces.

The Mapuches created a new form of attack consisted in a company of warriors attacking in waves, one after the other until the enemy is exhausted. If one attack fail or was beaten, the following wave would come to its aid and cover its retirement, allowing it to rally. Lautaro presented to the Indians the camouflage aimed at preserving secrecy and achieving surprise at the ambushes.

The Mapuches always brought fresh troops to the combat and supplies. In addition, Lautaro formed a reserve in order to use it in the right time of the combat, and he selected the terrain carefully in order to have the advantage, which was up the hill and with the sun on the eyes on the Spanish soldier, which made it very difficult to maneuver for the cavalry.

Lautaro taught them a new tactic, how to used the flute and trumpets for signaling order in battle, the horse, espionage, infiltration, red of communication, logistics,<sup>327</sup> the Mapuche telegraph (adkintuwe) smoke signal, signal made of branches of tree, huge bonfire kindled upon the nearest hill: from hill-top to hill-top, signals imitating the birds and animals.

The use of optical telegraphs by the Mapuches, for example, was extensive recognized and well known during the Araucanians war. The system though capable of transmitting messages quickly and effectively in orders to regroup the Mapuche army.

Toqui Lautaro taught them always to have freedom of maneuvers, withdrawing in order, holding their position. Taking the offensive, bringing the reserve, encircle the enemy, the art of ambush the enemy with traps, camouflage and pitfalls. Lautaro himself gave battle orders mounted on his Spanish horse, and wearing armor, helmet, and a red cape, with a lance on his arm.

The battle of Tucapel, on December 25, 1553,<sup>328</sup> confirmed the ferocity and determination in Mapuches warfare. Lautaro in the company of 6,000 warriors under his command attacked fort Tucapel. The Spanish fort could not resist the assault and retreated to Puren with heavy casualties. Lautaro seized the fort, he was sure that the Spaniards would attempt to retake it. This was precisely what Pedro de Valdivia tried to do with a reduced Spanish force of 60 and 2000 auxiliary Indians.

His principal strategy being to move fast so as to engage before the enemy had time to organize, to lightly engage whilst moving to turn the flank that defended the

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<sup>327</sup> Logistics The supply of all that an army might need to fight effectively this included food, clothing, weapons, also the handling of details involved in a military operation.

<sup>328</sup> 7-Graham Cunninham.1973.*Pedro de Valdivia Conqueror of Chile*. Milford House. Boston.

main resupply route, to envelop and deploy blocking forces to prevent reinforcement, to defeat in detail those contained in the envelopment.

Although, all of these activities imply faster movement than the enemy; what's more the infantry had to move as well as faster reaction times to enemy activities. Lautaro always use of fast mass marches to gain strategic advantage. Because he new the vulnerability of the infantry in open terrain; the combination of speed and armor gave the heavy cavalry an advantage against the infantry.

The odyssey of the famous 14 Spanish soldiers, it refers to a group of 13 Spanish soldiers and their captain, Juan Gómez de Almagro. These men put up a strong resistance in the Nahuelbuta Mountain Range against the attack of the toqui Lautaro and his hosts on the San Diego de Tucapel Fort in Cañete, Arauco province. On December 25, 1553, seven of them lost their lives.

The remaining ones, all seriously wounded, some lamed, some blinded and many saying the Lord's Prayer in the hills and the Nahuelbuta Mountain Range marched to Puren in search of refuge.

The famous 14 were: Juan Morán de la Cerda, Gonzalo Martínez de Vergara, Sebastián Martínez de Vergara, Martín de Peñalosa, Andrés Hernández de Córdoba, Lorenzo Manríquez, Sancho Escalona, Pedro Niño, Gabriel Maldonado, Diego García, Andrés de Neira, Alonso Cortés, Gregorio de Castañeda and their captain, Juan Gómez de Almagro, who was one of Pedro de Valdivia's comrades.

Pedro de Valdivia was the person who appointed him first bailiff of Santiago city. The two armies draw battle lines just south of the Tucapel fort: Lautaro sent one band of warriors after another, in waves against a force under Valdivia. The Mapuches battalions fought for some time against the Spaniards, and when no longer were able to endure the impetuosity of their charge, they retired as ordered into the rear.

The second, third, fourth, and fifth battalions did the same in succession, the Spaniards, having already defeated and put to flight several successive bodies of the enemy, and having fought three long hours, were surprised still to observe ten or twelve similar successive battalions before them in firm display.

After having fought seven hours of battle without intermission, both the Spanish men and horses exhausted from long fatigue. In the battle of Tucapel, the entire Spanish forces perished; there were no survivors during the battle. There, the first governor of Chile, Pedro de Valdivia, ended his days. However, Mapuche tradition imposed a prolonged victory celebration, which kept Lautaro from exploiting the weakness of the Spanish position, as he desired.

It was only in February of 1554 that he succeeded in putting together an army of 8,000 men, just in time to confront a punitive expedition under the command of Francisco de Villagra. The Mapuche infantry trained by Lautaro was well drill, rapidity of movement establish their own security in Pucarás or fortified zones. Armed with long pikes, and maces. Being unencumbered by luggage, they can change their situation without difficulty, and they can appear suddenly upon points where they are least expected, and the most to be dreaded. The Mapuche infantry knew how to take advantage of every circumstance of ground, to gain upon the enemy along hedges, through cornfields, among garden and ditches, almost without being perceive.

*Mapuches warriors*<sup>329</sup> *the booty was considerable,  
horses, cannon, helmets and swords*



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<sup>329</sup> <http://www.profesorenlinea.cl/biografias/Lautaro.htm>

## Battle of Marihueño 26-II 1554 and the second destruction of Concepcion

Toqui Lautaro carefully selected the hill of Marihueño in the cordillera of Nahuelbuta, to fight the Spanish under the command of Francisco de Villagra. The vice-toqui, Lautaro, appropriately took position on the towering mountain of Marigueñu with 10,000 men, Diego de Rosales<sup>330</sup> stated 80,000 men, who situated between Concepcion and Arauco, in addition to, and he fortified his troops with extraordinary care. They were concealing in a fortified position on the top of the mountains, some warrior lie flat upon the ground, others kneel ready to harass and annoy the enemy, without exposing themselves.

Lautaro organized his forces in four divisions: two had the mission of containing and wearing down the enemy, another would hold in reserve to launch a fresh attack as the Spanish were about to disintegrate, and the last would work to cut off their retreat. Lautaro rightly judging that the Spaniards would take that road in search of Caupolican on purpose to revenge the defeat and death of their Governor Pedro de Valdivia.

Rosales asserts that,<sup>331</sup> when the Mapuches troops were in Arauco, they gave warning to Caupolican and Lautaro since they had known by secret information what Villagra was coming to attack them. Effective infantry tactics demanded specialist training and a high *esprit de corps*; for this reason, Lautaro gathered the Mapuches troops in companies with a capitan, so he could distinguish and separated them when wanted.

They were very trusting in its friendly Indians 2000, of them and the Spaniards cavalry and infantry and six cannon. Along with some services Indians who followed; the Mapuches were glad with the new and anticipated a great victory. To those who consulted the machis and wizards, they assured it, whereupon they prepared its people to leave to encounter the Spanish forces.

Caupolican elected commander in chief and General maestro de campo Lautaro, and by Captain of the Mapuches troops that from sea to the mountain range Tornecura, industrious man, and Turcopichon in charge of the troops of Bio-Bio they indicated to the nephew of Talcahuano. It is interesting to notice that, Rosales gave the military nomination of Spanish ranking to the Mapuche forces.

This mountain has a large plain on its summit interspersed with shady araucaria trees. Its steep sides are full of rude precipices and deep clefts or ravines, its western end rendered inaccessible by the sea, while on the east it secured by an impenetrable forest.

The north side only was accessible to the Spaniards, and even in that way, it was only possible to reach the top by a narrow and winding path. Francisco de Villagra crossed the Bio-Bio with a large army of Spaniards and 3000 Promaucian auxiliary

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<sup>330</sup> Rosales Diego De.1875.Historia General del Reino de Chile. Flandes Indiano. Imprenta el Mercurio. Valparaíso. Chile. Tomo II, page 11—Chap II Rosales Diego De.1875.Historia General de Chile.

<sup>331</sup> Ibid page10, Volume II

Indians.<sup>332</sup> The Spanish army ravage all the Mapuches territory, burned the Indians houses and the crops, as warfare disrupted agricultural planting in the valleys, the Mapuches moved their fields to impenetrable sierras.

Governor Villagra's army intending to march for Arauco in the first place, in a narrow pass at no great distance to the south of the Bio-Bio River, a squadron of Araucanian infantry, withstood the utmost efforts of his army for three hours; energetically opposed him.

Afterward the Indians withdrew continually fighting, toward the top of the mountain, where Lautaro expected the approach of the Spaniards army with the main body of his army.

Governor Villagra ordered the squadrons of cavalry under the command of Captain Pedro Fernandez de Cordova, to force their way up the difficult passage of the mountain, which they arrived with extreme difficulty and severe fatigue of men and horses, in a well-chosen post defended by a strong palisade or Pucará.

The Mapuche Warriors received them at a short distance from the summit by showers of stones, arrows, lance, sword, maces, pike and other missiles, which incessantly discharged against them, by the vigilant and brave Mapuche infantry wearing body armor.

Villagra, who followed his cavalry at the head of all the infantry of his army, with six pieces of artillery, seeing the determined and disciplined opposition of the fierce enemy; decide, that several enemy detachments of whom were trying relentlessly trying to gain his flanks and rear.

The governor quickly ordered his musquetry to advance, and the artillery to take an advantageous position for destroying the enemy position. Villagra ordered a Manga from his Tercios positioned in the side of the sea under the command of the Maestro de campo Reinoso. On the opposite side, he positioned the other manga under the command of Captain Diego de Maldonado.<sup>333</sup>

According to Molina<sup>334</sup> account, the Marigüeñu Mountain enveloped in smoke and resounded on all sides with the thunder of the Spanish cannon and musquets. Despite the fact that while, the balls heard whistling in every direction, and dealing destruction among the ranks of the valiant squadron of Mapuches.

The enemy lay concealed in the forest only a few hundred yards ahead, but could not dislodge. The Indians continued vigorously to defend their military base, unafraid at the numbers of heavy casualty who fell during the battle.

Lautaro recognized that the artillery occasioned his principal loss, he gave orders to one of his bravest officers, named Leucoton, to sally from the camp with a select detachment of troops (mawidanche) and to gain possession of the cannon at all

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<sup>332</sup> The Promaucaes, lived north of the Bio-Bio, they were not Araucanians in the proper sense. The Mapuches dislike intensely the Promaucaes, for acting as auxiliaries to the Spaniards.

<sup>333</sup> Rosales Diego De.1875.Historia General del Reino de Chile. Flandes Indiano. Imprenta el Mercurio. Valparaíso. Chile. Tomo II, page 14-Chap II Rosales Diego De.1875.Historia General de Chile

<sup>334</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page155, Chap. II.

cost. Flank companies (100 men) were sometimes detached to form composite elite battalion; most armies (the Spanish army included) at some time used this method of providing a veteran reserve or provisional corps by drawing personnel from a number of line battalions. In theory the flank companies, guarding the most vulnerable part of the line of combat, Leucoton completed his mission and killed 20 Spaniard artillerymen, and he gained access to the six cannon with out difficulty. At the same time, Lautaro, to prevent the Spaniards from sending reinforcement to their artillery, made a furious general attack overall line with all his troops.

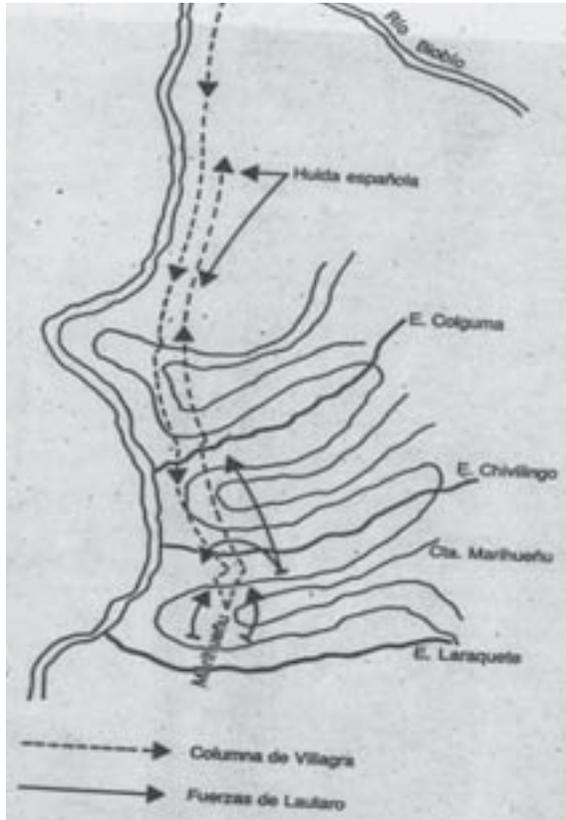
Vivar notes <sup>335</sup>the Spanish Cavalry and Infantry fell into confusion and disorder, and furiously pressed upon by the intrepid Lautaro and his troops, that they dispersed and fled with the utmost precipitation. Villagra himself, having fallen in the retreat, was on the point of almost taken prisoner, when he rescued by the almost incredible efforts of three of his soldiers. Joan Sanchez Alvarado, Joan de Chica and Hernando de Medina and remounted on the horse of the soldier Medina, but Medina was killed because he was with out a horse and he could not escaped.

A Spaniard reveals something of a modern scientific spirit in this account of the Indian's power of resistance. "Often the arrow goes right through their bodies and they do not die of the wounds unless these touch the entrails or the heart, rather they heal quickly. They see and hear more and have more acute senses than any other men have in the world, I believe. They have great resistance to hunger, thirst and cold, as they are more accustomed and adapted to these than others are. This I have wished to recount because apart from the fact that men wish to know the costumes and habits of others, those who come upon them may now be warned of their manners and wiles and in such cases this is of great usefulness.

As Clausewitz's noted referring a retreat after a lost battle the difficulties of a retreat are naturally greater or less according as the battle has been fought under more or less favourable circumstances, and according as it has been more or less obstinately contested. A strong rear guard composed of picked troops, commanded by the bravest general, and supported by the whole army at critical moments, a careful utilization of ground, strong ambuscades wherever the boldness of the enemy's advanced guard, and the ground, afford opportunity; in short, the preparation and the system of regular small battles, these are the means of following this principle. Clausewitz's *On War* Chapter XIII. The Spaniards can make a stand with success against the Mapuches during they retreat; this is in the case of an army in actual flight in a complete state of dissolution.

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<sup>335</sup> Vivar Jerónimo de 1988. *Crónicas de los reinos de Chile*, Historia 16. Madrid. Printed in Spain. See, page 298-



*Map source, Bonilla Tomas 1988. La gran guerra Mapuche.  
Map of the Battle of Marihuéno*

As we previously describe, Lautaro chose the hill of Mariguénu to fight the Spanish army, and subsequently organized his forces in four divisions. Two divisions had the mission of containing and wearing down the Spanish forces, another would be held in reserve to launch a fresh attack as the Spanish were about to crumble, and the last would work to cut off their retreat.

Additionally, a small group sent to destroy the reed bridge the Spanish had erected across the Bio-Bio River, which would disrupt even more the attempted retreat of Villagra.

The Spanish attack broke the first Mapuche lines, but the quick action of the third group maintained the Indian position. Later, the wings of this division began to attack the Spanish flanks, and the fourth division attacked from behind. After hours of battle, they fought with a determined savagery; only a small group of Spanish was able to retreat.

The remaining Spaniards urged on their almost exhausted horses to regain the narrow defile where the engagement had commenced, and closely pursued by the

Mapuches; but on arriving at the pass, they found it blocked up with trees, which had felled across by orders of Lautaro.

The engagement renewed at this place with the fierceness one-step removed from fanatic fury. In addition, not a man of the broken army would have escaped, had not Villagra opened the pass at the utmost hazard of his life.

Though the Mapuches had lost above seven hundred men in the course of this eventful battle, they continued the pursuit a long way; but at length, unable to keep up with the horses, and exhausted with excessive fatigue, they gave up the pursuit. Additionally, a small group sent to destroy the reed bridge the Spanish had erected across the Bio-Bio River, which would disrupt even more the attempted retreat of Villagra.

According to Geronimo de Vivar,<sup>336</sup> after hours of brutal combat, only small groups of 70 Spanish forces were able to retreat. The casualties were 90 Spanish killed. The Mapuche forces decimated the 3000 auxiliaries Indian.

Lautaro principal strategy being to move fast to engage before the enemy had time to organize, to lightly engage, while moving to turn the flank that defended the main resupply route, to envelop and deploy blocking forces to prevent reinforcement, to defeat in detail those contained in the envelopment.

All of these activities imply faster movement than the Spanish forces as well as faster reaction times to enemy activities.

All the valley thunders with the uproars,  
Weapons, shouts and sad appeals are heard  
From the Spanish people and the servants  
Perished at the hands of the Indians;  
Never has been seen so bloody a sacrifice,  
Nor so strange and crude anatomy,  
As the fierce barbarians made  
Of the two thousand and five hundred that died.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
Canto VI, p. 95.

Lautaro use of fast mass marches to gain strategic advantage as we mentioned before, which allowed him to choose the terrain for the battle. Despite this new victory, Lautaro was again unable to pursue the opportunity to attack Santiago due to the celebrations and beliefs of his people.

By the time he arrived at Concepción, it already abandoned. After burning it, he could not continue the offensive with his remaining forces, and the campaign ended as the warriors demobilized.

In Santiago, Villagra reorganized his forces, and that same year of 1554, he departed again for Arauco and reinforced the strongholds of Imperial and Valdivia.

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<sup>336</sup> —Ibid, on page 299

In 1555, the Real Audiencia in Lima, ordered him to reconstruct Concepcion, which was done under the command of Capitan Juan Alvarado.

Lautaro attacked Concepcion when he learned that it rebuilt, with 4,000 warriors. He put the town under siege, which Juan Alvarado attempted to break unsuccessfully. Only 38 Spaniards managed to escape by sea the second destruction of the city.

Subsequent to the destruction of Concepcion and Angol in 1554 and 1555, the Mapuche suffered from the effects of a famine and epidemic smallpox for two years. The American historian Charles Mann state that Spain “would not have defeated the Aztec Empire, while Cortes built boats, If Tenochtitlan had not been wiped out by smallpox in the same pandemic that subsequently hit the Tahuantinsuyu.

The great city lost to least one third of population in the wake of the epidemic.<sup>337</sup> To some extent, a comparable situation occurred with the Inca Empire, defeated by Francisco Pizarro in 1531.

The first epidemic of smallpox was in 1529 and killed, among others, the emperor Huayna Capac, the father of Atahualpa. New epidemics of smallpox were declared in 1533, 1535, 1558 and 1565, as well as typhus in 1546, influenza in 1558, diphtheria in 1614 and measles in 1618. [13] Mann estimated that 90% of the population of the Inca Empire died in these epidemics.<sup>338</sup>

According to Cristina Parra-Jerez,<sup>339</sup> she quoted a Mapuche lawyer Lincoqueo account, 70% of Mapuche died during the first 100 years of the invasion. The Mapuche victory at Curalaba in 1600 and the Treaty of Quillin in 1641 established the Bio-Bio River as the limit of Spanish rule. Mapuche would defend this frontier for the next 200 years, until the invasion, the *Pacification de la Araucanía*, by the Chilean state starting in 1860 and finish 1881.

The losses of Mapuche since the arrival of the Spanish are unknown, and in addition they suffered for all the diseases the Spanish brought with them, against which the Mapuche had no defense. The effect of these diseases and of the consequent major epidemics throughout Mapuche land was the death of thousands of them, to be added to the number of persons that died in battle or kidnapped to work in the mines. Spanish lost around 50,000 soldiers and 60,000 “indios auxiliaries”; indigenous enlisted from other indigenous nations already conquered by the Spanish in the Araucanians war has been one of the major sources of losses for Spain in South-America. We do not have the numbers about the Mapuche population who died of the epidemic of smallpox but was significant.

Meanwhile in the north the victories of Lautaro lead to uprisings by the previously subdued Promaucaes of Gualemo and the Picunches in the Aconcagua Valley, although the Spanish put down these rebellions brutally.

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<sup>337</sup> Mann Charles 2006. 149i Madrid: Taurus Pág. Mann, Charles (2006. 149i; Madrid: Taurus, page. 179-180.

<sup>338</sup> *Ibíd.* Page 133.

<sup>339</sup> *The situation according to the Mapuche organisation Xeg-Xeg* <http://www.xs4all.nl/~rehue/other.html>

Moreover, in 1556 the Promaucaes sent a message to the Mapuche of Arauco promising food to support their army and warriors to join it in a war against the Spanish in Santiago.

### *The three campaigns of Lautaro against Santiago*

Lautaro was a born military genius and was only eighteen years of age, the Age of Alexander the Great when he began to exhibit tactical skill, and qualities of resource worthy of an old and experienced commander. Although set against the best soldiers of Europe the Spanish Tercios, veterans in the wars of Italy and Flanders, he was so successful in his brilliant campaign against the Spaniards that he threatened to force them out of Chile.

Although a mere a boy in his early teenage years, and entirely untutored in the science of war, he successfully employed the crescent line of battle formation, perhaps he listen to from Valdivia. He resorted to the subterfuge of having a large number of women and boys with poles near the battlefield, as if they were an army in reserve. It was this youthful warrior who was the conqueror of Valdivia who was reputed to be the brilliant warrior of his time in America, also a member of the Spanish Tercios the elite corps of the army.

Lautaro with an army of 600 men, he set out for the north, have it in mind to attack the city of Santiago itself—the great stronghold of the Spaniard in Chile. The Spaniard, were astonish by his boldness on learning the approach of the enemy. They could hardly believe that an uneducated barbarian had conceived a design of such magnitude. In the summer of 1556, Lautaro was able to lead a small force 600 men selected and trained by him; he refused to take more men north of the Bio-Bio River. Expecting to instigate a rebellion there among subjugated Mapuches north of that river and the Promaucaes north of the Itata River.

Lautaro lead his force of 600 Mapuches to the north toward Santiago his goal was completely expelled the Spanish army from Chile. Lautaro began recruiting warriors among these people, conquered by Pedro de Valdivia years before, who were now inspired to revolt by the previous successes of Lautaro.

We must bear in mind, that Lautaro six hundred men army was completely Infantry they used horses, but was not a cavalry yet, in the proper sense. Even though, in the first moment of conquest firearms and especially harquebusiers were very effective against natives, and caused a great impression on morale because of the noise, light and smoke. However, their military effectiveness was limited, as were their numbers. The swords of steel and iron knives and armour proved to be much more effective militarily. For this reason, when they took control in any nation, the Conquistadores banned access to weapons of iron and horses by the subjugated peoples. The animals were another military factor, on the one hand, the introduction of the horse by the Spaniards, the Conquerors Godíñez and Villagra allowed them to move quickly and launch quick attacks against Lautaro in any weather conditions. The Spaniards as we already stated in time of Lautaro specially, also used dogs to track and attack indigenous people and slaves in the jungle and forests.

Horses and war dogs both were more effective as psychological weapons than physical ones against the Indians, who in most cases had never seen Alano dogs, and in all had never seen horses, and they both caused much terror amongst the Indigenous peoples. Through Lautaro the Mapuches learned Spanish infantry tactics admirably combined, and formidable tactic to stop cavalry charge. Each column has a head a captain, the military established according to the rules, used more caution and vigilance: there are sentries, password, and advanced patrols. Chieftains held true councils standing vigil and protection zone, there are plantings time, the spirit of foresight and expert guides who know the captain are up to now to choose the field for battle purposes. They cut roads, hiding their ambush, they cover deep pits (like graves) to avoid the charge— of the horses, and Lautaro taught himself how to take the guns, as before they believed to be part of god design just like lightning toward the sky, and now they now how to killing the gunners on their spot.

Lautaro as usual ride in a spirited horse, wearing a steel breastplate, wearing a yellow metal bugles, he had learned to play in the Spanish countryside, and used to give the military orders to its ranks, the target in the morning, the left in the camp, the advance, the withdrawal, and other maneuvers of their simple military tactic. The effect was intensified when, in a great Mapuche army stretching out for miles in a campaign, a single bugle-note gave the signal, and then as by magic, from every direction broke out the accelerating roll of drums and the encouraging shout that the warriors make when going into battle—battle cry.

On the battlefield, and obedient guard follow him the numerous legions, surrounded by soldiers from his native valley Arauco, as an imperial guard. The guard will always remain faithful until death, here in this world, and in the other dimension they will continue to fight in another world the Spanish enemies; according to their belief.

After crossing the Maule River, he encamped near modern Teno, at a place called Peteroa. However, when he entered the places subject to Santiago, he began taking reprisals against the Promaucaes who refused to join and help him, doing great damage and depopulating the land. Spanish and Indian refugees fled to the city for aid and protection. After he was victorious over the first probe from Santiago of Spanish cavalry under Diego Cano, Lautaro built a Pucará in Peteroa or fort around his camp, flooding the land around it to hamper the Spaniards from attacking it.

Lautaro knew that one advantage of operating on interior lines is that it makes it possible for the retreating army to choose terrain favorable to it and force the attacking army to fight on its terms. It should be noted, however that Lautaro did not have Indian popular support, the Promaucaes supported the Spanish and were bitter enemies of the Mapuches.

Also they spies for the Spanish Lautaro knew it. However, the winter came, heavy rain and the losses in the battle and the approach of Spanish reinforcements persuaded Lautaro to retire toward the Maule River with the intention of establishing himself there.

Afterward a larger force under Pedro de Villagra and auxiliary Indians sent from Santiago clashed with Lautaro's army in and around their fortress in Peteroa over a few days in July. The feigned retreat was apparently one of the most common

ruses employed by the Mapuche forces. By suddenly extending an irresistible, bait. Lautaro made the sound of the horn that meant to withdrawal from the fort, into to the marshes. The Spanish troops lure into enthusiastically breaking their ranks and engaging in an increasingly disordered pursuit-only to discover they had fallen prey to unorthodox Lautaro's tactic. In the swamp Lautaro, forces turned and attack the Spanish in the difficult terrain, and cut to pieces the Spanish troops and Indians allied. Lautaro's forces were concentrated at vulnerable points in the marshland. Villagra personal frustration mobilize his army, when was not advantageous to moved, he should had exercised restraint, but he was obsessed with achieving fame. The Chronicler is not clear about casualty, but the Spanish were not able to take the position. The Spanish chroniclers of that period, as they felt a greater or less desire of diminishing their loss of casualty of the Spanish soldiers; they differ greatly in their accounts of the number of Spanish and Indian Auxiliaries, who accompanied the Spanish army.

Lautaro won the battle but he was unable to launch the campaign against Santiago with his reduced forces. Although the way to Santiago was expeditious, the losses of Lautaro were small, furthermore the winter arrived, and lack of provisions logistic problems the Picunches did not support the campaign against Santiago.

### **The second campaign against Santiago:**

In spring of 1556 in November Lautaro initiate the march to the north, he arrived to the zone of Mataquito, he had a voluntaries Picunches with his force. In spite of this a Spanish cavalry detachment under Juan Godínez, who knew from the Indians traitors, caught and nearly destroyed a Picunche detachment in the camp of Gualemo, Lautaro forces couldn't help the Picunches, even though they were in close proximity to each other.

Juan Godínez selected the weakest force and decimated the Picunche camp. Lautaro make a comparative evaluation through estimation, whose forces are stronger, the Spanish were.

Avoiding the strong Spanish forces by Lautaro was not cowardice, but wisdom, for it is self-defeating to fight when and where is not advantages. Thus, we assumed that Lautaro's combat options were few, and his one's own capability strength of his army must had been unprepared, indeed. Lautaro decide to withdraw to the sanctuary of the Araucanians territory.

Professor Vitale asserts that,<sup>340</sup> as we previously noted, after carefully analyzing the location of the battles fought by the Mapuche forces against Pedro de Valdivia, Francisco Villagra, Garcia Hurtado de Mendoza, and in the period of Alonso de Ercilla, we reached the conclusion that during first stage from the war.

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<sup>340</sup> Vitale Luis.1999. Medio milenio de discriminación al pueblo mapuche. Premio. Alerce. LOM ediciones. Santiago—Chile. Page 18, see also [http://mazinger.sisib.uchile.cl/repositorio/lb/filosofia\\_y\\_humanidades/vitale/index.htm](http://mazinger.sisib.uchile.cl/repositorio/lb/filosofia_y_humanidades/vitale/index.htm) Historia de Chile Tomo I Pueblos aborígenes y Conquista española

In fact, the Indians fought in a strip of 200 km long by 120 km in width, enters the Itata Rivers the Tolten North to the south. Except for the sporadic incursion of Lautaro until the Mataquito, the majority of the combats fought in the central North zone of slopes western and Eastern of the mountain range of Nahuelbuta.

The operational base of the Mapuche forces the battles of Lagunillas, Mariguenu, Laraquete and Arauco, registered in the North part of this mountain range. Those of Millarapue, Quiapo, Lincoya, Tucapel, Puren and Angol, in the central zone of Nahuelbuta

In spite of this, as it can appraised in this first stage according to Vitale, of the mobile warfare, had a small space of displacement. When limiting itself a determined zone, the north and center of the mountain range of Nahuelbuta, ran all the risks that a guerilla center causes: little space for the displacement and concentration of the enemy forces in a certain region. However, realizing this danger, Lautaro tried to extend the battle zone until the center, Santiago. Its later defeat in Mataquito (where it died), will be the product of the lack of understanding of this strategy from the Mapuches that did not want to go out the well-known land.

Undoubtedly, the Mapuches underwent one of the current deviations of the guerrillerismo: the preservative tendency of the localism that it induces to remain in a well-known zone and to resist to take of the defensive stage to the counteroffensive, transitory phase between the defensive and the strategic offensive.

Nevertheless, only years later, the Mapuches included/understood that it was necessary to extend the battle zone to facilitate a greater displacement of they mobile warfare. The great rebellions of 1598 and 1655 were not limited the environs of the mountain range of Nahuelbuta already, but they extended from Chillán to Osorno.

In this way, the Mapuches had one more an ampler zone for the displacement of their troops, causing a greater distraction and wears down the Spanish forces.

**The third campaign of Lautaro.** According to Leon, note in p. 83. In this sense, again proved the Pucará valuable instruments of unity, physical symbols of resistance Indigenous and natural destination should have the military solidarity.

Nevertheless, at the same time, the concentration of a human contingent increasingly large in the strong imposed new obligation logistics on the neighboring lineages Mataquito Peteroa and forced to share their meager resources with the newcomers.

If control of the discipline, training in martial arts and looting operations performed by tasks of the Araucanians auxiliary, there was an additional reason to alienate the support of Promaucaes. From a strategic point of view, the concentration of men and resources also had its risks, as the defeat could become a strong total defeat. Finally, the concept of unity is vital to the success of rebels, eroded by the disputes that existed between the Lonko old and new warlords place by the Hispanics.

Moreover, the Battle of Mataquito was a battle very important for the Spanish in the Araucanian War on April 30, 1557, a dawn surprise attack on Lautaro's fortified camp between a wooded mountain and the shore of the Mataquito River.

The location of this battle is uncertain and the location of the Mataquito camp has been confused with Lautaro's 1556 Peteroa fortress. A place along the north shore

of the Mataquito River near the foot of the Cerro Chiripilco northeast of the town of la Huerta in Hualañe believed to be the location of this camp and a monument was place up commemorating it.

The battle was between the Spanish forces of the Governor Francisco de Villagra, and the Mapuche forces headed by their toqui Lautaro. The Mapuches troops of Lautaro were in the offensive, in early 1557, following the retreat of Lautaro after the Battle of Peteroa, Francisco de Villagra considered strong enough to gather a strong force of soldiers and advanced South to aid the remaining cities against the Mapuche besieged them.

Discovering the city of Santiago was now relatively unprotected, Lautaro evaded army of Villagra, letting them pass to the south. He soon marched again toward Santiago gathering a new army of 700 Mapuches men joined by allies under Panigualgo, Diego de Rosales Historia de Chile, Cap. X, calls him Chillican bringing it to 10,000 men according to Marino Lobera.

However, according to Rosales account in chapter X, once the army reached the banks of the Mataquito river Lautaro's treatment of the local Indians in a manner similar to that of the Spaniards.

This had created many enemies and after a quarrel with his ally Chillican over this mistreatment most of the allies and, many of the Indians Promaucaes refused to follow him. I Tellez<sup>341</sup> disagree, he believe that Lautaro did not have Indians support that is the reason of the mistreatment of the Promaucaes Indians.

Military Intelligence, was the problem in Lautaro's army in enemy territory, the most elementary military intelligence is what known as the "order of battle" military forces-amount of manpower-numbers, and the types of weapons, organizational structure, and similar data.

He moved south over a league up river from Lora and established himself in a fortified camp in a place called Mataquito; he knew that he did not have Indian support. Considerable historical evidence suggest that based in testimony of Juan Godíñez, Diego Cano, Alonso Escobar in the case of Governor Villagra, particples in the battles, in Guaquila a cacique offers himself to spies from Lautaro to Juan Godíñez,<sup>342</sup> therefore the Spanish knew Lautaro's movements everything from his army.

Finally, when military operations were actually taking place, there must be information about the disposition and movement of Spanish military forces. This type of information is the primary data for what is known as "indication and warning," which addresses the task of avoiding strategic surprise, this was the information that Lautaro needed. Nevertheless, the Indian Promaucaes plotting against Lautaro were with the Spanish. Lautaro's forces divided in many groups they have to go to eat in the Promaucaes Indian villages, which made it vulnerable to enemy's attack.

A military squadron a unit of Lautaro's infantry had the misfortune to be caught isolated on open ground by Spanish heavy cavalry, and consequently run down. The

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<sup>341</sup> See page 90. I Téllez.Una raza Militar.

<sup>342</sup> Ibid, see Tellez page 91

Spanish cavalry charge in two lines against the Mapuche infantry, allowing the second line to charge the infantry, the infantry before they had time to recover from the charge of the first line.

The cavalry remained a viable and potent force throughout the century and not for this reason, alone Lautaro's forces marched to a Promaucaes Indians village to obtain food, persuading Lautaro to move further south beyond the Itata River to recover his strength.

The new governor Villagra became aware of the location of his camp betrayed by local defector Indian Promaucaes north of the Itata River. Villagra sent word to Juan Godínez near Santiago to meet him as he quickly returned from the south with seventy men.

It may seem strange, when writing on a topic in the usually hardheaded field of Latin-American studies, to discuss moral issues explicitly. No doubt, there will be many readers who will consider superfluous this position. Returning now to our subject matter. The repetitive chronicles seeming immorality of inducing people to commit treason, on the one hand, and its great usefulness in the conquest of Chile and even necessity, on the other.

In Sun Tzu view, the key to success in intelligence lies in one's ability to suborn officials in the enemy camp. The Spanish chroniclers had the same opinion in the sixteenth century, they writing extensively on the subject to suborn, or convert to Christianity the Mapuches they seem to justify espionage.

Specially considering that most of them were priest, and who regards loyalty as an import virtue. They certainly seem aware that the necessity of corrupting Indians official and subject of the different, Araucanian confederacy divided into four principalities, called Butalmapus to employ espionage.

Without doubt, the moral issue concerning intelligence during the conquest is that involves deception and depends heavily on inducing the tribes in rebellion citizen to commit treason.

Perhaps they may argue that patriotism was not in the conscience of the Mapuche of that period, and arrive later. I disagree; the evidence and sense of what is right and wrong of the Mapuche people govern their actions from the very beginner of the conquest, urging them to do right rather than wrong.

Lautaro stated: "Yo juro al infernal poder eterno/ (Si la muerte en un año no me atierra)/ de echar de Chile el español gobierno/ y de sangre empapar toda la tierra;/ ni mudanza, calor, ni crudo invierno/ podrán romper el hilo de la guerra/ y dentro del profundo reino oscuro/ no se verá español de mí seguro"

"I swear by the infernal everlasting power/ (if death does not destroy me in one year)/ to shed from Chile the Spanish Government/ and drench all the land with blood;/ not change, nor heat, nor raw winter/ will be able to break the thread of war/ and within the profound dark reign, / no Spaniard will be safe from me."

La Araucana XII.320-327

For instance, we had several examples of dedication and sacrifice for the homeland. "Had I a thousand lives," exclaimed an Araucanian toqui chief who died

fighting a vastly superior force, "I would gladly give them all for my country and liberty." This was characteristic of the entire people.

No races of men were ever-greater lovers of liberty or made greater sacrifices for the land of their birth. Not content with fighting the Spaniards during their lifetime, they wished to continue the contest with them after their death. Before the great Araucanian chieftain, Millalemo, died in 1570, he expressed a wish for the election of his successor who would continue the war against the invaders.

He then ordered his body to burn, that he might rise to the clouds and keeps up, in another world, the war against the dead Spaniards whom he expected to find there. Moreover, as result these expressed wishes of the dying chief were in a precise conformity with the belief of his countrymen respecting the conditions of existence beyond the tomb. For, according to their view, as Padre Molina informs us, "The soul, notwithstanding its new condition of life, never loses its original attachments and when the spirits of their countrymen return, as they frequently do, they fight furiously.

At this time we are going to explore the concept of death of the Spaniard conquerors, the concept of chivalry that regards death, as we state before, the same as Christian, but not only refers to the death that is offering but to the one that take away the enemy. The problem of the death of the enemy was in fact explainer in the thought of St. Bernard in his famous *De laude novae militiae* clear doubts about the fairness of the killing and dying for the cause of Christ.

"The death that is given or received for the love of Jesus Christ, far from being a criminal is worthy of great glory. On one hand it is a gain for Jesus Christ, the other is the same Jesus Christ that is obtain possession, because this is the happy death of his enemy and his relief is most happy, to still his loyal soldier for consolation.

—Therefore, the soldier of Christ kills his enemy and secure dies with greater security. If you die, it is a good, if you kill what makes Jesus Christ, because he preordained his hand to the sword, as it is to Minister God's revenge on the bad people and defend the virtue of good people. San Bernardo, "Complete Works." The knight feels contempt for death; he does not fear death more than a little "honorable." Moreover, the end of the conqueror is always a Christian one, can he commit the most heinous crimes, repent and once more return, and do all over again.

Returning now to our subject, however, the Spanish forces met at a location in the province of Gualemo three leagues from Lautaro's camp, without Lautaro warned by the local Indians. They desired to avenge what they considered as ill treatment by Lautaro's forces. It appears that the Spanish pretended that they withdrawal and dress up the auxiliary Indians as Spanish. Deceit of course, is practice in war frequently, such acts all designed to further the single objective of deceiving the enemy so that he will be confused or forced to respond in a predetermined way. Therefore, Lautaro believe the false or misleading information and relax that night in his military camp, this was Lautaro's only military mistake or error.

The Mapuches, they were extremely vigilant when in presence of the enemy, encamping always in secure and advantageous situations, strengthening their posts with entrenchments, and placing sentinels on all sides, every soldier being obliged during the night to keep a fire burning in front of his tent.

When necessary they protect their posts and encampments with deep trenches, guarded by abatis or hedges of spinous or thorny trees, and strew calthrops at all the avenues to repress attacks from the cavalry of the enemy.

The joined forces of Francisco de Villagra, Juan Godíñez, came to 120 men, with 57 horsemen (including the Chronicler Pedro Marino de Lobera), with harquebusiers and more than four hundred auxiliary Indians, made a surprise night march over the hills of Caune, to the one overlooking the Lautaro's camp, on the shore of the Mataquito River.

Villagra sent a body of Spanish infantry including Alonso López de la Raigada with harquebus, swords and shields into the carrizal under Gabriel de Villagra. Lautaro's forces were in technical inferiority, considering the 700 men army

The Spanish forces and auxiliary Indians approach Lautaro camp in complete silence, at dawn Villagra made his surprise attack on the Mapuche camp. It is true of course; that by the treason of an Indian, the Spanish found out about the disposition of Lautaro's camp and where he was sound asleep with his wife. Ercilla states that the sentries were negligent, who were on the wall greet the new day from a distance; believing their camp to be secure, they also retired to rest.

The infantry rushed into the Lautaro's fortress while Juan Godíñez and Villagra lead the charge of the cavalry down the hill against the fortress with their Indian allies in advance.

In the beginning of the battle, they killed Lautaro coming out of the doorway of his ruca (dwelling). The Mapuches congregate around the lifeless body of their chief, fighting with all the ferocity energy of despair. When the Spaniards shouted Lautaro was dead, the allied warriors from Itata, Ñuble and Reynoguelen fled any way they could, leaving only Lautaro's Mapuches fighting a six-hour battle with the Mapuche putting up a stubborn resistance despite the death of their leader. The Mapuches combatant fought with the most determined heroism to the very last, despising every offer of quarter, the Spanish victory was costly.

In the Abbe Molina account of the battle of Mataquito, state pp, 167. The elder Francisco Villagran having recovered his health, and request strongly solicited by the citizens, who every moment expected to see the Araucanians at their gates in Santiago, at length, in 1556, began his march with 196 Spaniards and 1,000 auxiliary Indians in search of Lautaro, which meant Lautaro was outnumbered in men. Remembering too well the defeat of Marigüeño, he resolved to attack him by surprise. With this intent he quitted the great road, secretly directed his march by the seashore and, under the guidance of a spy, by a private path came at daybreak upon the forts-Pucará Mapuche encampment. Encouraged by this unexpected success, Villagran attacked the fortification on all sides, and forced an entrance, notwithstanding the obstinate resistance of the Araucanians, who, retiring to an angle of the forts, determined rather to be cut to pieces than to surrender themselves to those who had slain their beloved general. In vain the Spanish commander repeatedly offered them quarter. None of them would accept it excepting a few of the neighbouring Indians, who happened accidentally to be in their camp?

According to Ercilla, the battle begin with the barbarian fighting with courage, without helmets, nor shields and without armor, canto XV in this battle in which all of the Araucanos are killed ends, without a one wishing to surrender.

The case of Lautaro, even when facing death with courage and manliness of spirit, lose salvation when your eternal soul, the body unleashed deadly, raging down the infernal abode. Moreover, when our author spares no words of exaltation to the honorable death of the brave Araucanos cannot forget that the shifting of the virtues of the chivalrous man of Arauco.

“¡Morir!, ¡morir!, no dicen otra cosa  
Morir quieren, y así la muerte llaman  
Gritando: ¡Afuera vida vergonzosa!” LXXIII  
“Die! ¡Die! They do not say another thing,  
they want to die, and thus they summon death,  
shouting: out shameful life: LXXIII *La Araucana*. Translation of Louis  
Carrera.

These “barbarians, have thus far not only confirmed equally if not more valorous than the Spaniards, but have also conducted themselves with the virtue and integrity of a knight in shining armor, both lacking from and desired by their would-be conquerors, the Spaniards.

Marino de Lovera merely pointing out the names of the bravest Spanish soldiers under the banner of Castilian we have already mentioned.

Also ponder the courage of the Araucanians warriors that none of whom consented to surrender, similar that the sacred battalion of Sparta. Because, none of those Araucanos fighters came back a foot, some dying at the hands of the Spaniards than to return to their land alive and defeated. Therefore, they exactly fulfilled its purpose, which they did not stop fighting until all of them were lying there with no one escape alive. Remarkable narrative of Ercilla and Marino de Lobera, worthy of commenting on, the Mapuches warriors had the quality of being brave, the ability to face danger, difficulty, uncertainty, or pain without being overcome by fear or being deflected from a chosen course of action.

The chronicler’s gives different number for instance, Alonso López de Raigada, 500 killed; Vivar, *Crónica* Capítulo CXXIX, Lautaro another captain and 250 warriors killed; Marmolejo *Historia*, Cap. XXII “more than three hundred Indians died in this assault with many others wounded or surrendered: Rosales Cap. X “six hundred Indians, with many wounded who went to die to their land. The number of Indians killed in this battle as; Mariño Lobera intimated that the figure was 500, taking into account the number of Araucanian in Mataquito fought until the end. Nuño Hernández Solomon said in 1569 that the natural deaths amounted to over six hundred. Francisco de Villagra, in a letter to the king, delivered figures that are more specific.

According to Villagra report to evict the rebels of the Pucará or fort with their loss of the general and 18 captains, a total of 645 Indians fighter. Moreover, all of the warriors were from the province of Arauco, each one is as good as a good soldier.

Lastly, the version of Captain Pedro de Leon in 1558, described their participation in the battle pointing that killed him (Lautaro) with all the people who brought that would be a thousand Indians, slightly more or less, which was very remarkable fact and identified. See León, p. p 79-61. Leonardo León.199. *La merma de la sociedad indígena en Chile central la ultima guerra de los Promaucaes, 1541-1558* Institute of Amerindian Studies. University of St Andrew. Scotland.

The most important of all, the principal tactical advantages to the conquistadors were that Spanish swords, pikes, and lances could strike far more quickly and lethally than the Indians—or stone with points of hard stone, flint later tipped with iron, clubs, and axes. Horses gave the Spanish crucial advantages in striking power, shock effect, and speed. At the same time, the Spanish knew the value of fire concentration, they frequently massed guns in strong batteries against the Indians, and they frequently directed musket fire against the Indians Leader.

The Chroniclers provided this casualty information, which are difficult to believe. At the end of the battle and from 250 to 500 Mapuche killed of the 700 men more than 85% casualty armies win battles with 30 % casualty, while the Spaniards lost Juan de Villagra and over half of their auxiliary Indians were killed or wounded along with many of the Spaniards soldiers and horses. It is interested to note that, Mataquito was one of the two encomiendas of Juan Jufre on the banks of the Mataquito River in Coleccion de Documentos indigos para la Historia de Chile, desde el viaje de Magallanes hasta la batalla de Maipo, 1518-1818. Collected and published By José Toribio Medina.

The culturally advanced civilized people take Lautaro head, then taken and displayed in the main plaza of Santiago. Nonetheless, armor and the high-quality bladed weapons of the Spanish account for the disparity in casualty figures in the initial battles between the Mapuches and the Spanish forces.

Considerable textual evidence from the chroniclers of these sources Pedro Mariño de Lobera and Alonso Lopez de la Raigada participated in the battle. While Jerónimo de Vivar and Alonso de Gongora Marmolejo were both living in Chile at the time, Vivar was in Santiago compiling his history of Chile, Marmolejo was in the Concepcion. Diego de Rosales wrote about one hundred years after the battle of Mataquito, Vicente Carvallo y Goyeneche over two hundred years later.

Consequently, Lautaro<sup>343</sup> considered one of the greatest Generals in this continent, a tactical genius; his tactics taught in military academies around the world. Toqui Lautaro was the outstanding commander at the beginning of the sixteenth century and greatly influenced the shape of warfare in the Araucanian war. Lautaro was the first who trained and taught the Mapuche in the use of the horse and trench warfare. He was also the first to develop the tactic of encouraging the exhausting of the Spanish horses out in long marches, in the hot time of the year and then bringing them to the battle ground of his choosing.

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<sup>343</sup> Galdames Luis. 1941. *A History of Chile*. The University of North Carolina Press's

Nonetheless, if Lautaro instead of 700 men, had even 2000, men would have had no need to stop and dwell on Peteroa, and would have marched directly to Santiago. It is likely that Santiago would have been taken, destroyed and in ruins.

Lautaro needed superior numbers, it is clear superior strategies and tactics do not compensate for inferior numbers. The most likely outcome would have been the end of the first Spanish campaign in Chile. The history of Chile would have been different. Its people disappeared or hasty retreated and most importantly without Villagra foothold or firm base for progress with few troops.

Thus, ended the career of one who remains without equal in the chronicles of Indian warfare; he had displayed an outstanding military skill, and productivity of resources similar of an experienced general.

The evidence thus far suggested that the best soldiers of Europe opposed him; he accomplished a series of exceptional victories, which threatened the Spanish settlement of Chile.

Guacolda to the Spaniards, she was named Teresa was very beautiful woman. She got together with Lautaro when he captures the city of Concepción, she was his wife. Fray Diego de Ocaña, religious Imelda Cano, father Rosales, and later, Vicuña Mackenna agree to describe Guacolda as a very beautiful woman, who was seduced by the courage and talent of Lautaro and decided to follow him with loyalty and courage. The chronicles also note that she and Lautaro served in Spanish homes. The chroniclers stated that he served at the same Valdivia house, and Guacolda had reared in the house of Pedro de Villagra. While the Mapuche had a superstitious fear of the Spaniards, as their presence frightened them to consider something like gods malignant, it can be inferred that neither Guacolda nor Lautaro feared them.

They had lived in their homes, had seen them sick, asleep, perhaps drunk. They cleaned their weapons, have seen them while eat, laugh and mourn. No, they were not gods; since they were, children had found that they were human, earth as men and, therefore, could be defeated.

Lautaro when his apprenticeship ended, and left to join the rebellion of his people, he got together with Guacolda, and was never separate. She accompanied him on the siege and capture of Concepción, in the battle on the banks of Mataquito and the assault on Santiago. Also, die together at night in an ambush that targeted Villagra. Zuñiga Alonso de Ercilla and Pedro Mariño Lobera and are of their respective Araucana and History of Chile, Guacolda, Lautaro's wife predicted disaster and death on the eve of the battle of Chiripilco (Battle of Peteroa in 1557) where both died. Father Rosales account disagrees; he states that she survives the combat of Mataquito.

[The barbarian responds: "quite clearly  
Your small estimation for me is shown:  
Is Lautaro held in such a meager opinion  
And do you hold so low this strong right hand,  
That for the redemption of this dear people  
Has given already so much evidence?  
I have good credit with you for certain

Since out of fear you already mourn me for dead!—*La Araucana canto*  
XIII, page 433-

The legacy of Lautaro in the history of Chile: Lautaro is an inspiration for every human being who loves freedom, while for others Lautaro remains a beloved national hero to many in Chile. Thus, for the Mapuche people Lautaro is a Mapuche hero, not a Chilean, if he would live now, he certainly will fight the Chilean people.

The Lautaro Lodge (Spanish: *Logia Lautaro*) was a revolutionary Masonic lodge active in Latin American politics in the 18th Century. The main goal of the Lodge was to establish independent governments in colonial Latin America. The Lodge named after Mapuche leader Lautaro. Membership of the Lautaro Lodge included many independence leaders.

During October 16, 1981, Pinochet's dictatorship, Miguel Cabrera Fernandez ("Paine"), and MIR militant commander of the "*battalion toqui Lautaro*," Guerrillero Detachment of guerrilla fighter, in Neltume, was killed in combat. Cabrera tried to break the siege by police and the military dictatorship of Augusto Pinochet, established in order to save his comrades. As the "Battalion toqui Lautaro" had undergone three months of relentless pursuit in the snow, hunger, and mountain terrain in southern Chile.

In addition, a group known as the Lautaro Youth Movement (Movimiento Juvenil Lautaro [MJL]), an offshoot of the United Popular Action Movement-Lautaro (Movimiento de Acción Popular Unitario-Lautaro [MAPU-L]), sought without success to maintain a "revolutionary" offensive.

The legacy of Lautaro, it should be noted that the military strategies of Lautaro taught in the military war academy of the world. Which classified as "brilliant," sharing his place with the greatest military strategists in the world, as the Great Russian Marshal Zhukov, Napoleon, Genghis Khan, Alexander the Great? In addition, the Chileans referred to Lautaro whom they considered as the first military General of Chile.

According to Reverend Zahm, J. A. 1911, PhD account See. *Through South America's Southland*. New York and London. D. Appleton and company. USA. p. 320-321.

The American Reverend stated that North America could point to many notable Indian chieftains, but to no one who was as distinguished for a long series of brilliant victories as was the youthful hero of Araucania, Lautaro. Until, at the age of twenty-two, he fell at Mataquito, while fighting for his country, he never lost a battle. With truth has it said that he was "the most valiant, steadfast and determined of all the defenders of American soil, from California to Chile?" Moreover, the story of the young hero and his ladylove, Guacolda, as sung by Ercilla, is one of the epic glories not only of Araucania, but also of the whole of Chile. Poetic justice seems to require that he, too, like his illustrious compatriot, Caupolican, should have a statue on Santa Lucia in the nation's capital. The sculptors of Chile will not easily find a nobler or a more inspiring figure.

In truth, the Spanish armies never conquered the Mapuche people; they fought a war that lasted for centuries. This resilient spirit, magnified through the Homeric stature of his heroes, is the part of Ercilla's verse that has resounded through the ages and the critics. It is this epic symbol of virtuous resistance seen through the deeds of

Lautaro as well as the deeds of others commanders, that inspired the hopes of the Latin American revolutionaries like Emiliano Zapata, Pancho Villa, Sandino, Che Guevara, Salvador Allende and Miguel Enriquez. His resilience became their goal, and his fight for freedom became their quest for a country of their own.

### **Mapuche weaponry included:**

The Mapuche army commanders were highly skilled in integration of all arms, we have outlined a brief account of the strengths, and weaknesses of the infantry, of the cavalry, and of how field fortifications influence into each of them. The Mapuche commanders of a field army include all these arms had to organize them in such a way as to allow operation of their strengths, while mutually compensating for the others' weaknesses.

The weapons with which they mostly practice  
 Are pike, halberds and heavy lances?  
 Others with long points fixed on handles  
 Have the featured and shape of picks:  
 Axes, hammers, war clubs covered with clay,  
 Bards, sergeant halberds arrow and canes,  
 Snares of strong wickers and rattan,  
 Ordinance and blunderbusses.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
 Canto I, p. 5.



*Mapuche Flag Spanish Flag*

All these bodies [of army] have their particular flags, in which it is, indicated a star, that [is shield of the Mapuches nation].” Centro de Studios “Maestro Aukanaw.”

The great advantage of long-range weapons (sling and bow and arrow) is that they can used to attack an opponent while he is still far away. If the soldiers on both sides have long-range weapons, they may more or less evenly match.

- Nevertheless, if only one of the soldiers has such weapons, he has a great advantage, because he can attack the others, moving to keep away from close-range weapons and continuing to inflict damages. The beaten zone represents the area within which one side's missiles can expect to fall.

The history of weapons cannot be divorced from the history of tactical development and training. An army must taught formations and tactic appropriate for the weapons it possesses, but also upon those of its enemy as well. For instance, certain formations variations on the line are generally best for fire, while some form of column is often convenient for movement.

There are three main types of weapons for fighting at close range. The first type designed to strike a heavy blow that make unconscious or wound the victim but does not draw blood. A club is an example of this type of weapon. The second type weapons also designed for striking, but this weapon will inflict a deep wound. Sabres and battle-axes are weapons of this type. The third type of close range weapons designed for stabbing or piercing. Examples of piercing weapon are daggers, spears, and the long, thin sword used for dueling rapiers sword.

The Spear of the Mapuches (broadsword tied onto long poles) Espadas engastadas en lanzas largas; Góngora de Marmolejo Chapter XXVII, in essence, the spear designed to let one reach one's opponent while at the same time staying far enough away to remain untouched.

According to different chronicles, the first steel spears of the Mapuches were broadsword tied onto long poles. As time went by, the Mapuche spear took a form all its own. Also the Mapuche spear or war spear is cover in hard leader, only 1/3, of the poles, name, regatones in order to protect the spear from the cut of the Spanish sword. The Mapuche spears are longer and heavier, thus suited for thrusting, hitting, and spinning cuts. Therefore, the Mapuche spears combination of thrusting, hitting, and spinning cuts is necessary because a simple thrust is easy for an opponent to counter. It is common knowledge among most experienced weapons exponents that a thrust can parry with very little force, while a cut is not so easy to deal with. Swordsmen used to defeat spearmen often used this principle. The swordsmen would parry the spearmen's thrust and then quickly grab the spear handle behind the spearhead. This would immobilize the spear just long enough for the swordsman to deliver a cut or thrust. The spearmen had a number of ways to counter these tactics. The easiest method to deal with the grabbing techniques was to use unarmed spear disarms in reverse. Thus, when one's spear was grabbed, one simple retreated a step back or otherwise avoided his opponent's sword while at the same time using a disarm techniques.

The Mapuches modified the classical spears to fit their own needs in they fight against the Spanish the blade shaft inside the handle was longer. This is a pawn's weapons, used by Mapuche soldiers expecting to see the most fighting and thus with little chance to surviving. Whereas a spear thrust would generally strike down only one enemy at a time, a wide arching cut from the Mapuche spear (broadsword tied onto long poles) could cut down two or three men with one blow. The historical used of the spear by the Mapuches resembled the use of a long-handled sword. Because of its long handle, the spear could reach down to the opponent's leg or upward toward

a Spanish enemy mounted on a horse. These actions could execute without exposing the weak points of a warrior that would reveal if the same tried with a sword.

Although many American Indians civilizations had developed sophisticated methods for working metals including gold, bronze, tin and copper this knowledge applied mainly to the development of religious and artistic objects, as well as some household utensils for everyday use. Native populations for military applications used few metals. One exception was that the Quechuas and perhaps Mapuches developed weapons of copper, but these could not match the hardness or durability of iron and steel. Most cultures used weapons of wood, flint, and obsidian. The Spanish conquerors iron armor and helmets used were an important factor in their success. The Mapuches lance could penetrate a cotas armor chain mail. The Spaniards thought that their Steel breastplate armour and cotas together they would be remedied. However, the Mapuche lance also penetrated it. Once they started using European forged metal on the tips of their arrow and spears, they could pierce the Steel breastplate armour and cotas together. As one historian notes a number of Spanish deserters, including clerics lived among the Mapuches. The blacksmith was the most important profession among the Mapuches, because, he made weapons of steel for them. The blacksmith was able to make a finished spear that could pierce through, almost any type of shield or armor.

*The long spears or lance*, up to about 3 meters in length, these lances were used only for thrusting, not throwing, and they were with points of hard wood flint later tipped with iron. Yet, the spear's heavy wooden shaft gave it tremendous striking power; a well-made spear could pierce through almost any type of shield or armor. Finally, the Mapuche spears were quite long, considerably longer than a man is tall, and thus they could use to attack an opponent from a distance of several feet.

The lances were made of wood from the coligue, a bamboo plant from Chile and Argentina. The thrusting power of a lance carried by a man on horseback made it the favorite weapon of the Mapuche cavalry. The company named Waikely Lances. Pedro Mariño de Lobera, in *Crónica Del Reyno de Chile*, p. 112 Cap. XXXI and XXXIII mention copper points on the Mapuche lances (Lanzas mas' largas que las picas) in the Battle of Andalien and Battle of Penco. Possibly this metalworking was learned from the prior interaction with the Inca Empire, or was a native craft (copper being common in the area). Most armies employed the lance during the history of warfare, in addition a, specialist training was required to produce proficient lancer, the Mapuche army used lancer in infantry and cavalry formations. For skirmishing, scouting, and pursuit, however the lance was lethal, and even in a defensive role, with the lance leveled, and impenetrable hedge.

A lance can aim at a target with greater accuracy than a sword, so not only could a lancer strike an enemy equestrian before coming within sabre-range, against unformed infantry he was an executioner. The longer weapons such as spears also make the idea of "beat attack" possible, the beat attack is a short smack to move the opponent's weapons aside or even disarm him.



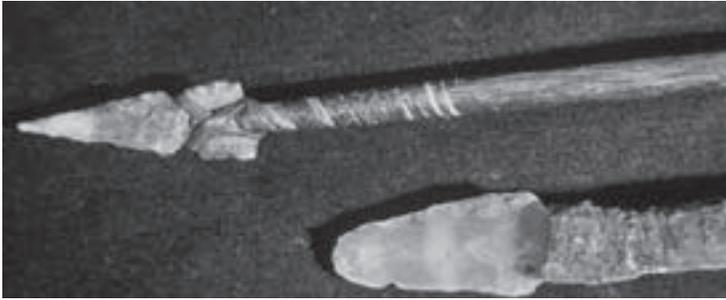
*From the book of Manquilef Manuel Manquilef 1914.  
Comentarios del pueblo Araucano II la Gimnasia Nacional. Memoria Chilena. CI*

A spear is a pole weapon consisting of a shaft, usually of wood, with a sharpened head. The head may be simply the sharpened end of the shaft itself, as is the case with bamboo (coligue) spears of the Mapuches fighters, or it may be of another material fastened to the shaft, such as obsidian, iron or bronze. The most common design is of a metal spearhead, shaped like a triangle or a leaf. Spears were one of the most common personal weapons from the Stone Age until the advent of firearms. They may be seen as the ancestor of such weapons as the lance, the halberd, the naginata and the pike. One of the earliest, weapons fashioned by human beings and their ancestors, it is still used for hunting and fishing, and its influences can still be seen in contemporary military arsenals as the rifle-mounted bayonet. Spears, although apparently simple weapons, have a remarkable variety of wielding methods. Some are listed here from most passive to most active motions. The Mapuche spear used hard leaders to cover the shaft after the sharpened head in order to protect the lance from the Spanish sword, named regatones and was decorated with eagle feather.

Holding the spear or bracing it against the ground, a charging enemy impales themselves.

- The spear is thrust out with the arms alone.
- The spear is held stiffly, and the thrust is delivered by stepping forward.
- The spear is thrust out with the arms while stepping forward with one or both feet.
- The front hand releases as the back hand and back foot move forward to perform a long thrust.

- The spear is slid through the front hand, propelled by the back hand a similar action to using a billiards cue.
- The spear is thrown, often at a run, releasing when the opposite foot to the throwing arm is forward.
- The spear is held couched under one arm, allowing a swinging motion as well as a powerful thrust.



*Hunting spear and knife, from Mesa Verde National Park, USA. [http://www.nps.gov/meve/edu\\_resources/artifacts/pages/i42a\\_jpg.htm](http://www.nps.gov/meve/edu_resources/artifacts/pages/i42a_jpg.htm) {{PD-USGov-Interior-NPS.*

The spear is swung rather than thrust, causing the tip of the blade to slice open the foe's flesh. The sheer momentum built up by swinging can be enough to cause serious injury even with the blunt end. The spear can then be brought around in a stabbing motion. This versatility led to the continued use of spears, in the form of pikes, for many years even after the invention of firearms. The use of the basic cavalry spear is so ancient, warfare so ubiquitous by the beginning of recorded history that it is difficult to determine which populations invented the lance, and those people learned it from their enemies or allies. The best-known usage of military lances was that of the full-gallop closed-ranks and usually wedge-shaped charge of a group of knights with underarm-couched lances, against lines of infantry, archery regiments, defensive embankments, and opposition cavalry.

It is commonly believed that this became the dominant European cavalry tactic in the eleventh century after the development of the stirrup saddle (which prevented the charge from suddenly turning into a pole vault), and of rowel spurs (which enabled better control of the mount). Cavalry thus outfitted and deployed had a tremendous collective force in their charge, and could shatter most contemporary infantry lines. Recent evidence has suggested, however, that the lance charge could be (and was) effective without the benefit of stirrups.

*The pike*, of the Mapuche used this competent weapon against the Spanish cavalry, weapons that proved extremely effective in spite of their technological simplicity. The pike was the most important weapon of the period for the Indians, used to protect infantry against cavalry or at the push of pike, against enemy infantry and cavalry. Mapuches pikes were sixteen feet in length but varied from as little as fifteen to as

much as eighteen feet vary. Pikes were appropriate for fighting from very near, where the combination of a bristling forest of point with the power of large formations made them difficult to resist. Drill had generally recognized well-known to the Mapuche army, according to earlier chroniclers that had maneuvered and fought in well-coordinated infantry formations. Pike formations and effectiveness, however, depended absolutely on the warriors remaining in these formations, since individual pike men with their eighteen-foot weapons were almost entirely helpless against more agile infantry enemies. The main drawback of the type of massed formations of pike men is that made ideal targets for firearm, particular artillery.

The extreme length of such weapons required a strong wood such as well-seasoned coligue (bamboo) for the pole. The longest pikes could exceed 6 m (22 feet) in length; another account stated the pike was typically four, 5 to 5, 5 meters (15 to 18 feet) in length.

The great length of the pikes allowed a great concentration of spearheads to present to the enemy, with their wielders at a greater distance, but also made pikes unmanageable in close combat.



*Swiss and Landsknecht soldiers engage in the exceptionally fierce hand-to-hand combat known as “bad war.” The long spear shafts are their pikes, which became awkward to handle if the push of pike becomes too disorganized. In that case, halberds and swords became the deadliest weapons. Engraving by Hans Holbein the Younger. Albertina, Vienna.*

This meant that pike men had to be equipped with a shorter weapon such as a sword, mace, or dagger in order to defend themselves should the fighting degenerates into a melee. Nonetheless, in general, however, pike men attempted to avoid such disorganized combat, at which they were at a disadvantage. To compound their difficulties in a melee, the pike man often did not have a shield.

The key to effective use of the pike was the pike square, a formation of pike men in well-ordered ranks and files (a line of people standing or moving one behind the other the strictest order). The dense formation of pike presented a bristling wall of points that nothing could safely approach.

The dense formation of pike presented a bristling wall of points that nothing could safely approach, the key to the pike square the effective use of the pike was, a formation of pike men in well-ordered ranks and files (a line of people standing or moving one behind the other the strictest order).

Given the length of the weapon, a tightly formed pike square could have five ranks of points protruding forward of the first rank of men. The maintenance of order was essential, as any holes in the formation could allow entry, by a charging horse, or a footman with a shorter, more maneuverable weapon. The need for order required drilling, which significantly influenced military culture. The training and command of the Mapuche pike formation square led the way; we know that the Mapuche had a formal training in military formation and weaponry in general.

**Javelins**—similar to the pikes but shorter used for thrust and thrown. Javelin class weapons, a shorter version of the spear, are specially weighted and extremely effective as throwing weapons or throwing spears, were shorter and lighter than spears designed for shock combat and had smaller heads. The third kind of light infantry consisted in a man equipped with a javelin. Throwing a spear required far less skill than using a bow or sling. The distinction between javelin and spear was slow to develop, but by classical times, the heavy spear was clearly distinguished from the javelin, and specialized javelin troops commonly used for skirmishing.

Thrown spears are probably the first weapons to arrive amongst the opposing side, other than shouted insults. Javelins used universally on foot, on horseback and onboard ship if needed. The art of the javelin is to throw them in a mass. This ensured that despite their slow speed through the air, some or all could not avoid. The overall weight of the thrown spear is small by comparison to the fighting spear, however the added pace that the thrower imparted to the shaft, more than made up for its lack of weight. In simple terms, weight plus speed equals mass, and this equation was easily sufficient for the javelin to burst open any mail shirt and quite possibly arrive via the shield as well.

It's difficult to say how far the sides were apart prior to the launching of the javelins, but around 30 to 40 paces would seem to be a good distance for most men to throw. This accomplish from the rear of the ranks in most circumstances, and over the heads of the shield wall of the thrower. This would make the javelin an indiscriminate weapon designed to arrive with little or no warning.

Oddly enough, a single javelin is easy to side step, and depending upon how it thrown (a flat trajectory), it can be caught and thrown back. The man in the shield wall did not have the luxury of space to move or the choice of only one javelin to avoid. Tests we have carried out demonstrate all of these aspects, resulting in some sickening findings.

We do not how the Mapuches make use of the javeline in combat. The Romans promoted the use of a particular type of javelin called the "pilum," or "angon" as the Saxons would have called it. This type of spear is identified by its longer iron shaft and

barbed head. The idea was that the pilum would strike the target, ideally the shield, and lodge there.

Romans relied on a phalanx of pike-carrying troops as their primary tactical weapon on the battlefield. They would meet the enemy at a distance, toss all the javelins (pylums) they had at the enemy to destroy his shield wall and disrupt his formations, and then advance behind the wall of pikes to engage the enemy. The short sword (Gladius) only make use of, if the pike formation was broken, or to cut the heads from the enemy pikes. A full-scale battle using swords against swords was so bad for everyone involved that if the pike formation were ever broken they would immediately withdraw from the field to reform rather than try to fight it out with swords.

The chronicler Marino de Lovera (1865), p. 46-47, reported as having seen weapons used in the Mapocho valley in Santiago the natives under Michimalongo were atlatls, bludgeon (a short stick that usually has one thick or loaded end and used as a weapon with metal points). Also short lances (javeline), pikes, heavy macanas, and very big bows, with long thin arrows saw the Spear thrower or atlatl, this weapon in the hands of the Mapuches warriors.

The atlatl was an ancient device used for throwing spear; experts believe that hunter-gatherers first used atlatls and darts more than 30,000 years ago in Europe. Early Americans used atlatl to hunt herds of woolly mammoths—perhaps causing the animas' extinction. Our word atlatl comes from Mesoamerica word for weapon. Spanish conquistadors who invade Mexico in 1500 feared the atlatl more than any other weapon used by the descendants of the Mesoamerican tribes, because the darts could easily pierce heavy Spanish armor.



*Picture taken by Marisol Cruz. Nov 23, 2008. Mapuche cooper axes, it looks like iron. Courtesy of Stom museum Chiguayante Chile.*

An atlatl usually made from a narrow piece of wood, bamboo, or animal bone. The dart sat in a groove cut into the top of the device, and a hook or loop of leather

held the dart in place. Throwing the dart accurately took practice. The action was like cracking a whip or casting a fishing line. The thrower raised the atlatl overhead, and then snapped the throwing arm forward, leaning to get power from the shoulder. A good atlatl thrower could shoot a dart at more than one hundred miles per hour. The dart would travel hundred of yards.

Flint axes makes use of at times later iron made reported by Gonzales Najera. The axe as a weapon is good in attack, but poor as a tool to defend with it, is a weapon that quickly induces fear, as it takes little imagination to guess what it could do. The user needs to be very confident of the outcome of a clash, as he will be fighting with a weapon that is quite heavy, resulting in easily over-committed blows. This could quite easily be his undoing against a warrior using a lighter weapon such as a spear, who is aware of the axe's shortcomings. A skilled fighter can with even a spear disarm a man wielding an axe by catching the axe where it joins the shaft and sweeping it out of the hand of the wielder.

*The bows* Regardless of whether it was the simple, the reinforced bow, or the composite bow that the Mapuche employed: The bow and the slings were the Mapuches main long-range weapons. Later in the conquest, they incorporated other long-range weapons. Bowman ship on horseback by the Mapuches warriors, in a duel, the Mapuches use the bow an arrow for this duel as reported by the chronicler Chollol (Huilliches) and Curubeli (Mapuche) the two contenders, and the preparation for this moment has been extremely thorough. We assume that was previously training and drills for the warriors and horse alike, the few seconds when they will send the arrow flying into the enemy at full gallop that require a large amount of skills.

The Mapuches made the bow from the wood of the smallest of the beech trees (Nothofagus Antarctica) In Spanish it is called ñire, and the Alerce trees.



*Picture taken by Marisol Cruz. Nov 2008. Mapuche flint axes Toquikura, symbol of authority toqui or chief, on left side women jewelry. Courtesy of Stom museum Chiguayante Chile.*

Flint was used for the manufacture of flint tools before the Spanish conquest, as it splits into thin, sharp splinters called flakes or blades (depending on the shape) when struck by another hard object (such as a hammerstone made of another material). This process is referred to as knapping. Flint (or flintstone) is a hard, sedimentary cryptocrystalline form of the mineral quartz categorized as a variety of chert. It occurs chiefly as nodules and masses in sedimentary rocks, such as chalks and limestone. Inside the nodule, flint is usually dark grey, black, green, white, or brown in colour, and often has a glassy or waxy appearance. A thin layer on the outside of the nodules is usually different in colour, typically white, and rough in texture. From a petrological point of view, "flint" refers specifically to the form of chert that occurs in chalk or marly limestone. Similarly, "common chert" (sometimes referred to simply as "chert") occurs in limestone. Although, the exact mode of formation of flint is not yet clear but it is thought that it occurs because of chemical changes in compressed sedimentary rock formations, during the process of diagenesis. One hypothesis is that a gelatinous material fills cavities in the sediment, such as holes bored by crustaceans or molluscs and that this becomes silicified. This theory certainly explains the complex shapes of flint nodules that are found. According to Metraux, in the book of South American Indians, he said that South American Indians<sup>344</sup> have known only the self-bow, that is, a bow made of a single piece of wood. Gonzalez de Najera<sup>345</sup> disagrees who fought the Mapuches from 1598 to 1605, and had experience in military science, said: "Los arcos eran cortos y reforzados. (Reinforced, strengthened).

The Mapuche bow was small about one meter long they used the nirre wood, and several others. Najera said that the Spanish word reforzados could be implying or speaking of the composite bow (cortos y reforzados,<sup>346</sup> [reinforced, strengthened]). Toribio medina in p. 138 quote Marino Lovera, 1865 p. 46-47 assured seeing that the Indians from the early days of the conquest brought huge arches and arrow so long and so subtle in strength the arrow passing through the Spanish war saddle a la jineta. To some extent, an improved form of the bow is the reinforced bow, which made with strips of wood or sinew glued to the back the part of the bow that faces forward when the archer is ready to shoot. These reinforcements enabled the bow to bend much further without breaking. However, the most advanced type of bow called the composite bow. The composite bow, made of wood, the horn, and sinew layers of which the limbs are made glued together all have important functions: the wood strip is the base to which the horn is glued on the inner or compression side, the wood bears the principal shearing stress in the limb. Capable of firing arrows rapidly to an effective range of 200-300 yards, its power and effectiveness remained unmatched."

The bowstring was made of twisted sinew from the foreleg of the guanaco. From the selected tree, they split a fragment six or seven feet long and three or four inches thick, which must come from just beneath the bark where the wood is more elastic

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<sup>344</sup> Steward Julian H.1963.*Handbook of South American Indians*. Cooper Square Publishers, INC. New York. USA.

<sup>345</sup> González Najera. Alonso 1971. *Desengaño y Reparación de la Guerra del Reino de Chile*

<sup>346</sup> See Bonilla Tomas.Pág. 175.*La Gran Guerra Mapuche*

until it was over five feet long and had assumed the required outline and form. It's important to highlight that the Mapuches adapted the bow for different warfare types, for instance against the Incas invasion they built longer bow in order to ambush the Incas troops at distance and then fight at close combat range. The long bow it was useless in the south due to the jungle terrain. The long bow was use against the Incas troops from long distance attacked.

If the bow is too flexible, it will lack power, but if it is too stiff, it will break when it repeatedly bent to the maximum extent. Historically, people were constantly in search of ways to improved way the effectiveness of the bow and arrow, mainly by trying to increase its range.

The Mapuche Tehuelche and Huilliches sometimes poison their arrows: their spears are of cane (coligue a bamboo species), four or five yards long, and pointed with iron. When they can get them from the Spaniards, they use swords. The bow

In addition, double bow, and thong, they use both in battle and in hunting. The single one is about a pound weight: they aim it at the enemy's head, to knock out his brains; with the double one, they can fasten a man to his horse, and effectually entangle man to his horse and effectually entangle man. However by reason and nature of the terrain in which they were fighting, the Mapuches territory was a wooded area, the shorter bow was choose instead of the longer.



*Bows played a major role in battle in the Araucanians war, when iron and steel became available.*

*Armor piercing "bodkin points arrows,"* after the battle of the fort of Lincoya in January of 1563, on all these in high spirits was the captain Mapuche Talcamavida, of having the glory of killed the son of the governor Villagra by giving clear signs that his the arrow had killed the governor son.

*Pedro Mariño de Lobera used the Spanish word saeta= arrow* had pierced through the sixteenth-century Burgonet helmet with steel Barbote cover the face mouth. Which was well-known and in the same trace of the other its quiver, which the pierced the steel Barbot went throught entire head by the brain.

Moreover, because of this feat by alleging that they owed the post of captain general, which had infuriated General Meuco between words very heavy, coming so lacking that little break to come to blows and having sides in its army more havoc than the past, chapter XVII.

According to the account of capitan Pedro Mariño de Lobera we assume that the in the Mapuche army an archer would use an appropriated arrowhead for his

target. Armor piercing “bodkin points” a sharp bodking point was more likely to pierce armor and wound the enemy if it was first smeared with beeswax.

Armor piercing were sharp and narrow; others heads were broader, because penetrated the steel barbote of Villagra son. Barbote a high bevor with a falling lame containing eye slits used in Spain.

Barbut Also called barbute, barbuta. An open-faced shoulder length Italian helmet, made in one piece, with a T-shaped face opening, barbuta is the Italian term.

*Arrows*—50 centimeters long-four kind of wood were used for different the purpose, a holly like tree (*Pernettya mucronata*) barberry (*Beberis Buxifilia*) another is a fashione (*Chiliotrichum amelloideum*) all of these woods are strong and light but they grow twisted and bended.

In addition, the arrow it was necessary to straighten it up, this done by heating each piece over a fire and bending it with the teeth.

The exception was the coligue “pulquitin” made of colihue, bamboo specie, which is cane, needing little work to make them serviceable with bone or flaked stone tips and poisoned with colliguay (*Coliquaya odorifera*).

After completion, the arrowhead fastening to the shaft with thin guanaco-sinew, dried over warm ashes in the same manner as in securing the feathers. When iron and steel became available, a variety of designs of head became possible. An archer would use an appropriated arrowhead for his target.

A heavy arrow strikes with sufficient force to penetrated armor. A light arrow, on the other hand, has a far greater range, but it does not strike with much force.

Armor piercing “bodkin points” were sharp and narrow; others heads were broader. The feathers glued to the others end of the arrow were often set at a slight so the arrow would spin in flight. This tended to insured that the path of the arrow would be straight.

*Quivers*—*Quivers* for arrows have limited distribution—mainly in the southern tip of the continent among the Ona, Alacaluf, Chono, Tehuelche, Mapuches, Diaguitas, Charrua, Abipon, and Mocovi. Hide quiver were used by the Mapuche (Medina, J. T., 1882, p. 134)

*Flaming arrows*: Arrow tipped with inflammable compounds shot into wooden buildings, forts or on thatched roofs to cause fires. A hail of flaming arrows fell on the fort of Arauco, February 4, 1563 in the construction of straw and wood.

During the siege of Arauco fortress 1562, the Spaniards (Mariño Lobera) counted 580,000 arrows such was the trail left by the continuing battery of those days that, only the arrows that fell within the fortress there was always enough firewood for cooking meals all the soldiers.

Also and even on the siege lifted after, the arrows were five hundred and eighty thousand, 580,000 others without many not counted which destroyed the horses. The resupply of arrows in battle in the araucanians wars seemingly not considered important until the sieges of fortress, the reason the Mapuches prefers hand-to-hand fighting.



*Picture taken by Marisol Cruz. Nov 2008. Mapuches arrowheads for hunting courtesy of Stom museum Chiguayante Chile.*

As we mentioned before, native populations for military applications used few metals. One exception was that the Quechuas and perhaps Mapuches developed weapons of copper, but these could not match the hardness or durability of iron and steel. Obsidian was valued in Indian American cultures because, like flint, it could be fractured to produce sharp blades or arrowheads. Moreover, like all glass and some other types of naturally occurring rocks, obsidian breaks with a characteristic conchoidal fracture. It was also polished to create early mirrors. Obsidian can be found in locations that have experienced rhyolitic eruptions. It can be found in Chile, Mexico and the United States. In the northern regions of Chile, obsidian has been used to help identify the indigenous tribes who have lived in the area. Because of the lack of crystal structure, obsidian blade edges can reach almost molecular thinness, leading to its ancient use as projectile points, and its modern use as surgical scalpel blades. Obsidian is dense volcanic glass, usually rhyolite in composition and typically black in color. Flint was used for the manufacture of flint tools before the Spanish conquest, as it splits into thin, sharp splinters called flakes or blades (depending on the shape) when struck by another hard object (such as a hammerstone made of another material). This process is referred to as knapping. The chroniclers Gongora de Marmolejo give the same account of Mariño Lobera regarding the astonishing quantity of arrows (Mariño Lobera) that served to used in fire, and feed their horses, because they were under sieges by the Indians. Gongora of Marmolejo account during the siege of Arauco fortress 1562, the Horses were so hungry that they had, many times, and almost routinely, when the Indians threw arrows at the top, so that fall into the fortress to do some damage.

If an arrows fall between the horses, or above them, lashed with great momentum, taking the arrow with the teeth, as if were the bunch of grass, they eaten “Gongora of Marmolejo (p. 111-112 Chapter XL).

After the siege one hundred and thirty, horses survive which, were so lost-sick for the hunger that could not walk.

The Indians came to putting the siege in twenty days in May of the year one thousand and five hundred and sixty-two. The siege lasted forty days of bad weather in many raining condition winter and the Mapuches build in the surround-besieged fortress, fortifications and many houses were small huts way, going along the stormy winter, and they began to get sick. Because they lacked the weight of the armor, they were called light infantry, and they had greater speed on the march as well as in tactical situation.

*Pole snares* used to drag Spanish equestrian out of their saddle invented by toqui Lautaro. (Gongora de Marmolejo 1862, p. 47-48)

*Clubs*—“launch quill” made of luma wood, hard and as heavy as iron, 6-9 feet long. These could kill or knock down armored men or a horse. Francisco Nunez<sup>347</sup> knocked out and captured as the result of the blows from these weapons.

They also had shorter *knob stick* versions; secondary close combat weapons for the pike men. In addition, the Mapuche had a *special Club*. The end of the weapon expanded on one side into a sharp blade and on the other into a hook. An enemy who had knocked down with the blade dragged of the field of battle with the hook. It was popular because it wood was strong and heavy could parry the slash of a razor-sharp sword and disarm enemy soldiers without serious injury. Essentially a defensive or offensive weapon, the length of the club requires the user to get extremely close to the enemy.

The devastating mace of the Mapuche of Chile was more dangerous to plunge helmet armor, maim soldiers and even eliminate horses. This weapon did not develop as the hub crashed, but it was heavier and more solid and long handle. The stone of a little over 1 kg mounted in a live branch of a hardwood tree. To grow it, formed a tight union with the stone at the time was cut to be used, so there was no risk to be dismounted in combat. The Mapuche mace was a wooden club with a rock attached to one end. The Mapuche soldiers simple held the club and swung it to bash an enemy in close combat. For centuries, the mace was one of the most important combat weapons of the Mapuche soldiers in the Araucanian war. The Mapuche mace made so that the business end was thicker and heavier than the grasping end, but there was a limit to how thick a wooden club could be at one end while remaining effective as a fighting weapon. Therefore, the Mapuche began to experiment with way of making the end of the club heavier by using denser materials. When special weights fastened to the end of a war club, the weapon that we call the mace came into being. The mace was made of two parts: a wooden handle and a stone or metal

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<sup>347</sup> Nuñez De Piñeda y Bascuñan Francisco 1977. *The Happy Captive*. The Folio;

weight attached to one end of the handle. These weights were made in the shaped of doughnuts, round circles with holes in the center. The wooden shaft inserted into the holes, and the end of the shaft was secure so that the weights would not fly off when the Mapuche warrior swung the mace at his enemy.

*Maces bore with iron*—. There is a class of personal weapons called *concussive*. Hit on the head with such weapons, the victim is stunned or killed. Wooden clubs and stone hammers were the first *concussive weapon*. This weapon became popular among the Mapuches warrior, to smash their way through helmets and body armor as well as chain mail, of a Spanish Conquerors.

When metals discovered, iron spikes added to increase the club's power to do damage. Called mace, this heavy weapon used first in the Middle Ages to smash a knight's armor. A simple mace could make by driving nails into a club.

Another adaptation of the weapon, but no used in Chile called the military flail. It was a shaft to which were attached several whips made of chain, each ending with a studded ball. Swung by an expert, the flail could inflict serious injury. During the battle of Tucapel a squadron of Mapuches attacked, this time armed with maces and ropes as well as lances, with which they succeeded in dismounting the unfortunate Spanish conquerors, which they quickly dragged out of the battlefield once they were on the ground.

Mace is a simple weapon that uses a heavy head on the end of a handle. A development of the club, a mace differs from a hammer in that the head of a mace is radials symmetric so that a blow can deliver equally effectively with any side of the head. A mace consists of a strong, heavy wooden, metal-reinforced, or metal shaft, with a head made of stone, copper, bronze, iron, or steel.

The head is normally about the same or slightly thicker than the diameter of the shaft and can shaped with flanges or knobs to allow greater penetration of armour. The length of maces can vary considerably. The maces of foot soldiers were usually quite short (two or three feet, or 700 to 900 mm). The maces of cavalrymen longer and better designed for blows from horseback. Two-handed maces could be even larger. The flail is often, though incorrectly, referred to as a mace. The warriors of the Inca Empire used maces with bronze, stone or copper heads and wooden shafts

*Throwing Clubs* was an invention of Lautaro in order to stop the Spanish cavalry.

Throwing clubs the short, bulky clubs of the Mapuche Indian could throw with violence effectively both at men and at game, throwing clubs with bulging heads reported to knock down Spanish horses in battle.

Aberrant types of clubs—A Mapuches club deserves special mention according to Metraux p. 256, *South American Indians*, for its peculiar shape and specialized function. The end of the weapon expanded on one side into a sharp blade and on the other into a hook. An enemy who had knocked down with the blade dragged off the field of battle with the hook.

*The bludgeon* is one of the oldest weapons. The first were heavy animal bones and thick pieces of wood, and later they were metal. This led to the battle-bludgeon, with which

one could smash shields and cuirasses (breast and back plates). The mace is a heavy bludgeon with a short metal point.

The head is normally about the same or slightly thicker than the diameter of the shaft and can shaped with flanges or knobs to allow greater penetration of armour. The length of maces can vary considerably.

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*Throwing Clubs* was an invention of Lautaro in order to stop the Spanish cavalry. The short, bulky clubs of the Mapuche Indians could be hurled effective both to at men and horse-or game.

*Pikes-Halberds*: Described by Pedro de Valdivia in the second expedition 1550, as being 20-25 palms long 4-5 meters in the first line of defense, and 6-8 meters in the second line, made of coligue and tipped like the arrows.

The halberds a two-handed pole weapon consisting of an ax blade balanced by a pick with an elongated pike head at the end of the staff. It was usually about 1.5 to 1.8 meters (5 to 6 feet) long.

The halberd was an important weapon in middle Europe from the fourteenth through the sixteenth century. It enabled a foot soldier to contend with an armored man on horseback; the pike head used to keep the equestrian at a distance, and the ax blade could strike a heavy cleaving blow to finish the opponent.

The blades of halberds took on a variety of shapes, often engraved or inlaid and exquisitely finished as works of art. At the same time as the disuse of armour and the development of firearms, the pike, or thrusting element, gradually displaced the cleaving element in such weapons. At an earlier time we mention, on the battlefield pikes were often used in "hedgehog" formations, particularly by troops who had not received a great deal of training in tactical maneuvers with these weapon. In these, the troops simply stood and held their pikes out in the direction of the enemy, sometimes standing in great circles or squares with the men facing out in all directions so that the enemy was confronted by a forest of bristling pikeheads, and could not attack the formation from the sides or rear.

Better-trained troops as the Mapuche Infantry and the Spanish army were capable of using the pike in an aggressive attack; each rank of pikemen being trained to hold their pikes so that they presented enemy infantry with four or five layers of spearheads bristling from the front of the formation.

As long as it kept good order such a formation could roll right over enemy infantry, but had its own weaknesses, as the men were all moving forward, they were all facing in a single direction. And could not easily turn to protect the vulnerable flanks or rear of the formation, and the huge block of men carrying such unwieldy spears could be difficult to maneuver, other than for straight-forward movement.

As a result, such mobile pike formations sought to have supporting troops protect their flanks. Otherwise would maneuver to smash the enemy before they could themselves be outflanked. There was also the risk that the formation would become chaotic, leading to a confused melee in which pikemen had the vulnerabilities mentioned above.

Though primarily a military weapon, the pike could be surprisingly effective in single combat, and a number of sixteenth century manuals sources explain how it was to be used in a duelling situation; the Mapuche Infantry fencers of the time often practiced with and competed against each other with long staves in place of pikes. These formations were essentially immune to the attacks of mounted men-at-arms as long as the Spanish cavalry obligingly threw themselves on the spear wall, but the closely-packed nature of pike formations rendered them vulnerable to enemy archers (Auxiliares Indians) and fire arm who could shoot them down with impunity, especially when the pikemen did not have adequate armor.

*Slings* The natives had a special troupe of men trained specifically in slingshot; they were very proficient and effective 200 to 250 meters according to Manquilef. The Mapuches hurl stones at their enemies with slings. These are whirled around the head to gain speed before one is let go to release a stone.

The usual slings have a pouch of guanaco- or seal-hide suspended on braided whale-gut lines. The end terminated in knots enlarged with a little guanaco wool. In discharging a stone, one knot placed between the fourth and the little finger with the cord running across the palm of the hand, the other knot held between the thumb and forefinger as the sling is whirled around the head.

Pedro de Valdivia made special mentions that stones not used in battle by the southern armies he encountered; however, they are records of used to defend their fort and fortifications and by some warriors in skirmish mode, like the famous Puelche Rengo<sup>348</sup> who was able to use a sword and a sling very proficiently against his enemy in combat. To use the sling, the operator put a small stone in the pouch, held both cords, and whirled the device overhead. At just the right instant, the person released the cords, and the stone shot toward its target. The whirling had built up centrifugal force, so the stone flew at great speed. Although difficult to master, the sling was a very accurate and deadly weapon that could kill a soldier hundreds of yards away. Another form of light infantry armed themselves with slings. Even with the small outlay for the sling and the frequent use of rocks for ammunition. Releasing the missile at the precise moment to insure propelling it in the proper direction required, quite literally, a lifetime of practice. The slings had a slight advantage over the bow in range.

*Lasso this weapon:* conceived by Lautaro and was very effective in combat, they had lassos of rope tied on the ends of some of their pikes to snag and drag lancers off their mounts if they came in reach. The Governor of Chile Francisco `de Villagra escaped

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<sup>348</sup> Ercilla Alonzo. *La Araucana*. 1993. Ediciones Cátedra. Madrid.

from the lassos by being rescued by his men, in the Battle of Marigüeñu, 1554, the Mapuche, in addition to having armor and helmets fought with a bow and large club or with a Lance or pike, retaining a small club or ax in his waistband as a secondary weapon.

*Halberds or glaives* soon after contact with the Spanish, Alonzo de Ercilla, who fought them in their first revolts 1556-1562, says in his book *La Araucana*, that some Indians were equipped with halberds or glaives. The Swiss introduced this weapon, a pole arm that was used, ax fashion, against armor and was effective because of its weigh, the keenness of its long cutting blade, and the leverage obtained of its long shaft, axes, sword, darts, hammers and Trabuco's (harquebus). Nevertheless, the Mapuche were experts in combined missile and shock arms that allowed them to maintain the Araucanian Wars for over 350 years.



*Courtesy of 2006 Author Lyndon Baines, Jonson Library and Museon*

**The bola or boleadora** is a primitive hunting tool that originally used by the Mapuches and South American Indians. *The "bolas" Boleadoras:* were made up of two or three stone balls joined by cords. The balls were whirled around the head of the hunter to attain speed and then hurled at the legs of an animal or man. The prey would disable by intertwined, entangled in the cords, giving the hunter the chance to catch it; this weapon put to use by Toqui Pelantaro the famous infantry troop, named lekay boleadora o Bola. Bolas is a throwing device made of weights on the ends of interconnected cords, designed to capture animals by entangling their appendages (legs, wings). According on the exact design, the thrower grasps the bolas either by

one of the weights or in the nexus of the cords. He gives the balls momentum by swinging them and then he releases the bolas. The bola usually used to entangle the animal's legs, but if thrown with enough force, they have known to break bones. There is no unique design. Most bolas has two or three balls, but there are versions of up to eight balls. Some bolas have balls of equal weight, others vary the knot and cord.

Bolas with three weights usually designed with two shorter cords with heavier weights, and one longer cord with a lightweight. The heavier weights flying at the front parallel to each other, hit either side of the legs, and the lighter weight going around, wrapping up the legs. Bolas can named depending on the amount of weights used:

Bola Perdida or (Crazy or Lost ball (made up of one stone ball)

American Ostrich—emus (ñandú) (made up of two stone balls)

Boleadora or three stallions Tres Potreadoras (made up of three stone balls)

The bola perdida primarily used against humans. The boleadoras is a tool for hunting Rheas (large flightless birds) or Cimarron (wild cattle). The bola perdida is an invention posterior to the arrival of horses, and it used mainly in the Pampas and northern Patagonia.

Three Mary's or Tres Potreadoras (Three stallions) usually had ropes of different lengths and weights of different mass so when thrown they would separate as much as possible. These used for hunting heavy animals like cattle, guanaco's deer. The Patagonian, Charruan, Araucanian or Mapuches and the Indians from las Pampas were the first to develop these tools and the gauchos promptly adopted them. Earliest examples were usually made of stone. The weights were usually covered in fresh leather that when dried would shrink to cover the weight snugly. In Tres Marias, the smallest weight called the "Manija." This is usually also hung on the shortest rope and is used to sling the boleadoras.

Generally, there are three types of boleadoras weights:

An iron ball with a handle

A stone with a groove carved around the circumference and with a rope tied at the groove.

A stone or wood ball wrapped with leather (like in a pouch) and with the rope tied to the pouch.

It is important to notice that the boleadora was not only a throwing weapon, but the Mapuche Indians use them as well as a fencing weapon. In addition, in that sense it was a fearful, horrific weapon. In order to use the boleadora as a fencing weapon, they had to be standing. They held one of the balls between the big toe and the "index finger" of the foot; the other two balls held on each hand from the chord. Then, they moved forward, slowly, gradually, moving the balls in his hand in a fast revolving motion.



*Alonso de Ercilla y Zúñiga*

## Defensive Arms

For protection, the Mapuche wore helmets and coats of sealskin or whalebone and carried thick skin shields. Ercilla<sup>349</sup> mentions them wearing armor; in 1603 “strong double corselets, completely made of leather and something like a skirt (sayete—a halberd?).

Which is more commonly used, even if its usage is more recent: greaves poldrons (shoulder plates), cuysnes (thigh pieces), vambraces (forearm armor), gantlets, gorgestts and morions armbands, throat guards, and caps of diverse forms, made of hard leather which not even sharp steel can damage.” That taken from the Spanish supplemented this armor. Afterward they learned to work iron and by the time of the uprising of 1598-1604 with Toqui Pelantaro, Ancanamon, and Paillamacu, most of their lances, arrows, and pikes heads were of iron.

The Tehuelche and Mapuche Indians armor from the Argentine Pampas, according to Molina, Falkner stated that their defensive armour consists of a helmet made of double bull’s hide. In addition, shaped like a broad-brimmed hat; a tunic or shirt, with short sleeves, of anta’s skin, three- or fourfold this is very heavy, but effectually resists the arrow and spear, and is said to be musket proof. No, it refers to the Argentine Pampas of armour of anta,s skin which is very heavy

The Mapuches made the shield of hard leathers. The shield is an obstacle that the warrior tries to place between himself and his enemy. Its usefulness is because it can move into position to protect almost any part of the body as the need arises.

<sup>349</sup> Ercilla Alonso. *La Araucana*. 1993. Ediciones Cátedra. Madrid. Hereafter cite. Page 84 Chapter I

Shields were made of many different types of materials. It s take somebody by surprise to learn that while some ancient shields were made of metal, this was not the best material for making shields. Leather shields were, in many cases, more effective than metal in providing protection from the blows of close-range weapons.

There were often ornaments on the front of a shield to serve as decoration or heavenly protection and as a means of identifying the warrior who stood behind that shield

They have strong, double corselets,  
 A weapon common to all the soldiers,  
 Others are in the manner of a small loose coat,  
 Although modern, most use:  
 Greaves, arm covers, neck covers, head covers (brazales, golas, capacetes)  
 Encased in the various shapes,  
 Made of weather beaten skin and hard leader,  
 Cannot be offended by keenly sharpened steel.

Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.  
 Canto I, p. 5.

## The Mapuche Cavalry

As early as 1568, the Mapuches had begun to use cavalry in battle on a large scale; later, they used it much more frequently. Molina stated that the Mapuches at present the army of the Araucanians is composed both of cavalry and of infantry. In the beginning, it consisted entirely of Infantry; but in their first battles with the Spaniards, they understand the valuable benefit and advantage derived by the Spaniards from the service of cavalry. However was Lautaro who taught the Mapuche how to ride the horse, in the Araucana Lautaro said to Marcos Veaz in 1557:

I wish to show to you, since I have the time,  
 A magnificent cavalry . . .  
 He orders that they mount six horses  
 And march in front of him.  
 Six chilcanos come on horseback,  
 Embracing brightly colored shields,  
 Thick lances grasped in their hand;  
 Dressed in strong coat of mail wearing  
 Felt hats in the manner of African,  
 Shawls draped over their hips,  
 Sleeves tucked up to the elbows.

Canto XII *La Araucana* Carrera Louis, 2006. A translation of Alonso de Ercilla's *La Araucana*.

The mapuche cavalry's attributes of mounted mobility and modest requirements for battle arrays, which enabled it to fight as it marched, made it the primary offensive weapon system for the Araucanians war. The horsemen remained the decisive arm because only they had the mobility and ability to go into action quickly, traits commanders needed to exploit any weakness in the hostile army's dispositions or any disorder among the Spanish heavy infantry.

The Mapuches soon were able to put to practical use themselves to procure a good breed of horses of great consequence—worthy of consideration that in 1568, only seventeen years after they are first encountering the Spaniards.

They had several squadrons of cavalry; and by the year 1585, the Araucanian cavalry regularly organized by the toqui Cadeguala and Nancunahuel. The cavalry divided into regiments of a thousand men, and these into ten companies of an hundred men each; but the numbers in the regiments and troops are not always the same? Each body of horse and foot has its particular standard; but all bear a star, which is the national device.

The soldiers are not dressed in uniforms, but all have cuirasses of hardened leather below their ordinary dresses, with shields and helmets of the same material. The cavalry armed with swords and lances; and the infantry with pikes or clubs pointed with iron.

As one author note, father Rosales wrote of a situation where a group of a Mapuches squadron had captured so many Spanish arms and horses, that from a distance they looked like Spanish cavalry. In one case, a Spanish company had to abruptly retreat when they realized that the party they were approaching was not a wander away Spanish cavalry unit, but a group of well-equipped Mapuche cavalry. In battle, the cavalry distributed on the two wings of the army, while the infantry forms the centre or main body, divided into its several battalions or regiments, the ranks being composed alternately of pike men and soldiers armed with clubs or maces. The right wing confided to the vice-toqui and the left to an experienced officer next in rank while the toqui is present wherever occasion requires, and encourages his soldiers to fight courageously and earnestly for the liberties of the nation.

The cavalry, in an offensive battle, was used for guarding against a flank movement, for taking the enemy in flank, and for launch attack upon when routed, thus to completed his destruction. For these purposes, the Mapuche cavalry commonly placed on the flank of the infantry. The cavalry had as its first objective the defeat of the enemy's cavalry; this mission completed, the horsemen, aimed to attack the flank and rear of the infantry. For this task the Mapuche cavalry had the appropriated attributes of greater mobility. Moving at a trot well-trained Mapuche cavalry could keep their formation in three lines and execute alterations in direction that, after the defeat of the Spanish cavalry, enabled them immediately to charge with their long pikes the flank or rear of the lines of enemy musketeers.

Nancunahuel organized the Mapuche cavalry, first, a squadron of 150 riders he arm, them of long pikes and trained very tough for the combat, according to the historian Claudio Gay p. 126, *Historia fisica y politica de Chile*, volume II.

Diego de Rosales stated in p. 118, V I, they are great men in a horse, giving him thousand turns, returns, evolutions handling the lance together with great skill,

and in arriving at narrow of the battle they take the rein in the mouth and with her governs the horse.

The Indians they turned the horse from a part to another one, and with the two hands they throw furious sent, rising on the stirrups and doing it forces with the whole body. In addition, their lances are of a twenty and five hand spans; and with the force, that they give the push demolish the strongest man of a horse, or disturbs him in such a way, that if they second another one, they demolish him.

The Mapuche Indians: "The occupation of their lives is war, which they consider is their noble and most natural employment; and they declare that the proudest attitude of the human figure is when, bending over his horse, man is riding at his enemy.

The principal weapon which they use is a spear eighteen feet long; they manage it with great dexterity, and are able to give it a tremulous motion which has often shaken the sword from the hand of their Spanish adversaries."

The Mapuches commanders and Captain according to Gonzales Najera,<sup>350</sup> they have the best horses also, they protect the horses with leather armor very hard of crude leather of ox, scraped and very painted of colors with currencies and trophies, in which they imitate ours Spaniards, they surround and they cover the horse to protect of an arrow, pikes or lances. By this document, we have the evidence that all the horses or most goes armed-encubertados.

The Mapuches wild and singular race of Indians to them the horse is all, constituting their chief support, and almost their only enjoyment. Nearly destitute of clothing, and careless of the ordinary conveniences and comforts of life, they trained and drill from infancy to scour the plains, often without saddles, upon the wild horses who roam at will over the boundless expanse of meadow.

The world has never produced such magnificent equestrians every one declares that it is impossible to ride with an Indian; for that, the Indian s horses are better than theirs are.

Also that they have such a way of urging on their horses by their cries, and by a peculiar motion of their bodies, that even if they were to change horses, the Indians would defeat them in the race. The soldiers all seemed to dread very much the Indians spears.

They said that some of the Indians charged without either saddle or bridle, and that in some instances they were hanging almost under the bellies of their horses, and shrieking (to make a loud high-pitched piercing sound) so that the horses were afraid to face them.

According to Jose Admiral, Dictionary, Pág.142, the armor of the horse, denominated horse armor, made up of the following pieces: front, testera, teatral o testuz, capizana, petral or pechera, neck or collera, flanqueras or grupera.

In the following account Mariño Lobera a Spanish chronicler and soldiers writing about horses armor and Indians tactic in the early military campaigns, his first hand

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<sup>350</sup> *Desengaño y reparo de la guerra del Reino de Chile: 1970.* Alonso González de Nájera. Editorial Universitaria, De la colección Escritores Coloniales. Santiago de Chile, page 27

observation of armed battles between the Spanish and the Mapuches is important. “Because in arriving the horse in the battle of Andalien—Concepcion, considering that the Spanish took although the horses well armed—(armors covers).

The Indians gave with the clubs such blows to them in the heads, that made the horses return rising high. Therefore, without them they could not return to attack the Indians; on the other hand, they were so many horses shoot with an arrow that Indians threw, that almost all the horses had wounded.

Also with as much they tightened them with determination, the Indians were gaining the field; and although Pedro de Valdivia fought well armed with corselet of infantry and its horse with good armors covers, could not cause that the Indians broke themselves.” Mariño Lobera.<sup>351</sup>

The Mapuche troopers by its massive capacity to support the cold, heat, hunger, thirst; pain and contempt of death make him exceptional warriors. The soldiers also are vivanderos of their army: with one talega of flour of maize, wheat or barley that each takes, stays in campaign.

They move with the greater speed from a place to another one, is by all what has said, to any part that arrive, have fact camping supplied its warehouses. They would give now much in which to understand if they were so many in numbers as in the last centuries, if they had obedience. The one that wants retires to its house stops entering function when it accommodates to him, without the toqui has authority to punish him, neither to even force to him.



*Picture taken by Mariana Cruz Moya. Nov 2008.  
Mapuche reins, headstall and bridles, courtesy of Stom museum Chiguayante Chile.*

<sup>351</sup> Cómo Valdivia salió de Santiago a conquistar la tierra de Arauco y de la batalla que los indios le dieron en el valle de Andalien. Chapter X. Memoria Chilena.cl

The reins called HUITRUN; the headstall, CAPEZATU; the stirrups, ISTRIPU and the spurs, ISPUELAS. "All the men were proud to adorn their horses. They had silver spurs, stirrups and adornments, and silver decorated headstalls with pendants made of the same metal.

They also had silver incrustations in the lower jaw and bridles adorned on both sides with silver plates. Reins also plated with silver. Thus, horses shone when they went to their festive meeting, all these adornments were made by Indian silversmiths," by Pascual Coña, memoirs of a Mapuche cacique.

Don Vicente Carvallo Goyeneche<sup>352</sup> stated the Mapuches Cavalry is the best and bolder of troops. They know to form its swarms to make opportune evolutions. They do not lack schemes to assault a place, to fill its pits, to balance the superiority of the firearms to make them useless.

They handle with success the lance, sword, dagger, shoots with an arrow, sling, laque and macana. This, is a species of nails or churns, consists of a stick with nailed head of iron ends or of bone,

They appear today rather armed than the Spaniards, with coletos armor and coquettes caps of skin of ox, able to withstand the strike of sword the more hard boat of the lance. Saddled the horse, all the prevention for the war done cars, stores the ammunition other so necessary provisions in the armies are unknown to these soldiers, neither needed it. Therefore, they suffered in the rigors of the raining and of cold whether, like in the ardors of the sun.

Alonzo de Ercilla<sup>353</sup> a Spanish chronicler mentions numerical superiority of the natives as one of the reason for their successful resistance. Most of the Spanish chroniclers and eyewitness like Pedro De Valdivia cited enemy forces of 40,000 Indian but, they fail to mention the auxiliary Indian friendly to the Spanish, and that the Mapuches won many battles in numerical inferiority.

In addition to this, the Spanish army at this time was the best of the world, and had technically superiority. At the start of the conquest in Chile, the battles usually won by the Spanish Conquistadors heavily armored equestrian, who could ride in uneven military formations over any number of Indians infantry.

However, almost immediately the Mapuches found an effective way of defeating it. Soon after they defeated the cavalry with pikes sufficiently protected by, bowmen and other troops armed with clubs.

The Indians used the porcupine or square technique as weaponry against the Spanish cavalry. This method consisted in a group Infantry men with three-meter long lances or pikes<sup>354</sup> (Bonilla) in the first line of defense, four meters in the second line and five meters in the third line.

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<sup>352</sup> 228-Segunda parte de la "Descripción histórico-geográfica del Reino de Chile" Capítulo XXV. Gobierno militar de los indios de Chile. [www.historia.uchile.cl/CDA/fh\\_article/0,1389](http://www.historia.uchile.cl/CDA/fh_article/0,1389).

<sup>353</sup> Alonso de Ercilla y Zuñiga (1533-1596) was a Spanish nobleman whose active life, divided between war, diplomacy, life at court and poetry. The epic poem *La Araucana*. Is use by Historian as a prime documentary source about the Araucanian war?

<sup>354</sup> Bonilla Tomas 1988,pp.254-255 *La gran guerra Mapuche*. Instituto Geográfico Militar de Chile. Tomo I-II.

The Mapuche army is united and no operation does commenced, nor does the one to even March, without the approved of the fortuneteller or machi, after consulting it with the flight of the birds, or with the entrails of some the animal that kills.

Before lodging they recognize the environs of the field that choose, if there are suspicions of no of enemies proximity, lodge without order no unsaddling each horse, where it finds comfort so that it will graze, and make fire, so that by the number of bonfires the one of the combatants is inferred.

The recognition precaution, that calls catirupu, repeated before marching when they are marching to the place to undergo the misfortune that serves as declaration of war.

The Indians arrive giving horrible voices to caused confusion the enemy, and they given to the looting; when it accommodates to them and it distribution of the booty; always occurs to form among them some small guerillas, to take off the prey, for that reason they hurry all the possible in retirement.

If the war is against the Spaniards, some thing is varied. The meeting is buta-cahuin and lasts four or six days the meeting; and named the Toquí, those are in charge that have this title in the three first Butalmapus to summon their Toquis.

For this, they look for occasion to assassinate some Spanish, with a finger of the corpse make the convocation that call pilquitun: to run shoots with an arrow.

The toquí sends messengers to the first Butalmapus with a fat thread ball of yarn, with so many knots whichever dials have to happen for the union of the named army, the place that the general has chosen; corresponding to the Toquí of the sub-Andean Butalmapus to summon the inhabitants of the Andes.

Every day they untie a knot, in this way do not mistake the fixed before hand one. The Cacique, who receives it, lets know to the leaders the news, which, they received. The Chief dismisses the envoy, he makes his message to the following Butalmapus, in this way, in shortly time without fatigue nor expenses, is arranged the general rebellion, with as much silently, secretly that never arrives at the news of the Spaniards, but when the damage is experienced. Don Vicente Carvallo Goyeneche<sup>355</sup> asserts that the Indians army is never exceeds five six thousand men, who cannot be maintained in campaign more than fifteen days. Make the expedition of the way that we have referred, at first sight let understand that in the war with those natural ones, it is but by caused negligence of the inexperience of the Spanish commander, or by its foolish confidence.

The Indians look for these men the negligence, if they notice monitoring stop, they know to avoid the occasions to fight, and know when to fight. In deploying the Mapuche troops, was it is essential to know the terrain. A knowledge of the distances involved makes it possible to choose between and indirect and a direct plan of action. A knowledge of the ease or otherwise of the terrain makes possible to choose between the use of infantry or cavalry. Knowledge of the open or confined nature

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<sup>355</sup> Segunda parte de la "Descripción histórico-geográfica del Reino de Chile" capitulo xxv, [www.historia.uchile.cl](http://www.historia.uchile.cl).

of the Araucanian terrain makes it possible to judge the size of the force needed. Knowledge of the life and death of the terrain makes it possible to decide whether to do battle or withdrawal

When the Mapuches cavalry went into battle, they formed in a solid body and uttered all kinds of terrific yells. The attack always proceeded with war whoops and the sound of whistles or trumpets.

The Indians charged the Spaniards shouting and striking the mouth rhythmically with the palm of the hand.

The cavalry was disposed in two lines on each wing.

The Spaniards were amazed of the good order kept by the Mapuche cavalry, even when they had to beat a speedy retreat. The commander charging toward the spot with a mass of warriors, the hoofs of the Mapuche warrior's horses sounded like thunder rolling down the valley floor.

All Mapuches warriors went to battle on horseback, but those who formed the center of the line dismounted and fought as infantry—mounted infantry while others Indians took care of their horses a short distance to the rear.

They were very quick in their ferocious operations, of exceeding speed, and fond of surprising their enemies. They attacked according to Padre Rosales, “doing of all kinds of clownish things, jumping, throwing themselves on the grounds, rising suddenly, dodging with their body, advancing and retreating.

In the heat and middle of a battle, the Mapuche army would pretend to be defeated, exhausted, and confused, and would suddenly retreat from the battlefield. The Spanish force, thinking they had routed the Mapuches, would give chase. The Mapuches cavalry would, while retreating, fire upon the pursuers, disheartening them.

When the pursuing forces halt chasing, the (significantly faster) Mapuches cavalry would then turn and charge the pursuers, generally succeeding. Such a tactic used partly as divide and conquer approach as well as a method to defeat larger armies by breaking them down to smaller groups.

As Jara<sup>356</sup> discovered in p. 60, the Spaniards had perfect consciousness of it, because another author affirms that is as much intention that they has instilled to the Indians, seeing itself with so great the number of cavalry, that with her dare to attack our escorts, and another any body of the army.

One source argues that, although, the Spanish soldiers had with them the weapons; arms in the hands, being lost much part of the respect and fear that formerly they had to those of fires arms. (González de Najera, p. 113) Geronimo de Quiroga, record a somewhat surprising fact; makes appear in the days of Oñez de Loyola the Indians of Puren in battle; in number of 3,000 horses and 5,000 infants, although the number seems quite exaggerated, since it talks about a one locality.

The Indians squadron varied between under various names became the basic unit for maneuvering. A squadron generally divided into a number of sub-units called

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<sup>356</sup> Jara Álvaro *Guerra y sociedad en Chile: 1971 La transformación de la Guerra de Arauco y la esclavitud de los indios*, de la editorial Universitaria. Santiago. Chile

according to their culture. Gomez de Vidaurre, 1889, p.329, account stated that their infantry and cavalry divided into companies of about 100 men who commanded by captains as well as by officers.

Spanish cavalry ranks was no more than 60 equestrians, it was usually deploy it in three ranks that is 180 men and horse.

Control exercised by voice of the leader Toqui, often supplemented by Trumpet calls, his gesture and example. The Toqui or war chief took personal command of the right wing and one of his lieutenants commanded the left wing.

During the battle, the toqui ran along the lines giving orders, encouraging his men. The attack always proceeded with loud cries and the sound of whistles, trumpets, and drums. The Mapuche Horsemanship is excellent, although they are numerous tribes in the Pampas, they are all of unsettled and nomadic habits, shifting their quarters continually in search of better pasturage, and subsisting for the most part upon mares flesh. Originally from Chile then, the Mapuche were in their habitat of the Neuquén and Black River, it is evident that the need for the wild cattle and the horses led the Mapuche people to emigrating toward the province of Buenos Aires and the Pampas.

Wherever they betake themselves, they drive before them great herds of horses, and the skill with which they will catch, mount, and manage a fresh animal, when the one they have been riding is wearied, is unequalled. The whole lives of these singular people spent upon horseback, a natural result of which is an incapacity for other kind of strenuous exercise or effort. The Indians considered horseflesh his greatest dietary delicacy, but the economics of the situation forced him to utilize cattle as his primary food. The horse was too valuable to the Indians the cogent uses of the horse were transportation, trade, and war. The Indians completely dependence upon the horse for transportation and on cattle for food forced the Mapuche to resort to thievery, raids, or open warfare whenever these animals were in short supply. As we note previously. they quickly became superb riders and developed saddles made of small pieces of wood and wool cushions. Which were lighter than those of the Spanish were (see picture). This meant that Araucanian horses did not tire as fast, and that the Araucanian cavalry could run faster than the Spanish almost without fail could.



*Mapuche saddletree, saddlecloth, and stirrups. (After Smith, 1855, p. 200)*

The Mapuche cavalry its march is not in rows, but assembled with reconnoiters ahead, and its main tactic one taken care of, is to throw ambushes and to obtain negligence of the enemy.

Later on, by the 1570s these bodies organized into disciplined groups called “namuntu cona.” Their saddle allowed the combination of a firm seat with substantial flexibility. In addition, the introduction of the saddle provided greater efficiency in mounted shock combat and the used of stirrup enabled a broader array of attacks to be delivered from the back of a horse.

As a greater weight of warrior and armor could support in the saddle, the probability of dismounted in combat considerably reduced. In particular, a charge with the lance couched under the armpit would no longer turn into failure; this eventually led to an enormous increase in the impact of the charge.—Initially, the rural Native American population of Chile rode bareback.

The first stirrups they used were nothing but hanging wooden rings that were big enough to introduce the big toe of their bare feet, and natives as well as some mestizo continued to use them until the nineteenth century. The rural criollo workers, on the other hand, opted early on for the convenience of the more traditional stirrup.

It thought that to some degree, stirrups made of bone, stick, leather and iron all used in the evolution of the rural sectors of Chile, eventually a Chilean stirrup

was made of solid wood. However, it thought the idea took firmer hold when the population exposed to stirrups of Asturias (another Spanish province) origin.

As early as the seventeenth century, these stirrups brought in by foreigners who touted them as being the most suited for keeping the rider's feet dry in river crossings. This initiative commenced a rich tradition of wood carvers in Chile.

The popularity of the trade readily passed itself along the narrow extensions of connecting valleys between the Andes and the coastal Mountain range.

Ultimately, the sheer numbers of artisans making intricate patterns that fit for royalty made luxurious stirrups readily available to anyone. Progressively, they became a part of Chilean folklore. Wherever the true origins of the Chilean stirrup lie, it is clear that the hollowed-out solid wooden stirrup had a practical significance in crossing the many rivers that this country provided. The introduction of spurs allowed better control of the mount during the "charge" in full gallop.

The Mapuche cavalry knew nothing of horseshoes, though they knew much how to keep hooves tough. Indeed, the Spanish trooper inspected horseshoes frequently, in spite of every care, shoes sometime left to long, sometimes they knocked off, and the horse became lame on rocky roads in the Cordillera.

The Mapuches, however, never shod their horses; the hoofs of their animals became nearly as hard as flint. They traveled over the rockiest roads in the Andes with the Spanish cavalry chasing them, and the shoes of the Spanish cavalry horse torn off by the rock, they became disabled and the Indians laughed at the cavalry's efforts to overtake them.

Rosales notes that in p. 119. As they did not have iron for the spears of lances, nor for the brakes, spurs and other military instruments before that the Spaniards came they did, them all of wood and today also do the same when they do not find iron. They make use of a very hard wood, that calls Luma, they harden by toast in fire, does iron of spears of lances and others fortissimos instruments, and without this have other very hard wood like the Guayacan, the Espino or hawthorn and Boldo, that is wood that they replace in many cases the lack of the iron. In addition, that it is wood make the saddles, the iron-spears of lance, or point of the spear the brakes, the spurs, the stirrups, the arcs and an arrow: whereupon they do not need blacksmiths. The defensives, like corselets, like a skirt (sayete—a halburk?) helmets and morions made of leather, them of hard skin of bulls, of which they make shields, poldrons (shoulder plates and moraines, and defend-protected them as if they were steel arms and some are so forts that are bulletproof of harquebus.

The horse skin also served as bed, made mantles, aprons of women and boots. Of their leather, lazos took control, reins, provisions and pieces to mount. The nerves (ligaments and sinews) of the horses used like threads to sew. Their horsehairs used to make ropes.



*Picture taken by Marisol Cruz. Nov 2008.*

*Mapuche cavalry saddle, courtesy of Stom Museum Chiguayante Chile.*

The Mapuche cavalry' saddle was made of wood, with thick padding that gave the troopers such security that it greatly lessened the chance of him being butted off the horse's back by a lance thrust. The finished result was a very solid practical piece of equipment. In addition, they created their own stirrup for the rider's foot, which increased movement when the rider was using weapons; the bridles resembled that of the Spanish cavalry. The Mapuche devised an extremely light saddle in order to increase the endurance of their mounts on long rides. When they used captured Spanish saddles, they first cut them down to make them considerably lighter.

-When the Mapuches integrated the horse in the daily life of them, happened to get itself to the magic ceremonial related to the supernatural world. It took part in nguillatún, he sacrificed and it comprised of funeral along with articles of saddle for instance, accompanying to his owner in the trip further on, to the other side of the mythical sea, of the other side-the spiritual world of the Mapuche people.

The account Tribaldos de Toledo p. 85. *In Collection of Historians of Chile*, documents relative to national history. Volume III, p. 34, asserts that in Argentina Rio de La Plata and Tucuman had collected and together thousand and five hundred horses to carry to Chile for the lack of them that they had, and that made for that war.

To bring these horses and people that assembled in provinces of the Rio de la Plata and Tucuman thought we could assign to conduct to captain Pedro Martinez de Zavala. The Mapuches succeeded in mastering the art of raising horses, to the extent that over time the Mapuche cavalry was larger than the Spanish-Creole was.

John Cooper (1988)<sup>357</sup> noted that as early as 1568, the Araucanian had begun to use cavalry in battle on a large scale; later, they used it much more frequently. In battle formation, the infantry advanced in the center and the cavalry on the wings. The use of advance guards, sentinels at night, trenches protected with thorn branches, pitfall and ditches with sharp stakes at the bottom, spies and fifth-column work, and log forts and palisades (Pucará) the Mapuche called Malal, was common.” It is important to draw attention to, the cattle (cimarrones) that roamed wild in immense herds all over the country in the Argentinean Pampa. As a result, so great were their number in the early part of the eighteenth century that travelers, according to some historian, obliged to send horsemen before them to clear the way, by driving away the beasts which stood threatening them with their horns.

Indigenous society started to transform in the eighteenth century because, the cattle and horse economy. The *kona* or warrior was under the command of the chief, lived in a place that was recognized as the property of the Lonco. They had a few animals had the economy self-subsistence planted corn, wheat quinoa, was also a cowboy of the cattle of the Lonco, corporal or as we like to call him, was also a farmer. Finally, when the Lonco called the *kona* to war, he was immediately transformed into a warrior.

Thus, it is no wonder that at that time a full-grown ox was sold for five *grouched* a real de Plata, as appears from the old books of valuations. Largely, every Spaniard who intended to expand his estate hired a troop of (*Gauchos*) horsemen, who brought him eight, ten, or more thousands of cows and bulls from the country, within a few weeks. In addition, the Mapuches brought in cattle to Chile and wild horses too. The carcasses of the animals, in fact which would have meet the requirements we are informed, “to feed several an army Corps in Europe,” were “left on the plain to be devoured by tigers, wild dogs and ravens.” There was then no foreign market for this valuable beef and there was, it seems that no attempt made to create one. After 1725 the notes of the *cabildo* of Buenos Aires largely concern themselves with the domesticated cattle or runaways. The *Cimarron* had virtually disappeared. The Indians turned to the domesticated cattle grazing on the frontier *estancias* of his Spanish neighbours. Spanish cattle satisfied his hunger quite as well as the wild variety. Although, the obtaining of livestock was more difficult now, but the Pampa Indians had improved his raiding skills by the mastering of the horse. As result, the addition of a new element, the introduction of Mapuche leadership, which help to master the military skills of the Pampa Indians?

The diminution of free cattle was fundamental cause of conflict. The tribes mobilized and for the first time arose in general rebellion. Thus were initiated the innumerable raid the dreaded *Malones* of the Indians. The Indian approach to battle positions, the Natives rode by night to prevent dust clouds from revealing their presence. The individual fighter’s most important concern during the march was the selection of a good mount for the crucial period ahead, when matters could quickly

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<sup>357</sup> Steward Julian H.1963. “The Araucanians”, in *Handbook of South American Indians*. Cooper Square Publishers, INC. New York. USA.

336-Hanke Lewis.1966 *Reading in Latin American History*. Thomas Y Crowell

get either worse or better. As a rule he did not utilize his best horse until the raid was about to commence. The Indians attacked just before dawn, approaching the objective at full gallop and uttering loud shrill cry.

The Araucanians society however, linked the old and the new in a movement in which the past was both preserved and restructured. In fact, an entire society was restructured and a new equilibrium created, although this accompanied by constant war against the Spanish forces. Resistance to the Spanish became an integral part of this changing Araucanian culture. Horses gained a religious significance for their value in combat.

The dispersed tribal existence abandoned in order to be able to congregate more quickly for military resistance. The Araucanians also began to grow wheat instead of corn, for both practical and symbolic reasons. It was part of the cultural incorporation process, and could be harvest before Spanish summer raids. Spanish raids not only acquire slaves but also Araucanian crops that helped the Spanish weather frequent shortages. The Mapuches regarded spirit power acquisition and protection as essential for all free persons, we remind our readers that the Mapuche fighter make war in the others dimensions as well. A Mapuche candidate who sought power followed a prearranged routine of bathing, fasting, taking a purgative, continence and solitude, though the procedure was also used for purposes other than the direct gaining of guarding powers. According to Bengoa account, the trip to en Kuramalal Argentina had become the learning process of the Mapuche warrior; we are in the presence of a military society. The educational aspect of these rites of transition is to communicate some secret information concerning supernatural beings, whose mission is to govern the universe (Melville Herzkovitz).

To be a pure warrior.  
 He went to Kuramalal<sup>358</sup> (Stone House)  
 In Argentina?  
 Lincaleo was fix up in Kuramalal . . .  
 Maybe they did something to that man.  
 ! The bullets did not kill him!  
 The bullet just went through him  
 his wound closed  
 maybe he did not have heart  
 to adjust it  
 He was stab  
 and there was nothing in it  
 ! He did not die!  
 So he was call to all combats.

Argentinean scholar Fabio Picasso wrote about them in an essay on Mapuche spiritual traditions published in the Latin American Fortean Files website. We also

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<sup>358</sup> Jose Bengoa, pp102. *Historia Mapuche*

know that the Hopi Elders spoke to researcher Frank Waters (*Book of the Hopi*, Penguin Books, 1977) of how, upon arriving to the Fourth World, their ancestors were asked to follow Masau's star all the way to the South before they could go up North to Oraibi, their promised land, which was at that time deep under ice. These amazing examples from the Mapuche and the Hopi legacies are indeed suggestive of ancient Indoamerican connections. In the quoted essay by Fabio Picasso, the author establishes a relation between the "power stone" of the Mapuche chiefs, the Cura Malal cave, and the uncanny spiritual and physical power of Calfucurá, the Mapuche leader who reigned and loved and fought until he died resisting occupation at his very vigorous 108 years of age, and then only because he was betrayed. Researcher Picasso includes what seems to be a lead to a deeper understanding of the subject, found in a traditional Mapuche poem: Song to Nahuelcheu original in R. Lenz.

Although Mapuche bowmen were still deadly at close range according to the chroniclers using their arrows armour piercing "bodkin points, they were light skirmishers unsuited to prolonged hand-to-hand combat and were vulnerable to a committed attack by the Spanish cavalry. Therefore, they were often deployed behind physical forts or Pucarás, barricades, such as stakes and poles driven into the ground; at battles, they were deployed behind boggy ground, and in the forest. A common Mapuche battle formation:

- Light Infantry (such as javeline, bowmen and slings) in the centre forward, in rank formation.
- Heavy Infantry (often armed with pole weapons such as pike, halberds and heavy lances poleaxes, club, and mace, *maces bore with iron*) in the centre middle, in rank or square formation.
- Light Infantry. Traditional Archers and sligmen in the centre back, in rank formation.
- Cavalry either on the flanks (to protect against attacks), or in the centre in reserve, to be deployed as needed (for example, to counter any breakthroughs).
- bowmen were usually on the side, in an enfilade<sup>359</sup> formation, with the middle being occupied by melee troops.

As we previously mention, the adaptation of the Mapuche forces to the military techniques of the conquerors was formed with an extraordinary rapidity. Shortly after the death of Lautaro (1557) already employed horses and, even, they handled the

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<sup>359</sup> Enfilade fire is also commonly known in English as "flanking fire". A German bunker on Juno Beach: Which was attacked by Canadian troops, 6 June 1944, showing the enfilading field of fire with respect to the seawall. This German Bunker was built on a bulge in the sea wall which sticks out well into the beach; any troops sheltering behind the sea wall would still have been completely exposed to fire from this gun position, and would have been neatly lined up along the gun's axis of fire. Troops hiding along the sea wall would have been enfiladed by this gun, the same situation happen in the Valdivia fortification system, see chapter *fortification system of Valdivia* in the Books.

harquebusiers that had snatched the enemy, although the habitual thing continued being the employment of slings, arches and arrows, pike, maces, spears and truncheons. The disposition of a second horseman armed with a bow in the rump of the horse, after the rider, increases its efficacy upon creating an armed cavalry that to oppose the Spaniard and to the hostile infantry. Mapuche archery was not very accurate at extreme distances, so Mapuche generals massed bowmen in order to create a cloud of arrows. A skillful toqui general would alternate flights of arrows with cavalry charges; sometimes alternating flank attacks to induce shock and fear in the enemy. The arrows were used in volleys and not aimed at specific targets until the enemy was quite close.

### **The Spanish horses (andalusian type)**

An important feature of the Spanish conquistador was the protective value of armour and shield. Clearly, men wearing armour or carrying a shield are far less vulnerable, to an object (rock or arrow) thrown or launched as a weapon and to hand, weapons in close combat. Spanish horses have esteemed for their quality and appearance since Roman times. The Moors invaded Spain in the Seventh century and brought Barb horses with them. These oriental horses crossed with quality native Spanish stock, and the result was the Andalusian. In the middle ages, the Andalusian was the favored mount for European nobles. The Andalusian was a major influence on the Lipizzaner breed in the 1500s.

More recently, it used as a cavalry mount. Its numbers at one time diminished, but today the Andalusia's physical appearance and flashy action make it one of the world's most desirable riding horses. Physical description the Andalusian has a distinguished appearance, usually appearing in the colors white and light gray, and occasionally bay. It is a compact horse with excellent proportions, and usually stands at 15.2 hands. The mane and tail are abundant. It has a flat or slightly convex nose, small ears, and its head is set on a substantial neck. The chest is quite massive and the quarters are lean. The legs are clean and the action is quite energetic. The Andalusian is renowned for its ability to learn and its superb temperament. In 1493, the Spanish horses (andalusian type) strode on American land for the first time in La Española; the island nowadays called Hispaniola, and was the direct ancestors of all the American Creole horse lineages. In 1493, the Spanish horses (andalusian type) strode on American land for the first time in La Española; the island nowadays called Hispaniola, and was the direct ancestors of all the American Creole horse lineages. After remain habituated to the natural environment, and horse-breeding being incremented by later imports, the stock underwent a rapid reproduction, for within a few years they spread to the other islands of the Antilles, and arrived to the continent. From Panama, the horses passed on to Peru taken by Pizarro, where they started to multiply as of 1532. Incidentally, also the place where horses, proceeding from breeders of Santiago de Uruba (Colombia) arrived in the year 1538, and then Charcas Peru became an equine breeding center of paramount importance.



*Colección Francisco de Quiñones, Martín García Oñez de Loyola y Pedro de Vizcarra, in: Histórica relación del Reyno de Chile by Alonso de Ovalle (1646) Andalusian horses notice the Adarga shield Colección Biblioteca Nacional.*

In the same period, Pedro de Mendoza (1537) and Alvar Núñez Cabeza de Vaca (1541) introduced into the Rio de la Plata region and Paraguay horses brought directly from Spain. Alonso Luis de Lugo pledged himself to take two hundred horses from Spain for the conquest of Nueva Granada, and Hernando De Soto left San Lúcar de Barrameda (1538) with one hundred horses for his expedition to Florida. From then on a genuine interchange of equine herds started to occur among the distinguished regions. Finally, from Charcas departed the herd of horses that Pedro de Valdivia took to Chile in 1541, also the ones Diego de Rojas took to Tucuman in 1548, and the ones Luis de Cabrera took to Córdoba in 1573, and right afterward to Santa Fé. Although from Chile, the herds arrived to Argentina in 1561 passing through Cuyo brought by Francisco de Aguirre, Castillo, and others.

Furthermore in 1605, came to Chile animals the Chilean governor Garcia Ramon took from the Rio de la Plata and in 1601 the ones Capitan López Vasquez Pestaña took away from Tucumán.

At the same time to such displacement of tame herds, whether the horses and cattle abandoned or have run away, as the years went by, the number increased

enormously. The Creole herds from the earliest times have scattered and formed huge wild herds, called “masteños” and “mustangs” in Mexico and in the United States, and “cimarrones” in South America. In these early times, the Indians habits were of course, different from what we may now notice, as horses and cattle not introduced until the arrival of Europeans. The emu or American ostrich, still an inhabitant of the Pampas, the deer, sloth, and small game, supplied them with food. The unprecedented natural increase of cattle and horses, turned free to roam over the rich grassy savannahs, supplied them with entirely new resources. There is not doubt that the Creole horses descended directly from the horse the conquerors brought to the America. The most difficult thing is to demonstrate the ethnical composition of the Spanish equine population in those ancient times, what were the predominant types. The horse adopted in a very short time, after the middle of the sixteenth century. Some horses stolen from Pedro de Valdivia others obtained as spoils of war after defeating Juan Alvarado in Concepcion, in 1555. In addition to acquired horses, they went to the plains of Argentina, which densely inhabited by these quadrupeds in wild herds called cimarrones. By the end of the sixteenth century, the Mapuche had learned to use horses in large military formations. The first horses arrived in Chile with Diego de Almagro in 1536, but in fact were not until Pedro de Valdivia settled Chile, that horses introduced with the intent of starting a breeding establishment. In 1544, the clergyman Rodrigo Gonzalez de Marmolejo declared the territory’s first horse breeder in Quillota and Melipilla.

Moreover, his emphasis in producing quality breed was to set a precedent for horse breeding from then on. Although a horse strong, selection initially made for warhorse, and wheat thrashing aptitudes early on in their development, for the reason of “the Araucanian War.”<sup>360</sup> The Chilean horse is the oldest breed of horses from South America and the oldest registered stock horse of all the Western Hemisphere. Characteristic of the Chilean Horse: Is extremely hardy, it has low metabolism, a big threshold of pain, a great immunity to disease and remarkable rate of recuperation. Their hooves are strong and their double hair coat makes them well suited for both cold/ hot weather. The Chilean corralero has its origins in the Spanish horse.<sup>361</sup> Spanish horses arrived with the Spanish conqueror Pedro de Valdivia (1541). These horses acquired from southern Peru (they arrived there with Francisco Pizarro in 1514). In addition 1557 Garcia Hurtado de Mendoza, the new governor, arrived in Chile with 42 horses of the famous caste of the Guzmanes and Valenzuela’s. The origins of the Chilean The Chilean horse date back to 1540, when the conquistador Don Pedro de Valdivia, introduced from the viceroyalty of Peru in the first issue was between 75 mares and foals, which crossed the mountains in times of little snow, but no less complicated, losing much of the livestock. Three years later, Don Alonso de Monroy brought over 70 horses more, which raised four remittances, came from Cuzco, Peru, in less than 7 years horses were a mass of about 500 horses. Which strengthened and population enhanced with the inclusion of 42 players selected

<sup>360</sup> See. Randall Ray Arms. PAS: Breed Specialist In: [www.chilehorse.com](http://www.chilehorse.com)

<sup>361</sup> Additional information-<http://www.ansi.okstate.edu/breeds/horses/chileancorralero/index.htm>

property of the Governor García Hurtado de Mendoza, and these five individuals who shape the Chilean horse today.

Unlike other native races, the whole genealogy of Chilean Horse originated in the viceroyalty of New Castile (Peru). Most of the horses came from the valleys of Charcas (now Bolivia), but some of the finest horses chosen for the back of the second governor of Chile, García Hurtado Mendoza, were selected through the viceroyalty. It is important to note that the difficult path from Peru to the central valleys of Chile not only meant to cross the Andes, also had to cross the driest desert in the world. These trips were a sieve brutal that only allowed the entry of horses impeccably healthy with excellent temperaments, helmets and energy but to turn docile

On or after the commencement of the conquest,<sup>362</sup> the Spanish settlers had to confront a very aggressive Mapuche tribe that put up a fierce defense of their lands for very long period.

The kingdom of Chile, unlike other colonies who fought less intense “Indian wars” in regions distant from populated areas. Chile’s struggle always made tangible by it being within 500 km of their capitol. No later than the middle of the sixteenth century, the Mapuches were exceptional equestrian, with growing numbers of horses that trained innovatively as efficient war mounts or warhorse. Such a respected opponent created an urgent need for quality horses for the soldiers of the Spanish crown, and the Mapuche forces as well.

A pure Chilean breed appeared by the beginning of the nineteenth century, and the Chilean Corralero appeared by the end of the century. Historical view as in many places of the world, in Chile the horse is a work animal. First, it used by Spanish conquerors for war and for agriculture. When Chile got its independence, the horse was an indispensable partner and used daily, in war for the army, in the plantations for the compatriot and for transportation for everybody.

In its development history tells us that the Araucanian warriors joined their ranks in 1585 as cavalry, but the horse, they used the horse before with Lautaro and both were acquainted with him, that in a short time riders were more skilled and courageous than the Spaniards themselves. Then comes the mixing of the Indian to Spanish, giving rise to the natural or Creole, as the race that Jesuit historian, Padre Miguel de Olivares, was characterized by its commitment to the equestrian games and highlight the quality and beauty of their horses, hobby indeed, the genes inherited from Hispanics, people of all horsemen.

In this regard, the priest wrote. “It is true that the noble quality of the horses justify their fans are too natural, are admirable in the speed of the race, the endurance of work, in the spirit to undertake the risks, in the garb of the movement, the courage, the docility and obedience, and the beauty of form.” For over five years, the priest described to us what was and remains the Chilean horse, both of which now fully are exposing in our presentations and especially in the national sport: the rodeo. The Chilean Corralero has its major ties in use for working cattle and now used heavily in Chilean rodeo, which had its origins in the countryside as a game of chasing cattle.

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<sup>362</sup> See. [http://www.justacriollo.com/pages\\_en/racescreoles\\_en/Rccriollochilien\\_en.htm](http://www.justacriollo.com/pages_en/racescreoles_en/Rccriollochilien_en.htm)

It is in this modern event that the Chilean Corralero shows all of its abilities. The physical description the Chilean Corralero has a very distinguished appearance. It is a horse with very good proportions for the work that it is destined to do. The characteristics of the Chilean Corralero are a proportional flat head; small and separated ears, eyes and nasal apertures must go behind the facial profile. A fine and small muzzle, manes must be abundant and undulated in tuft of hair and tail, broad and deep chest, a voluminous center and arched ribs, full and short flanks, rounded hindquarters, a hard musculature, short extremities and 1.40 to 1.43 meters height. The chroniclers, Rosales state on p.118-119 an account that exercising the Indians troopers in these days before the war, in making exercising-forces, lifting weight, raising thing of much weight, in sustaining a friends on its shoulders long time. In fighting, to run and to jump, in skirmishes, playing the lance, in throwing you shoot with an arrow to a target and other military exercises. Others warriors thinned itself to, the same make thinner the horses, also so that no they are too fat, because they are calm, and followed direction. They trained the horses to jump ditches (1) three and four consecutive arcs, doing; (2) the horse has to save with lightness. In addition, the horse that is not very light for these jumps, and not very good for turned around for the skirmishes, they rejected and do not take to the war. In addition, it is graceful thing the inventions that do these days so that the horses become light, because they are faster and stronger in the war. These horse-skin boots, that the Mapuches had worn, the boot made without peg or seam, as follows. When a horse dies, the owner strips off the skin from the hind leg of the steed and, yet reeking, draws it on to his own. The top folded and tied at the knee, and the bottom, if too long for the foot, the folded cut off. It is worn until dry, when is dry, when is taken off, scrapped, rubbed, and again drawn on. By repeated rubbings it become as soft and pliable as buckskin.

The skin of the horse's knee readily adapts itself to the wearer's heel. In addition, that which covered the shin shrinks in drying, and takes the exact form of the foot; while at the point the boot left open as a matter of convenience to the Indian, who is riding always, take a grip with the big toe on his small triangular wooden stirrup.

These boots are very comfortable when riding, for which purpose alone they make use of, for the Indians at other times go barefooted.

Contrary to the general practice of the Chileans, the Indians leave the saddle-girths very loose, depending entirely upon skillfully balancing the person for maintaining the seat. This is rendered necessary by the fact that, when away from home, they never unsaddle or dismounting, not tale the bit from the horse's mouth, even though they should be several hours afoot, for, like all savage, they are suspicious; and, fearing treachery, they are continually on the alert, ready to mount and fly at the moment warning. The horse's wind and strength thus saved, as his lungs are unrestrained. Horses came to represent wealth. For both the warrior owner and the tribes they became a major medium of exchange. As with any other commodity, the value of horses as a medium of exchange varied with supply and demand. In the sixteenth century, on Chile horses were relatively scarce. Later the priced dropped in the late seventeenth century.

According to Herrera Antonio De, "Historia General de los Hechos de los Castellanos en las Islas y Tierra Firme del Mar Océano." DEC. V., Cap. X. Madrid,

1728. In 1691, declares that there “provisions are dog cheap. For instance an ox, or rather to speak more properly, a fat cow—for they don’t value the flesh of oxen—they buy for two Beadles de Plate—or ten or twelve pence. A good horse for two shillings and for less, because I have seen two good horses given for a knife not worth sixpence in Germany. And a good ox they buy for a few needles.

Importantly also, another representative of an archaic group is the rhea of the Pampa, or South American ostrich, the Mapuches consume the meat and eggs were a constant source of protein for them. Like the armadillo, which carries us back to a time when mammals of colossal size roamed the plains, so also the rhea transports us to a period when there were also giants among avian. As a historian note, the Chilean horses registration, when the formalization of horse races was an idea that did not exist in America before. Officially inaugurated in 1893 this makes the Chilean Horse breed registry in the oldest in South America, also the third oldest record in the Western Hemisphere.

El Chilean horse just a year of having entered the third millennium has remained intact for over 400 years thanks to the vision and dedication of the conquerors, who found in this faithful friend to his best tool. It is important to highlight that the Spaniards became the landowner and this in huaso (cowboy) in Chile. Worth mentioning that all of them personally directed their reproduction, unlike what happened in other parts of America where the mix that created the breeding flocks gave birth to different types such as Long Sleeve Brazil, the U.S. Quarters Horses and Bagual in Argentina, to name a few. From this rigid form of rearing history shows, finding in it a history of numerous horse breeder in Choapa between the valley and the river Bio-Bio. However, certainly in the areas of Aconcagua, Santiago and Colchagua was there where the best trees with a tradition of family genealogy preserved until today. According to Mr. Edgardo Farias Tapia, what most distinguishes the Chilean horse is they are born their athleticism, their facility for training, their courage and their cowboy instincts product has been 460 years of selection. Unlike most of the native races of America, the Chilean horse has never been away from the influence of man. While the “Bagual” of the desert, or “runaway” of the plains, or the “Mustangs” of the American Far West evolved a natural selection, the Chilean horse was selectee for specific purposes in the mountain areas of Chile.

In addition to its great qualities, “corralero” there is a race more secure for the passenger of Foot Mountain. Despite his small stature has shown to carry any adult rider for the most demanding gradients. However, the Chilean horse until 2002, this oldest race in America recognized only as “Chilean horse.” Today has teamed up with race Creole neighbors who share a desire to retain their horse’s race as cowboy’s nations. Although there are significant differences in the formation of both races, more genetic similarity has developed as the Chilean Horse has successfully used on the eastern side of the Andes. For many Chileans pride past and present, the Chilean Horse is one of the few races in the world that has preserved the racial characteristics, the functional justification and the purity of a record with a single source for a very long time.



now long since disused; they then also possessed some horses. This is a very curious fact, showing the extraordinarily rapid multiplication of horses in South America.

The horse first landed at Buenos Aires in 1537, and the colony being then for a time deserted, the horse ran wild in 1541, after the Spanish abandoned the original Buenos Aires in 1541. They left horses, which multiplied so rapidly, that in the seventeenth and eighteenth centuries there were hundreds of thousands of horses in wild herds. The Spanish system of ranching with large herds on open ranges resulted in much straying. Many of the strays never recaptured and became the ancestors of the wild horses or Cimarrones of the Pampas. "In 1580, only forty-three years afterward, we hear of them at the Strait of Magellan, Mr. Low informs me," Charles Darwin stated, "that a neighboring tribe of foot-Indians is now changing into horse-Indians: the tribe at Gregory Bay giving them their worn-out horses, and sending in winter a few of their best skilled men to hunt for them."

Toward year 1600 the Mapuches of the Araucanía, surpassed the Spaniards in the number of horses Gonzales de Najera stated the Indians possesses 3,000 to 4,000 horses, whereas the Spanish own 400 horses the most. Introduced in 1541 by Spanish in fertile valleys of Buenos Aires, toward year 1580 already they added one hundred thousand heads, to year 1600, a million and half; wild horses named cimarrones, and by the end of the seventeenth century calculated the existence of 48 millions cimarrones horses, wild between equine and bovine. It counts the Falkner Jesuit, missionary of the seventeenth century, awaited seven hours so that a herd of wild horses finished crossing its way, soon to retake his march. One calculates in the year thousands of ours was, the Mapuche presence in the Patagonia and little by little, through time, its culture went fusing in the different ethnic groups who populated the Patagonia, and toquis axes (commander) of the Mapuche people have found, until the border of the Strait of Magellan.

The new mobility gained from the horse also increased trading over long distance. During this period, culture exchange trade in among the Indigenous peoples intensified. The Pampa, pre-Araucanians inhabitant of the plain, provides horses, the Mapuches, or inhabitant of Chile, and supply weapons textiles and other elements of a higher culture. The Pehuenche, who lived amid both, make happen, were the intermediaries. Mounted, the Indians could pursue game so efficiently as to ensure a surplus of meat and hides. They could plunder and raid rivals all over the Pampas. It is important to clarify that, the designation of "pampas"; name to the aborigines who were populating the pampas was not a self-imposed, but came imposed by the Spanish conquerors.

The word is not even from they own language, but Quechuan, and means "plain." Thus, all the Indians who were living in this geographical territory known as pampas called pampas, in spite of the fact that they belonged to different cultures. In their origins, they were hunters of deer, ñandú and guanaco. In addition, they were recollections of fruits and wild seeds, which they were grinding to do flour. They were dressed in a so-called Patagonian blanket or quillango.

The Andes in the region of the Araucaria Pine, domain of the Pehuenche, are relatively low in Chile region, with numerous passes that are open throughout the year. Besides, the Chilean region opposite the Pehuenche habitat had the greatest

concentration of Mapuches engaged in war against the Spaniards; the latter regularly obtained refuge in the Andes Cordillera. Furthermore, the Spaniards, thus leaving the Indians mountaineers free to move at will, never occupied the territory east of the Pehuenche (Argentina region).

Along these lines, restricted the Mapuches by the Conquerors between the river Bio-Bio and the Tolten River, decimated by the wars of three hundred years, and the lack of time to dedicate itself to agriculture, the arrival of the horse allowed them to almost hunt the native animals, with greater effectiveness, arriving at its almost extinction.

The great expansion of the Mapuches on the eastern side of the Andes mountain range began; its base was the Pehuenche region or western part of Neuquén, in the seventeenth century. Commencing from Neuquén that extended toward the north and east, the Indians steadily occupying the greater part of Argentine central plain. Moreover, the horse enabled the Indians to travel increasing distances to trade horses and other prized goods like weapons, blankets, and salt. In addition, mounted Indians could plunder and raid Spanish forts all over the Pampas and Araucanians territory.

Hence, the Pampa Indians were individuals of high stature, something more than the European media, dark men and of robust bodies, of elongated high and massive head. The Natives dresses according to a chronicler (1643) "it is a pampanilla that they use for the decency and a pella that they use as long cap, everything else of the naked body." The pampanilla was a feminine article, the men were using taparrabos in triangular form, both made of leather of different animals, but specially of fox, later there was used the leather of horse that once handled it men and women were using. According to the father Rosales (1666) in some places, they were covering their body with clay mixed with herbs as defense of the Sun and the mosquitoes.

According to Rubén Guaman Carrasco, from these times so already in 1800, the memories of non-Mapuche Indians in the pampas had forgotten. Without major examination, it was admitting that the population of this race existing at the time in the region had been always there. Then who were those former pampas? The response may be more nearby the one given by the explorer Francisco P. Moreno in 1875, when he finds in the north of the Patagonia a group of Indians who were speaking a language that was neither Mapuche nor Tehuelche, who told him that their forbears once lived in the Buenos Aires' saws. Moreno was thinking himself about being suddenly among the last remains of former pampas, whose existence, in his time, was doubter confusing them with the Indians of Mapuche etnia that lived in Big Salt mines.

Moreover, later it proven recognized that what Moreno saw was Puelches-Guenaken or direct descendants of our former pampas. These Natives were some peoples that took the immense plains as a habitat and from they took the name. That area extended from the Atlantic Ocean to the drain of the Salado River; from the south of San Luis, Rio Cuarto and Rio Tercero cities, up to the surrounding areas of the saws of the south of Buenos Aires. It proven well known that they possessed a language of their own, different from the querandies of the coast of the Rio de la Plata; this language classified as Het language that was not Puelche-Guenaken. Florentino Ameghino in

Arroyo Seco and in Arrecifes found fossil remains of these ancient pampas. They had two religious deities, were animistic (they believed in the soul); these deities were Chachao also called Soychu, which was the good one; and Hualicho, that was the evil or devil. This concept was common to other villages of the south, and when the pampas influence extended by the neighboring peoples with the horse, came to them and even to the Mapuche, who later adopted it, but these names are pure and exclusively Pampas (in language Het or Guenaken). In spite of passing so much time from these events, there have remained a few vestiges of that extinct native language Pampas.

According to Alfred J Tapson in the following articles set forth the tactic of the Indians of the Argentineans Pampas, quite different from the Mapuche of Chile, as you will notice. The Pampa Indians rarely made a frontal assault on a fortified position; they never dismounted. Whether the operation was a large-scale attack on a town or small raid on an outlying estancia, they utilized much the same methods. All operations were planned. The warriors usually assembled at a considerable distance from the objective; from this point, scouts were sent to reconnoiter the proposed line of March, the state of the frontier, and the conditions of the enemy horses, weapons, and other items of interest. On the reports of these advance patrols, much of the success of the undertaking depended. Closer reconnaissance of the objective made after nightfall. The main body of warriors united at preselected point, and when all contingents were ready, the leaders reviewed, briefed, and exhorted their men. In the approach to battle positions, the Indians rode by night to prevent dust clouds from revealing their presence. The individual chief concern was the selection of a good mount for the attack. Normally, he did not utilize his best horse until the raid was about to begin.

As Tapson note, the Indians attacked just before dawn, approaching the objective at full gallop and uttering loud shrieks. The assault was rapid and furious. The first wave of the assault had the mission of setting fire of the buildings. If those within rushed out, they were killed or maimed by lance. If possible, the women captured; the men, whether they resisted or not killed. The main purpose of all raids, however, was booty in the form of horse or cattle. One special Indians detachment of the force always assigned the special mission of gathering animals and driving them away from the scene of combat. Pillage of all installation was usually complete. In retreating from a raid, the natives divided into small groups to make pursuit more difficult. See *Indian Warfare on the Pampa*, p. 243. As Alfred J Tapson in the above articles set forth the tactic of the Indians of the Argentineans Pampas, to a certain extent different from the Mapuche from Chile. The Indians did carry out not sieges in fortified positions and never dismount to attack, the difference with the Araucanian from Chile a highly disciplined according to Charles Darwin narrative. They first appeared in two bodies on a neighboring hill; having the dismounted, and taken off their fur mantles, they advanced naked to the charge. The Pampa Indians it seems that, as they did not use infantry and cavalry together in military operations just the Malon. Although the sixteenth century large scale military operations were not usual, the tribes attacked convoys traveling the interior, raided outlying estancias, and occasionally large-scale military operations. Nevertheless, warfare, fully deserving of the name, did not

generally prevail until the seventeenth century, in which the Mapuches and Pampa Indians accomplished and execute military operations all together.

*Toqui Codehuala (Grey duck) and Nancunahuel—(eagle-tiger)  
or Nongoniel the organizer of the Mapuche cavalry as a military force*

As Claudio Gay illustrated on p. 126, *Historia fisica y politica de Chile*, volume II, record a somewhat extraordinary fact. “The Mapuche cavalry in 1585 was a new organization, as if appear by magic after, formed habits that rustic people. Settled in it the foundations of a culture hitherto unknown and that gradually led them to implement new tactics, not less than able to deal on equal terms with their terrible and daring conqueror.”

They employed bows and slings in war; but taught that by experience to avoid the destructive effects of musquetry and cannon fire in distant fight, they are now eager to close with their enemies. They have developed a belief with the opinion that to die in battle for their country is the greatest honor that can obtain; they act in accordance with that belief. Whenever the signal for battle is given, they advance with the greatest speediness, despising the slaughter produced by the cannon and musquetry fire, yet preserving the strictest order and discipline, and often succeed in bearing down the firmest military formation of the Spaniards.

One hundred and fifty horses in the various battles were taken from battles with the Spanish, introduced the young Nancunahuel, among more than four thousand infants, at the foot the walls of San Felipe fortress, when barely Garcia Ramon and his companions had tasted the joy that just cause its so recent and enlightened victory. The Araucanian cavalry appeared in appearance formidable, well-armed special long range lances steel-spearheads (armor piercing bodking point), conducted regularly, and showing the riders, ease and no small gallantry.

The toqui of course mounted the siege of the enemy fort, and an attack with its parapet and banquette as shield to cover its soldiers from enemy fire.

The Mapuche forces surrounded the fortress, deploying units to cut off any avenue of access or escape, lines, it would appear of circumvallation and contravallation. Fortifications usually provided one sure resource for the defenders. Cavalry was useless against walls and ditches, and against infantry, the defenders of fortifications combined the benefic of both light and heavy infantry. Sophisticated siege warfare redressed much of the imbalance between the two, but not enough to deprive the defense of an advantage. After making a proper show of their might, the Mapuche herald calls for the surrender of the fortress. The Spanish refuse, then direct negotiations between opposing commanders took place.

The Spanish commander Garcia Ramon choose to accept terms of surrender, The code of chivalry has bee properly honored, Nancunahuel, allows the garrison to march out unharmed, in possession of their arms, horses and equipment; after all, the objective of the siege is to capture the fortress and destroy it.

Nancunahuel (eagle-tiger) used the combination of cavalry movement and fast infantry movement to bring about the defeat of superior Spanish forces whilst they were still moving to their intended place of battle.

This allowed his forces to attack where and when he wanted, often giving him the advantage of terrain to disable effective movement by his enemy. Thus he used maneuver both strategically (when and where to fight) and tactically (how to fight the battle he chose). Cavalry better mobility would permit it to regroup more quickly than an equally dispersed infantry. Thus, the movement of armies depended on a number of variables. Small armies with few horses would find themselves little trammelled by logistical considerations and could operate fairly well concentrated, remaining in one place for a substantial length of time. A large force, strong in cavalry, had to disperse as much as possible and move frequently, because the amount of fodder the horses need. Climate also affected military operations. Cold weather and often comitant lack of grass for animals seriously impeded, though rarely prevented winter campaigning in Chile.

The organizers of the Mapuche cavalry were Codehuala (Grey duck) and Nancunahuel the later, famous toqui because he challenged a duel to the Spanish captain don Lorenzo de Bernal Mercado named el Cid Ruiz Dias de Chile.

The duel was in the field outside the walled fort Arauco and ended in a draw.

They fought for many hours until their men separated them Captain Bernal who was descendent of the Cid Campeador, the national hero of Spain, an excellent fighter. It is important to highlight, that was Lautaro, who trained and taught the Mapuche in the use of the horse. In the company of Lautaro, the Mapuche used the horse in limited numbers.

Nancunahuel, was the creator and organizer of the Mapuche cavalry, he is one of the greatest Mapuche chiefs in the history, he is not well know as Lautaro and Caupolican, but his contribution to the Mapuche military science is extraordinary. About this time, 1585 while the Araucanians were valiantly endeavoring to oppose the Spanish arms, under the command of the ruthless and cruel Governor, Don Alonzo de Sotomayor.

According to different chroniclers Diego de Rosales<sup>364</sup> and Ignacio de Molina<sup>365</sup> in the year 1586, the toqui Cayancura the father of Nancunahuel or began the siege of fort Arauco, in charge of Maestro de Campo Garcia Ramon.

Others historian name him Nongoniel or *Mangolie* was the Mapuche Toqui in 1585, and son of the previous toqui Cayancura. He was the first Toqui to use cavalry with the Mapuche army in the Araucanian War. Following the failure of his siege of Fortress Arauco, Cayancura, retired, leaving the command of the army to his son Nongoniel.

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<sup>364</sup> Rosales Diego De.1875.Historia General del Reino de Chile. Flandes Indiano. Imprenta el Mercurio. Valparaíso Chile. Tomo II, page 231-Chap LII.

<sup>365</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page 229, Chap. IV

The Indians surrounded the fort with strong lines, so as not only to intercept all succors, but also to prevent the retreat of the garrison. The Spaniards attacked in desperation the enemy with such vigor, that after an obstinate and sanguinary combat of four hours, they succeeded in forcing them, and put the Araucanians to flight.

Cayancura so extraordinarily mortified by this defeat, because he lost the elite of the Mapuche army because the artillery fire that he retired to his territory, leaving the command of the army to his son.

Nancunahuel was a talented young man of great hopes and much beloved by the Mapuche nation. This young commander immediately collected a new army, in which was the first squadron of an hundred and fifty horses, which from this time forward became a disciplined regular part of the Mapuche cavalry.

With the troops he returned to besiege the fortress of Arauco, the Spaniard observes the Mapuche cavalry approaching over the ridge. They keep coming, and they perceive the dust away.

Finally, they could hear the cavalry arrival, a trembling thunder of hoof beats on the earth. The newcomers guarded all its environs so closely, that the garrison were unable to procure a supply of provisions, and were at length compelled to evacuate it, on capitulation, Nancunahuel have honor, and allow Garcia Ramon and his troops permission to evacuate the fort unmolested.

Optimistic by this good fortune, Nancunahuel proceeded toward the Bio-Bio, intending to attack the fort of Trinidad, in Puren which protected the passage of supplies in that direction from Spanish Chile to the forts on the south of that river. However, while on his march, he was encountered by a detachment of Spanish troops commanded by Francisco Hernandez, in the commencement of battle the Mapuche were successful winning the battle, close to achieve victory, until Nancunahuel lost an arm shot by Tomas Olavarria a Spanish soldier, and received several other dangerous wounds.

Being forced by this misfortune to take refuge on a neighboring mountain and get medical assistance from the medicine man, Later, Nancunahuel was drawn into an ambush by the sergeant major of the Spanish army, he and fifty of his soldiers were slain, after defending themselves valiantly for a long time.

Codehuala, who had obtained great reputation in the Araucanian army for his courage and military skill, proclaimed toqui by the High Command of the Mapuche army. Codehuala, the new toqui, start the commencement of open hostilities by several successful inroads into the Spanish possessions. Cadeguala or *Cadiguala* while very young he entered the Mapuche army as a private, although he was a nobleman, and gradually won promotion to the grade of general. The toqui, Cayancaru, gave him command of a strong army to attack the city of Angol, which he did without success, but then marched to the city of Arauco, besieged and entered it he Mapuche acquired the horse early on in the conquest period, for integration into battles. They first used it for their leaders in battle; Lautaro appeared on a white horse with a red cape at the battle of Marigüeñu (1557). Also Toqui Lientur was wearing a Spanish helmet and armor, the later according to Francisco Nuñez description riding boldly into the battle, sword in hand, his horse foaming at the mouth and pawing the ground at the noise of the drums and trumpets.

As their herds increased, they used horses to move their troops rapidly into Spanish territory to conduct raids. According to Rosales [3] Cadeguala<sup>366</sup> began operations against the Spanish and then attacked Angol breaking into the city with the aid of sympathetic Indians that set fires within the town. Deprived of total success there he followed with a siege of the Spanish fort at Purén the following year with 4,000 warriors.

These “malons” burned down Spanish settlements, liberated Mapuches captive slaves and drove off horses, cattle and other livestock, and carried away many goods and captive Spaniards, especially women.

According to Alonso Gonzales de Najera,<sup>367</sup> as we mention before “the Indians developed a cavalry that in terms of mobility was superior to the Spaniards. They likewise possessed the best horses in the whole of Chile.”

These military advantages demonstrated in more daring raids on Spanish towns. In addition to the Indians was eagerness to meet the Spanish cavalry on its own ground. In this new, phase of the war, in which the Mapuche cavalry became an increasingly significant factor, in little more than a generation. The animal, from which the Indian had once fled in terror, had incorporated into their culture. Through the spoils of war and peacetime thievery, the Indians acquired a vast supply of horses. By 1594, The Indians were able to place several hundred equestrians in the field, but was the toqui Codehuala (Grey duck) and Nancunahuel (eagle-tiger) the organizers of the Mapuche cavalry as a military force.

A warrior needed more than just one horse: Horses might become sick or lame, and remounts needed. Warhorses were not appropriate for riding long distances. Mares not used for this role; the spirit and aggression of the stallion were considered indispensable. All through the sixteenth century, the Mapuches continued to lure Spanish troops into careful prepared ambushade,

In an attempt to defeat the Mapuche forces, Alonso de Rivera created the professional Chilean army in 1603. Alonso de Ribera removed, from the government of Chile to that of Tucuman in Argentina, as a punishment for having presumed to marry the daughter of the celebrated heroine Ines Aguilera, without having obtained the royal permission. The governor Rivera died at Concepcion in 1617, having appointed as his successor Fernando Talaverano the senior judge of the royal court, who succeeded ten months afterward by Lope de Ulloa.

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<sup>366</sup> [3] Rosales Diego De.1875.Historia General del Reino de Chile. Flandes Indiano. Imprenta el Mercurio. Valparaíso Chile. Tomo—II, page 231 232—Chap LII.

<sup>367</sup> González Najera. Alonso 1971. Desengaño y Reparó de la Guerra del Reino de Chile.



*Alonzo de Sotomayor*

Governor Alonzo de Sotomayor, 37 years old in 1581; a distinguished member of the Spanish Tercios,<sup>368</sup> was a member of the military order of the Knights of Santiago, had an abundant military experience in Europe 22 years of services to the Crown. In Flanders fought under the order of Duke de Alba, the elite military forces of Spain.

Governor Alonzo de Sotomayor and his Spanish troops, were accustomed to ravage all the country near Arauco, Puren, burned the Indians houses and the crops, and transported all the provisions, not destroyed to the city of Concepcion. Raids traditionally had political and economic as well as military objectives. The Spanish adopted raids as a way to destroy crops to extract political concessions. Notwithstanding the ravage, the Indians manage to save provisions, the heavy repression in Mapuche territory they endure. Indeed the Indians recommence the war against the Spanish forces.

The unconquerable Araucanians cannot submit to the bitterest reverse of fortune. Decimated by disease, and later faced with the loss of their land, and their political autonomy. This constancy or obstinacy of the Indians it is certainly heroic. The “el estado” the Indians of Puren fight back. The earliest account of their use of cavalry in a battle in larger formation is at Puren in 1588, the lonko Codehuala had “three hundred horses and those of foot were in great number His tactics were based on mobility and speed.

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<sup>368</sup> Bonilla Tomas 1988. *La gran guerra Mapuche*. TT.GG. Instituto Geográfico Militar de Chile. Printed in Chile. Tomo I. See page 69

His trooper lived off the country carrying bags attached to their saddles for food,<sup>369</sup> for themselves and their horses and one for plunder. Discipline was harsh, Codehuala determined to gain the offensive action, attacked the city of Angol by surprise. He maintained a secret intelligence, with some of the inhabitants of that place, who were in the service (slaves) of the Spanish, to set fire to their master's houses at a certain hour of an appointed night, when he was to be ready with his army at the gates to assault the place. His plan precisely executed and entering the city during the confusion occasioned by the fires, he divided his force, consisting of a thousand Infantry and an hundred Cavalry, into several detachments, which made a horrible carnage of the Spanish soldiers and citizens, who flying from the flames fell into the hands of the Mapuche forces.

The garrison attempted in vain to remove the enemy, and the whole populations of the place were ready to surrender, but for the courage and conduct of the governor Sotomayor, who had arrived at the city only two hours before the attack. He immediately hastened with his guards to the different quarters, which the enemy occupied, where with wonderful presence of mind he calm and composed the dispersed inhabitants who had escaped the sword of the enemy, and conducted them to the citadel.

The principle of the objective states that the commander must have a clear idea of what he wishes to accomplish. That of the offensive holds that the defensive, no matter how strong, cannot achieve victory by itself. Only the offensive know how to dominated the enemy and attain victory. Codehuala recognized that offensive operations are the means, by which a military force seizes and holds the initiative while maintaining freedom of action and achieving decisive results. Therefore, he besieged the fortress of Puren. The Mapuches surrounded the fort with strong lines, so as not only to intercept all succors, but also to prevent the retreat of the garrison. The Mapuche forces surrounded the fortress, deploying units to cut off any avenue of access or escape, lines, it would appear of circumvallation and contravallation. The Spanish commander ask for reinforcement and the governor Sotomayor approached the fortress with reinforcement from Concepcion, Codehuala selected 500 men and prepare an ambush narrow path against Sotomayor, while maintain besieged the fortress of Puren. Concentration demands the ability to initiate actions, to act as well as react. This quality, which usually belongs to the offensive and to the stronger force, normally depends on a good knowledge of the enemy, and without initiative is implied in the concept of concentration.

The Indians lured the Spanish onto steep ground, often with only one escape route. At or during the same time the Indians were retreating from an attack at the fort of Puren, they would often tempt their pursuers into a narrow path on a precipice in pursuit where their main body would confront them.

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<sup>369</sup> Harina tostada ulpo. This made from either wheat or maize and is often mixed with sugar or cinnamon. It is moistened at a river or a spring with water, and forms a kind of paste, that is said to have great sustaining qualities. It is, or usually carried either in a leather bag or in a horn. They hunted & Guanaco, the Rhea, the Deer, and the Otter.

That was exactly what happened with the Governor Alonzo de Sotomayor in the battle of Puren (Quebrada of Puren) the pursuers fell on this body ambush on the hills of Puren. The Mapuche infantry detachments (mawidanche specialist in ambush) would fall on their flanks. Sotomayor escaped with the main body of his forces. However, he had heavy casualties among his soldiers. It should also note, "Los Purenense" Indians were the best cavalry and equestrians in the Araucanian territory.

Following the 1580s, the Mapuche began to fight successfully on horseback, and by the 1620s, it was customary practice in battle, for two thirds of their forces to fight mounted as lancers, on the wings with Infantry in the center. Similar to the military Spanish custom. The Mapuche cavalry proved to be valuable as an offensive weapon that could attack an enemy's flank or rear. Its greater mobility and the modest requirements for fighting in carefully drawn up formations made it ideal for this task.

Men armed with spears alternated with those who carried clubs.

According to Rosales,<sup>370</sup> the Indians never went to war without consulting the auguries through a chief or a shaman (machi). The Mapuche martial art was named *Kollellaullin* (ant power), the men trained very hard at it, and some warriors inoculated themselves with magic powders to make them invulnerable, also, they rubbed their horses with feathers, skins, or guanaco bezoars to make them swift. Warriors on the march were constantly alert for omens. To come upon some inauspicious animal or the cry of certain birds so disheartened them that they hurriedly turned back toward Araucana territory.

An Indian detachment of usually 6 to 12 trooper on outpost duty covering the movement of the army and bringing information about the enemy were one of the most important function of the mounted sentry's cavalry. In addition, the Indians had trooper in reserve in order to provide reliefs for the mounted sentries. They expected to have not difficulty in eluding enemy patrols, which would hesitate to lose formation by galloping too fast in enemy territory. Mapuches provisions consist predominantly in a small sack of parched meal, which each soldier carries on his horse; and which, diluted with water, serves them as food till they can live at free quarters in the enemies territory. Being thus unencumbered with baggage, either they are able to move with astonishing celerity, to attack or to retreat as may be necessary.

## Dueling in the kingdom of Chile

It is interesting to contemplate how was the outcome of the different dueling that occurred in the kingdom of Chile between two of history's most remarkable, and highly skilled warriors: the Medieval European Spanish conquistadores, and the fierce Mapuche Warriors. The thought of the duel on the battlefield in single combat to the death, between these martial experts of such dissimilar methods is

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<sup>370</sup> Rosales Diego De.1875.Historia General del Reino de Chile. Flandes Indiano. Imprenta el Mercurio. Valparaíso. Chile. Tomo I, page115-116

fascinating. Who did emerge victorious, or who was historically the better fighter is a question occasionally raised by the experts.

The fight or duel between the Spanish and Mapuche warriors according to different chronicler testimony about the fight. Who had the overall historical advantage in skill, or who had the superior array of arms and armor? For the most part all we can do is give an opinion of uncertain value.

According to Rosales (V-1, p. 117) the warlike spirit of the Indians of Chile comes, founded, as its root and principle, in his fiery nature, because they are angry, fiery, angry, arrogant, impatient, badly suffered, and vain and conceited courageous. In addition, in killing in battle in a good fight when they kill a foe in war, gives the Indian killer two jumps aloud and make public his feat. Therefore, everyone would know it as courageous and said, "Inche," I am. Naming himself and taking informed all friends and enemies. Therefore, so it is all the news has made this feat, and to know everyone that he fight no enemy face hidden, but discovered. Moreover, especially the generals of the armies, when fighting, say loud voices: Inche—I am person! To know the enemy who governs and who brings the Mapuche army, which sometimes only the name of the general, where the famous, often causes fear and care to the contrary foe.

According to Ercilla, account in *La Araucana* In the preliminaries of the battle of Andalien in 1554, one warrior Named Puelche Rengo armed with a sword and a sling challenged and wounded seven Spanish lancers before been wounded by an eighth, and Italian soldier named Andreas fighting for Spain. Rengo survive the battle of Andalien because he was in later in the battle of Mataquito and Lagunillas November 7, 1557. He died in battle in the fortress of Quiapo 13 December 1558.

Ercilla in canto XIV and XV he narrated the duel of Rengo and Andres body size a giant he comes from Genoa Italy joined the Spanish army, but Chilean historian discovered recently that he was a Croatian, and Rengo a vice toqui. They came to join in hand to hand combat, sword on high and mace uplifted; the Italian covered with mail, the Indian an uncovered person. Ercilla description is vividly, although I fear for Rengo the first time the knife lowers, if it finds him. However, Rengo is like a wind best in ability and nimbleness, he is extreme fastest. Rengo, who is lacking armor and shield hold himself, with such dexterity and manners that he sustains the weight of battle. He is first in discharging a blow with the mace, that the strong shield is broken in half, falling in the middle of his heads, Andres sees on the ground the smallest stars of the heavens. The Italian Andres is furious seeing the Araucanos as naked, and he armed, has him in such a match. Finally, after a long battle the Italian injures the dazed Rengo, the Araucanos comes onto the earth. It is important to clarify that Rengo did not die in the duel against Andreas, then we will see later appear in other battles.

According to Molina <sup>371</sup>story toqui, Codehuala determined to attempt to shorten the siege of the Puren Fort, in a different manner. He presented himself one day

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<sup>371</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile. Vol II.* Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row, page 237, Chap. IV

before the walls mounted on a fine warhorse that he had taken from the governor, and boldly defied Garcia Ramon, the commander of the garrison to a single combat at the end of three days.

The challenge was accepted, and the intrepid toqui appeared in the field at the time appointed, with a small number of attendants, whom he placed apart. Ramon likewise came out from the fort to meet him, attended by an escort of forty men, whom he ordered to remain at some distance.

The two champions, charge at each other on their horses from the distance, with such fury that Codehuala is knocked off his horse by the lance of the Spaniard, pierced through the body. He refused however to acknowledge himself defeated, and even attempted to remount his horse to renew the combat, but died in the effort. His attendants hastened to raise him, and even carried off his body after the contest with the Spanish commander.

Bonilla report on p. 306-307, Garcia Ramon slowly dismounted and with fearlessness, contempt throws the spear, to demonstrate to the toqui that he plans to end the duel with sword. The Araucanian adjournment something spare, I hope calmly to your enemy threatening brandishing his brilliant sword.

It crossed steels, but the most seasoned Spanish Swordsman in its use, of a blow to Codehuala legs, then with a hand mandoble or-and-a-half sword a deal a heavy blows in-the-helmet, Codehuala died, the Spanish helmet was not protection for mandoble or-and-a-half sword.

In medieval time, if one Knight fell from his horse, the other was supposed to get down too, and they would carry on fighting on foot. This was another duel, between a Spanish soldier and a Mapuche warrior.

In that historical period, was the decline of Knighthood in Europe? Nevertheless, chivalry was in fashion in the Araucanian territory among Spanish Conquistadores and Mapuche Warriors. After the death of their commander Codehuala, the Mapuche forces retired from the blockade for a short time; but soon returned to the siege, after having elected Guanoalca to the vacant the commander in chief (Toqui).

According to one estimate, the Spanish troops outnumbered at least twenty to one, a ratio that was increasing yearly as casualties outpaced reinforcements. Even when they were not in battle, Spanish soldiers suffered. In one extreme case, the starving inhabitants of a Spanish fort during siege forced to use their dead as bait to attract wild dogs to kill, and eat. González de Nájera, *Desengaño y reparo*, p. 150.

The fort of Arauco was under siege on February 4, 1563. Bonilla described on p. 25, the fort had seven campaign cannons campaign and over a hundred harquebus. Cacique Antihueno challenge to a duel Bernal del Mercado commander of the fort, Bernal accept the challenge. Both in jousting equipment, in horse lance weapon to be braided string singular combat. After an endless struggle, their respective men cautiously separated both totally exhausted, with animal waste.

It hailed the depleted champions of war, is praised for they skill, and mutually returned, but ground satisfied their respective fields.

Later on, the Mapuche cavalry attacked the fortress of Boroa under the command of Andres Valiente. The forts had a detachment of 150 Cavalry trooper, and 43 infantry and auxiliary Indians; Valiente removed the people from the city and place

in the fort. The fort was a real large fortress, stronghold; the mistake of Valiente was to get out disregard the strong fortress were he was save attacking the 1000 Mapuches Cavalry the "Purenense" in open terrain. He suffers a overwhelm defeat; the Mapuche cavalry troopers decimated the Spanish forces of Valiente. Only three Spanish soldiers survived the terrible battle.

According to Bonilla account, p. 33-34 Vol. II, On April 8, 1599 the Boroa fort was an important center of communication between Valdivia and the Imperial, was a thorn in the flesh of the heart of the Araucania. The final part of the battle reserved for a duel between Ancanamon and the Corregidor (Spanish magistrate) Andres Valiente, in charge of the fort who braided in a deadly duel. The heavy armor of Spanish hindered their actions and exhausted its forces already weakened by the long battle. There were times when Valiente lose his helmet and received a fatal blow to the head of the mace that he did fell down on the floor. The athletic chieftain rose with his muscular arms and launched him by a ravine, Valiente perished immediately.

Nuñez de Piñeda who was a captive among the Mapuches, and grew to love them, he meet Ancanamon speak highly of him in his book. Ancanamon had been grossly ill/ used by the Spaniards (Melendez) who during a truce had carried off his wives to Paicavi fort, and would not return them. Ancanamon set out, with some twenty Mapuches and with his fathers in law went to the fort; they asked how a man sent to treat of peace could be guilty of such an outrage. They replied discourteously that the girls did not want to return since they were now Christians. Father Luis de Valdivia wanted a treaty of peace and asked to allow an envoy Melendez in his house. He no content with seducing the Spaniard wife, he unsettled two other young beautiful Mapuches wives that Ancanamon was very attached to.

Ancanamon furious decided to avenge the affront killing the two Jesuit fathers. In part to show his fathers/in/law just how deeply he has taken the offense, and in part to satisfy his own thirst for vengeance, still furious had them slaughtered. Nuñez de Piñeda state, "All I could say to Ancanamon was that I found his indignation fully justified.

Alonso de Reynoso (the man who killed Caupolican) and Millalauco, after several severe yet inconclusive encounters, agreed to fight a single combat, a practice very frequent during the Araucanian war as we examine.

They fought accordingly a long while without either being able to obtain the advantage; and at length, fatigued by their combat, they separated by mutual consent, and resumed their former mode of warfare.

In the case of comparing a Spanish conquistador to a Mapuche fighter, each warrior used armor, weapons, and methods oriented toward the opponents of their day. When reduced to two armed combatants facing one another in antagonistic combat, or who is the "better" fighter.

Alternatively, even whose equipment was better? We believe that the Spanish has the advantage of the equipment theirs was better. We can reasonably assume that the personal attributes such as individual strength, speed, stamina, age, health, and courage, are equally consistent between such professional warriors.

However, in general, European plate armor was designed primarily as a defense against sword points and other bladed weapons, whereas, Mapuches armor was primarily designed more as a defense against arrows and spears.

Significantly, it frequently had open feet and hands and a design that permitted archery.

Moreover, as for the Spanish was in a head-to-toe suit of articulated Gothic plate-armor, and long wide sword. Each highly trained and experienced in the respective fighting skills of their age. The chronicles do not give details of the Mapuches warrior weapons or armor. We might also want to consider the forms of warfare; the Spanish swordsman was experienced in and focused upon.

While we are on the subject the early Mapuche engaged in a ritualized style of warfare where he did not know the sword and iron weapon, therefore he was in a disadvantage. In spite of that, the Mapuche warriors won a duel and few ended in a draw a coupled duel suffer the loss. Not that bad considered that they were in a disadvantage.

Francisco Nuñez narrative, and Ercilla are remarkable. What is the most significant about them is that Indians wore Spanish armor and had a sword in his hand, instead of long spears or lance. In addition, deserving attention is that the horse had become familiar to the Indians.

Before I forget, we cannot ignore the proven effectiveness of the sword and shield method of the Spanish conquistador. Nor can we ignore the usefulness and adaptability of an outstanding Spanish long sword or great sword from Toledo, when combined with superior European armor and the difficulty it offers when posed against the single sword or mace in combat.

Duel between Mapuche and Huilliches Indians dissension in the Mapuche camp the Huilliches joining the wining side of the war. However the Huilliches when in the winning side, wanted know the supreme command of troops operating in their territories.

Cacique Chollol from Osorno self proclaimed chief of all southern Patagonia. Pelantaro concerned at the violation of the covenant of war, send his overall command Curubeli, some of his best generals. Chollol arrogance demanded an immediate withdrawal of the Mapuches' Purenense "of their land. Curubeli hear that patiently, but eventually began shouting and insults, both sides were insulted, finally Curubeli challenge to a duel to Chollol.

A prearranged duel decided for the morning to settle a disagreement over who is in charge of the war against the Spanish. He accepted the challenge and in sunrise Chollol and Curubeli the two contenders, when the sun just broke the darkness of night, presented before the crowd of vociferated chieftains dressed in their costumes of war.

Mounted on stunning warhorses that puffed, bite the brake and scratch the ground with their legs, as if they would realize the important historic event.

Chollol and Curubeli the two contenders chose as a weapon to the contest the bow and arrow. Historians stated that the Mapuches left the bow and arrow as ineffective against the Spanish armor, but it does not, we assume that the Mapuches used in the steel tip arrows because in the account of battles passed through the shield of Garcia Ramon, considering it was made of Spanish steel.

They both contenders attack each other at full gallop, and skillful in handling the bow Chollol, launched a short distance the arrow against the Mapuche Purenense.

Curubeli just did this elusive, with gentle grace and ease an athletic fluency, dropped at full gallop on the side of the horse, being lost by one second, to get up unexpectedly and in one motion, armed the arc and shot the arrow with the speed of thought.

The arrow cross in the air and penetrated Chollol throat, which crossed in those moments in deadly gallop. Before that fell and injured as fierce Bram, received a very blunt mace blow to the head and fell to earth and in its brief second the head was in the right hand of Curubeli exhibited as the trophy. According to the custom, Mapuche custom, the chieftains present, who immediately, offered submit allegiance to Pelantaro.

The Mapuches clan warfare was against other Indians, however with the goal to obtained honor and renown as a warrior being a purpose. Furthermore, there were a numbers of large-scale military expeditions to fight the Incas Armies in the north of Chile. Whereas in contrast, the Spanish has emphasized mounted shock warfare with couched lances, and off the field a concern for chivalric, and judicial duels as well as tournaments named Jousting. Spanish knights could show of their skills by challenging each other to a joust. The aim was to knock the opponent from his horse using a wooden lance. The Western way of war for knights directed more at a traditional battle of annihilation as part of a completed campaign of conquest.

In addition, there is also the intense military training physical fitness and conditioning, were integral parts of knightly chivalric virtue as considerable literary and iconographic evidence from the period in Chile and Spain. Military Orders of Santiago, Calatrava, knights of templar, etc.

Although as a youth, the Mapuches warriors also trained in Military orders generally trained in weapons, military drills, and martial art trained for combat. We cannot overlook the role that culture might play in this contest.

Mapuche warriors existed in a hierarchical and spiritual culture that rewarded obedience and loyalty over individuality. Knights existed in a more multifaceted and fluid society that emphasized self-expression with a long tradition of Roman Catholic religion. Both cultures had experience fighting against outsiders and foreigners, Spain against the Moors, and the Mapuches against the Incas Empire. While we consider courage an important element, fighting spirit alone is not enough also needing a creative military mind as well.

John Clements state in his excellent essay of very high quality information about Spanish fencing school. Renaissance *Martial Arts Literature*. In 1548, the Spanish knight Juan Quixada de Reayo produced a little known text on mounted combat that reflects traditional fifteenth-century methods. In 1550, the Florentine master and contemporary of Marozzo, Francesco Altoni, wrote his own fencing text that disputed some ideas of Marozzo.

The master Jerónimo De Carranza wrote his influential tome on Spanish fencing, *De La Philosophia de las Armas*, in 1569. The book it was to become one of two major Spanish fencing manuals, which formed the heart of the Spanish school for later centuries.

The other great Spanish master of the age was Don Luis P. de Narvaez, who is 1599, *Libro de las Grandezas de la Espada* ("Book of the Grandeur of the Sword") presented rapier material somewhat different from his master Carranza.

Narvaez's book is the other of only two major Spanish fencing manuals from the time. Several Spanish masters during the 1600s produced fencing books rewriting the teachings of Carranza or Narvaez and favoring one or the other.

In 1640, Mendes de Carmona, a fencing master from Seville, produced his, *Libro de la Destreza verdadera de las armas*, an unpublished manuscript recently discovered. About 1600 Don Pedro de Heredia produced his, *Traité des Armes*, an illustrated color manuscript on rapier that included grappling techniques.

Heredia was a master-of-arms, cavalry captain and member of the war council of the king of Spain.

His work represents a pragmatic Spanish style not wrapped in the geometrical ideas of Carranza and Narvaez. Heredia's manual is evidence the Spanish school was neither uniform nor monolithic.

Mendes de Carmona's *Libro de la Destreza verdadera de las armas*, an unpublished manuscript of 1640, has also recently rediscovered. Carmona was a fencing master in Seville, who previously wrote a work on Carranza's method. His previously unknown work is a substantial manuscript covering the principles and fundamentals of fencing and tactics to use in specific situations.



*Martín García Oñez de Loyola*

*Óleo que se encuentra en el Museo Histórico Nacional de Chile*

## General Rebellion.

### The defeat of the Spanish at the battle of Curalaba.

#### The Way of War is a Way of Deception.—Master Sun, Chapter I, the Art of War

The new governor was Don Martin Oñez de Loyola,<sup>372</sup> nephew of St. Ignatius, the celebrated founder of the order of the Jesuits, Member of the Military order of Calatrava, maestro Del campo in Peru, who had acquired the favor of the viceroy of Peru by taking prisoner Tupac Amaru the last Inca of Peru. In requital for this service, he was not only gratified by being appointed to the government of Chile, but was rewarded by obtaining in marriage the princess Dona Beatriz Clara Coya the only daughter and sole heiress of the former Inca Tupac Amaru.

Loyola arrived at Valparaiso, on 23 of December 1592, with a respectable body of troops, 400 soldiers and artillery and immediately proceeded to Santiago, where the citizens received him with every demonstration of joy; but during his administration, the Spaniards experienced the harshest disaster that had ever happened to them in Chile.

Mapuche cavalry by the 1590s organized in squadrons called “linco cona.” These bodies were equipped with iron headed lances and could number up to 600 men. Four hundred of such equestrians caught Governor General, Martin Garcia Oñez de Loyola in his camp at dawn, killing him and 150 other Spaniards, and 600 Auxiliaries Indian touching off the decisive uprising of 1598-1600.

Cerda Hegerl Patricia. 1996, p. 14. This uprising in 1598 cost the lives of the governor of the Captaincy General of Chile, Martin Garcia Oñez de Loyola and about 3000 Spaniards, while so many women and children were taken prisoner.

In this regard, Fray Diego de Ocaña account states that one thousand Spanish women were taken prisoner. The Mapuches leaders were Pelantaro, Ancanamon, and Paillamacu. Each chief had one thousand warriors. An important event happened on December 23, 1598, in the banks of the streams Puchantrín and Curanilahue that drain into the Puren River.

At the break of that day, the toqui Pelantaro and four hundred Mapuche warriors attacked the Spanish camp. Mapuches Leader in the rebelión general 1598 with Pelantaro: Ancanamon; Caminahuel; Epolicán, Catirancura; Huenchecal: Aypinante, Remuante, Huaquimilla: Talcacura; Nabalburi; Paillamacu; Chollol, Onangali, Navalande, Camiñancu, Curalebi.<sup>373</sup>

<sup>372</sup> Rosales Diego De.1875.*Historia General del Reino de Chile. Flandes Indiano*. Imprenta el Mercurio. Valparaíso Chile. Tomo—II, page 269-Chap V.

<sup>373</sup> Bonilla Tomas 1988. *La gran guerra Mapuche*. Instituto Geográfico Militar de Chile. Tomo—II. Santiago Chile. Page19—55

The chroniclers Ignacio Molina<sup>374</sup> and Diego de Rosales<sup>375</sup> provided the following historic account in addition, the author consulted others historian, Berdichewsky, Vitale, Tellez, Kerr and Bonilla.

Following the defeat and death of Paillaeco, the Araucanians elected Paillamacu to the supreme command, which was hereditary toqui or prince of the second Gylomapu. This toqui was already much advanced in years, yet a man of wonderful activity and resources, and was so fortunate in his enterprises that he far surpassed all his predecessors in military glory, and had the singular felicity of restoring his country to its ancient independence by the entire expulsion of the Spaniards from its territories.

At once, on his elevation to the supreme dignity of toqui, he appointed two officers of great valor and merit, Pelantaro and Millacalquin to the important employments of vice-toqui, deviating from the usual custom of the nation, which allowed only of one lieutenant general.<sup>376</sup>

Taking into account, that the military forces of the Mapuches had been, greatly diminished, by the late unfortunate incidents in the war. He followed the example of Antiguenu, a former toqui, by withdrawing into the almost inaccessible marshes of Puren-Lumaco. Where he used his utmost efforts to collect, discipline, instruct and drill an army, for the execution of the extensive plans he had formed for the entire liberation of his country.

At the same time the Spanish governor Loyola, after having regulated the police of the capital, and the civil government of the kingdom of Chile, Loyola proceeded to the city of Concepcion, where he established his headquarters, in order to be at hand for conducting the operations of the war.

Molina's account<sup>377</sup> State that the toqui of the Mapuches, on hearing of his arrival, sent an intelligent and sagacious officer named Antupillan to compliment him, but charged at the same time to obtain information of his character and designs. In frequent conferences with this person, the new governor endeavored to impress him with an idea of the vast power and immense resources of the Spanish monarchy, against which it was impossible as he said for the Araucanians to contend successfully, and insinuated therefore the necessity of their submitting to an accommodation.

Pretending to convince by the reasoning of Loyola, the ambassador acknowledged the prodigious power of the Spanish monarchy in comparison with the Araucanian state, which, notwithstanding the vast disproportion, had hitherto been able to resist every effort of the Spaniards.

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<sup>374</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile*. Vol II. Printed for Longman, Hurst Bees, And Orme. Paternoster-Row. See Pág. 260-261

<sup>375</sup> Rosales Diego De.1875.*Historia General del Reino de Chile. Flandes Indiano*. Imprenta el Mercurio. Valparaíso. Chile. Tomo—II, page 269-Chap V

<sup>376</sup> The Abbe Don J. Ignatius Molina. 1809. *The Geographical, Natural, and Civil History of Chile*. Vol II. Printed for Longman, Hurst, Bees, And Orme. Paternoster-Row. See Page 260-261

<sup>377</sup> Ibid-at-250

He acknowledged even the propriety of his nation entering into negotiations for peace, but alleged that the Spaniards affixed wrong ideas to that word as, under the semblance of peace; they sought to subject the Araucanians to their authority, which they would never agree to while one of them remained alive.

Finally, that the only peace to which they would agree must consist of an entire cessation of hostilities, a complete restoration of all the lands that occupied by the Spaniards within the Araucanian territory, and an explicit renunciation of every pretence to control or interfere with their independent rights.<sup>378</sup>

The governor, crossed the Bio-Bio River in 1593,<sup>379</sup> ravage all the country near Tucapel, burned the Indians houses and the crops.

He founded a new city at a short distance from that river, giving it the name of Coya in honor of his wife a Peruvian princess Santa Cruz de Coya. Loyola populated with 80 Spaniards in charge of the captain Antonio de Avendaño.

This place intended to protect the rich gold mines of Quilacoya, and to serve as a place of retreat for the inhabitants of Angol in case of need. In addition, in order to render it more secure, he constructed two castles in its immediate neighborhood, named Jesus and Chibicura, on either shore of the Bio-Bio River 50 soldiers each in command of Don Juan Rivadeneira.

According to Rosales<sup>380</sup> the Indians of Puren in 1593, dispatched one of his officers named Loncoteua, with orders to destroy the fort of Jesus. After twice penetrating within the works, and even burning a part of the interior buildings of this place, Loncoteua lost his life without being able to accomplish the enterprise. Don Juan de Rivadeneira killed him in combat.

The toqui made frequent incursions into all the Spanish districts, both within and adjoining the Araucanian territory, on purpose to training his troops and to hardened them to a military life. In May 1594 the governor<sup>381</sup> ravage all the country of the districts of Puren, burned the Indians houses and the crops.

The Indians of Puren determined to reserve they force for some favorable occasion, they withdrawal to a secluded place. Governor Loyola erected two additional forts in the neighborhood of the encampment or headquarters of the toqui.

The forts were with the purpose to restrain the Indians incursions, one on the site of the old fort of Puren, and the other on the borders of the marshes of Lumaco. Loyola decided the troops under his command to garrison with the greater part of a reinforcement of troops that he had just received from Peru.

Under the command of Gabriel de Castilla, arrived the reinforcement of seven hundred Spanish soldiers Loyola increased his force in 1100 Spanish soldier and

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<sup>378</sup> See page 159-160 Tellez quoting Carvallo y Goyeneche Author of the *Historia Del Reyno de Chile* in the *Tellez Idalicio.1944 Una Raza Militar. La Sud América. Santiago. Chile.*

<sup>379</sup> Rosales Diego De.1875.*Historia General del Reino de Chile. Flandes Indiano.* Imprenta el Mercurio. Valparaíso. Chile. Tomo—II, page 272-Chap V

<sup>380</sup> *Ibid.*, page 282-283

<sup>381</sup> Rosales Diego De.1875.*Historia General del Reino de Chile. Flandes Indiano.* Imprenta el Mercurio. Valparaíso. Chile. Tomo—II, page 286-Chap V.

1,700 auxiliary Indians. He sent the remainder of these in 1597 to the province of Cuyo, Argentina where they founded a new city, called San Luis de Loyola.

The fort of Lumaco was under the command of Andres Valiente a very capable Spanish officer, the forts was supply with artillery cannon and harquebusiers firearms.

Notwithstanding, the fort soon afterward taken by storm after a brutal battle, by the toqui Agamemnon, who gave orders to two of his officers to reduce the fort of Puren. In ten days, they reduced the garrison to the last extremity, but had to desist from the enterprise by the approach of reinforcement under the command of Pedro Cortes, a Spanish officer who acquired great reputation in the Araucanian war.

The governor Loyola arrived there soon afterward with his army, and gave orders to demolish the fortifications and to remove the garrison to Angol, in case it might experience a similar fate with what had so recently happened to the fort of Lumaco. He then proceeded to Imperial, Villarica and Valdivia, the fortifications of which places he carefully repaired, to secure them against the increasing strength of the enemy, and then returned toward the Bio-Bio under the security of an escort of three hundred men.

Several Mapuches Chiefs joined the Spanish forces against their brother the Mapuches, at one period of time, only the Mapuches of Puren and Tucapel were fighting against the Spanish army. According to I Tellez account, Captain Cortes killed Paillamacu.<sup>382</sup> After the defeat and death of Paillamacu, the Araucanians elected Pelantaro to the supreme command of Mapuche forces.

As soon as he thought himself in a place of security, he ordered back the escort, retaining only along with himself and family 62 half-pay officers, 600 auxiliary Indians, civilians and 3 Franciscan friars. Fray Miguel Rosillo, Fray Melchor de Artiga Ana Bartolomé Pérez.

In the meantime, the Mapuches knew the enemy makes mistakes hence, the possibilities of exploiting the enemy's mistakes, they used to they advantage, by following the enemy forces undetected.

Pelantaro and Agamemnon had secretly followed and watched all the motions of the Spanish troops, and concluded that they had now found a favorable opportunity to attack them, with out known that the governor was there with the troops.<sup>383</sup> According to Rosales, discovering him accordingly encamped in the pleasant valley of Curalaba; they attacked him with a select band of four hundred selected Mapuches warriors, on the dawn of 23 November 1598, and killed the governor of Chile Don Garcia Oñez de Loyola and all his troops.

Only three people survive of Loyola's troops, two auxiliary Indian and a priest Bartolommeo Perez, he was acquainted with the Indians and spoke they language.

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<sup>382</sup> See Tellez page167. Téllez quoted Padre Rosales.Tomo II, page 471. Téllez Idalicio.1944 *Una Raza Militar*. La Sud América. Santiago. Chile.

<sup>383</sup> Rosales Diego De.1875.*Historia General del Reino de Chile. Flandes Indiano*. Imprenta el Mercurio. Valparaiso Chile. Tomo—II, page 300—Chap VIII

Pelantaro and Agamemnon realized later that they have killed the governor of Chile; by questioning the Spanish prisoners they became knowledgeable about it. The Indians became aware of the importance of the battle and very happy with the news and had a big celebration.

They had killed the maestro de campo general, Galleguillos, Captain Guirao, Gabriel Lucero Sergeant mayor, and the all the soldiers and auxiliary Indians. Therefore, the natives under the direction of the chief Pelantaro were in arms in less than forty-eight hours after the slaughter of Loyola in a general rebellion.

In the whole of that, country, from the Bio-Bio to the archipelago of Chiloe, every Spaniard who had the misfortune to found without the garrisons put to death and the cities and fortresses of Osorno, Valdivia, Villarica, Imperial, Cañete, Angol, and Arauco, all invested at the same time by close blockades.

Pelantaro had even the boldness to cross the Bio-Bio, burned the cities of Concepcion and Chillan, and laid waste the provinces under their dependence, and returned into Araucania loaded with spoil.



*Source Tomas Bonilla La gran Guerra Mapuche  
Surprise of Curalaba 1958*

When the inhabitants of Santiago had the information of the battle of Curalaba, they filled with a feeling of alarm, confusion, and were almost unanimously of opinion

to abandon Chile and take refuge in Peru. Yet, having some confidence in Pedro de Viscarra, an officer of reputation then beyond seventy years of age, they assembled in council and prevailed on him to assume the government of the kingdom pending the court might appoint a successor to Loyola. Viscarra, having collected all the troops that could obtain, began his march for the frontiers in 1599, and had even the courage to cross the Bio-Bio in the face of the enemy, and withdrew the inhabitants from Angol and Coya, with whom he populated the cities of Concepcion and Chillan.

The government of Viscarra only continued for six months; as on learning the very dangerous situation of Chile, the viceroy of Peru sent Don Francisco Quinones as governor (1599-1600), with a numerous reinforcement of soldiers and a large supply of military stores. The new governor had several indecisive actions with the toqui to the north of the river Bio-Bio, to which the Araucanians had gone on purpose to ravage the southern provinces of Spanish Chile. The most important of these was in the plain of Yumbel.

The toqui was on his return into the south from a successful inroad at the head of two thousand men, and with a great number of cattle of all kinds, which he had taken in the province of Chillan, and Quiñones attempted to intercept his retreat with an equal force, the greater part of which consisted of Spanish troops.

The two armies advanced with equal resolution, and the Spaniards attempted in vain to keep the Mapuches at a distance by a constant fire from eight field pieces and all their musquetry under the direction of Juan Martinez de Leiva. They soon came to close quarters, and the battle continued with incredible fury for more than two hours, until night parted them, when Pelantaro took advantage of the darkness and traversed the Bio-Bio.

On this occasion, the governor made an improper display of severity, by ordering all his prisoners to quartered and hung upon trees, which much disapproved of by his officers, who, either from humanity or a motive of self-interest, urged him not to give the enemy pretence for retaliating by similar cruelties. However, Quiñones obstinately adhered to an old maxim of endeavoring to conquer by means of terror, and was deaf to all their remonstrances.

We are ignorant of the loss sustained by the Spaniards in this battle, but it must have been considerable, as the fort of Arauco and Cañete both immediately abandoned, and their inhabitants withdrawn to the city of Concepcion.

Toqui Pelantaro was great in so many military qualities, was especially distinguished by the extraordinary skill which he concealed his movements and deceive both friend and foe, he continued the sieges of the Spanish cities. It is important to highlight, Spanish and auxiliary Indians forces defended the fortress and the cities. The Indians were Mapuches from the same territory.

Striving to keep the enemy off balance, Pelantaro now ordered his officer to take the fortress of Valdivia. A siege is an operation that cannot result in disaster, and he knew that the loss of a fortress weaken the enemy's defense, especially where it constitute a vital part of it. In addition to he was in constant motion; sometimes encouraging by his presence the forces that employed in blockading the cities and at other times ravaging the Spanish provinces to the north of the Bio-Bio, where he did unlimited harm.

Thus, having learnt that the officer whom he had entrusted with that enterprise had raised the siege of Valdivia, he hastened to that place with four thousand men, part cavalry, seventy of his infantry armed with musquets,<sup>384</sup> which he had taken from the Spaniards in the late engagements.

As we previously described, until 1575 the Huilliches of Valdivia had not made any significant resistance against their new rulers. They had even fought as auxiliary Indians (*indios amigos*) with the Spanish against the northern Mapuche army.

Nevertheless, that year 4,000 Indians that had been fighting in Martin Ruiz de Gamboa's army rebelled when they returned to the surroundings of Valdivia. After the discouraging Battle of Curalaba in 1598, in which an entire Spanish army was defeated and the Mapuches killed the governor, the Mapuches and Huilliches made a mass rebellion.

The Indians proceeded to destroy all the Spanish settlements and forts in their lands, in what came to known as the "Destruction of the Seven Cities." On 24 November 1599, Huilliches destroyed and plundered Valdivia, with the help of the Mapuche army and Pelantaro. The border of the Spanish Empire shifted north of the Bío-Bío River, while the later refounded city of Valdivia remained a Spanish enclave surrounded by native Huilliche territory, and along with the island of Chiloe, continued to be the southernmost colonies of the Empire.

The Mapuche and Huilliches armies on the night of the twenty-fourth of November 1599, they crossed the broad river of Calle-Calle by swimming, unsuspected by the garrison in charge of Gomez Romero, stormed the city at day-break, About fifty Indians between infantry and horses silently entered the fortress city walls, immediately positions in the four corners in it. In addition, after such action the church play alarm, making home residents come out whom helpless, fell in the hands of an Indian corps, who were strategically located in all doors, and in the streets.

Killed a great number of the inhabitants, and burnt the houses. Gomez Romero dies in the battle. According to Molina four thousand Indians assaulted Valdivia fortress, both arms attacked the city of Valdivia. Olivares put five thousand, two infantry and three cavalry, our documents do not set number, but it has left to infer that had to be massive military concentration.

Pelantaro even attempted to gain possession of some vessels in the harbor, on board of which many of the inhabitants had taken refuge, but these escaped his fury by immediately setting sail.

After this notable exploit, he returned in triumph into the north of Araucania with booty upward of four hundred prisoners, and a considerable number of cannon; and rejoined Millacalquin, an officer to whom he had entrusted the defense of the Bio-Bio during his absence.

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<sup>384</sup> Rosales state in page 368, Vol II that Mestizo Prieto trained the Mapuche in the used of musketry, and they did an excellent job by constant fire, see

Rosales Diego De. 1875. *Historia General del Reino de Chile. Flandes Indiano*. Imprenta el Mercurio. Valparaiso. Chile. Tomo—II, page 338-

According to Inca Garcilaso, account<sup>385</sup> the city of Valdivia taken on November 24, 1599. In a letter from Santiago in Chile, dated in March 1600, and inserted in the Royal Commentaries of Peru, P.I.B. vii. Ch. Xxv. The Araucanian army on this occasion previously mentioned to have amounted to five thousand men, three thousand of whom were horses. Of the infantry, two hundred armed with coats of mail, and seventy with firearms, *as was said*.

They surprised the city at daybreak without the smallest alarm, here being only four men on guard, two of whom went The rounds, the Spaniards being lulled into security by some recent successes in two different incursions they had lately made into the country, which they had laid waste for eight leagues all around during twenty days.

As Bonilla asserts on p. 72-73—Vol. II. Well three centuries before the Mapuches knew the art of attacking outflank and enveloping the rearguard of the enemy backs. In order to break the power of the enemy offensive, and pinned down the troops inside their fort, and towns. Without allowing help from other relief enemy centers attacked.

As we already mention before, Lientur used to attacks outflank and enveloping the rearguard in the back in the enemy, often crossing the mountains, including the east side of the Andes Mountains system of Argentina in their mobile warfare.

In fact, Napoleon Bonaparte (Napoleonic Wars, 1792-1815) his tactical manoeuvre for victory was. It is by turning the enemy by attacking his flank, that you win battles. In practical all his battles, not always successfully, Napoleon practiced the oversimplified conception manoeuvre of attempting to move on his opponent's flank or rear.

The Mapuches creative military tactic created logistical problems, which because of aborigines is worthy of admiration. In other part of Americas the Indians did not take, advantages of attack outflank, and enveloping the rearguard of the enemy, they utilize only frontal attacks.

The accumulation of weapons and horses enabled Pelantaro to concentrate their military forces in big numbers of soldiers, which was a problem before; he solved the logistics and supplies deficiency and launch attacks in distant places.

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<sup>385</sup> See KERR, ROBERT. 1820 F.R.S. & F.A.S. EDIN. *A GENERAL HISTORY AND COLLECTION OF VOYAGES AND TRAVELS. CHAPTER IX. HISTORY OF THE DISCOVERY AND CONQUEST OF CHILI SECTION XI. Renewal of the War with the Araucanians, and succinct Narrative of the History of Chili, from 1655 to 1787, VOL. V.*



### *Toqui Pelantaro*

Strategy of Pelantaro: After Curalaba the figure of Pelantaro acquired enormous prestige, just like Lautaro, subsequently to Tucapel, 45 years ago. Its figure began to be legendary, and the enthusiastic overlords did not discuss their command. The second phase, conceived in long hours of discussion in light of the moon in the clear of the Araucarias forests. The order was that of ruling out the threat of the fortresses that supported the defense from the cities close to the line of the Bio-Bio River. The tactical plan was for which the fortress were attacked of Arauco and, Santa Cruz, with an attack of distraction to Angol for “pin down—to nail” the forces of this plaza, one of the most powerful of the region. With what impeded their exit in aid of the fortress under siege, maintaining the dispersion of the Hispanic forces. It achieved the elimination of Santa Cruz (Holy Cross), the force Araucanian would displace quickly to the south, threatening the Imperial one, with a new action on the powerful one Angol, to distract, this time, the attention of Concepcion and to avoid the help to the cities of the extreme south. With the same object, a strong group should be run for the flank side to Chillán, to impede that Concepcion sent aids to other sectors, since would be done indispensable, previously, to be get rid of the enemy in its rearguard, but there of the north line of the Bio-Bio. The motor of the offensive would constitute it the cavalry “purenense,” center of the military effervescence, the one that had great facility of displacement. Having managed to exhaust the offensive capacity of the forces of Concepcion and of the Imperial one, dominating already all the intermediate territory, the massive destruction of the cities of the extreme south was planned.

They fell still but there of Toltén, limit natural of Araucanía, they besieged and they destroyed systematically Valdivia, Osorno and Villarrica, by means of the cooperation “Huilliche” Indian. In this way, they left in each one, remote foci without possibilities of to be helped. For the first time Pelantaro gave importance to solving the logistical problems, accumulating food, horses and weapons in places near the sites of battles, work carried out by individuals who were able to put in the exacted place the necessary elements required for the battle. Logistic the practical art of moving an army and keeping it supplied; the Mapuche army also needed large numbers of horses, which would eat tons of fodder a day. The vast majority of historians believe that Pelantaro historically as the second major strategist of Araucania, after Lautaro, proved a brilliant military vision, which enabled him to outline a strategic plan that had an ultimate objective to expel the Spaniards of Araucania.

The general rebellion of 1598, after the disaster Curalaba meant six years of war incalculable loses that, led to the definitive end of the Spanish military power in the Araucania; both races exhausted by the long struggle. The accumulation of weapons and horses solved Mapuches logistical problems, allowed them to concentrate their forces, and launch attacks in distant places in their mobile warfare fronts of operation.

As Bonilla asserts that (p. 70, Vol. II). The argument to which we adhere as being realistic within the defensive system of the Spanish crown, defending Patagonia and Peru against the enemies of Spain.

As we previously mention Lautaro Historically, the opposite of Pelantaro attacked north to Santiago, that was a tactical mistake, because the rear of the Mapuche territory that left behind expose and threatened to assault. With the possibility that with the fall of Santiago the Spaniards could move immediately, the center of military operations to Valdivia, served logistically by Chiloé.

In this possible event, the forces of Araucania would expose to cut from the rear in the medium term of, commencement of hostilities. It is true that the lack of national cohesion of the Mapuche undertake Lautaro to increase its forces with Indians Promaucaes, without measuring the danger that it meant the union with elements hitherto pro-Spanish. It is also true that with our historic prospect, it seem that way that, the Mapuches abandoned Lautaro in his campaign against Santiago, as Tellez reason in his book one military race. The Mapuches did not want to leave their territories, also the Chilean historian Vitale concur in this thesis. Pelantaro was very clever with its allies Huilliches, those who gave military responsibility, knowing the operational constraints of Huilliches. Also bear its repeated attempts to abandon the campaign and throughout his outbursts of independence.

It is important to mention and recognize Colonel Francisco Del Campo having courage and excellent moral character; impressive in dedication. He comes eleven days after the first destruction of Valdivia, a group of 270 Spanish soldiers arrived from Peru. The commander of the troops, Colonel Francisco Del Campo was convinced that the city of Valdivia needed to be repopulated. Moreover, finding the city of Valdivia in ashes, he ineffectually endeavored to introduce these succors into Osorno, Villarica, and Imperial. After Francisco Del Campo's expedition left, the Dutch corsair Sebastian de Cordes occupied the site of Valdivia for some months, giving the Dutch

government information about this abandoned part of the Spanish Empire. In the middle of so many misfortunes, an expedition of five ships from Holland arrived on the coast of Chile in 1660.

Under the command as we previously mention of Balthazar Cordes, this plundered the island of Chiloe and put the Spanish garrison to the sword. The Spaniards returned on 13 March of 1602, when Captain Francisco Hernández Ortiz established a fort on the ruins of the city.

On September 24, natives attacked the fort unsuccessfully, but laid siege. The Spaniards could not acquire food or supplies, and on 3 February 1604 abandoned the fort, with the last starving survivors rescued by ship.

Meanwhile, the Dutch governor of the East Indies Hendrik Brouwer, learned about the situation in Valdivia, and decided to establish a base there for further attacks against the viceroy of Peru. Considerable textual evidence suggests that this plan was well accepted as the Netherlands was at war with Spain. As already noted, the Dutch had previously taken the North of Brazil from the Spanish-Portuguese crown, and the idea of creating a South American empire was attractive. In spite of his advanced age, Hendrik Brouwer left his post as governor in the East Indies personally lead the expedition. The Dutch fleet destroyed the Fort of Carelmapu and the city of Castro before arriving at Corral Bay at the mouth of the Valdivia River. During this period, Hendrik Brouwer died August 7 in Puerto Ingles while waiting for spring to sail north to Valdivia. John Maurice of Nassau while in charge of the Dutch part of Brazil had equipped the expedition and had secretly appointed Elias Herckman as commander if Brouwer died. Ultimately, Herckman lastly occupied the ruins of Valdivia in 1643. However, the Dutch did not find the gold mines they expected and the hostility of the natives forced them to leave on 28 October 1643.

Nevertheless, Pedro Álvarez de Toledo y Leiva, viceroy of Peru (1639-1648) knew of the strategic importance of Valdivia and decided to repopulate and fortify it once for all. He financed partly the expedition to repopulate Valdivia with his own capital. The contingent in charge of the mission was organized in Peru and consisted of seventeen ships filled with building materials and supplies that astounded contemporaries by its magnitude. Because, the local government of Chile could not secure Valdivia as it was engaged in continuous war with the Mapuches, and was deeply dependent on the Real Situado, an annual payment of silver from Potosí to finance the army of Chile. Since, the Valdivia enclave was placed directly under the control of the viceroyalty of Peru; that administered Valdivia from its repopulation in 1645 until 1740. Corral, located on the river entrance to Valdivia, became one of the most fortified bays at the time, with 17 forts. Even though, during this time it was several times proposed to move the city of Valdivia to Mancera Island. Valdivia's original site, downtown of modern Valdivia was repopulating in 1684.

As last in the series of actions in which the Indians killed 36 Dutch soldiers, finally they forced back by the Spanish Captain Villagoyen. However, on a part of their people landing in the island of Santa Maria in the coast of Concepcion inhabited by the Araucanians, they were repulsed with the loss of twenty-three men, probably were mistaken for Spaniards.

In the letter quoted from Garcilaso in the preceding note, Del Campo supposed to have raised the siege of Osorno and to have performed other actions of happy consequence. The Mapuche forces in Castro in 1601 killed (Del Campo).

Disgusted with a war, which threatened such unfortunate consequences, Quiñones solicited and obtained leave to resign the government of Chile, and was succeeded by Garcia Ramon who had long been quartermaster of the army in that kingdom. Great expectations formed of success in the war against the Mapuches under his direction, from his long experience and thorough acquaintance with the manner in which the enemy carried on their Military operations. Nevertheless, that experience induced him to conduct the war on prudent principles of defense, rather than to hazard the loss of that part of Chile, which was subject to Spain.

Although he received a reinforcement consisting of an entire regiment of veterans, under the command of Don Francisco de Ovalle, father to the historian of that name, he confined himself almost entirely to the defense of the frontier line upon the Bio-Bio.

Equally important, the populous and opulent city of Villarica fell into the hands of the Mapuches in 1602, after a siege or blockade of two years and eleven months; and soon afterward, Imperial, the capital of the Spanish settlements beyond the Bio-Bio, experienced a similar fate. The defense of this city protracted for some months by the courage of a Spanish woman, named Dona Ines de Aguilera. During this siege, she lost her husband and brothers, and the king with a pension rewarded her heroism. Seeing the garrison quite dispirited by the long continuance of the siege, and ready to capitulate, she encouraged them to persist in its defense, and even directed all the operations in person; until at last, on a favorable opportunity offering, she escaped by sea with the bishop and most of the inhabitants.

Not only did the Indians develop their own cavalry but also they developed the mounted infantry, which assisted in the ambush, by putting warriors behind enemy lines faster. The Mapuches chiefs in the frontiers lands of Chile and Argentine, command surprised attacks to towns and farm, they named malon. Theirs main objective was robbing animals, fundamentally cattle and horse, as well as women, who were made captive and taken to their territory's. Malocas, surprise attack to Indian villages made by the Spaniards in order to made captives for slavery, to work in haciendas and mines.

Pelantaro military tactic was to take small and medium cities first; then to take big cities later, to make the wiping out of the Spanish's effective strength. Finally, Osorno, likewise a rich and populous city, soon followed; as the enemy, now freed from the attention they had hitherto given to the cities of Valdivia, Villarica and Imperial, were able to bring their whole force against that last possession of the Spaniards within the territories of the Araucanian confederacy. The sufferings endured by the garrison and inhabitants of Osorno are scarcely to be exceeded by those endured in the most celebrated sieges recorded in history.

As Berdichewsky<sup>386</sup> asserts that the most significant of these resistance in the Mapuches wars were the battles at the end of the sixteenth century, especially in 1598 when the Indians defeated the Spanish, and destroyed seven cities: Valdivia, Angol, Osorno, Arauco, La Imperial, Santa Cruz y Villarica, and killed the Governor, Martin Garcia Oñez de Loyola. It was a total disaster for the Spanish forces. The booty was substantial since the Mapuche warriors took 400 horses, 80 regalados, 56 cotas, a number of saddles, 40 spears, 16 harquebus, 3 silver dinner services and 7,000 gold coins from Valdivia, on top of a large number of clothes from the Kingdom of Castilla.

The Spaniards were long obliged to subsist on the most loathsome food, having no other sustenance than the dead body of animal. Thus in little more than three years, all the settlements which had been established by Pedro de Valdivia and his successors, between the river Bio-Bio and the archipelago of Chiloe, and preserved at the expensed of so much blood, were destroyed, and so effectually that hardly any vestiges of them now remain. None of them has since rebuilt, as what is at present called Valdivia is nothing more than a garrison or fortified post.

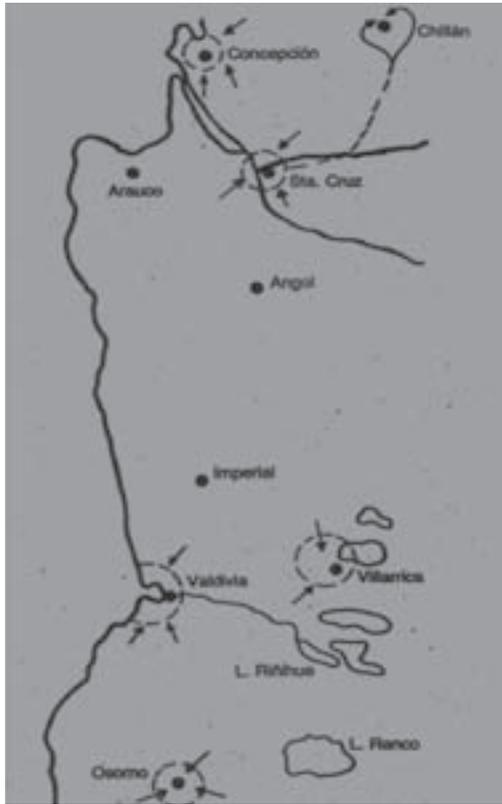
However, great numbers of the inhabitants of these cities perished in the defense of their walls, by famine or by the sword of the enemy, yet Spanish prisoners of all ranks were so numerous among the Mapuches, that almost every family had at least one to its share. The married Spaniards were allow to retain their wives, and the unmarried men were supplied with wives from among the women of the country; but the unmarried Spanish women were distributed among the chiefs of the Mapuches, who by their customs were permitted a plurality of wives.

Governor Garcia Ramon was however soon superseded in the government by the appointment of Alonzo de Ribera (1601-1605) an officer who had acquired considerable reputation in the wars in the Low Countries, and who now brought out a farther reinforcement of a regiment of veteran troops from Spain. On assuming the government, he established a number of additional forts on the shore of the river Bio-Bio, to defend the frontiers, by which he greatly encouraged the Spanish colonists, who still entertained an idea of abandoning Chile to the enemy. After this the Spanish army proceeded to lie waste the enemy's country, of the provinces of Puren, Boroa.

The vast majority of historians considered Ribera to the best young officer that the King had in Flanders. Although regrettably for him the Crown afterward, blame him for the loss of the Araucanians territories in the South. They never realized that if Ribera had made the settlements without consolidating the line of Bio-Bio River, the Mapuches would have arrived at the gates of Santiago, and Spain would have lost everything.

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<sup>386</sup> Berdichewsky Bernardo 1975. *Abipon*, "Ashluslay," *Araucanians*. Three South American Indian Tribes. Library of congress cataloging in Publication Data. USA.



*Map source, Bonilla Tomas 1988. La gran guerra Mapuche.  
Campaign of Pelantaro 1598*

The defeat of the Spanish army, and the auxiliary Indians, at the Battle of Curalaba brought about an abrupt change in the military situation in favor of the Mapuche causes, and marked the complete and definitive end of Spanish domination south of the Bio-Bio.

The Spanish crown decided to create a line of fortified border between the Spanish and the Indigenous people not subject, following the course of the river Bio-Bio. The Governor's Alonso de Ribera plans were securing the domain space of the river and then moved slowly the border south in the reconquest of the Araucanía.

According to Jara,<sup>387</sup> on p. 68, asserts that the indigenous militia became more powerful in the course of the years, but with these changes, it did not reach to compare itself to a European army.

It would not be explained either that, by the improvement of the technical indigenous a rupture of the reached military balance took place, like the one of

<sup>387</sup> Jara Álvaro *Guerra y sociedad en Chile: 1971 La transformación de la Guerra de Arauco y la esclavitud de los indios*, de la editorial Universitaria. Santiago. Chile

1598, since the rebellion finish being restrained as far as the danger to lose the complete kingdom. The Spanish society understood altogether to profit, perpetuate its dominion decreased it is certain, but what also it is truth, resorting to extraordinary resources. In which the major's sacrifices fitted to the state, that was forced to modify entirely the military policy adopted in their possessions of America, and to practice innovations that the monarchy was not advisable, by the expensive cost that meant.

As we previously noted, an army operating on strategically interior lines suffers from many disadvantages, and this is specially so in the case of the Mapuche army, confronted as it was with encirclement and suppression. Nevertheless, the Mapuche army was able to change that into a number of small, separated campaigns. The central tactic of Pelantaro was that they concentrate a force overwhelmingly superior to that of the enemy in each engagement. Pelantaro fought no battles unprepared—fought no battle if they were not sure of victory. The Mapuche army was able to wipe out the Spanish army through mobile warfare (also guerilla warfare), at the same time paying attention to the tactics of positional attack and capturing fortified enemy points and cities. Pelantaro attacked dispersed, insolated enemy forces first; and later he attacked concentrated, strong Spanish forces.



*The cavalry of Pelantaro<sup>388</sup> Los Purenense notice the trumpet.*

## **Francisco Núñez De Piñeda y Bascuñan**

Francisco Nuñez De Piñeda y Bascuñan—Known in his lifetime simply as Francisco Nuñez—was born in 1609 In San Bartolomeo de Chillan, a small township founded in

<sup>388</sup> <http://www.raulhermosilla.cl/html/conferencias.html>; Historian Raúl Hermosilla

1580 some sixty miles north of the frontier with Arauco. His father was, for ten years under four governors commanded/in/ chief of the Spanish forces on the frontier, the Indians fear and respect him, fair and of good faith in his every dealing with the enemy.

The Indians turned his rank—*maestre de campo general*—into a term almost of affection, *Maltincampo*. Nuñez de Piñeda was a prisoner of War of the Mapuche for several months and wrote a book *Happy Captivity* (Cautiverio Feliz).

He was captured in the battle of the Cangrejeras near Chillan May 15, 1529, had spend in happy captivity with the Araucanians six month and fourteen day. His aptitudes pointed clearly the seminary and a life of religion. Instead, he was change the purpose to an army career; his father wishing his son follows his example.

Although the detail of his day-to-day experience in captivity does imply extraordinary powers of recall, he had born and grown up not far from the frontier. In daily contact with the many Indians held by and serving the Spaniards, he spoke the Mapuche language.

In addition, he had nine years schooling with the Jesuits in Concepcion, with Arauco just across the river. The Spanish ideals of chivalry had some effect on the Mapuches, or they had tendency in the Mapuches culture of chivalrous qualities, which will explain the duel tendency honor and courage in battle. They would repay debts of honor to their Spanish enemies, to which Francisco Nuñez owed his survival in captivity.

Toqui Lientur and Mulican protected him from the deadly intent of the Pehuenche tribes; this was just to repay the kindness shown the Mapuche warrior, by Nunez's father years before when Lientur had captured. His father had a reputation throughout Araucania as a dangerous enemy, but also as decent in his treatment of captives.

According to Francisco Núñez de Piñeda y Bascuñán, *Cautiverio Feliz*” page 74, he stated. “And there, in that lofty eyrie tree, I spend the long days alone, the Mapuche boys leaving me each morning. At noon, they would reappear with food. The chosen place was in a cluster of very tall trees, so close to a cliff overhanging the river where it ran through a ravine they seemed to be part of it. The trees were evergreen, and between two of the tallest and leafiest, a rude shelter had been contrived, big enough at a pinch for three or four people. The ground at the foot of one of the tree was relatively level and uncluttered, and that was the easiest way up”. The Mapuche hideout in the frontier, regions were frequent in rocky gorges and unscalable hillsides where in troubled times, weather permitting; the Indians would take refuge from surprise attacks. According to Francisco Nuñez lifetime of first hand experience convince the author: *Happy Captivity* that he knew why the cause were underlying Spain's inability to end the Araucanians war.

From the governor down they were corrupted, they have no moral rule, they preached but they do not practice they Christian's values. Those in authorities, he writes, and looks only to their own interest. The loyal vassal of his majesty suffers.

Meantime the Indians become bolder and bolder. Mapuche developed such proficient equestrians that they could meet Spanish cavalry on equal terms in battle.

At Chillan 10 April 1629, Francisco Nuñez De Piñeda <sup>389</sup>says the Mapuche cavalry, under the toqui Lientur who was in inferiority in number eighty at most swept away

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<sup>389</sup> Francisco Nuñez de Piñeda (Hereinafter) was a prisoner of War of the Mapuche for several months and wrote a book “Cautiverio Feliz.” He was captured in this battle.

the Spanish cavalry, which were over a hundred strong on the flanks, killing the Spanish captain Don Gregorio Osorio.

He was a brave man, very experienced in this frontier war and decided to go after the Indians. The captain advanced fearlessly, toward the defensive position of the Indians in a narrow mountain pass across a swamp. With the horses near exhaustion, their lances, at the very entrance to the pass, struck him down.

His two sons hastened to his succors: they likewise perished in the battle—isolating the Spanish infantry and the Indian auxiliary on a hill where they were overwhelmed by the Mapuche cavalry.

On his eventual release from captivity there followed twenty-five years of continuing service to Spain, in this Araucanians war that had not end, and he too like his father, had reached the top of the hierarchy.

A commander in chief was responsible for the fighting, but the governor who decided the policy toward the Indians.

The new governor Antonio de Acuña y Cabrera (1650-1655) came to Chile specifically to enrich himself. Nuñez De Piñeda high command he gave to a brother in law Juan Salazar, whose only martial experience was an expedition in quest of Mapuches slaves. In 1654 was an expedition into the Araucanians territory in quest of slaves.

It abruptly ended, as it deserved, catastrophically with heavy casualty Spanish and auxiliary Indian. The Mapuche fought back with a general rebellion. The Spanish settlements from the Bio-Bio to the Maule to the north wiped out; friendly Indians settled thereon all going to the Mapuche side.

Chillan where Bascuñan had an encomiendas, a grant of land, was overrun causing him the loss of all such property. He returned in haste to Boroa fort, to find it under siege. That siege was not relieved until thirteen month later, Nunez de Pineda was commander of the fort, after a heroic resistance of it garrison, is a story in itself in courage.

The Mapuche attacks outflanking and enveloping the rearguard, in the back in the enemy Toqui Lientur (1609), often cross the mountains, including the east side of the Andes mountains system of Argentina. Importantly, already at an earlier time we mentioned Napoleon (Napoleonic Wars 1792-1815) tactical manoeuvre for victory was popular. It is by turning the enemy by attacking his flank that you win battles. In practical all his battles, not always having the intended result, Napoleon practiced the oversimplified conception manoeuvre of attempting to move on his opponent's flank or rear.

He either tried to do so by bending forward one end of his line to overlap the enemy or, preferable, by detaching a force to come round behind him. He maintains the enemy busy by aggressive offensive against his front. Napoleon waited until the guns of the flanking force announced they were in position, and then he pressed his frontal attack and threw in his reserves.

On the other hand, the Mapuches did it in the sixteenth century, which is remarkable considering they were Indigenous people; they have no written system to learn. It is significant to explain one the tactic of toqui Lientur, the Mapuche cavalry pretend a feigned retreated, but in an unforeseen moment the Mapuches, as they had trained from Lientur, returned and engaged the attackers decisively counterattacked exceed by the flanks. The Spaniards were left surprising surrounded and pinned down, and can not be helped by reinforcement, already retreating rapidly to confined in Arauco fortress, not to be, in turn surrounded in the entrance of the canyon.

Lientur was the Mapuche toqui from 1618 to 1625. He was the successor to Loncothegua. Lientur with his vice toqui Levipillan was famed for his rapid malons or raids. Because of his ability to slip back and forth over the Spanish frontier between its fortresses and patrols and raid deep into Spanish territory north of the Bio-Bio River without losses the Spanish called him the Wizard. In 1625, his successor Butapichon was elected when he resigned his office when he felt himself to be too old and tired to continue as before. However, a cacique named Lientur continued to lead troops in the field. He was present leading troops at the Battle of las Cangrejeras, according to the account of Francisco Nuñez. A cacique of that name also participated in the Parliament of Quillin in 1641.

All the way through the end of the sixteen-century, the Mapuche had become accomplished guerrilla fighters, effectively harassing the Spanish armies in defense of their sovereignty, and right to self-determination. For instance, the Indians frequently made long, arduous marches and penetrated deep into enemy territory, where they were least expected. Chillán was outside of Mapuche territory, north of Concepción. Lientur used to drawing near to the enemy, they employed every trick known to them to remain undetected, then, taking advantage of whatever covers was available, and they laid clever ambushes. In the approach to battle positions, the Indians cavalry rode by night to prevent dust clouds from revealing their presence. The Indian rarely made a frontal assault, on a fortified position. The combat was usually short and fierce. In the aftermath of combat, the horses employed again, for either pursuit or retreat. In retreating from a raid, the Mapuches divided themselves into small groups, to make pursuit more Difficult.



*Map source, Bonilla Tomas 1988. La gran guerra Mapuche.*

## Battle of Las Cangrejas, 15 May 1629<sup>390</sup>

-On 15 May 1629, late fall in Chile unexpectedly 800 hundred Indians came raiding in the neighborhood of Chillan. They first sacked and laid waste, many of the farmstead rounds about, and killed or took prisoners the inhabitants of Chillan and Yumbel, North of Concepcion.

The Indians converged in bands on a narrow stretch of the stream they call the Cangrejas—being a breeding/ground of crabs-about a league from Yumbel, and there made bold to challenge us. A Spanish squadron of some sixty horses went out to reconnoiter. It made contact with a group of about two hundred Mapuches Cavalry, in the first encounter, fifteen Spaniards killed, and another three or four captured. The rest withdrew to a nearby hilltop to await the infantry, which was under the command of Francisco Nuñez, who had a company horse and three companies on foot, eighty men total, and the cavalry of 180 men.

The Mapuche forces, between horse and foot topped over a thousand. Both forces joined in the hilltop, and Nunez decided to go forward and gain any advantage, by taking the initiative. He was thus already on the move when a captain of lancers arrived with the orders to take no action until the Infantry had first drawn up in close battle formation.

However, this the enemy did not permit. The Mapuche forces charged with line extended in a semicircle, and horse in either wing, the riders now leaping over those in foot, now throwing themselves to the ground, to avoid the Spanish infantry fire. The Indians had little to fear, for with the rain and a driving north wind we were only able to discharge our weapons once and that blindly.

The fury of the Indians was so overwhelmed, that the Spanish cavalry; turned and fled, while the eighty infantrymen of Nuñez de Piñeda stood their ground.

Therefore, the Spanish Infantry, overrun straightway, they hold their ground, fighting-most of them dying-without flinching. Some few, armed with pikes, rallied to my side. According to Francisco Nuñez first hand narrative, “several soldiers had already fallen, when an Indian’s lance, disabled my sword/arm.

Then came a blow from a massive club, they used in a battle, that can fell a horse, and another, and another, and I was stretched senseless. Lucky still to be living, and not dead thanks to my cuirass, the back plate crushed against my ribs. The breastplate pierced by a lance, I came to, to find myself a prisoner”<sup>391</sup> Lientur an Indian leader intervene and save Francisco Nuñez’ life.

Lientur had lived amongst Spaniard and he was of the most loyal friends of Francisco Nunez’s fathers, even to standing godfather to one of his children and calling him “compadre.” Lientur showed a giving proof that an Indian can reciprocated peaceful intent and natural affection.

The description of Lientur is most fascinating, “Then I saw Captain Lientur (the leader of that army) appear armed from the feet to the head. A naked sword was in

<sup>390</sup> Memoria Chilena, Cautiverio Feliz. Archivo Historico Nacional el original

<sup>391</sup> See. The Happy Captive. By Francisco Nuñez de Piñeda Y Bascañan. (Hereafter)

is hand, and on his head wore a helmet. This warrior bestrode a fierce horse that breathed fire and pawed the ground.”

Francisco Nuñez narrative is remarkable. What is the most significant about them is that Lientur wore Spanish armor and had a sword in his hand, instead of long spears or lance. In addition, deserving attention is that the horse had become familiar to the Indians, in just fifty years.

According to Diego de Rosales, p. 64-65, V III, the battle lasted one hour and a half the enemy killed sixty Spaniards soldiers, and among them captains and officials: thirty seven were taken as prisoners of war by the Mapuche forces, without other many Friendly Yanacones and Indians whom they imprisoned.

The booty was considerable of horses, steel arms, wide swords and harquebusiers, and like victorious gentlemen of the campaign, they cleared whatever had and undressed the dead.

The Indians honor him cutting the head of Pedro Gamboa because he has shown so brave in battle. That he only defended long time of sixty Indians, killing five and hurting to many with the single sword. Also to imitation of Sebastian Izquierdo, that did the same and removed thirty and seven wounded in all their body, and leaving him naked and by dead, it returned later to consciences in himself. In addition, with the head of this Gamboa they sang victory raising it in a pike, doing joke of the Spaniards, and retiring to lengthen pace.

The one was not only this damage that made Lientur, but seeing that there was not one that was against to him, scattered his people to run all the haciendas-stays, where it captured many prisoners.

The famous battle of the Cangrejeras was this battle won by the Indians over the Spaniards, located one league of Yumbel, whose disaster had to occurred because the precipitation and flawed march order, having left the Tercios in the fort in company (cuadrilla) one and after others, and the infantry last.

Defeated the first riders by the spirited Lientur, that commanded a thousand horses in the ford of the river, retires the cavalry to a hill stickles that it dominated the ford to wait for the infantry, and when these arrived Lientur attacked, dismount and with two wings the cavalry, surrounded that them as a ball of yarn.

In charge of the infantry the captain don Francisco Bascuñan, who counted slightly this defeat and its causes in his but peculiar *Happy Captivity*, from chapter three ahead? As always, it gives the caused of the failure the missed disposition of his commanders, who did not allow him to attack opportunely, as his brave father Alvaro Nuñez taught him. Of the eighty infantry, one escaped that another and between these the same Bascuñan hurt in the wrist and stunned of, blow in the head, because of which saved the life, but it was prisoner.

It is significant to explain one of the tactics of toqui Lientur; the feigned retreat was apparently one of the most common ruses employed by the Mapuche forces. Nevertheless, Lientur changed a little; begin with the feigned retreat, but in an unforeseen moment the Mapuches, as they had trained from Lientur, returned engaged the attackers decisively counterattacked exceed by the flanks. The Spaniards were left surprising surrounded and pinned down, and if they cannot help by reinforcements, they had to fights for theirs life.

This was, of course, a very small and unimportant battle but it demonstrated the mood of those days in the Araucanians war. Francisco Núñez de Pineda describe in his memories of a trade center or fairs in his native Chillán. In the old days (when I was a boy), these Puelches Indians continued coming to our lands to attend their expositions of stones that they had brought, their pelts of striped tigers (Yaguareté), pine nuts, hazel nuts, and other things. Some arrived from the state of Arauco, that old and grand place, where through free trade and negotiation the Araucanians bought everything. The Puelches also brought some poisonous arrows when they had wars with others and these they sold to our Indian friends to rub on their lances against their enemies, p. 365-363, Francisco Núñez de Pineda y Bascañan. Every summer, the Indians from the Argentinean Pampas move toward through the passage route in the Andes Mountains to Chillan, Indians groups would travel to Chillán to trade blankets and shirts they had made in exchange for animal skins, weapons and stones in a trading center in Chillan.

Worthy of note is the account of Jesuit Diego de Rosales worked frequently among the Puelche in Argentinean, and argued that the Araucanians and Spanish alike, as they, often attacked them. Were not warlike, and did not have arms other than arrows. Also in a personal approach with the desire to protect tone he added that they were easier to capture. Because they were more humble, and less courageous see p. 427 Vol-II.

### **An attempt to diminish the importance of the Araucanians war of the Mapuche People: in the Kingdom of Chile**

As Professor Luis Vitale<sup>392</sup>notes, in synthesis, the Mapuche forces empirically applied to the foundations of the—mobile warfare fronts of operation or mobile warfare like also the basic principles of the guerilla: mobility, surprise attack and to retire it, support of the population, and knowledge of the land. They practiced the active defense, to defend themselves to attack, to retire to advance; centripetal retirement, that is to say, concentration of forces in retirement.

Nevertheless, the Mapuches could never commence with the strategic offensive. They did not surpass the stage of the active defense and the sporadic counteroffensive. The war that maintains its character indefinitely irregular does not prevail. The final success only obtained when it goes to the war waged by regular forces, to the war of positions, culminating stage where the last definitions take place.

The Mapuches did not manage to reach this final stage of the strategic offensive. The Araucanians war was a total war, in which the population participated massively; a popular war insuflated during three centuries by the deep libertarian hatred of the native to the conqueror.

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<sup>392</sup> [http://mazingersisib.uchile.cl/repositorio/lb/filosofia\\_y\\_humanidades/vitale/index.htm](http://mazingersisib.uchile.cl/repositorio/lb/filosofia_y_humanidades/vitale/index.htm) Historia de Chile. Tomo I Pueblos aborígenes y Conquista Española. 2008-03-21

To make a sound theory it is most essential to use the military concepts and terminology beautifully described in Guevara books “Guerra de Guerrillas,” and will be described less beautifully, later in this book. Mobile warfare is the correct English term for Mao Zedong<sup>393</sup> main military methods, normally referred to as guerrilla warfare. However, he himself made a distinction between mobile warfare, positional warfare and guerrilla warfare. In order to transform guerrilla units waging guerrilla warfare into regular forces, waging mobile warfare,<sup>394</sup> two conditions are necessary. It had to be an increase in numbers of soldiers, and an improvement in quality of the troops.

But, that the reader may not form any false conceptions, we summing up; a war will take the form of mobile warfare when its content is quick-decision offensive warfare on exterior lines in campaigns and battles within the framework of the strategy of interior lines, protracted war and defense. Mobile warfare is the form in which regular armies wage quick-decision offensive campaigns and battles on exterior lines along extensive fronts and over big areas of operation.



*Courtesy Picture Tomas Pino.*

At the same time, it includes “mobile defense,” which is conducted when necessary to facilitate such offensive battles; it also includes positional attack and positional

<sup>393</sup> Source: *Selected Works of Mao Tse-tung: Vol. IX* Transcription/Markup: Maoist Documentation Project/ Brian Basgen Online Version: Maoist Documentation Project (2000) Mao Tse-tung Reference Archive (marxists.org) 2000. [http://en.wikipedia.org/wiki/Guerrilla\\_warfare](http://en.wikipedia.org/wiki/Guerrilla_warfare)

<sup>394</sup> The Marxists Internet Archive (MIA, <http://marx.org/>) is an all-volunteer, non-profit public library, Mao Tse-tung Reference Archive.

defense in a supplementary role. Its characteristics are regular armies, superiority of forces in campaigns and battles, the offensive, and fluidity.

Apart from directly mobilizing the Indigenous people to join the forces, increased numbers can be attained by amalgamating small units, while better quality depends on steeling the fighters and improving their weapons in the course of the war.

The waging of mobile warfare involves many problems, such as reconnaissance, judgement, decision, combat disposition, command, concealment, concentration, advance, deployment, attack, pursuit, surprise attack, positional attack, and positional defence. In addition, mobile warfare involves encounter action, retreat, and night fighting, special operations, evading the strong and attacking the weak, besieging the enemy in order to strike at his reinforcements. Finally, mobile warfare includes feint attack, operating amongst several enemy forces, bypassing operations, consecutive operations, operating without a rear, the need for rest and building up energy.

According to a number of historians and theorists the Mapuche, only engage in guerrilla warfare,<sup>395</sup> we respectfully disagree, is the unconventional warfare and combat with which small group combatant's use mobile tactics (ambushes, raids, etc.) to combat a larger, less mobile formal army. The guerrilla army uses ambush (draw enemy forces to terrain unsuited to them) and mobility (advantage and surprise) in attacking vulnerable targets in enemy territory. *Guerrilla* means *small war*, the diminutive of the Spanish word *Guerra* (*war*). The Spanish word derives from the Old High German word *werra* and from the middle Dutch word *warre*, adopted by the Visigoths in AD fifteenth-century Hispania. The use of the diminutive evokes the differences in number, scale, and scope between the guerrilla army and the formal state army they fight. The word was coined in Spain to describe their warfare in resisting Napoleon Bonaparte's French régime during the Peninsula War, its meaning was broadened to mean any similar-scale armed resistance. *Guerrillero* is the Spanish word for *guerrilla fighter*, while in Spanish-speaking countries *guerrilla* as a noun usually means *guerrilla army*

Maneuver warfare, also spelled maneuver warfare, is the term used by military theorists for a concept of warfare that advocates attempting to defeat an adversary by incapacitating their decision-making through shock and disruption brought about by movement. A number of strategies seen throughout military history reflect its concepts.

Methods of war stand on a continuum between maneuver warfare and attrition warfare, the focus on achieving victory through killing or capturing an adversary. Maneuver warfare advocates recognize that all warfare involves both maneuver and attrition. Maneuver warfare concepts have historically stressed by militaries, which are smaller, more cohesive, better trained, or more technically able than attrition warfare counterparts are.

The term "Tactical Maneuver" used by Maneuver Warfare theorists to refer to movement by forces to gain, "advantageous position relative to the enemy" as opposed

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<sup>395</sup> *Guerrilla Warfare* is a book by revolutionary *Che Guevara* that was written right after the *Cuban Revolution* and published in 1961

to its use in the phrase “maneuvers warfare” People’s War (also called protracted people’s war, is a military-political strategy invented by Mao Zedong.

The basic concept behind People’s War is to maintain the support of the population and draw the enemy deep into the interior where the population will bleed them dry through a mix of mobile warfare and guerrilla warfare. Maoists use the term, for their strategy of long-term armed revolutionary struggle. Similar ideas advocated and used by Che Guevara<sup>396</sup> and Fidel Castro in the Cuban Revolution.

In Chile, it was developed a new historiography current (well-known under the name of Border Studies) that in opposition to this dominate vision of the Araucanians reminiscent of warrior space.

That sited out to take into account the border relations in all their complexity, arriving at the conclusion: that war had not been the unique modality of contact between, Spaniards and Mapuche.

Indeed according to the students of this model theory, it is possible to distinguished between one first clearly warlike stage<sup>397</sup> (1536-1655) and one second assumption, characterized by the pacific coexistence (1655-1883) in which, the border contacts and the institutions of border. (Friendly mission, commerce, parliament, captains and commissioner of nations as pacific agents of the Spanish power or border types) gradually replaced, the predatory war, and the violent contact.

According to Boccara, he clarify that, although he retake the periodización established by the Border Studies here, he gave to a radically different sense and content. Considerable textual evidence suggests that, Mapuche history second stage was not peaceful, it never was.

There are Seven Classical Maneuvers of War<sup>398</sup>: the Mapuches knew all the seven Classical Maneuvers of Warfare which, is very significative: penetration of the center, envelopment of a single flank, envelopment of both flanks, attack in oblique order, feigned retreat, attack from a defensive position and the indirect approach.

A commander often must employ more than one maneuver to achieve victory; he may try to penetrate the center but fail, feign a retreat and then envelop a single flank. Each has advantages and disadvantages and some are more effective in some situations and less in others. These maneuvers were first listed by David Chandler in *The Art of Warfare on Land*.”

-In the last decades it has resurge a current of the historiography; with a new approach raised one century ago, on the fight of the Mapuche people against the Spaniards and his relation with them during three centuries.

The presumption with the intention of those that were no a permanent war, according to this tendency of the historiography, but long periods of pacific

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<sup>396</sup> *Guerrilla Warfare* is a book by revolutionary *Che Guevara* that was written right after the *Cuban Revolution* and published in 1961

<sup>397</sup> Paper: Guillaume Boccara, « El poder creador: tipos de poder y estrategias de sujeción en la frontera sur de Chile en la época colonial », *Nuevo Mundo Mundos Nuevos*, BAC, mis en ligne le 14 février 2005, référence du 13 mars 2008, disponible sur: <http://nuevomundo.revues.org/document597.html>.

<sup>398</sup> Jonathan Webb [http://www.the-art-of-battle.350.com/feigned\\_withdrawal.jpg](http://www.the-art-of-battle.350.com/feigned_withdrawal.jpg).

coexistence in the Araucania. Sergio Villalobos endorse this position. History of Chile, volume II, p.289, published in 1974 by the University Publishing house. It sustain that seventeenth and eighteenth centuries were basically pacific: “The great preoccupation of previous times, the fight against the native, stops having importance in eighteenth century . . . the situation had varied with passing of the years, and uselessly it would look for now the warlike effort, and the preoccupation of the society by the war of Arauco.”

Luis Vitale renowned Chilean historian state,<sup>399</sup> without entering to argue about which the use of the term stops the colleague “societal” one only talks about the Spanish colonial formation—denying in fact that quality to the Mapuches—it seems to us that its approach has a ideological and unilateral prejudice. It only makes the analysis from the point of view of the colonial authorities, omitting the strategy and tactics of the secular fight of the people of earth = Mapuche. The mission of history such as discipline is to relate to interpret and to theorize the whole of the society alike as much of those of “high” like those of “low” and of “middle” to use one characterization of the social classes by stature.

Nobody denies that the colonialists presented a relatively new tactics in eighteenth century, before the impossibility to defeat to Mapuches.

This tactical maneuver was also employee by other authorities in some Hispano-American colonies, where there were important movements of resistance of the Indigenous peoples, like in Mexico with “towns of indios” in order to restrain the rebellion of the chichimicas.

In colonial Chile, the tactics consisted of raising some commercial relations and establishing agreements with certain lonkos (badly calls caciques) that culminated in pacts and Parliaments, which not generally fulfilled. First, the Spanish authorities forced to give to this tactical step, when occurring account of which was very difficult to win against the Mapuches. Second, with the opening of commercial relations and political agreements with certain lonkos they dealt to neutralize the Mapuche resistance, which demanded a great wearing down of men and money, like the own recorded written official documents.

As Vitale,<sup>400</sup> stated for that reason, the Villalobos historian is certain right, but from the optics of the Spanish authorities of eighteenth century, as long as he considers himself that it was conjectural tactics, to the service of the permanent strategy of domination. In addition, he is right when he indicates that there were phases of discharge and low intensity, but he does not have it, when he affirms in his writing border relations in the Araucanía that was a very violent starting phase, which went away diluting with the commercial relations, the cultural work missionary and changes.

In short for the colleague, outbreaks took place, but rather they responded this “intimate relation” more than to a conquest process: “it is what it has always happened

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<sup>399</sup> Vitale Luis. 1999. *Medio milenio de discriminación al pueblo mapuche*. Premio. alerce. LOM ediciones. Santiago—Chile, page 30-31

<sup>400</sup> *Ibíd.*, 33-34

to the long wars, between two separated peoples with great cultural differences. Along with and the violent shock finishes with a mutual understanding to impulse of the mutual needs, and as much culture, as the life forms, are interlaced to both sides of the confines." However, the history of battles of the people that fought in the borders of the Bio-Bio to the South, sample that never was "interpenetration" cultural including in the phase of pacific coexistence which fixed Villalobos between 1655 and 1883.

To the general rebellion of sixteenth century, led by Lautaro and Pelantaro, it is fundamental to add the coordinated insurrection of 1655, one of the so many answers to the indigenous slavery, as has proven Alvaro Jara. Francisco Antonio de Acuña Cabrera y Bayona ( Spain 1597-Lima 1662) Spanish, soldier and governor of the Kingdom of Chile between 1650-1656. He was son of Antonio de Cabrera y Acuña y de Agueda de Bayona, was a knight of the Order of Santiago and a professional military man. After serving in Flanders and France, he departed to Chile. An ambitious man and badly advised by his relatives and friends, his government was characterized by continuous difficulties with the natives. The followers of the Governor went into Mapuche territory with the aim to profit from the war (slavery). The failure of the successive expeditions and the indigenous revolt of 1655, motivated the peoples of Concepcion to declare the deposition of Acuña to the shouts of "The king lives! The bad governor dies!".

1655.—Second great Mapuche uprising. In the great revolt of 1655, the Indians of the encomiendas rose on rebellion on hundreds of farms, expropriated gold and thousands of cattle, the slaves Indian killed their masters and joined the Mapuche army, led by the mestizo Alejo. The rebellion general 1655, the disaster came in the form of the largest Indian uprising in Chile's seventeenth century. Unlike the assaults of Indians columns of led by Lautaro or Pelantaro in years past, this 1655 attack was a coordinated uprising of *Indians* that stretched from the Maule to Tolten Rivers. The Mapuches also coordinated their rebellion with Indians Huarpe of Mendoza and San Juan. The Spanish crown formally opposed the indigenous slavery, but justified if the Indians were captured in war.

The pattern of Spanish abuse and climate of mistrust had become so universal and ignored so long by the governor Acuña that the Indians rebelled against the Spanish, with 8,000 of them taking up arms. The assault forced the evacuation of the governor's estancia, its more than 2,000 residents forced to flee dozens of miles under the cover of darkness to Concepción. The rebellion reached as far north as Huasco and Copiapo, cost the Spanish fourteen of their forts, and heavy casualty in Spanish soldiers and auxiliary Indians, the governor's ranch, an important stable, 200,000 head of cattle, 512 and 8,000 horses. Hundreds of Spanish women captured. Acuña did little to put down the rebellion that he and his family had caused. The Mapuche rebellion 1655 was merely the latest reminder of the fact that as long as the enslavement of prisoners of war was permit, the Mapuche will continue fighting to liberated their brother and sister.

The scene of battle covered thousands of miles away, because the fighting was not only in the Captaincy General of Chile but also in coordination with the Argentine pampas, very closely related to the Mapuche. As Barros Arana note in, *Historia general: IV*, 347-48. Juan de Salazar named Toqui Catinaguel of Boroa as one of the rebel's intellectual authors against the Crown of the 1655 uprising, a

fact that makes its scale all the more impressive since Boroa was located deep in the Araucanía just north of the Tolten River, and previously were considered indios amigos, friendly Indians.

There rebelled the Mapuches communities and the slaves in the mines and encomiendas, from the Maule to Osorno. The 14 of February seized of the fort of Toltec, to the same time that rebelled Mapuches encomenderos killing their masters and expropriating their cattle's, as it describes the chronicler Carvallo and Goyeneche. They not only took the forts to the south from the Bío-Bío (San Pedro, Nacimiento, Arauco, San Rosendo, Talcamávida and Colcura) but also captured Chillán, arriving to invade a part of the city of Concepcion.

The mestizo Alejo (Butumpuante) was the military genius of this insurrection that had deserted the Spanish army, joining the Mapuche forces and became a Toqui.

All just as Spaniard Geronimo Hernandez, Prieto, Esteban de la Cueva, Lorenzo Baquero and the priest Barba integrated to the Mapuches that enamored with a Mapuche girl was ion the Imperial to the rank of which they defended freedom the Mapuche army. Mestizo Alejo perfected the tactics Mobil warfare military movable and have guerillas. In 1657, it directed the annihilation of the Spanish army, where hundreds of soldiers fell. Alejo was planning his specific its great project assassinated when it was on the verge of making the attack the taking of Concepcion.

The 1655 insurrection produced enormous losses to the Spanish active army: about 900 soldiers, that is to say, half of the cash. According to Carvallo and Goyeneche, in first stage of the rebellion of 1655, the Mapuches "they captured more than 3,300 Spaniards, they cleared 400,000 heads of cattle, bovine, equine, goats and lambs; the expenses and loss of the neighbors and the king to \$8,000,000 of which existed written record, and the information" became legal.

As Jorge Calbucura account, Alejo Gutierrez earn promotions in the war against the Mapuche, is worth the epaulets of an officer made of gold or silver braid. Without reason, he denied promotion. The reason is due to the Castilians logic, "You're a fatherless bastard; (huacho) a bastard can not be officer of the Spanish army, a drunken officer yells. El Mestizo Alejo asked his mother Beatriz who is his father (Beatriz was daughter of Francisco Gutierrez, Castilian army captain). She told him: you are the son of Toki Puante, the great Mapuche warrior. Alejo certainly appears understand that his mother is not tells him, that her people murdered his father. Alejo started to throws the Spanish sergeant band, at the mud also the Spanish flagship, and ride a horse and galloped into the Araucanian jungle.

Over the years, the Castilians suffered consecutive defeats at the hands of a formidable warrior and Mapuche leader. The Mestizo Alejo, called him. Weichan is the total mobilization of the land. Only a big toki have the legitimacy and privilege to call it. In 1655, they recorded history, Alejo Puante; son of Toki Puante Fūta weichan calls it; "general uprising" they call it the winka. Like his father, five years later, in 1660 killed victim to the murderous hand of a Castilian assassin. The circles conclude it closes.

Four years after the death of the Mestizo Alejo, the Castilians expressed to the King their inability to continue the war against the Mapuche, "The War of Arauco is costing more than the entire conquest of America." The report mentions that since its inception has meant the loss of life of 30,000 Spaniards, 60,000 auxiliary Indians.

Before soon, before there, was always one. Before the Mapuche was the *reche* and before the reche the *lituche*, and before the *winka* was the *Chilean*. The first Chilean named Alejo Gutierrez, a Chilean-Mapuche that is why the Spanish called “El Mestizo Alejo.”

In spite of the insistence of the historians in indicating that the Spaniards practiced “defensive war” during the period from 1612 to 1626, the meticulous analysis of the conflict demonstrates that, still when to accept the proposal of the father Luis de Valdivia. The conquerors never resigned to their strategy of domination of the Mapuches. Only the missionaries could pass without arms or escorts to the other side of the Bio-Bio River. They suffered defeats, which lead those them, 1553 in the 1598 rebellions and 1655, to leave the cities and the forts, but never they were on the strategic defense.

In response to the tactics of the Mapuches, the Spaniards empirically applied the principles of the counterinsurgency. Redistribution of the population or “to misgovernment the Indians,” like they said, when they transferred the Mapuches to the North of Chile. In addition, not to rush to control the zones where operated the guerilla, but to worry about the security about the frontier.

The officers of the Spanish army, Alonso de Sotomayor and Alonso de Ribera, strategists of the counterinsurgency, they created mobile forces of counterinsurgency. The colonial authorities decided to change of tactics in second half of seventeenth century, choosing to consolidate the central zone until the Bio-Bio, by means of the construction of a line of forts that allowed repulsing the attacks successfully.

Moreover, to initiate the long-term colonization with more solid based, In view of the fact that since the incapacity of the Spanish army to defeated the Mapuches.

Leonardo Leon S<sup>401</sup> has published excellent works, like the Indigenous invasions against the localities in the border of Buenos Aires, and Chile 1700-1800, where neither without doing pacifist ideology nor to diminish the Mapuche resistance, tries to interpret the battles and the operation of the Mapuche society of eighteenth.

Century “shows the called incursions; malocas” and the contraband of cattle conducted by Mapuches of the Argentine side (Puelches), the cordilleran (Pehuenches) and the communities of the Bio-Bio to the south. It affirms without ambiguities: “the conflict Hispanic-native did not disappear, it was only replaced by the fury of the soldier of malón who, mounted in excellent horses, place setting of corselets and armed of knife, knocked down the properties and villas.”

In synthesis, Leonardo Leon reaches the conclusion that “The breaks of the border coexistence caused by the malón of Curiñancu in the 1766 and the war Hispanic-native of 1769-1771 demonstrated that the Araucanos renewed their military energies.” In his opinion the new studies on the border relations suffer from a lack of ampler vision, when the unknown of the operational space of the Mapuches. That show a country that extends solely the border fact, or of the inner border of Chile, whereas the Mapuche lived also in the Argentine Pampas, as it demonstrates in his Maloqueros 1700-1800, investigation and conchavadores in Araucanía and the Pampas.

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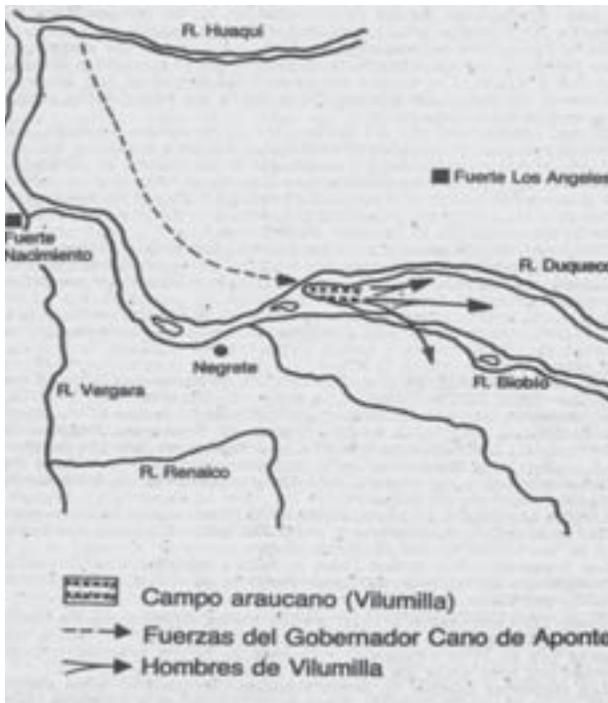
<sup>401</sup> León Solís, *Leonardo: Maloqueros y conchavadores en Araucanía y las Pampas, 1700-1800, Temuco, 1991. (Temuco: Ediciones Universidad de la Frontera, 1991)*

The massive contraband of cattle, exerted between the communities Puelches, of the Argentine side, and Pehuenches changed, partly, the Mapuche economy, that of land-potter it began to transform itself into cattle dealer in important southern areas.

Their social consequences were obvious: the formation of “caciques” that they began to take control of a surplus, marketable with denominated “captains of amigos.”

The image of which eighteenth century passed in pacific form is another one of myths<sup>402</sup> made by the traditional historiography to hide the combat efficiency of Mapuches and incapacity of the Spaniards to defeat them. Inclusively, some historians of principles of XX century have to maintain that Mapuches in the last century of the colony was in the heat of disintegration process; to crosscurrent of real history then the Mapuche by the end of the colony continued conserving the zone between the Bio-Bio and Osorno.

To the general rebellion of 1655 one long series of partial fights happened. In 1672, failure of general rebellion, four years later, Mapuches of Puren, directed by Rapiman and Miguel Garrido—used of the Jesuits who went to rows Mapuches—they cost heavy casualty more than 40 losses to the Spaniards.



*Source Tomas Bonilla La gran Guerra Mapuche  
Defeat of Vilumilla in duqueco August 24 of 1723*

<sup>402</sup> Vitale Luis. 1999. *Medio milenio de discriminación al pueblo mapuche*. Premio. Alerce. LOM ediciones. Santiago—Chile, see, Vitale page 30

The rebellion of 1723, toqui Vilumilla, in the Government of Gabriel Cano and Aponte 1717-1737,<sup>403</sup> waged the War of Flanders, was 50 years old.

He arrived at Santiago the 17 from December 1717, soaked already, like all Spain, of the French influence and with 2000 French guns with bayonet, in replacement of the obsolete pikes.

According to Bonilla, p. 182, Vilumilla attacked in all the fronts, invaded in August of the 1,723 with 1,700 soldiers the island of Laja, left by the Spaniards, and he install the operational base in the confluence of the rivers Bio-Bio and Dunquenco, protected by the arms of both rivers.

They are extremely vigilant when in presence of the enemy, encamping always in secure and advantageous situations, strengthening their posts with entrenchments, and placing sentinels on all sides, every soldier being obliged during the night to keep a fire burning in front of his tent.

When necessary they protect their posts and encampments with deep trenches, guarded by abatis or hedges of spinous or thorny trees, and strew calthrops at all the avenues to repress attacks from the cavalry of the enemy. In short, they are wonderfully expert in tactics and few military stratagems, military tactic or maneuver that is designed to deceived an enemy

According to Don Vicente Carvallo Goyeneche, records, Manuel Salamanca the maestro de campo,<sup>404</sup> attacked quiet the operational base field of the Mapuches 4000 men with troops strongly armed of Spaniards and friendly Indians, the 24 of August 1723.

This victory not reached by superiority of forces, or tactic maneuvered of the commander in chief Salamanca that by this part was of very uncertain luck, it had to do the chance that we will say.

Shortly after begun the battle the captain of militias entered the battlefield Don Juan Angel of Vega with his company. The day was opaque because of cloudy drizzle, the enemies heard of the march that touched the trumpet, could not distinguish it is to number, and believed that heavy reinforcement entered the Spanish army. Without greater premeditation or general pretension some of it has, solved, each of them of by themselves to retreat. The Indians executed retreated it undisciplined under disorderly that it was easy to defeat to them, and Salamanca returned victorious taking place a terrible slaughter, the action were decisive and it took place, the lost initiative of the assault forces of Mapuches.

The Indians forces always planed a carefully withdrawal once an operation has been completed, or if it is going badly. The withdrawal phase regarded as the most

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<sup>403</sup> Gabriel Cano de Aponte (or Gabriel Cano y Aponte) He was a member of the military Order of Alcantara, and was a Spanish soldier who served as Royal governor of Chile from 1717 to 1733. (according to Medina and Carvallo not 1737) His administration was the longest of all Colonial Governors and the second longest in the history of Chile after the administration of Dictator August Pinochet, who surpassed him by some eight months.

<sup>404</sup> Descripción Histórico Geografía del Reino de Chile por don Vicente Carvallo Goyeneche, precedida de una biografía del autor por don Miguel L. Amunátegui. [www.historia.uchile.cl/CDA/jh\\_sub\\_article/](http://www.historia.uchile.cl/CDA/jh_sub_article/) Capítulo LXXV

important part of a planned action, and to entangle in a lengthy struggle with superior forces was usually fatal to the Indians operatives. Withdrawal usually accomplished using a variety of different routes and methods. Although some historian state that the Indians were withdrawal when the Don Juan Angel of Vega with his company entered the battlefield

Nevertheless, Vilumilla reorganize the army Mapuches, he advocate, the content of which is quick-decision offensive warfare on exterior lines in campaigns and battles, includes positional warfare in a supplementary role, "mobile defense" and retreat, he trigger local attacks to Tucapel, Arauco, Santa Juana and Nacimiento and much reinforced Puren forts. The most usual reaction of the governors to Indians attacks was to organize an expedition to take the field against them. There were literally countless of these punitive campaigns undertaken during the Araucanians war. They were seldom successful. Rarely did they have sufficient strength to achieve a decisive victory. The Mapuche simply withdrew into lands they new far better than their pursuers. Resilient in the extreme, the Mapuches troops were themselves again, after a few day of rest. The war was going to be terrible it will last other two years, 1723.

The Mapuches military government well known established upon a system of wonderful regularity sufficiently successful to suggest likely continuation or permanence. When the great council determines on going to war, they proceed immediately to elect a commander in chief, who is in some measure the general in Chief of the army during his continuance in office, generally recognized as being true or valid election, and therefore having gained public recognition in the Mapuches territory. Toquis have in course the first claim to this high dignity as being the hereditary generals and stadholdership of the republic. Yet, disregarding all respect for superior rank, the council often entrusts this supreme power to the most deserving of the Ulmens or even to an officer of an inferior class, considering only on this occasion the talents that deemed necessary for command.

Thus in the war of 1722,<sup>405</sup> the supreme command was confided to Vilumilla, a man of low origin, and in that which terminated in 1773, to Curiñancu or Curinamku, the younger son of an Ūlmen in the province of Encol. The most famous is surely Ancanamon to him that single-Cona Ulmen (cona means warrior) at the end of the sixteenth century became Toqui during the first two decades of the seventeenth century, to complete gentoqui as in the third decade of same century.

In addition, there are numerous examples of Indians who were simply Cona or Ulmen to succeed to direct indigenous militaries, and to assume the responsibility of Toqui (example Lautaro, Loble and Alonso Diaz-Paineñamcu, el mestizo Alejo). On his elevation to office, the generalissimo of the republic assumes the title of *toqui*, and the stone hatchet in token of supreme command on which the four hereditary toquis lay aside theirs. As it not permitted them to carry this ensign of authority during the continuance of the dictator in office, to whom all the toquis apo-ulmens and ulmens take the oath of obedience.

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<sup>405</sup> Ignacio de Molina, page.

Even the people, who during peace are exceedingly repugnant to subordination, are now entirely submissive to the commands of the military Toqui. Yet he has not the power of putting any one to death, without the consent of his principal officers; but as all these are of his appointment, his orders are next to absolute, he is legally recognized and supported as an official Toqui of the Mapuche Nation.

Vitale stated,<sup>406</sup> in the eighteenth century, so magnified by their pacifism, the rebellion of 1723 and 1766 took place. The one of 1723 was patiently preparation throughout eight years. The Spaniards they tried to abort it, catching in 1715 eighty lonkos, four of which they were condemned, execute by hanging, and the rest to forced labor. As a result of this process—Barros Arana says in the volume I, p.28 of his General History of Chile “one renewed peculiar disposition that had been executed in other analogous circumstances: one prohibited the Indians auxiliaries to ride horses to prevent communicated to each other their plans of rebellion. The authorities tried to prevent the rebellion by means of precise agreements; however, the uprising was precipitate.

In the parliament of Nacimiento, they discuss the abuses committed by Manuel Salamanca that had named maestro de campo of the Kingdom in 1721. According to Barros Arana, “Salamanca sold the destinies of friendly captain, species of assistant representatives or judges of the reductions of Indians. These agents, insurances of impunity, at the rate that they served the interests as the maestro de campo buying for this one the cattle’s of the Indians in the celebrations and drunkenness in they deceived which them miserably.

They were the unique traders authorized to commercialize with them, they imposed the price who wanted to the merchandizes that sold, and then they snatched of a way or another one child and women to negotiate them, as crew members and almost could say themselves like slaves in Concepción.”

According to Vitale,<sup>407</sup> the rebellion general, commanded by lonko Vilumilla exploded the nine of March of 1723 in Puren with the assault to the Pascual Delgado house, one of the most hated captains of the friends.

Bonilla notes,<sup>408</sup> that also the same day the Indians killed captains of the friends Pascual Delgado, they also killed captain Verdugo and Lieutenant Juan Navia, and the Indians attacked the forts of Tucapel, Nacimiento, Santa Juana and Arauco. The Indians population in the Araucania did not support the rebellion, and after two years ceased.

The arrival of Spanish reinforcements from Concepcion forced the Mapuches to fall back, but quickly they took the counteroffensive until arriving at the north of the Laja River. (Francisco Enrich in his History of the Company of Jesus in Chile says to the Jesuit, volume II, p. 126.) The Mapuches appropriated 40,000 cows of the properties located between Laja and Chillán.” The Spanish army, integrated by 4,000

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<sup>406</sup> Ibid page 40.

<sup>407</sup> Ibid, page 40 41

<sup>408</sup> Ibid, page178, Volume II

men, forced to leave Nacimiento, Colcura, and Tucapel, once again construct the forts in the North shore of the Bio-Bio, being the south into the hands of Mapuches.

Although historians like Encina, have tried to diminish the reaches of this rebellion the stories of de Geronimo Pietas in volume I of Documents of Gay, the Chronicles of Miguel de Olivares and Carvallo and Goyeneche, besides the news that Jose Toribio Medina registers in Things of the Colony. They demonstrate that the rebellion was acquiring major's proportions as they added to the combat, Pehuenches and Huilliches.

An appreciation of the magnitude of the 1723 rebellion was done by the Governor Cano de Aponte to the Real Hearing: "It exceeds the revolt to the one 1655 because from Bio-Bio to Valdivia, from sea to mountain range, Indian friend nor in particular to be found, some of confidence in which is to find some minor security. Informed into the result of this move general rebellion Mapuche, the governor Cano de Aponte reaffirmed the new tactical orientation: to consolidate the chain of forts of the North shore of the Bio-Bio, without trying—as Alonso de Ribera in seventeenth century—to reinitiate the military conquest. In the middle of XVIII century, the colonial authorities they tried to publicity the resistance Mapuche through the creation of "towns of indios." In the parliament of Nacimiento,

According to Molina, p. 297,<sup>409</sup> for some time the Araucanians had been much dissatisfied with several articles in the peace, under colour of which the Spaniards availed themselves of forming establishments in their country. They also were exceedingly impatient of the insolent behavior of certain persons, called *captains of the friends*, who had introduced under the pretence of protecting the missionaries, and now arrogated a considerable degree of authority over the natives, which they submitted to with extreme reluctance.

The master of friends (El Capitan de amigos) fulfills a dual role. First, it must act in place of indigenous mechanisms to regulate conflicts. It thus seeks not only the control and neutralization of the "Mapuches Law." Therefore, a foreign law, which the Mapuche do not understand and they do not want.

Stimulated by resentment for these grievances, the Araucanians resolved in 1722 to have recourse to arms, and in this view, they proceeded to the election of a toqui or military dictator.

On this occasion they chose a person named Vilumilla, a man of low rank, but who had acquired a high character with his countrymen for judgment, courage, and extensive views, entertaining no less an object than the entire expulsion of the Spaniards from Chili.

To succeed in this arduous undertaking, he deemed it necessary to obtain the support and assistance of all the Chilean natives, from the confines of Peru to the Bio-Bio, and vast as was the extent of his plan, he conceived it might easily execute.

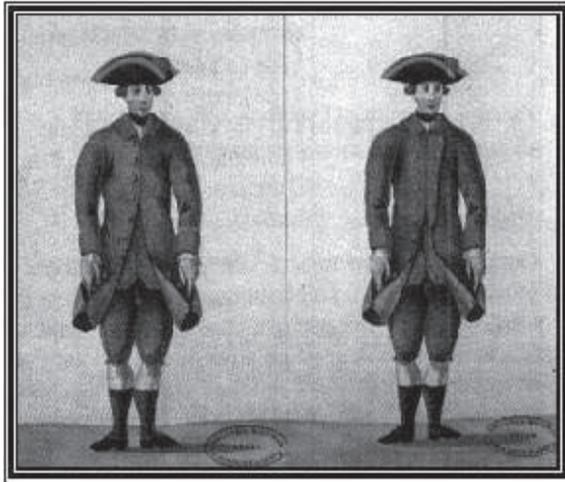
Having slain three or four Spaniards in a skirmish among who was one of the captains of friends, as they called, he dispatched messengers with the symbolical

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<sup>409</sup> The Abbe Don J. Ignatius Molina. 1809. The Geographical, Natural, and Civil History of Chile. Vol II. Printed for Longman, Hurst, Bees, and Orme. Paternoster-Row

arrows. Each of who carried a finger of the slain Spaniards, to the various Chilean tribes in the Spanish provinces, inviting them to take up arms on the exhibition of a signal, to be given by kindling fires on the tops of the highest mountains all over the country. Accordingly, on 9 March 1723, the day previously fixed upon for the commencement of hostilities, fires were lighted up on the mountains of Copiapo, Coquimbo, Quillota, Rancagua, Maule, and Itata. Those cities are outside of Mapuche territory. However,

Either owing to the smallness of their number, their apprehension of the issue of the war, or their long habitude of submission, the native Chilese in the Spanish provinces remained quiet, or this vast project of the toqui was entirely disconcerted.



*Picture from Tomas Pino*

In the drawing of 1760 to the left, it is the uniform of the provincial militiamen of infantry and to the right the one of the cavalry, branch to which belonged. These uniforms were brought directly from Spain, which it equipped them, also of their arms, standards, drums and flutes, these musical instruments served to mark the rate of the long marches by the province of Colchagua (far from Araucania)

Having declared war against the Spaniards, Vilumilla<sup>410</sup> set out immediately at the head of an army to attack the Spanish settlements: Yet before commencing the hostilities, he requested the missionaries to quit the country, that his detached parties might not injure them. Vilumilla signalized the commencement of this new war by taking the fort of Tucapel by storm. Being apprehensive of a similar fate, the garrison of Arauco abandoned that place. After destroying these two forts, Vilumilla directed his march for Puren, of which he expected to gain possession without resistance.

<sup>410</sup> Ibid., page 298

However, the commander made so vigorous a defense that he was under the necessity of besieging it in form. In a short time, the garrison reduced to extreme distress, from both scarcity of provisions and want of water, the aqueduct, which brought water to the fort destroyed by the enemy. During a sally made by the commander don José Antonio de Urrea to obtain supplies, he and all his followers' soldiers killed in combat.

According to Don Vicente Carvallo Goyeneche,<sup>411</sup> Ragnamcu and its soldiers gave the first attack to the fort of Puren, but seeing that they twelve died with the fire of the gun, cannon falconet, used to fire grapeshot (Del cañon Falconete, servido a metralla) they retired. They returned to the dawn of the following day, because not few to the rigor of the firearms of musquets died, retired second time, established proposals of adjustment. Shortly after arrived reinforcements, other fifty soldiers sent by the commander in chief arrived reinforcements at the Spanish forts from the border (March 30, 1723), and immediately from them this head at the top of a swarm of four hundred combatants.

As previously noted, an attempt of the historiography to diminish the importance of the artillery in the Araucanians wars, for instance a falconet was medieval cannon, which made in light construction. The falconet fired one-pound solid round shot projectiles. The light artillery used especially during the seventeenth century for the defense of light boats and ships. The Falconets could also used to fire grapeshot. The British and the Colonists also heavily used the cannons during the American Revolutionary War. Bronze falconets also used on many military ships, mostly the Spanish galleons. Grapeshot was devastatingly effective against massed infantry at short range. It used quickly to savage massed infantry charges. Cannons would fire solid shot to attack enemy artillery and troops at longer range (although the Shrapnel round was invented to increase the effect of grape shot at a distance), and switch to grape when they or nearby troops were charged.

Ragnamcu did not take the forts, but it managed to kill the commander don Jose Antonio de Urrea in a sally that did against a detachment of the Indians who worked in misleading the currents of the River that gave water to the Fort.

Don Juan Güemes Calderon was almost killed, during a sally he made, he left the Fort with one hundred horses; he united the troops who did not perish in the first impetus of the Barbarians, and with the good he retired in order to the Fort, although without the commander and twenty men less.

In this critical situation, Don Gabriel Cano, who had succeeded Concha in the government, arrived with an army of five thousand men. As Vilumilla expected an immediate attack, he chose a strong position for his army which he drew up in order of battle behind the deep bed of a torrent: But, though repeatedly challenged to battle by the enemy, Cano thought it more prudent to abandon the place, and accordingly withdrew the remainder of the garrison.

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<sup>411</sup> Descripción Histórico Geografía del Reino de Chile por don Vicente Carvallo Goyeneche, precedida de una biografía del autor por don Miguel L. Amunátegui. [www.historia.uchile.cl/CDA/jh\\_sub\\_article/](http://www.historia.uchile.cl/CDA/jh_sub_article/) Capítulo LXXV.

The war afterward reduced to skirmishes of small importance, and soon terminated by a peace concluded at Negrete, a place situated at the confluence of the Bio-Bio and the Laja, by which the provisions of the treaty of Quillin were renewed, and the odious title of captains of the friends abolished.

Professor Vitale account in <sup>412</sup> rebellion of the Araucanos nations, Viliches and Pehuenches in the end of eighteenth century. The other articles of the efforts possible to embarrass the passage by it land. During the year of 1759, they gave an example of them boldness to defeated 190 soldiers who, had advanced until Buenos River . . . .

No matter how hard those in favor of the recapture of the Indians in facilitating the company with the arms in the hand strive, is due to agree in which the immense land that they occupy, besides to provide innumerable space to retreated to. They position them in a condition to annihilate and to destroy ours forces” (Report of Lazaro from the Ribera to the viceroy of Lima, reproduced by Nicholas Enrique in Five Geographic and Hydrographic Relations that interests to Chile, p. 54, Santiago 1897).

The measures adopted by the Spanish governors to fold the tenacious Mapuche resistance, attested by the chronicles and travelers of the time, constitute full evidence to the historians whom, they have tried to diminish the magnitude of the Mapuches rebellions of seventeenth and eighteenth centuries. As previously noted according to Berdichewsky 1975,<sup>413</sup> the most important of these confrontations according to this author were the battles at the end of the sixteenth century, especially in 1553, 1598 when the Indians defeated the Spanish, destroyed seven cities, and killed the governor, Martin Garcia Oñez de Loyola. Others important periods of the Wars were the 1640s, 1655, 1720s, 1740s, and 1760s. Two final uprising of Mapuche in Chile occurred, in 1869-70 and in 1881. Also equally important was the Mapuche expansion into Argentina in 1709. The entrance of Kallfükura in Salinas Grande in 1835. In 1853, Kallfükura attack Bahia Blanca, with Mapuches-Arríbanos. In 1855, Kallfükura defeated General Hornos in the Pampas. In the years 1872, general uprising in the Argentina pampas.

It is noteworthy to add, at this time that according to Norberto Ras, p. 108, *Crónica de la Frontera Sur*, Indians and cows, of the Chilean cattle trail (rastrilladas). The cattle steal by the Mapuches, often leading to real massacres. Like the Mapuche Cacique Railef's thousand Chileans warriors and their dead in Loncopué, at the hands of the Indians Chileans of Kallfükura in 1837.

They were killed when they wanted to drive a herd of 100,000 cattle, from the province of Buenos Aires to go across the great plain (Pampas) through the mountains to Chile.

According to<sup>414</sup> Professor Bernardo Berdichewsky, the records of a meeting of the cabildo (town council) of Buenos Aires on December 23, 1709, there is mention of Araucanians-Mapuches warriors seen on the pampas, moving large herds of cattle and

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<sup>412</sup> Vitale Luis. 1999. *Medio milenio de discriminación al pueblo mapuche*. Premio. Alerce. LOM ediciones. Santiago—Chile, see Vitale page 43

<sup>413</sup> Berdichewsky Bernardo 1975. "Abipon" "Ashluslay," Araucanians." *Three South American Indian Tribes*. Library of congress cataloging in Publication Data. USA, page 15.

horses toward Chile. By 1750, Mapudungun (Mapuche language) was the dominant language of the Indians of Argentina.

According to this author, some Mapuche migrated across the Andes and settled in the Pampas of Argentina. In the beginning of the sixteenth century in big numbers, but the migration and contact was before that period.

In conclusion, the Mapuche later absorbed most of the Puelche, Tehuelches, Moluche and Pehuenche tribes becoming their common language the Mapudungun, which in the eighteenth century was the only language spoken in the Patagonia and Pampas. They would on occasion join in alliance with other Pampas tribes, against the Spanish of Rio de La Plata, Mendoza and Neuquén region-conducting malons to steal cattle and horses for sale in Spanish Chile; the most famous Mapuche Toqui in Argentina was Kallfükura of Salinas Grande.

In addition, the story of Thaddeus Haencke,<sup>415</sup> German scientist who arrived at Chile in 1793, in its Description of the kingdom of Chile, p.135-137, shows the combat efficiency degree in which was the Mapuche rebellion by the end of eighteenth century.

The Araucanos nations, Viliches and Pehuenches chose for the war the most robust Indians . . . armed of great lances whereupon to the way of the Macedonian phalange, they oppose a wall of pikes to the cavalry in the wings, similarity of other old nations and modern . . . it can surround the enemy or cover the withdrawal with theirs.



*El malón. Oleo sobre tela de Mauricio Rugendas  
in <http://en.wikipedia.org/wiki/Image:Malon.jpg> (1802-1858).*

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<sup>415</sup> Ibid, See Vitale Page 44

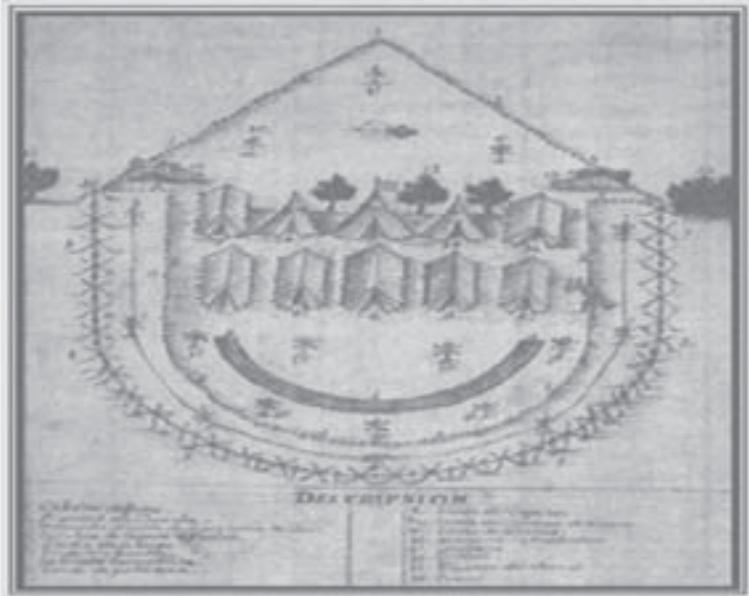
They used not to present/display formal battles, but to attack in squads, ambushes, assaults and sudden excursions, that call Malocas . . . the maintenance of the troops is not like in the European wars. In contrast, the Chilean soldier takes all provisions with a full flour stock market of beans or barley. These Indians are so skilful horseman that with difficulty can be killed or hurt them with firearms. For instance on horses are excellent skilled rider one sees them as totally fallen of the horse; or by one and on the other hand, hidden underneath the belly or lying. There are for them no Obstacles Rivers and forests where they walk and run horses. A European would be very difficult to escape of the rage of an irritated Indian, and even though they hang the guts to them, if they have not received a mortal blow attack, and is not necessary to hope that they yield until they are not death.”

According to Molina, p. 75, the spoils of war divided among those who have had the good fortune to take them. Nevertheless, when the capture has been general they distributed among the whole in equal parts, called reg, so that no preference shown to any of the officers, or even to the Toqui. The prisoners, ‘according to the custom of all barbarous nations, are made slaves until they are exchanged or ransomed.

The combination of speed of the horses and armor-corselet gave the Mapuche cavalry an advantage against the shot during the Malon. A man armed with harquebus or bow and arrows had a hard time standing his ground to get off his one, inaccurate shot (assuming that his weapon was loaded and was not a raining day!) against a moving target as the Indians. Malon or maloca was a military raiding tactic of the Mapuche peoples from the seventeenth to the nineteenth centuries. Malon consisted of a fast surprise attack of a number of mounted Mapuche warriors against the white (huinca) populations, haciendas, settlements and fortifications in Chile and Argentina. The purposes of the Indians were of obtaining horses, cattle, provisions and captives, often-young women. The effectiveness of the system was that a rapid attack without formal order did not give sufficient time to organize a defense and that it left behind a devastated population unable to retaliate or pursue. In Chile the Spaniards responded with a system of fortifications, la frontera, garrisoned by a standing army that patrolled the border along the Bio-Bio River.

Tradition and literature had established custom and beliefs and viewed as a set of precedents or representations of the malons, in which an image come into view of the Mapuche raiders as ferocious eager to take part in violence and bloodshed. This negative view used to justify the killing and nearly extermination of the Mapuche population in Chile and Argentina in the nineteenth century. The cavalry remained a viable and potent force throughout the Araucanians war and not for this reason alone. The Mapuches cavalry rode repeatedly through harquebus fire with little harm.

This picture of a Spanish military camp in 1760 shows the disposition of the sentries, as we can observe the military camp surrounded by a fence and a trench. Camping that many nights under sheltered it to stars, and where the men under their control wrapped in their blankets and ponchos sang around a bonfire, others played cards and dices. The stores of the bottom and to the center were those of the officials, as the captain directed the troops of 50 men, helped by two Cabos. Its regiment was the one of cavalry of the militias of San Fernando, where another cavalry regiment of customs officers based.



*Spanish military camp. Picture from Tomas Pino*

In addition, an infantry battalion and a company of infantry of the town of San Fernando together were the unique troupes of Colchagua, with not more than 200 men. The Regiment of militiamen has to duplicate the regular troops.

According to Molina he illustrated on p. 300. Tranquillity was again disturbed with the rebellion 1766, under the government of Don Antonio Gil Gonzaga, who absurdly endeavored to compel the Araucanians to live in cities. Many types of council held to devise the most suitable means for carrying this chimerical scheme into execution, which much ridiculed by those who were best acquainted with the dispositions of the Araucanians, while others sided with the governor in supposing it practicable.

Molina stated, p. 3001, the Araucanians were informed of these intentions of the governor by their spies; and being apprehensive of danger to their liberties from the proposed innovation, their chiefs met secretly to deliberate upon the best measures for eluding the designs of the governor without having recourse to arms. On this occasion, the following resolutions entered into by the Butacoyog, or national assembly of the ulmens. The Indians decided first to delay the business as long as possible, by equivocal replies and delusive promises. Second, when pressed to commence building, to require tools and other necessary aids from the Spaniards. 3d, To have recourse to war, when they found themselves no longer able to elude the demands of the governor; but that only the provinces that were compelled to build should declare war, while the others remained neutral on purpose to mediate a peace. Fourth, when the mediation of these should refused, the whole confederacy to join in the war. Fifth to permit the missionaries depart in safety, as they had nothing to accuse them of, but being Spaniards. Sixth, to elect a supreme toqui who should have

the charge of executing these resolutions, and was to have every thing in readiness for taking the field when necessary.

Accordingly, Antivilu unanimously elected toqui; apo-ülmen of Maquegua but as his province was one of those, which were to remain neutral, he declined to accept the office, and Curiñancu, brother to the ülmen of Encol elected in his stead.

At the first conference, the governor proposed his plan to the Araucanians under every aspect that he thought might render it acceptable and agreeable. In pursuance of their previous agreement, the Araucanians objected, equivocated, and at length appeared to consent, but ended by requesting the necessary assistance for beginning the work. Accordingly, having pointed out the situations, which he thought most eligible for the new cities, the governor sent them a great quantity of wrought iron, together with provisions for the laborers, and cattle for transporting the timber. As the work made no progress, the quartermaster Cerrito repaired to the frontiers with several companies of soldiers, to stimulate the tardy operations, and placed for this purpose superintendent in different quarters. The maestro de Campo Nininco, the sergeant-major Francisco Rivera entrusted with the building of Huerquen, and Captain Joaquin Bargoa with that of another Arauco and Tucapel city on the banks of the Bio-Bio, while Cabrito directed all the operations from his headquarters at Angol.

Finding all their acts of equivocation and delay ineffectual, the Araucanians flew to arms, and having united to the number of five hundred men under the toqui Curiñancu, they proceeded to besiege Cabrito in his camp. Bargoa, who had made prisoner and very roughly treated, set at liberty in consequence of represented as inimical to the quartermaster, later he died a consequence of battle wound and shamed for his conduct when he was a prisoner of war. Francisco Rivera crossed the Bio-Bio in sight of the enemy who were seeking to slay him, but he escaped seriously wounded, in safety under the protection of a missionary, and afterward returned with four hundred men to relieve Cabrito.

Afterward Francisco Rivera died of the untreated wounds he sustained in battle, but he saved Cabrito's soldiers. Another missionary requested the Araucanian officer who escorted him, to forgive a Spaniard by whom he had been grievously offended. The Araucanian answered that he had nothing to fear while in company with the missionary, and that it was now no time to think of revenging private injuries. Such was the attention paid to the sanctity of the missionaries, that not a single Spaniard killed who had the good fortune of getting under their protection.

In order to attack the Araucanians in several places at once, the governor formed an alliance with the Pehuenches, who inhabit the western slopes of the Andes between the latitudes of 33° 30' and 36° S. and between the heads of the rivers Maipo and Chillan. They accordingly sent an army through the defiles of the mountains to invade Araucania: But Curiñancu, being informed of their approach, fell upon them by surprise while descending from the Andes and completely routed them, taking their general Coligura and his son, both of whom he put to death. However, this event might have supposed calculated to occasion eternal enmity between the Pehuenches and Araucanians, it yet so effectually reconciled them; the Pehuenches

have been ever since faithful allies to the Araucanians, and implacable enemies to the Spaniards.

It is important to clarify as we noted before; weather in Chile has a massive range throughout the year. Temperatures change; wind can develop or drop off. Hypothermia or exposure is the most severe form of cold related frostbite can occur in a few minutes. During the summer months heat exhaustion and heat stroke can occur in Chile. In the Andes Mountain, there is snow 6 month of the year.

-Even in this war, Curiñancu availed himself of the assistance of these mountaineers to harass the Spanish possessions in the neighborhood of Santiago. Since that time, the Pehuenches frequently attack the Spanish caravans between Buenos Aires and Chile, and almost every year furnishes some melancholy events of that kind.

The governor Gonzaga mortification of seeing his grand project completely overthrown preyed on the mind of the governor. He suffered a severe chronic illness, which so much aggravated by this disappointment, as to cut him off in the second year of the war. He died 24 of August 1767 in Santiago.

Afterward Don Francisco Xavier de Morales appointed his successor by the viceroy of Peru. According to Bonilla,<sup>416</sup> p. 198, the Pehuenche of the cordillera did not lose time in position themselves in agreement with the Mapuches to launch an offensive. Therefore, the Toqui Lebian mounted a powerful offensive between the Laja and the Bio-Bio on the 25 of November 1769. For this operation arranged with the Huilliches, that would advance by the south in the form military pincer movement. The Indians had to burn whichever property and Spanish goods would find on their step, to steal cattle, to kill colonists. The maestro de campo Cabrito went to the Angels with 80 soldiers and 1000 militiamen, besides numerous auxiliary Indians.

The Pehuenche attacked Cabrito the 3 of December, killed 30 Spaniards and 46 auxiliary Indians, He was force it to retire toward the rest of its forces. The pincer movement or double envelopment is a basic element of military strategy, which has used, to some extent, in nearly every war. The flanks of the opponent attacked simultaneously in a pinching motion after the opponent has advanced toward the center of an army, which is responding by moving its outside forces to the enemy's flanks, in order to surround it. At the same time, a second layer of pincers attacks on the extreme flanks, to prevent any attempts to reinforce the target unit.

According to Bonilla p. 199, this it was the third rebellion of century eighteenth and last against the Spaniards, and the beginning the January of 1769 by means of the assault and robbery of 500 mules who journeyed by the mountain range. The top command corresponded to Pehuenche toqui Lebian, who organize its forces in two detachments. Divided in two great groupings; one of 800 men, commanded by the, cacique Pilmiguerenunantu, passing by the path of Antuco will attack Laja, and to other to under the command of Lebian 500 men, will enter through by the opening of Villacura, to concentrate itself in Laja,

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<sup>416</sup> Bonilla Tomas 1988. *La gran guerra Mapuche*. Instituto Geográfico Militar de Chile. Tomo-II.

*Blue*

*The pincer movement or double envelopment<sup>417</sup>  
a pincer movement where the red force envelops the advancing blue force.*

Molina stated<sup>418</sup> as formerly concerted, the neutral provinces of Araucania now declared in favor of those who had first begun hostilities, and the war prosecuted with vigor by the whole confederacy. Curiñancu and his brave vice-toqui Leviantu, kept the Spanish troops in constant motion and alarm, though reinforced by several divisions from Spain. Having no materials for giving an account of the events of this war, it can only be mentioned that a bloody battle was fought in the beginning of the, year 1773, by which period the expenses of the war had exceeded 1,700,000 dollars.

The Mapuches responded with the 1766 rebellion. The 25 of December, directed by Curiñancu, set afire the houses and churches that the troops to the control of the maestro de campo Salvador Cabrito had built. Governor Gill de Gonzaga, alarmed by the proportions that were acquiring the rebellion, he promised Mapuches to leave the project to found “pueblos” and to retire of the zone the army, on condition that Mapuches did not attack the forts located to the north of the Bio-Bio.

This truce was altered when Pehuenches headed by Lebian, by the end of 1769 devastated the island the Laja, and defeated again, the 3 of December of that year, to the maestro de Campo Salvador Cabrito and 30 Spaniards more. The 9 of December, 4000 Pehuenches warriors attacked the fortress and the town of Santa Barbara.

The 11 of December of 1769 communications cut between Nacimiento and the fort of Puren. The Commander Ambrosio O’Higgins troops pinned down and

<sup>417</sup> Original from Vera Cruz <http://en.wikipedia.org/wiki/Image:Pincer.png>

<sup>418</sup> *Ibid.* page 305

surrounded in Antuco, leaving 14 died and 80 wounded in the battlefield on 1° of January of 1770. He received troop's reinforcement on time after a long battle with the Indians. In the south in Valdivia Juan Gerland attacked by the Huilliches and sustained casualty.

Encirclement is a military term for the situation when a force or target isolated and surrounded by enemy forces. This situation is highly dangerous for the encircled force: at the strategic level, because it cannot receive supplies or reinforcements, and on the tactical level, because the units in the force can be subject to an attack from several sides. Lastly, since the force cannot retreat, unless it is relieved or can break out, it must fight to either the death or surrender. Military leaders have used encirclement throughout the centuries. This right military action of the Mapuche cavalry demonstrated they audacious, its capacity and effective control of the situation, terrain evaluation, disciplines, unit of control and perfect coordination of movements

Antonio de Santa Maria advances in defense of the fort of Arauco, which was under siege by the cacique Caticura 2 February 1770. Finally, Captain Freire made a fortification in the Andean pass of Coolyque in order to avoid that the Pehuenche from Argentine enter to attack Chile.

According to Norberto Ras, p. 184, *Crónicas de la frontera sur*. Cacique Pilmi and his warriors attacked the fortress of Alico in the Andean Mountains, killing all of the soldiers. Later they attacked the City of Nuble in Chile; later in the end of 1770, also they raid the Chilean town for the pass of Alico.

The Pehuenches tribes of Trubunleo, Alico y Palpalejo joins up the rebellion. They warriors attacked the fortress of Antuco; the soldiers resisted the attack successfully, 80 Pehuenche warriors killed.

According to Rodolfo Casamiquela<sup>419</sup>: "The ranquelina fraction Pehuenche entered Pampas as a result of the general rise of 1770 in Chile, by the wars that maintained later with Huilliches and, finally, by its internal wars with others Pehuenches." (1998: 55) Once settled down in the Pampas scope they mixed with the preestablished towns in the habitat, Fernandez thesis lectures of adamantine Pampas and Pampas of the south of Cordova. For Casamiquela ranqueles was one etnia "pehuenchizada" (1982: 20-21). For Rodolfo Casamiquela, ranqueles appeared historically by the end of eighteenth century and must their gentilities to the reed beds that abounded in the Pampa scope. According to this explanation, Raquel's would be the transformation of the portion the west of the querandíes, that underwent a tehuelchización process first, and soon one of araucanización produced by the influence of Pehuenches of the north of Neuquén (Casamiquela 1982:20) 2. Raquel's to the historian Jorge the Fernandez were Pehuenches, more indeed, original of a region located in the North end of the Neuquén, between the present localities of the Cholar and Ñorquin, denominated Ranquil (1998: 45). Thus, so by the middle of the nineteenth century the idea of the Patagonia constituting a territory not submitted to the sovereignty of

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<sup>419</sup> Hernández Graciela. En tiempos del malón: Testimonios indígenas sobre la "conquista del desierto". *Mem. Am.* [online]. Jan. /dez. 2006, no.14 [citado 17 Agosto 2008], p.139-166. Disponible na World Wide Web: <[http://www.scielo.org.ar/scielo.php?script=sci\\_arttext&pid=S1851](http://www.scielo.org.ar/scielo.php?script=sci_arttext&pid=S1851)>.

no State, was perfectly able to sustain, and therefore bordering with the Argentina and with Chile, without really belonging to none of both.

The Real Hearing, worried about the turn that was taking the general rise, asked for aid to Buenos Aires. At those moment's reinforcement arrived at Concepcion from 600 soldiers of infantry from Spain, selected battalion of Portugal at the control of Francisco Javier Morales, new Governor of Chile. (March 1770)<sup>420</sup>

However, "Earth people "the Mapuches defeated to these forces undergone in the hill of Marigüeñu.

The forces of Morales who attacked the vanguard, while O'Higgins with 800 men attacked from the rear encircled the Mapuches cavalry 800 troopers commanded by Curiñancu and Taipilanque in the jungle of Nahuelbuta. Santa Maria encircled in the Marigüeñu hills, with the 200 men of Rafael Izquierdo—According to Encina in volume IV relates Francisco A., p. 595, of its History of Chile "warning that of the three armies surrounded that them, this one was weakest, they attacked against him.

Lieutenant Rafael Izquierdo, that just was arrived from Spain and that did not have idea of the military push of the Indians, seeing them without firearms, instead of to wait for them in its positions, it undertook with the 200 militiamen and soldiers of line that commanded the 21 of September of 1770. The shock was horrifying. Mapuches fought as in their best years, and beat completely the 200 Spanish troops. Lieutenant Izquierdo died in battle with 40 of his men, the remained of the troops routed.



*Maloquero y Conchavadores en Araucania y las Pampas 1700-1800*<sup>421</sup>

<sup>420</sup> Francisco Javier de Morales y Castejón de Arrollo was a Spanish soldier and interim governor of Chile from March 1770 to March 1772.

<sup>421</sup> Leonardo León. 1991. *Maloquero y Conchavadores en Araucania y las Pampas 1700-1800*. Universidad de la Frontera. Temuco, Chile Page 40

## Malocas and the 1766-1770 War

Date	Attacked Area
1769	Mendoza (Argentina)
February 1770	Mendoza (Argentina)
March 1770	Rancagua, Colchagua y Maule (Chile)
February 1770	Bebedero (Argentina)
December 1770	
Fort de San Carlos	(Mendoza)
December 1770	Corocorto and Uco (Argentina)

The last attack mounted by the maloqueros carried out against the stays of Corocorto and Uco, from where they retired, But of 1,500 heads of cattle's. This assault moved to the Pehuenches tribes of the valley of the Uco to negotiate truces and to make common cause against the Maloqueros.

The Maestro de campo Juan San Martin field commander of the Pampas frontier in Argentina with a regiment of 600 veteran residents, 26 November 1737, goes to meet the cacique Tolmichi-chief. And friend of a cousin or nephew Cacapol, he was traveling with a permit safe travels issue by the governor Salcedo; however, the master field commander San martin kills him and all his men 50 Indians in total.

The escalation of reprisals that followed, is known as the first War with the Pampas in the seventeenth century, to which embark on violence most of the indigenous from Atlantic (Argentina) to the Pacific ocean (Chile), and in perpetual war until 1785, at the Indians population that had reached on a co-existence in the pampas.

The malon 1737, was confronted by Captain Juan de Melo and alferes Esteban del Castillo, but since the beginning of 1738, received news that some 2000 conas (warriors) were preparing to invade. Apo Cangapol becomes the war chiefs in the plains with warlords from the tribes, Tehuelche, and some Moluches Huilliche; Apo Cangapol was in command of 4000 warriors. See Norberto Ras p. 442-443.

The Pampas were for nature nomads. It is important to mention that the Pampa Indians having courage thought, but no the military capacity and experience of the Mapuche fighter. The weapons of the Pampa Indians of Argentina were the boleadora, the arch and the arrow; some missionaries mention the use of the sling. For close in fighting, a small wooden cudgel (short heavy club) with a sharpened point was effectively until the beginning of the nineteenth century. Then primary weapons, however, were the lance and the bola. The boleadoras of these Indians were two balls with rut, tied with a touch of leather, of approximately ten feet of length, one of them smaller that served as a holder. The arrows-tips finished of flint, quartz and opal, materials that they find in all the whereabouts of the zone, still when they are not of the place. Also is frequent to find them made of wood. The father Ovalle, who in the first half of the seventeenth century was crossing the Pampas in two occasions, describes in this form the nomadic of our Indians. "They judge for the major good of all the absolute and free discretion. To live today in this place, tomorrow in other one, now it gives me taste to enjoy the river and freshness of this river and in getting tired of it I happen to other one, want to live a bit in the forests. And loneliness's,

and giving me the taste for shades I go out to the happy meadows and valleys, here they delay the hunt, there the fishing, here I enjoy the fruit that takes this land and in I finishing I pass to other one. Where they begin to mature those that they take, go where I want without not leaving article that throws to me, those are in the habit of being thorns that of distant view the torments. I am not afraid because, I do not leave behind thing that could lose, with me I take everything, and with my wife and my children, who follow me where I go lacking me nothing.

The housing of the primitive Pampas is the typical tent of the plain that persists in the later centuries. When they were skimping the cattle in the pampas, they used in their construction branches and other fragile materials. The father Ovalle (1643) state: "in an instant with four toothpicks, average branches badly covered with some leaves and herbs or some leather of cow or horse or of three ancient animals Pampas."

Moreover, is significant to clarify about the Mapuche who live in Argentina, as most historians agree. The Mapuches in the Argentinean Pampas from the beginning, the Araucanians constituted isolated nucleus sometimes rivals, but once dominated the whole territory; they joined, though they did not form a single nation with a unique chief. The first historical certain and specific information on the Araucanians in Argentine obtained in 1708. In this date there was a concentration of Indians of such origin, in the place called The Fleas, today Mercedes. There were four Araucanian principal groups in Argentina; there are no accurate figures on Indian population. The Puelches that were occupying the part of the mountain chain and the space that is between the north of the Diamond River and the Limay for the south. Also, immediately afterward, to the east of the Salado river, there were Ranqueles. They were the occupants of the region of the mount. Their principal center was Lebuco, with their famous chiefs Yanquetruz and Paine. In the eastern part and to the south of the previous ones there was the group of the Big Salt Mines, with Kallfükura. They were living close to the lagoons or water, where they arranged their tents, and these were of quadrangular form.

Molina stated in p. 305 that in the year 1773, an accommodation agreed upon, and the Butacoyog with full powers to settle the articles of peace invested Curiñancu. He required as a preliminary, that the conferences should held in the city of Santiago, which was conceded by the Spanish governor though contrary to the usual custom. During the negotiations in that city, he made another demand still more extraordinary, "that his nation should be allowed to keep a resident agent in the capital of Chile.

"The Spanish officers warmly opposed this; but the governor thought proper to grant this likewise, as an excellent expedient for readily adjusting any differences that might arise between the two nations.

"Moreover, the governor halts the campaign and call for a peace treaty. The Mapuches accepted, they signed the peace treaty in Negrete 25 of February 1771." In 1774 the authority maximum of the colony a Parliament, naming at the same time to Ambrosio O'Higgins, proposed so that position became of the direction of the army of the frontier.

According to Bonilla asserts on p. 203. The three rebellion of the eighteenth century cost to the viceroyalty of Peru 2,000,000 pesos was a enormous amount of money for the that period.

What is more, this willingness to civilize the Indians through, sedentariness the transformation of their economic thinking, disciplined, the establishment of a religious rule and, therefore, cultural and permanent control over them by the Spanish crown.

Meanwhile, the zone of Valdivia and Osorno followed into the hands of Huilliches Vitale stated,<sup>422</sup> the story of these actions does not mean to affirm fully that there was a permanent confrontation although, yes sample that a permanent conflict existed and unpaid, during centuries between the Mapuche society and the colonial Spanish.

Nevertheless, by 1792 the Huilliches rebelled and planned to assault Valdivia. In 1793, the Parliament of “Las Canoas” arranged. In addition, this treaty allowed the Spanish to build the road and repopulate the city of Osorno in 1796. Osorno had previously destroyed in 1602. In addition, with the “Parliament of Las Canoas” the local Huilliches became subjects of the Spanish crown but allowed to retain their lands and social structure. Furthermore, as Vitale state, in the light of these tests, it is not possible to continue looking mystically; those seventeenth and eighteenth centuries were essentially pacific, as barren as they have wanted to affirm those, which focus history only from the point of view of the dominant class. How it would change the analysis of the processes, if the historians, in their majority, took not only into account the acts (until now) from the winners, but also the people who suffer the loss of war. What is more, without forgetting that a country without memory is a country without history? It will erect the truth, which opens the doors to Justice, like values that must prevail in our present and future generation. When we fail to remember the great contributors to our History—when we disregard the heroic past of the Mapuches, and the American Indians—we in so doing, weaken our own heritage. The territories north of Valdivia remain not totally incorporated into the Chilean state until the 1880s when the Chilean army overpowers with the use superior technology force and number to defeat completely the indigenous resistance during the occupation of the Araucanía

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<sup>422</sup> Ibid. page 43-44



*La Guerra a muerte scene of the war until death 1819-1832*  
*Map source, courtesy of Bonilla Tomas 1988. La gran guerra Mapuche.*

**Guerra a muerte** (English: *War to death*) is a term coined by the renowned Benjamin Vicuña Mackenna used in Chilean historiography to describe the irregular warfare that broke out from 1819 to 1821 during the Chilean war of Independence. Although, after that the Spanish royalist had been expelled from all cities and ports north of Bio-Bio River; Vicente Benavides organized royalist resistance at La Frontera with the aid of Mapuches chiefs. The aid of the Mapuches was crucial fundamental to the Spanish since they had lost control of all cities and ports north of Valdivia. The central reason what that the Mapuches valued the treaties done with Spanish authorities; however, most regarded the matter with indifference and took advantage of both sides' self-governing juntas that appeared in Spanish America. The notorious and cruel Vicente Benavides (Quirihue, 1777—Santiago, Chile, 1822) was a Chilean soldier who fought in the Chilean War of Independence. In addition, he initially sided with the patriots; but changed sides with the Spanish royalists later. In addition, he then led the vicious resistance during the so-called Guerra a muerte. Moreover, this was a time of irregular warfare and Benavides got the aid of many Mapuche chiefs to combat the Chileans and plunder the countryside.

Moreover, four months after the coup, on 16 March of 1812 a counterrevolutionary coup took control of the city and created War Council. The War Council broke trade relations with the rest of Chile and confirmed Valdivia's loyalty to the Spanish crown. Largely, even after several defeats of the Spanish troops during the Chilean

Independence war, Valdivia and Chiloe remained loyal to the Spanish king. No later than by 1820, the new created Chilean Navy, commanded by Lord Thomas Cochrane, captures Valdivia, but unsuccessfully to liberate Chiloé. Cochrane's land-based attack took the Spanish troops coastal defense by surprise, avoiding a direct confrontation with the highly defended forts at the entrance to the Valdivia River. As a result, when loyal Spanish troops in Valdivia obtain notice of the news about the collapsed of fortifications system of Valdivia fortress; they pillage the city and retreated south to reinforce Chiloé. The capture of Valdivia fortress and fortification by Chilean troops commanded by Lord Thomas Cochrane, the 3-4 February of 1820, and incorporated into the Chilean Republic.

For the duration of the Chilean War of Independence, numerous Mapuche chiefs allied with the Royalist Spanish that fought for reestablishing the old colonial order in Chile. The Royalist brigadier Gabino Gaínza negotiated with Mapuche chiefs during the Parliament of Quillin in 1814 and gained their support against the Chilean patriots. Nevertheless, in 1817 and 1818 the royalists had suffered many defeats, but continued resistance in south Central Chile together with the Mapuches. Thus, José de San Martín who had liberated north-central Chile with Bernardo O'Higgins launched a series of actions against armed bands in the mountains. The military operation against a consisting of assorted outlaws, royalists, and Indians who had taken advantage of the chaos. The military expeditions steal a place using force, and forced recruitments to plunder and sack the countryside. This type of irregular warfare later called the *Guerra a muerte* (Fight to the death) for its merciless tactics, as neither the guerillas nor the government soldiers took prisoners. Finally, only after the band of Vicente Benavides decimated in 1822, the region around Concepcion finally pacified. As a result, peace fully established only on January 7, 1825, during the rule of Ramon Freire. The Parliament of Tapihue held, between Chile and the Mapuches south of the Bio-Bio River. In *other words*, the Parliament resolution resolve that river as the border between Chile and Araucania, ending the state of war which had lasted fourteen years, with the Republic of Chile.

## The Kingdom Of Araucania and Patagonia

In 1858, Orelie Antoine de Tounens (1825-1878) a charismatic French lawyer came to Chile, fascinated by the historic, fearless and heroic resistance of the Mapuche people against attempts by the Kingdom of Spain to colonize them over a period of nearly 300 years at the time of his appearance. Welcomed and entertained by the Lonko Quilapan and others highest chiefs.<sup>423</sup> The Chiefs Montri, Kilauque, Levin, Huentecoi, Leucon, Villumir, Meliu, Lonco Pinto of Chihuaihue, the mestizos; R Martinez and Eleuterio Mendoza and the Lonco Juan Kalfükura of Salinas Grandes in the Argentina Pampas, he gained the confidence, respect and affection of the

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<sup>423</sup> See page 103. Victor Gavilan, 2006. *La Nación Mapuche—Puelmapu Ka Gulumapu*. Printed in Calgary, Canada

highest authorities of the Mapuche nation. It is important to highlight that this remarkable event took place in a time when the Chilean and Argentine republics were maneuvering the complete occupation of the Mapuche territory. The Chilean and Argentine Republics, constantly, since their independence from Spain in 1810, had claimed the Mapuche territory as there.



Map of Mapuche territory (Azkintuwe, Mapuche Magazine)



Orelie Antoine and Toqui Quilapan

Article 1: A constitutional and dynastic monarchy has established in Araucania. A form of national government in which the power of the monarch (the king or queen) restrained by a parliament by law, or by custom. Several nations, especially in modern times, have passed from absolute monarchy to a constitutional monarchy, including Belgium, Britain, Denmark, The Netherlands, Norway, Spain, and Sweden.

A constitutional and dynastic monarchy has been founded in Araucania; Orelie Antoine de Tounens is appointed King; the Constitution also contemplates the formation of: Council of the Kingdom, ministers, a legislative body nominated by universal suffrage, a Council of the State, responsible for putting together bills, etc. According to the Mapuche way of life and Ad-Mapu, it also guarantees with respect to human and civil rights, the freedom and equality of individuals before the law. Mapuche tribal leaders in turn elected him to the position of King—possibly in the belief that their cause might better served with a European acting on their behalf. The Mapuches Leader realize that in order to win battles against the Chilean and Argentines armies they need moderns weapons, and Orelie Antoine could obtained the weapon from Europe for the Mapuche cause.

Toqui Kilapan in order to shook his troops in a latter attempt to revive the ideal of a free-Araucanía, warning them that unless awaken they would be “milked like cows.”

And these words are not only valid in the context of the Mapuche (1860) that were spoken, but applies wherever a man is fighting for freedom, release from captivity or slavery as the Mapuche people were, to act freely as they chooses without being subject to any undue restraint or restrictions. The Toki Quilapan, or Quilapan, appointed Minister of War; Montril, Minister of Foreign Affairs; Quilahueque, Minister of the Interior; Calfouchan of Justice, Marihual of Agriculture. The Loncos Lemunao, Huenchuman, Magnuil, Huentecol, amongst others, also participated actively in the creation of the Kingdom. The Chilean and Argentinean governments organized a well-orchestrated propaganda, and diplomatic campaign to discredit the formation of the Kingdom. In addition, the Chilean security forces infiltrated it and offered 250 Piastras reward to whoever could capture the King dead or alive.

Cornelio Saavedra took prisoner King Orelie Antoine, with the help of his spy Rosales, who worked as one of the servants of the King, Rosales was second Corporal of the Civil Squadron of Nacimiento, and one of his roles was, to keep his superiors informed of Orelie’s movements in his territory.

The government of Chile could find no legal charges to hold against him: to declare him insane was their only solution. Insanity was the version that has continually portrayed by the official historians, anthropologists, etc. He did not receive further punishment, because he deemed insane by both Chilean and Argentinean authorities, and sent to a madhouse in Chile.

According to various Indians organization, agree that.<sup>424</sup> King Orelie Antoine, was without doubt; an important ally and true friend of the Mapuche people, in the most

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<sup>424</sup> See, Aukin, and NORTH AMERICAN ARAUCANIAN ROYALIST SOCIETY. In <http://www.geocities.com/tourtoirac/index.html>, Huichacurba Marhique *The Memory of King Orelie Antoine* in [www.geocities.com/tourtoirac/aukin1.html](http://www.geocities.com/tourtoirac/aukin1.html)

crucial moment of their existence, as an independent nation, on the eve of the most vile and inhuman genocide known in the history of the Americas. In addition, an act of violence that the creoles, like their ancestors the Spanish, committed in the name of “civilization” and “progresses.” Shortly after, in 1871 De Tounens ran out of money and had to return to France, where he published a second set of his memoirs. He also founded an Araucanian newspaper *La Corona de Acero* in 1872 (*Iron Crown*). In 1873 he wrote to his brother that he intended to marry mademoiselle de Percy, but there is no evidence this ever happened. Although in 1874 de Tounens tried to return to his kingdom, this time with some arms and ammunition he was able to gather together with the support of a few entrepreneurs in Europe. Because he was *persona non grata* in Chile, he traveled with a false passport. However, he was recognized as soon as he landed in Bahía Blanca (in the coast of Argentina) in July 1874 and again summarily deported back to France.



*The Chilean cavalry charge and Peruvian army in the battle Chorrillos.<sup>425</sup>  
In addition, in 1883 the Chilean army assumed total control of the Araucania,  
because superiority of arms and artillery, ending up with  
Mapuche political and territorial autonomy.*

Even though, De Tounens tried to return in 1876, in spite of the fact that his life was in danger. However, local settlers robbed him on his way to Patagonia and handed him over to Chilean authorities. He also fell badly ill and had to go through an operation to survive. His health did not allow him to continue his journey and he

<sup>425</sup> From Wikipedia -*wiki@wikimedia.org*, 26 April 2008.

had to return to France. In 1860, the Kingdom of Araucania and Patagonia created and Orelie-Antoine, elected king by parliamentary vote. Orelie-Antoine kidnapped by Chilean forces, declared insane, and deported to France in 1861. A year later, three times, he mounted expeditions to try to regain his throne, and three times, and he failed. Another account is that King Orelie-Antoine I died in Tourtoirac in France on 17 September 1878 after a long illness contracted through the harsh treatment he suffered in prison in Chile. He died a pauper in Tourtoirac France in September 17, 1878, and his kingdom eventually absorbed by Chile and Argentina. In the annals of royalty, Orelie-Antoine is something of an enigma. Was he a lunatic or a noble freedom fighter? Orelie-Antoine was a usurper or a legitimate monarch. Scholars and civilians have been debating these questions in online. In (1860), the French lawyer Tounens Orelie Antoine crowned as “king of the Araucania and the Patagonia,” and in spite of his supposed insanity, he put pressure on the Chilean courts that judged him mistaken for claiming those territories that, in rigor indeed, belonged neither to Chile nor to any other Sovereign State.

## **Armament of the Chilean Army during the Conquest of the Araucania**

This campaign, euphemistically called by Chilean historiography as the, “Pacification of the Araucania” this terminology, which does not reflect the ferocity, of the armed struggle that took place during this period it. The illegal use of unjustified force, extreme, destructive; the violence against women and children created the robbery with violence of the Mapuche land. It is important to call attention the severe Mapuches defeat, which explained not by the weakness of Mapuches as combatants. The caused was the inferiority of its arms in front of the military technology of rifles of repetition Complain II, Winchester, and Spencer. The army had machine gun, Hotchkiss, Gattling, and Gardner.

Furthermore, modern artillery explosive shells Instead of solid shot, a mass of loosely packed metal slugs are loaded into a canvas bag named Grapeshot. The reach of those Krupp cannon of campaign was of 4,600 ms to 4,800 Ms. Furthermore; the Chilean army possesses landmines, and armor-piercing shells. In the 1880, Chile extended both to the north and to the south of the Mapuche territories. Additionally, Chile in the 1880s, because of its preparation for and its victory in the War of the pacific against Bolivia and Peru, found itself with a large standing army and a relatively modern military arsenal for the period.

As we previously described, from the middle nineteenth century onward, technology changed the face of battle. Weapons achieved accuracy when barrels were rifled (cut with spiralling grooves) and rate of fire increased with breech loading (back loading). Black powder was replaced by smokeless powder, and new high explosives enhance the effect of shells. Machine guns developed into mobile weapons, which provided the concentrated firepower of infantry. It took armies some time to assimilate the effect of the new technology, but the firepower revolution eventually changed tactics and strategy in how to fight a war.

The Chilean army devastates the Mapuches in the course of the so-called "Pacification of the Araucania." In January of 1881, the Chilean army numbers rose to near 50,000 soldiers plus the National Guard. Finally, in due course the Chilean army on the pretext of Orelie Antoine de Tounens in the mid to late-1880s. They humiliate the French adventurer, who had declared King of the Araucania by the Mapuche people.

The Chilean army defeated military both countries, Peru and Bolivia, and then concentrate on to converge on the Mapuches with the new military technology, the use of Chile of coordinated technologies—including the railways and the telegraph. Though the telegraph permitted the Chilean army to be controlled even when they were hundred and thousand of kilometers apart.

The railroads therefore allowed distribute the transport of troops and their supplies to Mapuche territory.

The armament of the infantry consisted of guns-rifles Comblain II in number of 12,500, while the cavalry counted on 1,500 carbines Comblain II and other 2 thousands between Winchester and Spencer, almost all this armament bought between 1872 and 1874. During the war, Chile ordered the purchase of Comblain II, but as these did not make at the required speed, they only could acquire 5,180, was decided to buy to the Austrian factory Styer Gras guns with the upgraded in power ones for cartridges Comblain II, to buy 21,799 Gras guns.

Comblain II was rifle developed in 1869 and bought by Chile by the military mission in 1872. It was one of the best ones of the times, but only adopted by the armies of Brazil, Belgians and Chile. It had a reach of 1,200 ms, rate of fire of 10 shots per minute, lined of four striated on the bore, calibrates of 11 mm and weight of 25 projectiles. The Gras rifles a version improved of rifle Chassepot used metallic cartridges and was the official weapon of the French army from 1874. Its reach was 2,900 ms, rate of fire of nine shots per minute, lined of four striated on the bore, calibrates of 11.3 mm and weight of 25 projectile of g. Like the cartridge of the Comblain era of smaller calibers, its reach reduced to 1,800 ms.

In addition, Chile bought 9,964 rifles Beaumont. The Beau Montt was rifle developed in 1871, rate of fire of nine shots per minute, lined of four striated on the bore, calibrates of 11 mm and weight of 25 projectiles. In the letter of second lieutenant Luis Cruz Martinez,<sup>426</sup> we can appreciate the rolled of the Chilean cavalry and the artillery, letter of Luis Cruz Martinez to his mother Lima Peru, Enero de 1882. "Dear Mother I write the following letter with the swollen heart of enthusiasm on, at the same time a part of pain; if you ask which to me are the reasons, I will respond to you: "today is a year, a year that the great battles of Chorrillos, San Juan and Miraflores fought. The greatest battles than has been seeing, since it exists, America. These days will be for me days of glory and on a same time of pain. I am going to give you a small account of the battles. To see the cavalry and artillery gave me pride, those horses seemed that they knew the solemn thing the moment because, they straightened up majestic. Along with their riders with the carbine to the hook, and the chin strap

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<sup>426</sup> WWW. *laguerradelpacifico*. Cl. 23 April 2008

to the beard looked themselves like those French cuirassiers, paints of Victor Hugo in "the Miserable ones. Afterward, the artillery composed of 110 guns, all Krupp, occupied an extension like of a league, and those so pretty horses were pleasant to see pass them the bridge at full speed running with the pieces of campaign cannon. In short, I have not seen a so grandiose; and at the same time so emotive spectacle. Dear Mother, soon to you I will continue narrating other combats, if before God does not demand my holocaust by my Mother country; in the meantime in your prayer, do not forget your son; who remembers you continuously." Luis Cruz Martinez. (Killed in the battle of la Concepcion, July 9-10, 1882)



*Winchester 1873 for the Chilean cavalry. Nemo-Opis—Source [www.Adamsguns.com](http://www.Adamsguns.com),  
in [Wikipedia.org/Wiki/](http://Wikipedia.org/Wiki/) Image: Spencer—rifle*

The Chilean cavalry depend on good horses, of great rose, excellent war-horses. Their riders armed with sabers and carbines Winchester, Spencer and Remington.

The Spencer rifle of repetition loads seven cartridges of paper in tubular warehouse in the butt, and its caliber was of zero, fifty-two in.

The Winchester model 1866, known like Winchester 66, was rifle of repetition, an improved version of the Henry rifle of repetition, similar to the Spencer. During the war, Chile bought 4,868 Winchester models 1873, which had metallic cartridges and capacity to store eight cartridges, with a cadence of 21 shots per minute.

In addition, Chile owned several thousands rifle of muzzle loading breech-loading Snider and I. When beginning the war, a British retailer make a present of two thousands rifles Snider II.

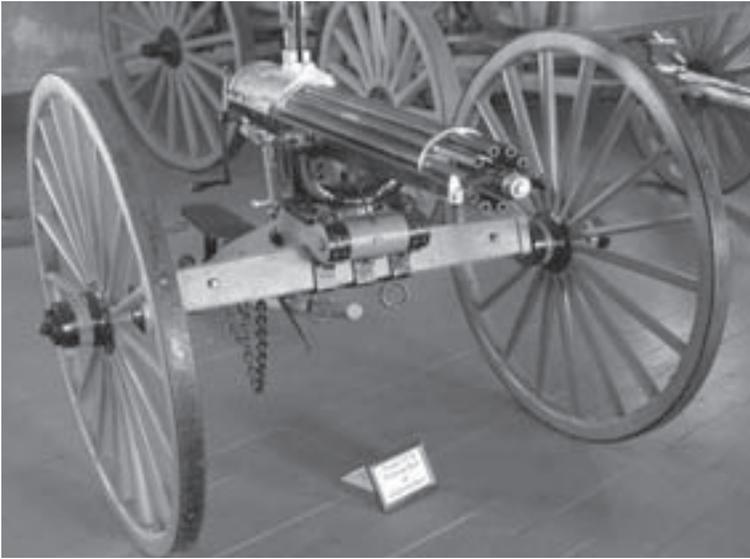
Before the war, Chile counted on 12 guns Krupp of caliber mountain 60 mm model 1872 and 4 guns Krupp of caliber campaign 78.5 mm, also model 1872. In addition, it had several bronze guns in reserve.

In 1868, Chile acquired French lined bronze guns system the Hitte model 1858. They had of campaign of 12 kg and 4 kg, and of mountain of 4 kg, several copies of these made in the smelting of Limache. Its reach was of 4,700 ms for the one of 12 kg, and 4,000 ms for another one of campaign of 4 kg.

In 1879, Chile bought six Krupp cannon of campaign of caliber of 78.5 mm. After that in the smelting of Limache copy-manufactured, these cannon made in Chile.

During the war, Chile also bought Mountain Krupp Cannon 6 models 1879, of 75 mm. Afterward 32 similar models 1880, 8 Krupp of campaign model 1879, of 75 mm. Moreover, bough 21 the years following, and 24 Krupp of campaign model 1880, of 87 mm. The reach of those cannon of campaign was of 4,600 ms to 4,800 ms, and

3,000 ms for those of mountain. In addition, eight guns bought from Armstrong of campaign and six of mountain of 9 pounds.



*Machine guns Gatling 1876 Model, displayed by the National Park Service at Fort Laramie in Wyoming picture courtesy of Matthew Trump. USA, in (taken Oct. 5, 2004)://en.wikipedia.org/wiki/Image:Gatling\_gun.jpg. Matthew Trump*

For the artillery, machine guns; Hotchkiss, Gatling, and Gardner were bought.

The officials used Galand revolvers, Smith & Wesson and Leafucheaux. When the war began, Chile ordained the purchase of 15 thousand Leafucheaux revolvers.

The troops possess rifles, carbines, revolvers, bombs (hand grenades), knife (Corvo), sword, and bayonet arms.

Between rifles is possible to emphasize the presence of the Rampart, especially used to penetrated metal shields. They were rifles of breech loading very long (1, 75 meters) and heavy (8 kg), of heavy caliber (22 mm), that had to lean in an iron guide to be able to aim, their bullets had the roughshod end and the reach was of 1600 meters.

In the end, the Argentine army in the Pampas defeated the Indian leader Namuncura in 1883, known as the “desert war.” The Argentinean government occupies the Mapuche territory of the Pampas, and the Patagonia. In 1883, in Patagonia, both armies Chilean-Argentina conclusively defeated the Mapuche people. Indeed. Both armies finally defeated the Mapuche nation, and this extraordinary story ended in 1883, in Patagonia, the population forced from their homes, or killed, to live impoverished lives in small rural communities. Many children taken from their families and given to white people to trained as servants. It took the Chilean government two decades to occupy the Mapuche territory. Fierce Mapuche resistance

to Chilean expansionist actions was an important factor that delayed the occupations of the Araucania.

Mapuche people divided into different grouping in this period. Among them, the Arribanos in the upper frontier lands, the abajinos in the lower frontier lands, and the Pehuenches in the Andes. The Arribanos, led by Lonko Quilapan,<sup>427</sup> fiercely opposed the Chile's expansionist plans, and they were involved in constant armed conflicts, with the Chileans army in the frontier area. They were able to involve other Mapuches groups, including those living at the east of the Andes, in a general uprising against the Chileans, which took place in 1869. The Chilean army punishes the uprising, called the extermination war, persecuting the rebel inside their territories, killing thousands of men, imprisoning women and children, and destroying their houses and plantations. Similar raids were organizes by the Chilean army in 1870-1871. According to Bengoa in the book Mapuche history quoted a Chilean army officer a Mayor, regarding the Mapuche tactic and strategy in 1870 he stated. "The Mapuche, as already mentioned, have a reputation of "military race no doubt that he possessed talent in war. In a memory assistant Mayor of the Chilean army the 7 on line don Luis de la Cuadra, you can extract what follows (1870): "*The Military state of the Araucanian*. The weapons with which our Indians used for combat is reduced to a lance which usually measure up to seven yards long, with a very sharp iron-tip and a "lacquer," some swords, and dagger-knife. They formation in battle with some regularity, they march in file countermarch methodically, as if they had studied in some military text, the separation between the subdivision is very regular rows, and when join in battle to the resist the army or, they forming a compact formation."

"Mounted on spirited horses seem to defy the most powerful army. They long an abundant head of hair tied with scarves of different colors, and their semi-naked body, back and chest, his face lit with different dyes, they hold the spear with both hands, express their insatiable thirst for blood. however, they courage to endure attacks that target them with astonishing courage, and strong resistance until death. But because of the Araucanian do not accept or declaring war, but in the latter case, when they can not dodge, as it is necessary that becomes his own right to fight their attackers when defending their territory and freedom. They advanced vanguard for the greater security of his camp and the chief general, who depend on them to report to him the movement of the enemy. Also, or for lurking in the army, appearing for different points in small squadron and are always subordinate to a Captain of reconnaissance duties, and if they find an opportunity to surprise some part of the troops and ambushes with they warriors, they made it.

They used various means to separate the bulk of the army soldiers, in small lots, and are pursued by two or three or warriors konas of the most daring, bizarre horse or a mare. And when the animal is about a short distance from the army, then leave it alone for the troops to persecute it. but the Indians under observation on the troops

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<sup>427</sup> Aylwin José Antonio. 1999. *Master thesis of Laws*. The University of British Columbia. Vancouver Canada, page 88. For an in-depth analysis of this period, see Bengoa, *Historia Mapuche*.

the fact, and while this happens, a two escaramucear to his horse in front, which is called "amulucarse.

The Indians it moves with an incredible ease that is to an undeniable advantage. The excellence and superior quality of they horses, that they have, and most of all the daring courage. Also encouragement and ease that show in the war is inconvenient for chasing them. Since they exercise an astonishing speed, giving a little jump in one place when they appear in another fifteen or twenty miles away from there to glimpse the opportunity for a new assault.

Such knowledge of the terrain is not an advantage less estimable in the exceptional circumstances of war, and that natural ability that indigenes have to combine their charges and withdrawals, make fruitless the resources that we put in place to help a surprise that we intended against them.

Schooled in the art of attacking and resist together, you can not take advantage of their advancement, but in so little advantageous for the class of weapons with which they fight, but in the latest skirmishes have always led the group of mounted infantry in their horses to surprise ambush troops,

throwing foot soldier in the ground the Indians can hurt more easily and more correctly the infantry, protected with the length of his spear, but when the soldier is distracted loading his gun.

In addition, to fight against the Chilean cavalry in an open terrain, they know how to form in squadron or in bigger cavalry formations and place cavalry reserved turns and ready to fall upon his enemy. And some generally agreed upon a signal, they charged in the event of combat but then upon a signal they rapidly disband in a disorganized manner." See Bengoa p. 238-239.

Remarkable information on Mapuche warfare and maneuverings in the 1870 which was carried out in close order, on the battlefield, formations tended to be less rigid than those of supporter in the drill books in any case. The control was exercise by the voice of the leaders, often supplemented by trumpet call, his gesture and example of the toqui and the captain of the Mapuche squadron.

The last Mapuche uprising was in November 1881. The immediate impact of the war was widespread starvation and disease. According to historically evidence, it has claimed that the Mapuche population dropped drastically. In the post-conquest period, however, there was internment of a significant proportion of the Mapuches. The indiscriminate destruction of the Mapuches herding, agricultural and trading economies, the extensive looting of Mapuches property real and personal—including a large amount of silver jewelry to replenish the Chilean national coffers.

Because of the creation and institutionalization of a system of reserves called *reducciones* along lines similar to North American reservation systems. Subsequent generations of Mapuche live in extreme poverty as a direct result of conquered, discriminated and expropriated peoples. The Mapuches forced into reservations in southernmost Chile, and deprived of any political autonomy.



*The Spencer Rifle for the Chilean army.*

<http://en.wikipedia.org/wiki/Image:Spencer-rifle.JPG>

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*Mapuche Warrior*<sup>428</sup>



*Mapuches and Tehuelches with Spanish weapon 1870.*  
*George Musters. Biblioteca Nacional de Chile*

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<sup>428</sup> <http://www.educarchile.cl/medios/20031021095836.jpg>

## Cultural Adaptation of the Mapuches

It is important to emphasize that; the Mapuche adopted, and adapted, numerous important features of the Spanish material culture.<sup>429</sup> The horse used not only for war, but also for agriculture, and cattle raising, for commerce, for food, and religious rite. Metal arms and instruments, firearms, alcohol, numerous artifacts and instruments of daily life, silver work, clothing, elements of the Roman Catholic religion, and Spanish values also introduced into Indians life.

As we previously noted, throughout this first period of contact between the Spaniards and the Indians, the Mapuche society experienced a whole process of restructuring through the adoption of the horse. The concentration of political structures, the reorganization of the economic sphere around trade in the frontiers post, raids in the Chilean and Argentinean estancias, cattle breeding, and the extension toward the Argentinean Pampas.

Therefore, the Mapuche cavalry brought enormous changes that transformed the conduct of warfare of the Indians from the beginning of the first combat 1550, when the Mapuches did not have the horse to 1600 when they possessed a large organized cavalry, which played a greater role in battle.

The introduction of the horse into the Mapuche culture gave the Indians considerable military superiority over the Spanish army but not technical superiority. It permitted them to capture more prisoners and attacked the Spanish cities as far away as Buenos Aires, Argentina on December 23, 1709.<sup>430</sup>

The early writers praise the order and discipline, which prevailed among the Mapuches even when they had to beat a hasty retreat.<sup>431</sup> It is important to highlight that the Mapuches despite their military abilities, wherever possible avoided pitched battles, preferring to harass and ambush the enemy or began the siege of a Spanish fortress.

The site of camps<sup>432</sup> selected with care so that some natural protection, such as river, lake, or wood prevented any surprised attack. The Indians posted guards at night and protected their camps with trenches, thorn hedges, and pitfalls. They often

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<sup>429</sup> See Berdichevsky, page 13 in Berdichevsky Bernardo 1975. *Abipon*, "Ashluslay," *Araucanians*. Three South American Indian Tribes. Library of congress cataloging in Publication Data. USA.

<sup>430</sup> Berdichevsky Bernardo Ibid. Pp.195 See also. Vitale Luís.1998.*Historia Social Comparada de los pueblos de América latina. Tomo I Pueblos Originarios Y Colonia*. Editado por Comercial Ateli y Cia Ltda. Y Ediciones Plaza. Punta Arenas. Chile—31-196Berdichevsky Bernardo 1975. *Abipon*, "Ashluslay," *Araucanians*. Three South American Indian Tribes. Library of congress cataloging in Publication Data. USA.197-1975 *the Araucanian Indian in Chile*. International Work Group for Indigenous Affairs. Copenhagen. 198—Vitale Luís.1998.*Historia Social Comparada de los pueblos de América latina. Tomo I Pueblos Originarios Y Colonia*. Editado por Comercial Ateli y Cia Ltda. Y Ediciones Plaza. Punta Arenas. Chile 419. In Bengoa, Historia Mapuche, 199-Ibid 200-<http://www.scielo.cl/fbpe/img/atenea/n488/img06-01.jpg>.

<sup>431</sup>

<sup>432</sup>

marched proud to martial music played on drums and trumpets with the acquisition of the horse. With better weapons, the Indians were able to withstand the Spanish colonial expansion. The Mapuche maintained control of their territory and even they were able to seize the southern Argentina Patagonia.

Crecente Errazuriz state in previously chapter we considerer important cultural trait that It seems incredible that people in this indomitable, of them too bold and bellicose exceeded only discouragement, disgust and feeling alone in feeling come to see that they are snatches the man who send and leads their army.

Without any junior enters the act to replace the post vacant, with no captain, or cacique, or Ulmen, which characterized by very, lose venture to lead the Mapuche army when it appear to stay without a leader killed in combat.

It is true that in such behavior is not very marked, but a sample of the independent nature that distinguishes the Mapuche people.

Love of country, love also their uses, worship exaggerate if you want since their lives and customs concerns; but nothing to wear under orders from anyone who has not earned the people's permission, no obedience to person that the majority do not elected backed by an established and accepted authority.

The Spanish forced to sign a treaty in Quillin<sup>433</sup> on January 6, 1641 endorsing their failure to defeat the Mapuche people.

Bengoa state since the parliament o Treaties of Quillin in 1641, all of these documents acknowledged the existence of the frontier, between the two peoples and of independent Mapuche territory, which went from the Bio-Bio in the north to the Toltem River in the south. The power of mobility given by mounted troops was recognized early on.

Bengoa affirms this was a territory not dependent from the *Capitania General de Chile*, which related directly, as independent nation. As a result, with this treaty Spain recognized the independence of the Mapuche nation. The sovereignty of the Mapuches<sup>434</sup> within their territory south of the Bio-Bio clearly acknowledged in its provisions by affirming that Spanish forces could not enter Indigenous territory.

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Cavalry dominated until the technological changes made infantry more effective. According to our classification therefore; the most famous cavalry were Alexander the Great's companion cavalry; French, German, and English knights; the intimidating

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Teutonic knights; Polish “winged knights” (*husaria*); Frederick the Great’s cavalry; Hungarian hussars; Polish uhlans (lancers); Confederate cavalry; Cossacks; Spanish Conquistadors; Mapuche cavalry; Circassians; and Mongols.

Mapuches with boleadoras<sup>436</sup>



*Hunters Aonikenk in the Patagonia MC0012609*



## Conclusion

The successful resistance of the Mapuches caused the Spanish crown great apprehension, and cost a large amount of money required for supplies and troops, which have to dispatch to save Chile, its colony. Not only did the Spaniards fail to conquer the Mapuche, they had to conceive an effective, and expensive, means of preventing their being overrun by them. During that protracted warfare, the Spanish colonies in southern Chile were often in a most critical position, for the Spanish arms sometimes suffered disastrous reverses. 'The Araucanian war' became difficult to disregard because of the military and economic burden it represented for Spain. After the Treaty of Quillín, therefore, Spanish promoted a number of parliaments in order to calm down the Mapuche people. These parliaments, organized by the Spanish crown in case of major losses in battle, were not pleasing events to look forward to for the Spanish Governor in the colony: essentially Spanish felt humiliated in having to talk to foe they considered not civilized and not Christian. These parliaments were celebrated with grand solemnity although Mapuche were doubtful of Spanish sincerity. The last parliament took place in Negrete in 1803, just before Chilean independence. The old settlement of Imperial had definitively to abandon in 1600. In the same year, Angol (founded 1553) suffered the same fate. Tucapel was still more short-lived. The Araucanians repeatedly destroyed Concepción. In several engagements in the open terrain, the Indians also obtained considerable successes, their cavalry encountering Spanish cavalry successfully. In 1563 the governor's son Pedro de Villagra, was defeated and killed by the Mapuches.—In several engagements in the open terrain, the Indians also obtained considerable successes, their cavalry encountering Spanish cavalry successfully. In 1563 the governor's son Pedro de Villagra, was defeated and killed by the Mapuches. Some of the Spanish leaders, however, like García Hurtado de Mendoza, obtained symbolic victories on various occasions. This state of things was not favorable to a steady development of the Spanish colony in Chile. Dependent on the Vice-Royalty of Lima and frequently molested by English and Dutch filibusters, communication with the outer world was difficult and occasionally interrupted because of the continuous warfare. From earliest times of the conquest cavalry had the advantage of improved mobility, an instrument which multiplied the fighting value of even the smallest forces, allowing the conqueror to outflank and avoid, to surprise and overpower, to retreat and escape according to the requirements of the moment. In addition, a Spanish conqueror fighting from horseback also had the advantages of greater height, speed, and inertial mass over an Indian opponent on foot. Another element of cavalry warfare often overlooked by modern day observers is the psychological impact a mounted soldier can inflict on an opponent. The

mobility and shock value of the heavy cavalry largely appreciated and exploited in the started of the conquest by the Spanish conquerors, and most of they troops consisted predominantly of the cavalry troopers. From one point of view, the whole question of fact comes down to verification, the establishment of the truth or correctness of something by investigation or evidence: things not susceptible to verification leave the realm of fact. Fact (piece of information) is limited, therefore to the kind of things that can be tested by the senses; the evidence that proves something is true or correct. According to Luis Vitale, in synthesis, the Araucanos empirically applied to the foundations of the mobile warfare—movable fronts of operation or mobile warfare like also the basic principles of the guerilla: mobility, surprise attack and to retire it, cooperation of the Indians and knowledge, of the land. They practiced the active defense, to defend themselves to attack, to retire to advance; centripetal retirement, that is to say, concentration of forces in retirement.

Nevertheless, they never could initiate with the strategic offensive. They did not go beyond the stage of the active defense and the sporadic counteroffensive. The war that preserves its character indefinitely irregular does not prevail. The final success only obtained when it goes to the war waged by regular forces, to the war of positions, culminating stage where the last definitions take place. The Araucanos did not manage to reach this final stage of the strategic offensive.

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Apart from directly mobilizing the warriors to join the forces, increased numbers can be attained by amalgamating small units, while better quality depends on steeling the fighters and improving their weapons in the course of the war.

The waging of mobile warfare involves many problems, such as reconnaissance, judgement, decision, combat disposition, command, concealment, concentration, advance, deployment, attack, pursuit. In addition, surprise attack, positional attack, positional defence, encounter action, retreat, night fighting, special operations, evading the strong and attacking the weak,

Moreover, mobile warfare included besieging the enemy in order to strike at his reinforcements, feint attack, operating amongst several enemy forces, by-passing operations, consecutive operations, operating without a rear, the need for rest and building up energy.

As Vitale stated, in spite of the insistence of the historians in indicating that, the Spaniards practiced “defensive war” during the period from 1612 to 1626, the meticulous analysis of the Araucanians war demonstrates that, when to even accept the reformist utopia of the priest Luis de Valdivia; the conquerors never were on the defense. The Spanish underwent backward movements and defeats, which lead them, in the rebellions of 1555, 1598 and 1655, to leave the cities and the forts, but never were on the strategic defense.

In the case of the military expeditions adeptness, realized every summer by the Spanish troops, against the Indians of Puren-Lumaco area, we have a type of exercise of the a strategic retreat, a planned strategic step taken by the Indians. The response of the Indians was a strategic retreat most of the time, which was a planned strategic step taken by the Mapuches of Puren Lumaco base area, when they were the inferior force for the purpose of conserving its strength, and biding its time to defeat the enemy.

The Mobile warfare of the Mapuches is primary, but they did not reject positional warfare where it is possible and necessary. They admitted that positional warfare should be employed for the tenacious defense of the Puren-Lumaco area in a containing action during the strategic defensive, and when, during the strategic offensive. In future action the Mapuches considered imprudent to fight when the Spanish force confronting them was too large, they move away when they cannot win. As the Spanish army reaches a higher stage, technical equipment, disciplined, and organization during the period of Alonso Ribera. The Mapuche soldier continued being a military enemy of consideration. Military history has shown it, that voluntary withdrawal to the interior of the country, as a special form of indirect resistance, forms that destroy the enemy no by the sword, as by their own exertion.

It is important to note that taking into consideration, after an army is defeated in battle even, the best army of the world will sustain unequal losses. Moreover, the outcome could be an actual rout, and that will devastate the defending army. When a defeated army is being pursued, resistance become difficult, sometime impossible because heavy casualties, loss of order and courage, and anxiety about the retreat.

In the light of Indians past experience and historically evidence, during the stage of retreat, in general secure at least two of the following conditions before, the Indians can consider the situation as being favorable to them, and unfavorable to the enemy, afterward, they can go over to the counteroffensive. These conditions were:

1. The Indians population in the Araucania actively or majority supports the rebellion.
2. The terrain is favorable for operations.
3. All the main Indians forces of the army are concentrated.
4. The enemy’s weak spots have been discovered.
5. The enemy has been reduced to a tired and demoralized state.
6. The enemy has been induced to make mistakes.

Here was indeed a crucial dilemma for the Mapuches high command. This police of luring the enemy deep appeared to set limits to the expansion of the base area. For

how could one create a stable—a state within state—if this republic could not even defend its citizen against constant incursions by Spanish armies bent on destruction and reprisals. On the other hand, the Mapuche follows a forward and offensive military line mobile warfare, with guerrilla warfare. Tactic was to prove correct, even though the Mapuche territory was under constant reprisal from the Spanish army; concentration of Mapuches troops was a problem, also Spanish technical superiority (artillery and harquebusiers).

The Mapuches innovative, and creative techniques, also aided them in tactics and weapon use. They chose their battles carefully, fighting only when they felt they could win. Their decentralized society made their defeat almost impossible, because, when one alliance of clans was defeated, another would take up the struggle. They accepted servitude when Spanish forces appear stronger.

However, once the conquerors' military vigilance diminished, they would rise again in uprising.

It is precise to stress within the elements that combined to precipitate the crisis of the sixteenth century, those innovations and practice adopted by the indigenous militia, already indicated. The Indians increased his offensive potential until comparing with the Spanish army with even and to surpass it, during the great rebellion begun in the last days of December of 1598.

According to Gonzales Najera, the Spanish cavalry was inferior measured up to the Mapuche cavalry because the former had better and more horses. It should also be pointed out that, a warrior or conquistador need more than one horse when he goes to battle, one or two to travel and one warhorse to charge in battle. Galloping over a long distance in difficult terrain was frowned on, particularly against Indians cavalry, with blown horses. It was a generally though, that to receive an enemy cavalry charge at a standstill invited disaster.

According to Alvaro Jara, to forget the importance of the help given to the Spaniards by some indigenous groups are to elaborate unilateral picture of the conquest, and the Araucanian war. Without that help, the typical of the war, would have been completely different, and probably many of the successes of the Spaniards would have stopped being it. Generally, the conquest Spanish in America has guarded by a true myth of the superiority of the Conqueror on the Indian, Even though if the exact value of the collaboration received from the natives investigated and determined, probably the myth would undergo appreciable changes.

Although is difficult to put in doubt the value that to the Spanish army had the indigenous aid in his varieties, with Indians on service, of Indians military and Indian spies. Without them all the weight of the war would have fallen on the shoulders of the conquerors.

The Araucanians war would not have survived to stay ignited without the current arrived of human contingents from Peru and Spain, and the necessary military equipments and the indispensable money to finance them. It was not, then, one war in which the conquering society only participated, already the Spanish state contribution was being gradually elevated, insofar as the internal incapacity, or the lack of interest of the Chilean encomenderos, it increased. Lautaro first appeared fighting for his people in battle Tucapel in 1553, under the command of Toki Caupolican, the

Weichafe warriors killed Pedro de Valdivia. Thus began designing special Armour defense shields and helmets with leather from the sea wolf hardened, armor and mobile parapets to contain firearms. The throwing stick, throw to the enemy of the horses. To defend against the cavalry he created trap, hole covered with branches, where the horses was forced to step, these were of such depth that prevented the escape, also similar tactic was to implant spikes at the bottom of the camouflaged pits dug on frequently used trail or path. Lautaro sets the use of both fortifications against the enemy in rear and the front, which allowed them to protect the retreat. Boobies trap; military formations established in three lines of combat, combined with the action of the slingers and archer on the flanks. Lautaro created mimetism, similar to the ground, the process of exploring the land before choosing to fight and advance the field of battle. Invention or the cold war psychological warfare, getting news of how to demoralize the enemy.

The above information clarifies the role of the auxiliaries Indian, and others considerable textual evidence suggest that, in Mapuches history, several time the Mapuche forces were in inferiority in numbers. Furthermore, yet still they won the given battle, considering that the Spanish army was technically superiors (armor, cannon, sword harquebusiers and horses in the beginning of the conquest) to the Mapuche forces; and the friendly Indians or auxiliaries Indian, were as the same military valued as the Mapuche forces, because they were Mapuches. The iron armor and helmets used by the Spanish were an important factor in their military success in America. In their first contacts with native peoples, firearms, and especially harquebusiers were very effective in battles and made a great impression on morale because of the noise, light and smoke. Their military effectiveness was tremendous in the case of the conquest of Chile. The weapons and armor of steel and iron proved also to be very effective militarily. For this reason, when they took control of a nation the conquistadors usually banned possession of iron weapons by the subjugated peoples. Tellez Idalicio the general describe various battles won by the Mapuches in inferiority in number, in equal numbers and with superiority in numbers. Their tenacity and patriotism evoked the admiration of their enemies.

Ercilla stated of them in the preface to the second volume of his poems. The Araucanians are worthy of all praise for more than thirty years they have persevered in their resistance, without ever laying down their arms, not striving to defend great cities or riches. For by their own action they have burned down their houses and destroyed what wealth they have. As a result thus that their enemies should not enjoy it but only defending parched and stony fields, that they have often watered with our blood.

The difference between the Mapuches, and others Indigenous societies were: In the fact that the Mapuches had to make profound changes in them. In their way of life,—“cultural adaptation”—cultural continuity—made possible by processes of adaptation, for instance, the horse-military tactics, and their arms, adopting all the tactics of their enemies, and perfected them. Indigenous populations of South America soon learned to use horses. In Chile, the Mapuche began using cavalry in the Araucanians war in 1586, in larger formation; first, they used the horse with Lautaro 1553. They drove the Spanish out of Araucania territory at the beginning

of the seventeenth century. Later, the Mapuche conducted mounted raids known as Malones, first on Spanish, then on Chilean and Argentine settlements until well into the nineteenth century. The Indians innovative and creative technique in the military sciences of the Mapuches is astonishing considering their culture. An additional aspect that is worth mentioning, in conclusion is that, the official history, has always tended to remember leaders like Lautaro, or Caupolican, and to present them as bellicose chiefs. That is part of the dominant ideology, which seeks to present the commanders, along with rest of the Indians as an expansionist and violent nation. The historical evidence is that Mapuche commander were strong, clever /inventive, with courage,—resembling the professional general. The history of Chile is rich with dramatic accounts of great Native visionaries who fought passionately to protect their people's traditions from the ever-expanding intrusion of the Spanish crown. With foresight and determination, these heroic leaders struggled with overwhelming changes that would alter their lives forever. The Indians also came up with new methods of warfare and were the first Indians in the continent to use artillery, such as the cannon. But so effective were the Mapuche's traditional fighting tools that they were used long after firearms became available. A bow had a lethal range of 100 yards, while a sling might hurl a stone as far as 150 yards. In hand to hand-to hand combat, weapons of choice were the war club and lance—the latter tipped with a steel blade obtained from the Spanish soldiers. They also used infantry, combined with horses (mounted infantry) in order to mobilize faster on, the difficult terrain, and in the military offensive.

This technique was so successful that the Spanish army later copied it. The Indians became such exceptionally talented rider of horses, that they could meet Spanish cavalry on equal terms in battle. Not any of the races that the Spaniards ever encountered in America had such highly disciplined and well-drilled forces.

The Mapuches general usually introduced tactical innovations; for instance, Lautaro introduced infantry tactics to defeat the Spanish cavalry. Lemucaguin was the first Toqui to use firearms and artillery in battle. Nongoniel or Nancunahuel was the first Toqui to use cavalry with the Mapuche army. Cadequala was the first successfully use Mapuche cavalry to defeat Spanish cavalry in battle. The organizer of the Infantry in horses was Butapichun (big feather) in 1630; they called Kaweltulinko mounted infantry. Lientur pioneered the tactic of numerous and rapid Malons into Spanish territory, this is only a short list of some of the more famous toqui in the Arauco war with the Spanish, of course the list tactical innovations is longer.

Rosales account in *Historia General del Reino de Chile,* Flándes Indiano, Tomo II, Capítulo XXI p. 91 that Lemucaguin a native of Andalican was the successor to Turcopichon as toqui of the Mapuche Butalmapus north of the Bio-Bio River in 1558. He organized a detachment of arquebusiers from weapons captured in the Battle of Marihueño. He continued the war against Garcia Hurtado De Mendoza after the executions of Caupolican and Turcopichon. Lemucaguin placed a fort or Pucarás at Quiapo and other locations to block Spanish access to the Arauco region. He was the first toqui to use firearms and artillery in the Battle of Quiapo.

Lemucaguin was the principal teacher of this training school of firearms, demonstrated the weapons as a general of the Mapuche forces showed the artillery,

and harquebusiers firing and the performance. The brave Chillican, which Lautaro entered into with the Promaucaes, was in the fortress Quiapo as well. In addition, he was instructor in the school also left some very skilled in the shooting harquebus that could match with the Spanish soldiers according to Rosales account. Then every cacique wanted to have harquebusiers and tried imitating Lemucaguin, other warlords have gunpowder and just wanted harquebusiers, when they found the gunpowder that at certain times of war caught as spoil of war. However, toqui Lemucaguin killed in this battle and replaced by Illangulién. The most praised and best-studied cultural adaptation is that of the Mapuches: The Indian cultural development occurred only in those areas, which had survival value. Spanish pressure; first and Chilean later was exerted in three areas, military, political, and religious. Mapuche reaction and response followed the same gradient.

The capacity of displacement of the natives by its territories increase with the used if the horse, when mobilizing itself to by foot-walking, calculated in fifty kilometers to the day, and it could hardly repeat it, by many days. The use of the horse as of transport extended its capacity 155 kilometers to the day, which could repeat changing of mount.

The horses were very useful besides allowing the transport of loads, inventing cradles of infants to take to the haunch of the horse. The meat of the horses, became until today, in its favorite food, it drank his melted fat and its blood. With the blood mouthful reserved to the owner of the horse or mare sacrificed in the celebrations was prepared blood sausages.

The blood used to wash the hair and to obtain strength by action of its magical powers, its pulmonary certain trembling heart cured of the evils to the small children. Its fat served to feed lamps. The Indians hut-awnings of the nomads made with horse skins, with the hair toward inside. During the march, the infantry as well as the cavalry are on horseback; but on coming to action, the infantry dismounts and are regularly organized in companies and battalions. All the soldiers have to provide their own horses arms and provisions; and as all are liable to military service, no one has to contribute toward the supply of the army.

Their provisions consist chiefly in a small sack of parched meal, which each soldier carries on his horse; and which, diluted with water, serves them as food till they can live at free quarters in the enemies country. Being thus unencumbered with baggage, either they are able to move with amazing rapidity, to attack or to retreat as may be necessary.

According to Molina p. 75-76-77 the infantry, as well as cavalry, proceed on horseback, but on coming to action they immediately dismount, and form themselves into their respective companies. Each soldier is obliged to bring from home not only his arms but his supply of provisions according to they custom. The celebrated Spanish poet, who fought against them under Don Garcia, expresses his admiration at meeting with troops so well disciplined, and possessing such perfection in tactics. Which, to use his expressions the most celebrated nations in the world have not been able to attain without great trouble, and after a long course of years.

When an action becomes necessary, they separate the cavalry into two wings, and place the infantry in the centre, divided into several battalions, the files being

composed alternately of pike men and soldiers armed with clubs, in such a manner that between every pike a club is always to found. The Vice Toqui has the command of the right wing, and that of the left is committed to an experienced officer. The Toqui is present everywhere as occasion may require, and exhorts his men with much eloquence to fight valiantly for their liberties. Nevertheless, of this there appears little need, as the soldiers manifest such ardors, that their officers have much more difficulty in restraining their impetuosity than in exciting them battle to action.

The combination of speed and armor gave the Mapuche cavalry an advantage against the harquebus shot. Its reputation grew initially from its efficacy against the formidable pike square, especially when that pike prevented from reaching the shot easily by earthwork fortifications. An infantryman armed with harquebus or bow and arrows had a difficult time standing his ground challenging to get off his one, inaccurate shot against an extremely moving target as the Mapuche cavalry, he was in a disadvantage. For example, a unit of harquebusiers commanded by Francisco Nuñez De Piñeda at Cangrejas near Chillan 29 May 1629 had the misfortune to be caught isolated on open ground by the fierce Mapuche cavalry commanded by Lientur, and consequently run down. The Mapuche cavalry rode repeatedly through harquebus fire with little harm. Nevertheless the Spanish shot system was surprisingly vulnerable to a cavalry charge without the protection of forts of terrain or earthworks, or a pike square to merge into for protection.

As we previously saw, Spanish Artillery was for the most part one of the most devastating weaponry of the sixteenth-century armaments. It was effective against infantry and cavalry alike. Its power limited by a number of factors, though. For one thing, the rate of fire of a single piece was generally slow, and to take full advantage of truly effective artillery train had to consist of a good number of pieces together. Surviving test-firing records of the Spanish army indicate that a 60 pounder was effective (i.e., both powerful and accurate) to 640 meters. The same gun actually had a maximum range of three kilometers, although aiming it at this range was matter of luck. The direct ranges fall mainly within the 200-300 yard range, while the extreme ranges are around 2.5 kilometers for light artillery, and 3.5 and 4.0 km, respectively, for heavy cannon and culverins. Realistically, field artillery pieces normally fired at an ideal range of about 300 yards, up to a maximum of 1000. Governor Ribera built a foundry of metals smelt in Chile, a building equipped for the casting of copper metal artilleries. In Chile, they experiment with good result, as we previously noted with these wood cannon lined of leather of cow and fitted of iron tapes and cords they have been of much utility for the Spaniards and of fear for the enemy, because they are light and they take with facility to campaign on a horse. In addition, it has two Pedreros bronze guns of four pounds, and other four wood pieces of six pounds. *La Araucana* of Alonzo de Ercilla is one of the best historically books written about the conquest of America in an era of black history. Ercilla gave to the indigenous people's dignity and humanity, in this case the Araucanian or Mapuche of Chile.

The Mapuche or Araucanos take part as a literary motive has an enormous presence in the Chilean and Spanish lyrics, among which we mention fiction, poetry, drama, the plays, and the trial has taken into consideration the Mapuche people.

In the book *La Araucana* of Ercilla in a style usually filled with evocations and poetical, the heroism of the side's combatants presented as an attempt to equalize both opponents, however, are the Mapuche Araucanos or those with great force emerging from this epic song. Therefore, they are the real heroes, stubborn in defending their territories. Spaniards come to represent the role of Antiheroes, but always loyal to their patriotic duties and the Catholic Church, courageous and willing to die with honor on the battlefield, making this condition one way to praise his homeland, Spain.

According to Natalia Ponce, University of Misiones, Argentina, in the scheme epic figure historically specific military leader turned into a hero superhuman revealed in the tests that must suffer essential convention of the epic. In this process, the hero shows his courage, endurance, entrepreneurship, cold-blooded, wisdom, and boldness to the danger. So achieves its superiority over the rest of the men performing feats out of the ordinary and usual.

In *La Araucana*, as the heroes Caupolicán and Lautaro are human archetypes that raise the most outstanding virtues such as courage his greatness, justice and the spirit of camaraderie shared by the victory achieved. They are famous for Ercilla and *La Araucana*, but Mapuche had known many heroes in the 300 years of struggle as Cadeguala, Nancunahuel, Pelantaru and Lientur to name a few, in the same category and Caupolicán Lautaro, which are not known.

Friends if you understand that the desire  
to fight without concern for another  
and spirited wins that you see it,  
the victory was the foundation  
I know that some think of me  
be in your hands maturity;  
and a step back that I would not want to return  
If the whole world came over me.

*La Araucana*, Canto XXII.

Ercilla knew how to write poetically epic or gender in the epic narrative of a heroic race that only blood and fire could not submitted by Spain, was the army of Chile in 1883 that defeated the Mapuche militarily. Today Chile has among its literature with a poem that tells the epic encounter between two combatant's races, Castilla y Arauco, thanks to the genius of Alonso de Ercilla y Zuniga (1533-1594).

*The Araucana* was the first major production inspired by America to Europe and was the first printed book on Chile, published in 1569, 1578 and 1589. The grand Araucanians war 1541-1883 historically, the great war of Arauco between Spanish and indigenous influences tremendously the Chilean and Spanish literature from its origins to the present.

The struggle for social justice in the colonies, Church missionaries, and theorists also led the struggle for social justice for the American Indian. While in contrast some

Spanish jurists sustained a rather primitive theory of the "right of conquest" over the Indian population, but this did not accepted by the best minds in Spain.

However, Francisco de Vitoria carried out an independent and penetrating analysis of the moral and legal problems of empire and of dominion over alien, non-Christian peoples. Although for Vitoria and his colleagues, Spanish dominion in the Indies could not founded on mere conquest or assumption of superiority or divine right, but required a complex of historical, religious, and legal factors, and only as restricted and mediated by the tutelage of natural law under a moral restraint.

Thus, historically few months were an adequate amount of time for the Spaniards to subjugate two old empires and disrupt a political system that had powerful armies. Although in fighting skills and bravery, the Aztecs and Incas were very similar to the Mapuches. In contrast, it was the Mapuches, the savages, who resisted the Spanish invader successful, whereas the Incas and Aztec, believing they were fighting a battle of wits, came to terms with them. If, in fact, one excluding the brief episodes of Cuauhtémoc and Ruminagui, the two great empires allowed themselves to move smoothly quietly into servitude, and their people followed. Although the Spaniard could not conquest the Mapuches, but with the Mapuches were nothing of the kind: from the first encounter, these misanthropes formed a sacred fraternity and the unconquerable disciplined themselves in new creative's military techniques.

Compared with the more civilized empires of the son of the Sun and the Lords of Aztlan, the stubborn courage of a handful of uncivilized barbarian leaves one wondering.

Based on evidence from scholars, the Mapuches entered a domination relation/subordination not for being a "people on the way to submission," since it tries to make believe some historians, but from the moment of their military defeat in 1883 by the Chilean army, not the Spanish army. However, it is significant to explain that shortly after Chilean independence of Spain, the Mapuche were subject to a thirty-year military campaign into their territory ending with annexation in 1883.

Defeat that explained not by the weakness of Mapuches as combatants, but by the inferiority of its arms in front of the technology of rifles of repetition and modern artillery. Nevertheless, the Mapuches achieve remarkable results in the military science, and amazed admiration for their courage in battle.

Up till now, on November 5, 1881, the Mapuches arose one last time in a general insurrection. According to José Bengoa, it was the first time in their entire history that all the groups of the very decentralized Mapuche had joined in a single insurrection. They did not engage in this act to secure their political and military independence that was now lost beyond recovery. As Bengoa notes, "The Mapuche knew perfectly well that they were going to lose and that the majority of them would die in this general insurrection." So why did they make the effort? The last insurrection was "a cultural imperative that obligated [the Mapuches] to appear with their lances, in front of the huinca fortress the Mapuche word for non-Indians forts and cities and say: We are still an independent people and we will cease to be such only in a ritual act of combat and death."

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# Mapuche Organization— Organizaciones Mapuche

**Azkintuwe** (El Mirador). Es un proyecto de prensa independiente, a cargo de profesionales del periodismo y científicos sociales comprometidos con el devenir del Pueblo Mapuche. (Español)

## **Asociación Mapuche de Temuco Kona Pewman**

(Acción Social y Cultural). Esta Página contiene noticias al día; de arte y cultura Mapuche con diferentes expositores; opiniones y comunicados sobre temas de contingencia. (Español)

## **Asociaciones Mapuche “Ad Malen y Kaxawaiñ**

Difundir y promover la función que cumple el Arte y la simbología de las expresiones artísticas del pueblo Mapuche (Alemán)

## **Comunidad Mapuche Autónoma Temucicui**

La Comunidad se encuentra ubicada en la Provincia de Malleco, Comuna de Ercilla, Novena Región de la Araucanía o Gulumapu, Chile (Español)

## **Coordinadora Arauko-Malleco**

Página de la organización Mapuche: Coordinadora de comunidades Mapuche en Conflicto Arauco-Malleco Weftun. (Español)

## **Coordinadora de hogares mapuche del sur**

Sitio Web oficial del movimiento estudiantil Mapuche—Temuco—Valdivia—Osorno. (Español)

## **Centro de Estudios y Documentación Mapuche Lijen**

Los objetivos de Liwen son: la investigación, formación y publicación de diversos aspectos de la realidad pasada y presente del pueblo Mapuche. (Español)

## **Comunicaciones Mapuche Xeg Xeg**

Página informativa sobre la situación actual y cultura Mapuche. Esta página es producida por la Corporación de Desarrollo y Comunicaciones Mapuche Xeg-Xeg. (Español).

### **Consejo General de Caciques de Chiloé**

Organización de los mapuche-williche del Archipiélago de Chiloé, cuyo origen se remonta desde tiempos de la relaciones con la Corona de España

### **Fundación Rehue**

Esta página contiene documentos e informaciones; la sección “Noticias de Prensa,” nos informa diariamente sobre los últimos acontecimientos relacionados con la situación Mapuche. (Español)

Informativo Pais Mapuche. Libertad a los Presos Políticos Mapuche

### **Le Royaume d’Araucanie et de Patagonie**

El Reinado fue fundado en 1860 por el pueblo Mapuche en el territorio que hoy las republicas de Argentina y Chile lo mantienen ocupado. (Francés, Ingles y Alemán)

### **Mapu Express-Noticias**

(Informativo Mapuche desde territorio Mapuche. Es redactado por un equipo de reporteros mapuche, para ofrecer de manera oficial y directa las informaciones que ocurren en el lugar de los hechos. (Español)

**Mapuche: Sitio en honor a Valentín Sayhueque**—El último cacique Señor del Neuquén y la Patagonia. (Español)

### **mapuland.blogspot.com**

#### **Organización Mapuche Meli Wixan Mapu**

La Meli Wixan Mapu es una organización mapuche de Santiago, que viene trabajando desde comienzos de la década de los 90, intentando construir política y cultura mapuche desde la urbanidad. (Español)

### **Newen Liwen**

#### **ONG. Comunidad Ser Indígena**

Organización No Gubernamental de Desarrollo y Promoción de la Identidad y Diversidad Cultural

### **Observatorio de Derechos de los Pueblos Indígenas**

Es una organización no gubernamental de promoción, documentación y defensa de los derechos de los pueblos indígenas. (Español e Ingles.

### **Organización de Naciones y Pueblos No-representados**

(UNPO) Organización internacional de naciones y pueblos que no están representados en organismos internacionales, tales como las Naciones Unidas. La Página contiene abundante información sobre sus miembros. (Ingles y Ruso.

**Proyecto de Documentación Ñuke Mapu**

Página informativa sobre la situación actual y sobre la cultura del Pueblo Mapuche. Coordinador Dr. Jorge Calbucura, sociólogo de la Universidad de Uppsala, Suecia. (Español e Ingles).

**Portal Mapuche del Puelmapu**

Pertenece al Pueblo Nación Mapuche, estamos identificados por distintas identidades territoriales, Puelche, Pinkunche, Guluche, Williche, Nagche, Wentche, Lafkenche, Pewenche, Xegelche, Mamuellche, Chadiche y Rankvllche. (Español)

**Reino de Araucania y Patagonia**

Sitio de la Sociedad Royalista Norte Americana Araucana. Documentos e informaciones sobre la situación actual, con referencia especial sobre la fundación del Reino de Araucania y Patagonia, en 1860, por Orelie Antoine y los Mapuche. (Ingles)

**Reino del Mapu**

Investigación Historico-Juridica sobre los Derechos de Tratados Indios en el Cono Sur. Contiene además documentos sobre el Reino de Araucania y Patagonia. (Español)

**Reseau d'information et de soutien au people Mapuche**

Grupo de solidaridad con el pueblo Mapuche con base en Paris, Francia. (Francés)

**Recuperando Sabiduría Mapuche**

Página personal de Juan Pablo Manquenahuel (Español)

**Redchem**

Informando desde territorio Mapuche (Español)

**Solidaridad con el Pueblo Mapuche**

Apoyando desde Valparaiso (Chile)

**The Mapuche tokiUNiT Page**

Esta página contiene, además de una galería fotográfica, informaciones de actualidad y sobre la cultura Mapuche. La página es mantenida por Rafael Railaf. (Español e Ingles)

**Tierra y libertad para Arauco**

Informations sur les résistances du peuple Mapuche. Association Terre et liberté pour Arauco Atza (Francés)



## **Part Three**

An Overview Of The Mapuche And  
Aztec Military Response To The  
Spanish Conquest



*Hernan Cortez, Coquistador Of Mexico,  
And Pedro De Valdivia, Coquistador Of Chile*

# Abstract

This paper analyses the military response to the Spanish conquest of the Indigenous peoples of Chile and Mexico from a comparative perspectives. The main goal of this paper is to highlight the cultural differences and similarities of both culture, and point out why the Mapuches were more successful in the military science than the Aztec was. The Indigenous Peoples of Latin America, historically they were defeated military fairly completely before the outsiders of European origin. Except for the indigenous Peoples of Chile the Mapuches they were the only one in this continent to defeat a European army; and for 350 years keep they autonomy of they territory.

The failures of the most civilized cultures in this continent like the Incas and the Aztec, to oppose a serious military resistance is evident in retrospect, the Aztec resisted for three years, the Mapuches for 350 years of successful resistance. The Incas of Peru for instance, succumbed without a struggle; Peru was one of the easiest conquests the Spaniards ever made, there does not seem to have been one pitched battle in the field between the Spaniards and the Inca's armies. In a short time, the Spanish conquered the only two civilized region of the New World: the Aztec Empire of Mexico, conquered by Cortes in 1521, and the empire of Peru, conquered by Pizarro in 1531-1533. They did it with few casualties in Combat. The only military defeat that the Spanish encountered in the America was in Chile.

Don Pedro de Valdivia defeated by the Mapuche forces, and killed December 25, 1553 with his entire force. How was possible that the most primitive tribe of this continent was able to defeat the best army in the world at that time? There were not settled kingdom with its emperor not stone-built temples and hierarchy, as in Peru and Mexico and the inhabitants were not so far advanced. However, it possessed the stoutest warriors in the Americas. Despite these cultural and material differences, important commonalities can be found in this period. They were self-governing and sovereign peoples.



*Tenochtitlan, looking east. From the mural painting at the National Museum of Anthropology, Mexico City. Painted in 1930 by Dr Atl.<sup>437</sup>*

The Spanish chroniclers Alonso de Ercilla,<sup>(1)</sup> Gongora Marmolejo,<sup>(2)</sup> Nuñez de Piñeda,<sup>(3)</sup> speak of them in terms of admiration, although the two first fought against them and Nunez de Pineda y Bascañan suffered happy captivity at their hands. Also the Letters of Pedro de Valdivia.<sup>(4)</sup> Verbalize in terms of admiration and respect. To Chileans, his letters to His Catholic Majesty Charles V, are one of the most precious records in the possession of their country, in the document are to be found the impression of Valdivia of the Mapuche people, one of the most remarkable of all the Indian races of America. A record so unique compels respect and with respect academic curiosity. The main goal of this paper is to highlight the cultural differences and similarities of both culture, and point out why the Mapuches were more successful in the military science than the Aztec was.



*Courtesy Nancy Nangel Nahuelbuta Jungle Mapuche Territory<sup>438</sup>*

<sup>437</sup>

<sup>438</sup> <http://www.viajeporchile.cl/imagenes/imagenes-parques/nahuelbuta.jpg>

# Social Organization Of Groups To Be Compared

The Aztecs arrived in the valley of Mexico, what is now called Meso-America, relatively late in the thirteenth century AD. They were based in central Mexico and finally settled at the site of what became Tenochtitlan in 1345. They emerged as an empire less than a century later. The Aztecs were a city-state, with an emperor, and Tenochtitlan was his capitol city. The government was an elective monarchy.<sup>(5)</sup> There was a division of class based on the social structure, in which the slaves were at the bottom of the social scale.



*Mendoza Codex*

The slaves could buy their freedom if they earned enough money, but this also worked the opposite way if someone was in debt. At the top of the social scale was the nobility; Merchants (pochtecah) and the commoners were ranked before the slaves. At the top of the Aztec society were the ruling nobles who were subdivided into several categories the tlahtoani was the ruler of a province o town, the king was a tlahtoani.

The teucлахtoh were nobles who received their offices through hereditary succession. Below the teucлахtoh were the teteuctin or lords. Below the ruling class were the pipiltin (governmental position). There were several ranks within the pipiltin class. Below the pipiltin were the cuahpipiltin, commoners who had achieved noble

status. Below the nobility were the *calpolehqueh* (sing, *Calpoleh*) the *calpolli* (or ward). Below the nobility were the commoners, the *macehualtin* (sig. *macehualli*) who formed the bulk of Aztec society. Other groups of commoners, the *mayehqueh*, or *talmaintin* were permanent laborers. Finally were the slaves.



The Mapuches are the off spring of the ancient Hunter of Monte Verde (12,000 years back) and Chan-Chan<sup>(6)</sup> and Quillen (5,000 years). They also descend from the people of Pitren (first century of our era) and El Vergel (second millennium of our era).

The Mapuches of Chile were fundamentally hunters and gatherers, although they practiced some basic farming techniques.<sup>(7)</sup> The central organization of the Mapuches was the *Lof*<sup>(8)</sup> (has its origin in the extended family structure) a complex and extended kinship lineage of matrilineal origin. It shaped by their socio-cultural, political and ideological concepts. The *Lof*'s authority was the *Lonko* (or *head* in Mapuche Language). Each of these families lived in a *ruca*, a kind of long house, where the *lonko* lived with as many wives as he could handle.<sup>(9)</sup> The Mapuche authorities within the *lof* were the *werken*, or messenger, the *machi* and the *nguillatufe*. The community's daily way of life was regulated in a code of practice known as *Ad-Mapu*. The *Ülmen* (wise) who acted as negotiators in the prevention and resolution of internal disputes, or the formation of alliances with others tribes in time of war transmitted it.

The Mapuche of Chile: The *machi* were people with shamanistic and healing powers who were in charge or the *Machitun*, a Mapuche religious-magic ritual, due to these powers. The *nguillatufe* was a religious leader who was the ritual head of the

*Ngillatunes*,<sup>(10)</sup> a ceremony that is central to Mapuche religious and shamanistic world. This sacred ceremony conducted in an area specially allocated by the community known as *Ngüllatún*. There, at the altar or *Rehue* in the open air the Mapuches give thanks to *Ngenechen*, the Mapuche god. Their belief system maintained that that a celestial family, who were the creators of all beings as well as holding the power of nature, created the world.



# Introduction

Both the Aztecs and the Mapuche people were warrior nations, with similar methods of warfare and motivations to fight the Spanish domination. The difference between the two societies was in the fact that the Mapuches refused to fall under Spanish control and therefore opposed the Spaniards in fierce resistance for over 350 years.

In the Mapuche, society there was no concept of slavery and so the Mapuches could not understand becoming servants or slaves to the Spanish. This left little choice for the Mapuche except to fight or to flee the Spaniards. The Aztecs fell under Spanish control for 3 years during 1519-1521, despite their military power, vast political network, and motivations to conquer. The Aztecs society was different from the Mapuche in that it based on a class society in which there was slavery. They therefore understood the concept of slavery and being a servant to the Spaniards. They were also much more open to foreign control since the god they worshipped, Quetzalcoatl, was also a foreigner.

On the other hand, the Mapuche peoples did not accept any foreign beliefs, were against social change, and would not accept any religion or philosophy values from outside their society, whether religious or social. The Mapuche religion believes in the forces of creation (Ngenechen) and destruction (Wakufu) and the ultimate balance between them. In addition, a variation of shamanistic beliefs, the cult of the ancestor to invoke their help. Because, the Mapuche accept as true the cult of the spirit of their ancestor, and their beliefs that the world will end, if they no resist the Spaniard. The Mapuche established a reputation as fierce warriors who bravely defend their lands and their way of life. The habitat of the Mapuches during the Inca and later the Spanish conquest was the region of central Chile, from south of the Choapa River (approximately Lat. 32° south). They divided into three geographically contiguous ethnic groups: the Picunche (Picun = north and Che = people), the Mapuche (Mapu =

earth and Che = people), and the Huilliche (Huilli = south and Che = people). The northernmost group the Picunche, was the only one conquered, first by the Incas, and then by the Spaniards. The Mapuche and the Huilliche, on the contrary continue to resist the Spaniard for hundred of years, keeping their independence in the southern region thanks to long guerrilla warfare.<sup>(11)</sup>

Mapuche organization also considered the existence of *lof* alliances or *rewes*, for specific purposes. The head of these *rewes* was the *ülmen*, a leader who elected among the *lonko* due to his wisdom and strength. In time of crisis such a war, alliances of nine *rewes*, also called *aillarewes*, were formed. The authority in charge of these *aillarewes*

was the *ulmenfoxa lonko* during peacetime and the *toqui* during the time of war. All of the *aillarewes* together gave origin to the concept of *Gola-Mapu* that meant “all the Mapuche Nation.”

In the Aztec society, there were the upper class elite’s and the commoners. This called the Calpolli system, and it controlled all access to land for the commoners. There was also a merchant class, who was a part of the nobility. In the Calpolli system, one could advance in social position as well as move down the social scale. Almost everyone benefited from war, because the more land captured meant the more land there was available to divide. This system needed a very heavy control by those in power over those that they dominated. For this reason, they needed a strong head of state.



*Mapuche Family*<sup>439</sup>

<sup>439</sup> <http://images.google.ca/imgres?imgurl=http://www.iie.ufro.cl/wlink/webs/lap/rucainteractiva/img/FSLO-973376476-989264.jpeg&imgrefur>

The fighting between the Spanish and the Mapuches became known as “la guerra de Arauco” or the “Araucanian War,” (1541-1883). They were the series of military armed conflict from the sixteenth to the nineteenth centuries through which the Mapuche Indians of Chile sought to maintain their independence from the Inca, the Spanish, and the government of Chile and Argentina. (Berdichevsky, 1975, p. 15); the Mapuches from the very beginning of the war With the Spaniards adopted the tactics of their enemy who they soon dominated in warfare.<sup>(12)</sup> The horse played a highly important role in their tactics that were innovative and highly practical. The Aztecs on the other hand were excellent fighters against other tribes, but their tactics were inefficient and did not improve during the fighting with the Spanish.

Therefore, the Spanish use of the cavalry and artillery, tactics and weaponry placed the Aztec in a vulnerable position in frontal assault on open terrain.<sup>(13)</sup> The Aztecs were only fighting with the Spaniards for three years, a very short period for training, too short to come out with new military technique.

Whereas the Mapuches were at war with the Spanish for over the 350 years, which allowed for flexibility and training for new techniques. Indigenous cultures differed from one another in many ways in this case the wars in which these people engaged to defend such area. Land for these people had a broad meaning.

## **Aztec and Mapuche Military Techniques**

Tenochtitlan City was not fortified according to Hassig (1988, p. 52) in contrast to most of Mesoamerica town, but is defensible, and the city position was on an island. The lakes connected with the mainland by causeways. Consequently, the Spanish attacked the city by ships and canoe. On the other hand the Mapuches fought in jungle; mountains, and the military campaigns were during the summer; the rainy season was 8 months In Chile. Central Mexico climatic cycle involves a dry season, around September to May, followed by a rainy season through the summer. Which means it was easier to move large numbers of men and supplies in Mexico than in Chile because the quality of the roads. In addition, the rivers in Chile during the rainy season were impassable.



*Tenochtitlan City*

Compared to the Aztecs, the Mapuche people were a much-closed society, who gained their strength and power through warfare. They would not accept any foreign cultural ideas and domination. War was history for the Mapuches, who had no record of the past events (written history). The Mapuche sought leadership through strength and power within themselves, which defined through warfare. The Mapuche people believed that through warfare they made History the war was an expression of this belief. The best of the human quality of every Mapuche warrior will expresses in the combat in this unique moment frozen in time were the warrior and the universe connected, in just one second, calling the name of a friend in order to make sure they are present. The term Culture, in the paper does not refers to fine arts and letters, Mapuche cultural development occurred only in those which had survival value—Spanish Pressure first and Chilean later was exerted in three areas—military, political, and religious. Mapuche reaction and response followed the same gradient.

They thought that if the Spanish need slave they have to defeat the Mapuche Nation military first.

In contrast, the Aztecs accepted compromise with other nations, for example Spain, and were able to incorporate foreign ideas into their own open society. (La transformación de la deidad Aztec en la virgen de Guadalupe es un tipo de "Plataforma de entendimiento" impensable en el ámbito Mapuche).

The cult of the virgin Guadalupe by the Aztec is unthinkable for Mapuches Indian according to Bengoa (1992, *Conquista*, p. 26-27).<sup>(14)</sup> This is a compromise with foreign religious ideas and they accepted to be servants of the Spaniards because they have the concept in them, after a fierce war of resistance they yield.

In 1541, Pedro de Valdivia, the first governor of Chile, founded the capital city of Santiago. Six months later Michimalongo,<sup>(15)</sup> an Indian chief from a northern group of Mapuche people, destroyed it. In order to fight the Indians, Valdivia founded a new city in the South, in October 5, 1550—his city Concepcion, was use to bring weapons in by sea, but was also lost to the Mapuches in an uprising in 1553. The city reclaimed but lost again in 1554, to the forces of Lautaro (the Indian leader immortalized in Alonso de Ercilla y Zuñiga's epic poem *La Araucana*). In 1557, Caupolican was defeat, by the Mendoza's forces, and killed the following year. Finally, Lautaro was killed in battle in 1557. The relation with the Spanish was then quiet until the Mapuches killed Don Pedro the Avendaño, the man who had killed Caupolican, in 1561. Villagra, the governor of Chile, sent his brother Pedro on a punitive expedition. Colo-Colo (leader or toqui), defeated the Spanish forces, killed the governor's brother, and began the siege of Fort Arauco in 1563.<sup>(16)</sup> The pattern of intermittent warfare brought into existence. It characterized by success and defeat for both sides, until peace treaties made, ruling out offensive and defensive tactics. In practice, the Spanish army could not defeat the Mapuche in war. Not only can the Spaniards not win, they do not deserve to win according to what is being said by The Spanish chroniclers Alonzo de Ercilla; the moral indictment is much blacker than the military.

Graham Cunningham (1973)<sup>(17)</sup> stated, Valdivia wrote to the king of Spain Charles V. March 12, 1550: "Fifteen hundred to two thousands Indians were killed, and many others lanced, and some taken prisoners. From two hundreds of whom I had the hands and noses cut off for their contumacy when I had many times sent them messengers and given them the commands as ordered by yours Majesty."

Valdivia's Christian view seems strange he has not problems to perpetrate such barbaric act upon his two hundred defenseless prisoners. However, three years later the Mapuche returned, thirsting for revenge in the battle of Tucapel, Valdivia and the entire Spanish forces perished, they were no survivors.

The Mapuche war ritual demonstrated in the death of Valdivia (although there are many versions of how the killing took place).<sup>(18)</sup> According to Ercilla, Valdivia was killed with the blow of a club, with a knife a warrior cut open his breast, ripped his still quivering heart, which was handed it to the toqui; he sucked its blood. The heart passed round from one to another, and a drinking cup made from his skull. The warriors keep running round the corpse brandishing their lances and uttering weird cries, while the rest of the assembly stamped with their feet until the earth shook (Ercilla, 1979, p. 193). Thus miserably perished Pedro de Valdivia, one of the great figures of the conquest of the new world according to the chronicles of the sixteenth century.

### *Capture of the Governor of Chile Pedro de Valdivia by the Mapuches<sup>440</sup>*

This was a Mapuche war ritual in order to honor the enemy warrior and get his power, strength, and intelligence. From his long bones, flutes were made. The victory celebration continued with the killing of an animal (guanaco or llama). The heads of the enemies were then stuck up on spears and danced around while singing. The celebration ended with elaborate feasting and heavy drinking (of fermented beverages which were made from maize, quinoa, araucaria nut, and later wheat and barley).<sup>(19)</sup>

Lewis<sup>(20)</sup> acknowledging the bravery of the Mapuche in their wars against the Spaniards believes that the savage image of the Mapuche became a myth constructed by the newcomers in order to justify their defeats in wars with them, as well as to encourage their enslavement in future wars.

The Aztecs had similar rituals to sacrifice the captive enemies to the gods. The prisoners of war led up to pyramids in the Aztecs capital of Tenochtitlan, where their hearts were torn from their bodies and fed to the gods. Huitzilopochtli, the god of war, to whom rattlesnakes were sacred. For the Aztecs it was this demand from the gods that drove them to war against other tribes, but against the Spaniards was a necessity to defend their territory. The Aztecs was an open society and accepted compromise with the Spanish people. The Mapuches were a closed society, and did not accept foreigners or any social change. They refused to be servants to the Spaniards and for this reason; the only choices they had were to fight the Spaniards or to flee. The Mapuche made their history in the war, which therefore became a sacred ritual for them. The warriors wanted the power and strength, which they gained from the enemies they captured in war (selected enemies only).

The Mapuche were able to defeat the Spaniards<sup>(21)</sup> in battle with inferior numbers, in even numbers with the Spaniards, and when they have superior numbers of warrior over the Spaniards: these consecutive series of great action is never by pure chance, and luck; it is the product of planning, training and genius.<sup>(22)</sup> The Aztec was not able to defeat the Spaniard even when the Indian outnumbered them. At no time was it usual for the Spanish forces to outnumber the enemy anywhere in America. The Spaniards, with or with or without Indian allies, had a tremendous capability for winning military victories with inferior numbers.

Because of the superior tactic, weaponry of the Spanish army as well as the inability of changes the tactic that they were using. The Mapuche, as previously explained, were able to maintain their political and territorial autonomy in the Araucania until the nineteenth century.<sup>(23)</sup> The Mapuche autonomy was a product of constant wars in which were engaged with the Spanish throughout most of the colonial period, the wars were not general confrontations as in the past,<sup>(24)</sup> but in the form of local armed conflict or *malocas*.<sup>(25)</sup> In contrast, the Indigenous People of Mexico the Aztec unfortunately were defeated early.

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<sup>440</sup> <http://www.profesorenlinea.cl/biografias/Lautaro.htm>



*Jaguar warrior, from the Codex Magliabechiano* <sup>441</sup>

## Aztec and Mapuche Warriors

Both the Mapuche and Aztec warriors were noted to be very braving, courageous, and ferocious in warfare. The difference was the Mapuche were more innovative and creative. They were very good at coming out with solutions in battle and were always improvising and creating new methods of warfare. The Aztecs wanted to capture the enemy in order to get their hearts to give to the gods, but the Mapuches object was to exterminate the enemy by any means possible. This lead to a very brutal form of warfare used by the Mapuche. It is important to highlight that the battles among the Mapuches and the Spaniards sometimes were in numerical inferiority between the two forces. The Mapuches won battles against a force that was in total superior to their own. <sup>(26)</sup>

The battle of Tucapel, on December 25, 1553, <sup>(27)</sup> demonstrated the ferocity and determination in Mapuche warfare. The war began when the Indian Chief Lautaro planned to engage in battle with the Spaniards continuously until they were worn out. The two armies draw battle lines just South of the Tucapel fortress the fighting was

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<sup>441</sup> From Wikipedia, the free encyclopedia

so fierce that not one Spanish soldier survived. During the battle, the first governor of Chile, Pedro de Valdivia, ended his days. Valdivia suffered poetic justice, slain by the Indians.

In the same manner the Aztec warrior in la “noche triste” (the night of sorrows, June 30, 1520) because of the high casualty figures on both sides. As the Spaniard and their Tlaxcalan allies attempted to flee the island, of Tenochtitlan on the causeways, Aztec warriors attacked them. Many warriors and Spanish soldiers killed. In addition, many soldiers and warriors drowned in the lake. What was left of Cortes troops made their way to the safety of Tlaxcala territory? Cortez and his men returned in April of 1521, craving for vengeance.

In his correspondence to the King Charles V., Pedro De Valdivia, conqueror of Chile, state:

“Have warred with men of many nations, but never have seen such fighting tenacity as is displayed by these Indian.”<sup>(28)</sup>

This was high praise by a man who was very experienced in combat and who had fought in many wars with the Mapuches. The Mapuches also came up with new methods of warfare and were the first Indians in the continent to use artillery, such as the cannon. They also used infantry combined with horses in order to mobilize faster on the difficult terrain. This method was so successful the Spanish army later copied it.

The Aztecs were also noted as being very brave and courageous warriors. According to Bernal Diaz Del Castillo, who fought for the Spanish?

“Little availed our cannon, or our muskets, crossbows and lances, or the thrusts we gave them, or our good fighting, for although we killed and wounded many of them. Yet they managed to reach us by pushing forward over the points of our swords and lances, and closing up their squadrons never desisted from their brave attack, nor could we push them away from us.”<sup>(29)</sup>

Aztec warriors have not always considered professional soldiers, despite the existence of military orders, because membership in the army was not full time occupation (Hassig, 1988, p. 11).

## Tactics and Weapons

Largely, the striking power of the Spaniard army was the cavalry fast moving counterattack and hard-hitting formations and the artillery played and immense part in sustaining the morale of the Spanish infantry, to advance toward enemy lines. On the other hand for the Indigenous People was perhaps the worst of all battle experience. Spain had the best army in the World in that period, 16 century. The standard infantry weapon was the musket with all its limitations and unreliability, the sword and the spear. The Mapuches learned very fast How to overcome the cavalry and avoid the carnage of the artillery.

The Mapuche innovative and creative techniques also aided them in tactics and weapon use. They chose their battles carefully, fighting only when they felt they could win. They accepted servitude when Spanish forces seemed strong. However, once the

conquerors military vigilance declined, they would rise again in rebellion. The Aztecs on the other hand did not create any new methods or use any new weapons. The main reason was possibly the short length of time (only three years) that they were fighting with the Spanish, whereas the Mapuche were fighting for over 350 years. New tactics and weapons need a lot of training and understanding of the new concepts of war, when to retreat, when to move forward and when to move to new terrain.

In 350 years of fighting, the Mapuche had time to invent and test new tactics and weaponry. For this reason, they incorporated the horse, guerilla tactics, artillery cannon, infantry on horses, espionage, fortress, camouflage trenches, armor and helmet, and the use of porcupine as weaponry against cavalry. This consisted in-group infantrymen with three-meter long lances or pikes (Bonilla, 1988, p. 294-295).

Steward (1988, p. 730) notes that the Mapuches “as early as 1568, the Araucanian had begun to use cavalry in battle on a fairly large scale; later, they used it much more frequently. In battle formation, the infantry advanced in the center and the cavalry on the wings. The use of advance guards, sentinels at night, trenches protected with thorn branches, pitfall and ditches with sharp stakes at the bottom, spies and fifth-column work, and log forts and palisades (Pucará) was common.”

By the end of sixteenth century, the Mapuche had learned to use horses in large formation.

The great chief Nancunahuel was the creator and organizer of the Mapuche cavalry. However, in the battle of Tucapel they used the horse for the first time by the great chief Lautaro, but in limited numbers and not yet well organized. The Mapuche chief Butapichun created the Mapuche infantry in horses; he stressed the imperativeness of moving so as always to achieve local superiority, even against a force that was in total superior to his own. The Mapuches retained their own weapons in the war against the Spanish. Strategy was more important than weapons.

Their weapons had improved although they still depend on Lance, the long club with weighted heads slings, bow and arrow, and the pike. On the contrary, the Aztec never used the horse, but the Spaniard noted their tenacity in fighting in closed hand-to hand fighting. They pretended to retreat, but merely to induce the Spaniards to follow them and cut off for the fortress.

According to Nuñez de Piñeda—on May 15, 1529—in the battle of Las Cangrejeras, de Mapuche charged them with battle formation of line extended in a semicircle and horse on either wing, the riders leaping over those on foot, throwing themselves to the ground to avoid Spanish fire. They had little to fear because the rain and the wind. The fury of the Mapuche assault was tremendous that the Spanish cavalry turned and fled, leaving eighty infantry men, who were overrun straightway. The men all stood their ground, fighting, most of them dying. Lientur an Indian leader interpose to save Nuñez life and he fall prisoner of the Mapuches.

According to Hassig (1988, p. 114), “Taking captives was extremely important to the social, military, and political aspirations of the warrior.” A warrior gained honors only when he had captured his fourth enemy soldier on the field of battle. However, the price of failure was harsh. The warrior had only two or three campaigning seasons in which to capture a prisoner. The punishment for failure was loss of his warrior status for the next one or two campaigning seasons.

The Spanish technique did not improve during the years at war with the Mapuches and this resulted in a great advantage and superiority in techniques and armory by the Mapuches. The Spanish forced to sign a treaty in Quillin<sup>(30)</sup> on January 6, 1641, endorsing their failure to defeat the Mapuche people. As a result, with this treaty, Spain recognized the independence of the Mapuche nation. The sovereignty of the Mapuche within their territory south of the Bio-Bio, clearly acknowledged in its provisions, by affirming that not Spanish forces could enter Indigenous territory. It was agreed that the Bio-Bio River was the border.<sup>(31)</sup>



*Claudio Gay Parlamento de Negrete*

The Chilean professor José Aylwin (1999)<sup>(32)</sup> state that, it was not only through the Parlamento, but also through warfare, that the Mapuche were able to maintain their independent from the Spanish conquerors until the end of the colonial regime. We can conclude by affirming that although the Spanish were not able to finish their conquest campaign throughout all of the territory of Chile, they would alter the existence of indigenous people who live there forever.

When one investigate the devastating consequences that Spanish conquest had for indigenous people of Chile and Mexico, among these commonalties are that they were reduce to the category of servants and slaves, savages or barbarian of an inferior nature. The newcomers as infidels or pagans, peoples without law or order, depicted these peoples. Another difference existing between Chile and Mexico is that, on the contrary the Spanish in Mexico never recognized the independence of the Aztec

Nation because the failure of the Aztec to defeat the Spanish army and the Tlaxcalan allies.

A major strategy in Aztec warfare was to capture rather than to kill the enemy. The offensive weapons of the Aztec included bow and arrows, darts, spears, slings, swords, clubs and atlatls, and spear-throwers, used to throw "darts" with greater force and longer distance than spears could be hand thrown (Steward, 1946, p. 730). Defensive weapons, included body armor, helmets, and shields. The Aztec's main offensive arms were projectile weapons and shock weapons such as spears and clubs. Aztec army generally tried to surround the enemy and assail it from all sides. Attacking the flank while engaged in a frontal assault was practice.

They took advantage of their numerical superiority envelope the enemy troops, cut them from of reinforcement, and resupply. The Aztec did not use firearms and cavalry at all in warfare. For this reason, the cannon as well as cavalry were very effective weaponry for the Spanish, but not decisive factors in the outcome of the war.<sup>(33)</sup> The Aztec minimized the use of the horse in combat by chosen the terrain in which they have to fight the Spaniards in the end of the war, but they also did not come up with new weaponry as the Mapuche did. Most of the Aztecs advantages were not gained through offensive measures, but rather through defensive techniques.

As the city was built in the middle of the lake, Cortes ordered the building of thirteen brigantines for himself he keep the command of the flotilla, each one of which carried twenty-five Spaniards and twelve native rowers. Cortez decided to attack the city from three sides and divided his forces into three groups, entrusting the command of each of these forces to his lieutenants, Pedro de Alvarado, Gonzalo de Sandoval, and Cristobal de Oleda. The Spanish forces numbered one hundred and eighty-four harquebusiers, crossbowmen, and men-at arm, eighty-six horsemen, eighteen artillery pieces, and a tremendous display of native's allies.

(Hassid, 1988, p. 238-250): "Eventually, the combined pressure of the enemy forces, the gradual destruction of Tenochtitlan, the starvation of the city's populace, and the smallpox epidemic recently introduced into the capitol led to the final defeat. On August 13, 1521, after three months of combat, King Cuauhtémoc was captured as he tried to flee the city by canoe."

According to Historians<sup>442</sup> Cortes, build an impressive army before launch an attack in the city of Tenochtitlan, with an army of 600 Spanish soldiers and more than 110,000 Indian warriors, Cortes intended to occupy the city of Texcoco and blockade Tenochtitlan from there. In the spring of 1521, the refreshed army systematically conquered most of the Aztec-inhabited towns around Tenochtitlan, all the while receiving more reinforcements from Cuba. The Spanish and Tlaxcalan forces were bolstered by the addition of some 50,000 Texcoco Indians. In addition, another 200 Spanish soldiers had arrived from the coast to help in the final offensive.

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<sup>442</sup> Wilkes John 1977. *Hernan Cortes: Conquistador of México*. Lerner Publication Company. Minneapolis. USA.

Diego Muñoz Camargo 1892, *Historia de Tlaxcala* (Alfredo Chaverro, ed.: México, 1892. *Ibíd.*—*Fragmentos de la Historia de Tlaxcala* 1871 (México, 1871.

Finally, in May 1521, Hernán Cortes with a formidable military force of, 900 Spaniards, 118 crossbows and harquebusiers, 15 bronze cannons and 3 heavy guns, thirteen brigantines, and as many as 150,000 Indian warriors, approached the entrance to Tenochtitlan. The Spanish and Tlaxcalan forces must have been frightening to the people of Tenochtitlan. The siege of Tenochtitlan lasted from May 26 to August 13, 1521. The Aztec put up a fierce resistance until their people were reduced to eating worms and bark from trees, toward the end of the siege, recognizing that the Aztec were nearly incapacitated by hunger and dehydration to fight back. Ultimately, the captain general Cortes ordered a full-scale assault on Tenochtitlan.

As a final point, on August 13, 1521, after a seventy-five-day siege, Tenochtitlan finally fell conclusively. In later years, Aztec historians would state that 240,000 Aztecs died in the siege. While many of the warriors died in battle, others, including most of the women and children, died from dehydration, starvation and disease. Of the 150,000 Amerindian allies fighting alongside the Spaniards, more than 30,000 believed to have perished. Tlaxcalan and Texcoco Indians allies no doubt were responsible for, in a significant role in the defeated of the Aztec.

The Aztecs were generally unsuccessful against the Spaniards because they were unable to improvise and come out with new military techniques. Having converted many potential enemies into allies, the Spaniards and their Tlaxcaltec allies converted neighboring cities from Texcoco. Without internal support, the Spaniards could not have defeated the Aztecs. The Spanish casualties in Mexico were only 160 soldiers.<sup>(34)</sup>

However, in Chile, the Spaniards allies were the Picunches Indian and Yanacones from Peru and the cost to the Spanish army during the Araucanian war was around 50,000 soldiers and estimate 60,000 indios auxiliaries' casualties of war (the web, Rehue, 1998). According to Spanish historian who recognize that the Spanish loss in soldier and resources in Chile was greater than losses through all other conquests throughout the Americas combined. The Mapuches losses are unknown, according to Berdichewsky (1975, p. 15): the indecisive and bloody warfare between Spaniards and Mapuches. Which earned the captaincy general of Chile the epitaph *cementerio de Los Españoles, the Spanish soldier's cemetery of the Americas*.

Sergio Villalobos,<sup>(35)</sup> a historian, has portrayed the colonial period as one where peace largely prevailed over war in the frontier. According to his interpretation, the Mapuche were defeated by the Spanish not by war, which only occurred initially, but mainly through a process of assimilation by the Spanish relation, mission and their blending with Spanish settlers.

In addition to the losses in the battlefield, the Aztecs and Mapuche People also suffered the effect of the diseases such as yellow fever, measles and smallpox against which the Aztecs and Mapuches had not defense. The effect of the diseases caused major epidemic throughout the Americas.

The arrival of the Spanish conqueror in the America drastically altered their lives forever. The enforced imposition of the (encomiendas system) in Indigenous population, decimation, enslavement. Also depriving them of their land and resources they had no right to deprive them of they own property. These, as if this lands were empty or vacant, or as if, the peoples living in them were unable

of governing themselves. Different doctrines of domination of Indigenous peoples including discovery and terra nullius, used by Spain to justify the appropriation of Indigenous lands. In accordance with the papal bulls, Spanish conqueror claimed dominium over the lands and the people they found in the new world.

Another commonality in both colonial Chile and Mexico was the effort to convert Indigenous population into Christianity. War, torture, mistreatment, disease, did nothing to make the Mapuche change their minds.

Notwithstanding the commonalities underline above, important differences can found:

1. Cultures, which agree with the Conquistador discourse or paradigms imposed by Euro centric thinking—dispossession and domination, conversion to Christianity, intermarriage, large mixed blood population, assimilation for (example Aztec and Inca).
2. Cultures, which do not agree with the conquistador, discourse because they do not have platforms understanding with the Spanish forces “Plataforma de Entendimiento” con el invasor. (War, autonomy, conflict and confrontation, disappeared, fierce resistance, for example, Mapuches).



## Conclusion

It is noteworthy to explain to those who have not valued the action of the king of Spain, we may reasonably suppose, perhaps, from one point of view that he grant pensions and retirement fund in and old age to the soldiers because he consider the war in Chile dangerous and important for Spain in the strategy that Chile protected Peru from Spain enemies. As we previously describe, the war alive: (*La guerra viva*), as Bonilla asserts, p. 165, King Philip IV of Spain issued a decree 20 February 1663, stating that as “the war of Chile has always had the most ardent and offensive, as estimated with the valuation that I professed to my other armies. I have resolved to declare war alive for the military that served in Chile, to enjoy all the honors and privileges that are granted to the armies of Spain, Italy and Flanders. Nevertheless, in Mexico, Peru, Venezuela, etc. never turn out to be the same. In Chile, the best general of the King, as Pedro de Valdivia, Alonzo de Ribera, Alonzo de Sotomayor, notched his arms in front of the legendary Mapuche valour. Every Spanish general was successful in Mexico, Peru and the rest of America, during the conquest, not one general failed. In the Araucanian war the best Spanish generals were in fault, causing for blame, open to censure because, the failure in ended the Araucanian war. It was the first and last time that the King made this distinction to its enemies in America, considering that its European armies were so committed to war with the best armed forces in the world, as they were in Chile with the forces of Araucania.”

Although in fighting skills and bravery the Aztecs were very similar to the Mapuches, Aztec culture and societal beliefs were very different from the Mapuches. This contrast in beliefs and societal systems lead to different outcomes in the wars against the Spaniards. The Aztecs were easily defeated because they had a centralized system, in which there was an emperor and a capital city. This system based on a class society similar to that of the Spaniards, whereas the Mapuche system was the opposite. There was no class, no central figure or city and therefore the whole nation made its livelihood through warfare. When the main chief was killed, a new one elected to continue the fight. An essential weakness of Spanish occupation was its desperate need of peace. Exploitation of this weakness became a foundation of Mapuche strategy. Whenever the Indian found it advantageous to them to live in peace, whether because of famine or disease or military weakness—they willingly surrendered themselves to temporarily armistice. During the 350 years of war with the Mapuches, the Spaniards military techniques did not evolve. They began and ended the war with the same use of the horse cavalry and were very soon at a disadvantage against the Mapuche who had created superior military techniques. The Mapuche army did not just become even with the Spanish army but they became far superior. Compared to the Spanish armor, Mapuche armor, made of

leather and with helmets, was much more efficient. The Mapuche developed techniques to resist the Spanish cavalry and were undefeatable. The Spaniards underestimated the Mapuche power and thought they had similar ideas and techniques to other tribes such as the Incas and the Aztecs. The Mapuches eventually defeated the Spaniards, but the outcome of the Spanish war with the Aztecs was quite different. This was a result of the lack of innovation by the Aztecs during war. Most of the innovative tactics adopted were static, however; the Spaniard had to draw into an appropriate position or maneuver (feints). It is true that cannon, guns, steel blades, horses play a roll to the advantages on the Spanish side; but it was not an overwhelming factor in the defeated of the Aztec.

Another factor was also the different way of thinking, socialization, cultural adaptation of the Mapuche people play a roll in the outcome of the war.

In 1883, the Chilean army assumed total control of the Araucania, ending up with Mapuche political and territorial autonomy. Despite the general Mapuche uprising, on November 5, 1881, the Mapuches arose one last time in a general insurrection. According to José Bengoa,<sup>(36)</sup> a prominent Chilean historian, it was the first time in their entire history that all the groups of the much-decentralized Mapuche Nation have unit in a single insurrection. They did not engage in this act to secure their political and military independence that was now lost beyond recovery. As Bengoa notice, “the Mapuche knew perfectly well that they were going to lose and that the majority of them would die in this general uprising.” So why did they make the last stand? Once again, to quote Bengoa, the last insurrection was “a cultural imperative”<sup>(37)</sup> that compel (the Mapuches) to appear with their lances, in front of the huinca forts and cities and say: “We are still an independent people and we will cease to be such only in a ritual act of combat and death.” As we notice before, for the Mapuche warrior whose education began in earliest childhood, addressing the domain of the law of custom, supplemented by the use of arms and warlike comprehensive training. By which the *reche wenumapu* reach providing a satisfactory, final tragic, but perhaps for us contradictory. According to Marco Aguilera Oliva stated, that made him achieve the highest goal, achieving completed the moral-spiritual evolutionary path, of being Mapuche as an individual, and as a race

In addition to, the Argentine army in the Pampas defeated Namuncura in 1883, which known as the “desert war.” The Argentinean government occupies the Mapuche territory of the Pampas and the Patagonia. In 1883, in Patagonia, both armies finally defeated the Mapuche people, and many were place in reservations. We can deduce by assert, that although the Spanish Conquistador’s were not able to finish their conquest throughout all of the territory of Chile, they distorted their lives forever, the impact of the colonial regimen in Chile and Mexico was overwhelming due to the impact that disease brought by the Spaniard, or mistreatment by the colonists, had on them. Because of their fusion and cultural assimilation with the dominant population. An important principle of this book is to engage not only the expert in the field of Indians affairs, but also all Indians and no Indians, based on a shared sense of humanity. This book is also about a just future for Indians in the continent. Although it about the Mapuche in particular, their case is universal and inclusive. It defines justice in terms of the survival and well being of Indians, as defined by their culture and philosophies, not by an Indian Act or legislation.

# Notes

1. Alonso de Ercilla y Zúñiga. Wrote the Epic poem *La Araucana* rhyming historical chronicle. The author was in Chile. Experienced in military science and his work are invaluable for Mapuche History and Literature. Ercilla came to Chile a few years after Valdivia was killed.
2. Alonso de Gongora Y Marmolejo. Served under Valdivia's orders and knew him and his successor, Villagra, personally. *Historia de Chile desde su descubrimiento hasta el año de 1575* (in colección de historiadores de Chile y documentos relativos a la historia nacional, 49 vol. Santiago, 1861-1942), II: 33-34.
3. Francisco Nuñez de Piñeda y Bascañan (Hereinafter) was a prisoner of War of the Mapuche for several months and wrote a book *Cautiverio Feliz*. He was captured in the battle of las Cangrejas near Chillan May 15, 1529. The Spanish ideals of chivalry had some effect on them in later years and they would repay debts of honor to their Spanish enemies, to which Francisco Nuñez owed his survival in captivity. Toqui Lientur and Mulican protected him from the deadly intent of the Pehuenche tribes; this was just to repay the kindness shown the Mapuche warrior by Nunez's father years before when Lientur was captured. His father had a reputation throughout Araucania as a dangerous enemy but also as decent in his treatment of captives.
4. Pedro de Valdivia. Born in Extremadura, Spain, the cradle of the conquest of America He was killed in combat against the Mapuche on December 25, 1553 with his entire forces. He set his seal upon the Chile of his day.
5. Prescott W. *History of the Conquest of Mexico*.
6. Berdichevsky, Personal communications. Vancouver, 1999.
7. Bengoa, *Historia Mapuche*. According to this author the abundance of resources existing in the heartland of the Mapuche territory (Araucania) was such, that it sustained a population of half a million at the time of contact with the Spaniards.
8. The term Araucanian corresponds to the denomination given by the Spanish to the indigenous people living in the Araucanian territory in southern Chile. It used instead of the term Mapuche, which means "People of the Land."
9. Bengoa, *Historia Mapuche*. According to Bengoa, the community based on merits elected the Lonko. Nevertheless, due to influences introduced by contact and the concentration of power within Mapuche society, the Lonko became and hereditary authority.
10. According to Berdichevsky, the term "nguillatún" literally means "a petition action."
11. Berdichevsky B., *The Araucanian of Chile*, p. 19.
12. Lewis Hanke, 1966, *Readings in Latin American History*, Volume 1, p. 242-243.
13. Ross Hassig, *Aztec Warfare*, p. 87.
14. Bengoa in *Conquista y barbarie*: "Sociedades abiertas y sociedades cerradas, el Dios rubio que viene de afuera anunciando cambios por ejemplo Quetzalcóatl del antiguo México. La Mapuche, en cambio, era una sociedad de linajes, una sociedad; en que los antiguos difuntos se les aparecían en la noche

diciéndoles a los vivos: no té apartes de la tradición, o se va acabar el mundo. No hay Mesías que viene de afuera, no se espera el cambio, no se espera que venga un dios con una cruz de símbolo, con la figura transpuesta que nos cambie el modo de vivir.

En la sociedad Mapuche a diferencia de la Incaica, no había tiempo para la Historia, para el cambio político o social, para el acontecimiento diferente que podía provocar el cambio total.

La sociedad Mapuche no tenía un concepto de acumulación, tanto económica como temporal, que normalmente van juntas; no tenía una multiplicidad de dioses, que permitiera establecer con el Invasor Plataformas culturales de comunicaciones. Era una cultura dotada de gran fuerza interna, pero cerrada al extranjero; por ello, también cerrada a la servidumbre, al cambio. Solo le quedaba el sometimiento forzoso, la huida, o la guerra.”

15. Michimalongo was the Leader of the Picunches (people of the North Araucanian from the Aconcagua Valley). They were under Inca control.
16. Villalobos, Sergio, 1992, *La Vida fronteriza en Chile*, Editorial MAPFRE, Spain, p. 227-228.
17. Graham Cunningham, 1973, *Pedro de Valdivia Conqueror of Chile*, Milford House, Boston.
18. Ercilla Alonso, *La Araucana*, p. 192, canto Ediciones classics de Castalia, Madrid, 1979. The entire historian concurs in one respect, in that Valdivia was killed with a club.
19. Mapuche drink chicha (muday) made of corn and strawberry.
20. Lewis Stephen E. “Myth and the History of Chile’s Araucanians,” 1994, 58 *Radical History Review*, 112.
21. Téllez, I., *Una Raza Militar* in p. 228. The battle was in neighborhood of Chillan, on 10 April 1629. The Spanish forces one hundred, the Mapuches eighty at most, also the battle of Budenco in Concepcion August of 1660 in which the Spanish forces were 200 soldiers and the Indian forces under the famed commander El Mestizo Alejo were 300 warriors with inferior weapons won that battle. In addition to see: *The Happy captive*, 1973, Nuñez de Bascañan, p. 13, in which he describe the battle as firsthand witness.
22. Téllez, I., *Una Raza Militar* (hereinafter. Tellez describe the battles in detail).
23. The prevalence of war among Spanish and Mapuches in the history is supported by prestigious historian which include Mario Gongora, *Essay Historico sobre la Noción del Estado en Chile en los siglos XIX y XX*. 4 ed., Santiago: Universitaria, 1986. In addition, José Bengoa (see Bengoa, *Historia Mapuche*).
24. Gongora put its number at fifty thousands, but it is hardly credible. It is very unlikely that an army of that size could have been keep together for more than a few days.
25. Malocas were surprised attacks to towns and farm made by Mapuches chiefs in the frontiers lands of Chile and Argentine. Their main objective was robbing animals, fundamentally cattle and horse, as well as women, who made captive and taken to their territories. Leonardo León, *Maloquero y Conchavadores en Araucanía y las Pampas 1700-1800*, Temuco, Chile: Universidad de la Frontera, 1991.
26. Téllez, I., *Una Raza Militar*. The general describe various battles won by the Mapuche in inferiority in number (hereinafter Tellez, *Una Raza Militar*).
27. Tellez, I., *Una Raza Militar*, 1944, said in p. 18. Those in the battle of Mariguenu the Mapuches use for the first time the artillery, 6 cannons. The second battle in which the Mapuches used the artillery was in the fortress of Quiapo.
28. Pocock, H., *The conquest of Chile*, p. 237, Stein and Day, New York.
29. Steward, Julian, *Handbook of South American Indians*, p. 730.
30. Bengoa state since the parliament o treaties of Quillin in 1641, all of these documents acknowledged the existence of the frontier between the two peoples and of independent Mapuche territory, which went from the Bio-Bio in the north to the Toltem River in the south. Bengoa affirms this was a territory

- not dependent from the Capitanía General de Chile, which related directly, as independent nation. In Bengoa, *Historia Mapuche*.
31. Moreover, the legal status of the Parlamento, the Chilean legal scholar, José Aylwin, who has reflected on this matter, has argued that, was that of an international treaty between two sovereign nations. This argumentation, according to the author, is consistent with the growing application of *Jus Gentium* (law of Nations).
  32. José Aylwin, 1999. In Master Thesis, UBC, Canada.
  33. Steward, 1946, p. 730.
  34. Téllez, *Una Raza Militar*, p. 48.
  35. Villalobos, Sergio, 1992, *La Vida Fronteriza en Chile*, Colección Realidades Americanas, Spain.
  36. *Ibíd.* Bengoa José, *Historia Mapuche*. Despite the general Mapuche uprising which took place those years 1881, which caused thousands of deaths to both parts in conflict. The Chilean army was able to control most of Mapuche Territory in 1881. In 1882 and 1883, military raids made to the Andes in order to take control of Pehuenche territory. The Occupation of Villarica in 1883 was considered the last military episode of the Araucanian war.
  37. The term “culture,” in the present case does not refers to fine arts and letters. Mapuche cultural development occurred only in those which had survival value—Spanish pressure first and Chilean later was exerted in three areas: military, political, and religious. Mapuche reaction and response followed the same gradient.



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# Kings of Spain

## Since the Discovery of Chile

Carlos I (1517)  
Felipe II (1556)  
Felipe III (1598)  
Felipe IV (1621)  
Carlos II (1665)  
Felipe V (1700)  
Luis I (1724)  
Felipe VI (1724)  
Fernando VI (1745)  
Carlos III (1759)  
Carlos IV (1788)

### *Royal Governors of the Kingdom of Chile*

The royal governor of Chile ruled over the Spanish colonial administrative district known as the Kingdom of Chile. This district is also called the Captaincy General of Chile, and as a result, the royal governor held the title of a captain general. There were sixty-six such governors or captains during the Spanish conquest and the later periods of Spanish-centered colonialism.

#### Appointed by **Charles I**

Pedro de Valdivia: (August 1540-December 1547); (20 July 1549-25 December 1553)  
Francisco de Villagra Velasquez: (December 1547-July 1549); (December 1553-February 1555); (May 1556-April 1557)  
Rodrigo de Quiroga López de Ulloa: (December 1553-February 1555)  
Francisco de Aguirre de Meneses: (December 1553-February 1555)

#### Appointed by **Phillip II**

Garcia Hurtado de Mendoza, Marquis of Cañete: (April 1557-February 1561)  
Francisco de Villagra Velásquez: (February 1561-June 1563)  
Pedro de Villagra y Martínez: (June 1563-June 1565)  
Rodrigo de Quiroga López de Ulloa: (June 1565-August 1567); (January 1575-February 1580)

The Real Audiencia governed between August 1567 and August 1568

Melchor Bravo de Saravia Sotomayor: (August 1568-January 1575)

Martín Ruiz de Gamboa de Berriz: (February 1580-July 1583)

Alonso de Sotomayor y Valmediano: (September 1583-July 1592)

Appointed by **Philip III**

Pedro de Viscarra de la Barrera: (July 1592-October 1592); (December 1598-May 1599)

Martín García Oñez de Loyola: (October 1592-December 1598)

Francisco de Quiñones: (May 1599-July 1600)

Alonso Garcia de Ramón: (July 1600-February 1601); (March 1605-September 1607)

Alonso de Ribera de Pareja: (February 1601-March 1605); (March 1612-March 1617)

Luis Merlo de la Fuente Ruiz de Beteta: (September 1607-January 1611)

Juan Jaraquemada: (January 1611-March 1612)

Fernando Talaverano Gallegos: (March 1617-January 1618)

Lope de Ulloa y Lemos: (January 1618-December 1620)

Cristóbal de la Cerda y Sotomayor: (December 1620-November 1621)

Appointed by **Philip IV**

Pedro Osoreo de Ulloa: (November 1621-September 1624)

Francisco de Alava y Nureña: (September 1624-May 1625)

Luis Fernández de Córdoba y Arce: (May 1625-December 1629)

Francisco Laso de la Vega: (December 1629-May 1639)

Francisco López de Zúñiga, Marquis of Baidés: (May 1639-May 1646)

Martín de Mújica y Buitrón: (May 1646-April 1649)

Alonso de Figueroa y Córdoba: (April 1649-May 1650)

Francisco Antonio de Acuña Cabrera y Bayona: (May 1650-January 1656)

Pedro Porter Cassanate: (January 1656-February 1662)

Diego González Montero Justiniano: (February 1662-May 1662)

Ángel de Peredo: (May 1662-January 1664)

Francisco de Meneses Brito: (January 1664-1667)

Appointed by **Charles II**

Diego Dávila Coello, Marquis of Navamorquende: (1667-February 1670)

Diego González Montero Justiniano: (February 1670-October 1670)

Juan Henríquez de Villalobos: (October 1670-April 1682)

Marcos José de Garro Senei de Artola: (April 1682-January 1692)

Tomás Marín González de Poveda, Marquis of Cañada Hermosa: (January 1692-December 1700)

Appointed by **Phillip V**

Francisco Ibáñez de Segovia y Peralta: (December 1700-February 1709)

Juan Andrés de Ustariz de Vertizberea: (February 1709-December 1716)

José de Santiago Concha y Salvatierra: (December 1716-December 1717)

Gabriel Cano de Aponte: (17 December 1717-11 November 1733)

Francisco de Sánchez de la Barreda: (November 1733-May 1734)

Manuel Silvestre de Salamanca Cano: (May 1734-November 1737)

José Antonio Manso de Velasco, Count of Superunda: (November 1737-June 1744)

Francisco José de Ovando, Marquis of Ovando: (June 1745-March 1746)

Appointed by **Ferdinand VI**

Domingo Ortiz de Rosas, Marquis of Poblaciones: (March 1746-December 1755)

Manuel de Amat y Juniet: (December 1755-September 1761)

Appointed by **Charles III**

Félix de Berroeta: (September 1761-October 1762)

Antonio de Guill y Gonzaga: (October 1762-August 1768)

Juan de Balmaceda y Censano Beltrán: (August 1768-March 1770)

Francisco Javier de Morales: (March 1770-March 1772)

Agustín de Jáuregui y Aldecoa: (March 1772-July 1780)

Tomas Álvarez de Acevedo Ordaz: (July 1780-December 1780) (April 1787-May 1788)

Ambrosio de Benavides: (December 1780-April 1787)

Appointed by **Charles IV**

Ambrosio O'Higgins, Marquis of Osorno: (May 1788-May 1796)

José de Rezabal y Ugarte: (May 1796-September 1796)

Gabriel de Avilés y del Fierro, marqués de Avilés: (September 18, 1796-January 21, 1799)

Joaquín del Pino Sánchez de Rojas: (January 1799-April 1801)

José de Santiago Concha Jiménez Lobatón: (April 1801-December 1801)

Francisco Tadeo Díez de Medina Vidanges: (December 1801-January 1802)

Luis Muñoz de Guzmán: (January 1802-February 1808)

Appointed by **Ferdinand VII**

Juan Rodríguez Ballesteros: (February 1808-April 1808)

Francisco Antonio García Carrasco Díaz: (April 1808-July 1810)

Mateo de Toro Zambrano y Ureta, Count of la Conquista: (July 1810-September 1810)

Period of the Reconquista Española

Mariano Osorio: (1814-1815)

Casimiro Marcó del Pont Ángel Díaz y Méndez: (1815-February 1817)

[http://en.wikipedia.org/wiki/Royal\\_Governor\\_of\\_Chile](http://en.wikipedia.org/wiki/Royal_Governor_of_Chile)

Source:

*Vicente Carvallo y Goyeneche, Descripción Histórico Geografía del Reino de Chile, Tomo II (Descripción Historical Geography of the Kingdom of Chile), Colección de historiadores de Chile y documentos relativos a la historia nacional Vol. IX, By Diego Barros Arana, Sociedad Chilena de Historia y Geografía, Francisco Solano Astaburuaga, Instituto Chileno de Cultura Hispánica, Miguel Luis Amunátegui, Academia Chilena de la Historia, José Toribio Medina, Luis Montt,*

*Published by Imprenta del Ferrocarril, 1875 Original from the University of Michigan, Digitase August 4, 2005, History of Chile 1542-1788) p. 469. List of Governor and Captain. General of Chile.*

## ***Ancient and Colonial Latin American History Time Line***

Use this time line to help you locate events you read about it. The dating system refers to CE (Common Era, also known as AD [anno Domini], the year of our Lord) and BCE (Before Common Era, also known as BC [Before Christ]).

12,500 BCE—The first Americans arrived at least 12,500 years ago. The Araucanians or Mapuches are the off spring of the ancient Hunter of Monte Verde (12,5000 years back) and Chan-Chan, and Quillen (5,000 years) Monte Verde, Chile, one of the oldest archaeological site in the Americas for decades, scientists thought the first Americans were skillful hunters that came from Asia some 11,200 years ago. Monte Verde, located in southern Chile, changed this long-accepted paradigm. Tom Dillehay (University of Kentucky) and his team worked at this archaeological site, showing that the first Americans arrived at least 12,500 years ago. Between 500,000 and 1,000,000, Mapuche Indians live in the area that now is Chile, before 1500.

6500-5000 BCE—Beginnings of agriculture, including maize production

2000 BCE—Huastecas and other proto-Maya cultures in Mexico

1200 BCE-00—Olmec in Mexico

1200-400—Chavin in Andean South America

400 BCE-1500 CE—Zapotecs (Monte Alban, Mixtla)

400 BCE-1000 CE—Nazca coastal culture, western South America classic period

100 BCE-900 CE

31 BCE 0—First dated Olmec monument, early glyph writing

00-300 CE—Pre-classic Maya

circa 50 CE—Maya leave first written records in Western Hemisphere

100 CE—Sun temple built at Teotihuacan

217—Carbon dating of oldest Pueblo roof beam, Southwest

300-900—Classic Maya

642—Palenque built

200-900—Teotihuacan expands

400-1000—Tiahuanaco empire, Andean South America

711—Tariq ibn Ziyad attacks southern Spain beginning the Islamic conquest in Spain.

890—Maya produce first book in the Americas

circa 850-900—Great Mayan cities of Central America deserted post-classic period

900-1492CE

800-1200—Toltec's in Mexico

985-1000—Norse explores establish settlements in Greenland and Newfoundland

1099—Capture of Jerusalem by Crusades

1100—Cuzco (Peru) founded. The Inca family under Manco Capac settles in Cusco.

- 1187—Cruzaders defeated by Saladin at the horns of Hattin; Saladin captures Jerusalem.
- 1168-1522—Aztecs enter and later control Central Valley of Mexico.
- 1314—The leader of the Knights Templar, Jacques de Molay, was burned. King Philip IV of France wanted the riches of the Knights Templar for himself. He accused them of witchcraft and black magic.
- 1325—Aztecs occupy island called Tenochtitlan.
- 1350—Rapid Inca expansion in Andean South America exploration and conquest.
- 1415-60—Prince Henry the Navigator opens the great Portuguese “Age of Exploration.”
- 1479—Ferdinand II and Isabella I unite the crowns of Aragon and Castile in Spain.
- 1492—Spanish Roman Catholics expels the last of the Muslims and Jews from Spain.
- 1492—Columbus makes landfall in the Bahamas on October 12, and also discover Cuba.
- 1494—Treaty of Tordesillas divides the New World between Spain and Portugal.
- 1497—John Cabot discovers Newfoundland.
- 1498—Vasco da Gama reaches India.
- 1500—Pedro Álvarez Cabral claims the Brazilian “hump” for Portugal.
- 1507—A German cartographer publishes a map of the New World, using the name America in honor of Americus Vespucci (1454-1512).
- 1516-1700—Habsburg Dynasty / Spain
- 1516-56—King Charles I
- 1513—Vasco Nuñez de Balboa views the “South Sea” from Panama, the Pacific Ocean.
- 1513-21—Ponce de Leon explores Florida on two expeditions.
- 1516—Juan Diaz de Solis become the first explorer to enter the Rio de la Plata region.
- 1519-22—Cortez enters, lays siege to, and conquers Aztec capital Tenochtitlan.
- 1519—Ferdinand Magellan begins a westward circumnavigation of the earth. Killed in the Philippines, his crew completed the round-the-world voyage back to Spain in 1522, October 21, 1520. Ferdinand Magellan first European to sight (but not identify) Chilean shores.
- 1527-32—Civil war between Inca brothers Atahualpa and Huascar
- 1532—Pizarro captures Atahualpa, ending the Inca Empire. The invasion of Peru in 1532 by a small band of Spaniards led by Francisco Pizarro marks a watershed in Andean history and, at the same time, the beginning of one of the most outwardly improbable episodes in the history of warfare.
- 1535—Maya defeat and force out all Spaniards from the Yucatan.
- 1535—Antonio de Mendoza becomes first Spanish viceroy.
- 1536—The beginning of the conflict usually placed at the Battle of Reynoguelen, which occurred in 1536 between an expedition of Diego de Almagro and a well organized and numerous squadrons of Mapuche soldiers, near the confluence of the Nuble and Itata rivers.
- 1536—Pedro de Mendoza founds Buenos Aires.
- 1535-37—Diego de Almagro leads first Spanish expedition to explore Chile.

- 1539-41—Hernando de Soto departs Havana and explores North America in search of the Seven Cities of Cibola.
- 1539—First printing press set up in the New World at Mexico City.
- 1540—Francisco Vasquez de Coronado explores north from Mexico to the Great Plains.
- 1540—Pedro de Valdivia conquers Chile.
- 1540—Pedro de Valdivia begins the conquest of Chile colonial era, 1550-1800.
- 1541—February 12, 1541, Valdivia founds Santiago. Rebellion of slaves Indian in gold mine of Marga-Marga.
- 1542—The Portuguese reaches Japan.
- 1542—Bartolome de las Casas pushed “New Laws” to reform treatment of Indians.
- 1543—Copernicus argues that the universe revolves around the sun.
- 1550-1598, 1655, 1723, 1766, 1818, 1859, 1880—the first of the eight general uprising or rebellion of the Mapuche nation.
- 1553-58—Indigenous Araucanian uprising in Chile.
- 1553—Toqui Lautaro (Leftraru) “Traro Veloz” was the great organizer of the Mapuche army.
- 1553—The uprising of 1553. The third expedition in 1553 would be Pedro de Valdivia’s last, as he was captured and then killed by the Mapuche forces, in the Battle of Tucapel, on December 25, 1553.
- 1554—The Battle of Marigüeñu, February 26, 1554, the Mapuches under the command of Lautaro defeated the Spaniard army under the command of Villagra.
- 1554—Toqui Lautaro forces, destruction of Concepcion, it already abandoned. After burning it, he could not continue the offensive with his remaining forces.
- 1555—The second destruction of the city of Concepcion by the Mapuche forces of Lautaro. He put the town under siege, which Juan Alvarado attempted to break unsuccessfully. Only thirty-eight Spaniards managed to escape by sea the second destruction of the city.
- 1556-98—King Philip II
- 1557—Mapuche rebel chief Lautaro killed, Lautaro was the first who trained and taught the Mapuche in the use of the horse and trench warfare, and organized the Mapuche Infantry as a disciplined regimented military force.
- 1557—Expedition of García Hurtado de Mendoza. He was a governor of Chile from April 1557 to February 1561, appointed by King Phillip II of Spain.
- 1557—The Battle of Lagunillas San Pedro de la Paz, November 7, 1557.
- 1558—Of great consequence in the history of Chile was that, in the fortress of Quiapo connecting the cities of Concepcion and Cañete the Mapuches used for the first time the firearms and artillery. In the battle of the fortress of Quiapo in 1558, Mapuches had the use of captured six cannon and harquebus dug in behind palisades described above.
- 1558—Caupolicán, a Mapuche chief and a leader of the Indian resistance, dies. His death came at the hands of colonizing Spaniards, Captain Alonzo de Reinoso, as their prisoner.
- 1560s—Alonso de Ercilla y Zúñiga composes his epic poem *La Araucana*. The epic poem is the historians’ prime documentary source about the Araucanian war.

- 1568—Start of the Dutch revolt against the Spaniards.
- 1568—Mercator publishes his map of the world.
- 1568—The Araucanian had begun to use cavalry in battle on a large scale; later, they used it much more frequently. The Organizers of the Mapuche cavalry were Codehuala (Grey duck) and Nancunahuel (eagle-tiger).
- 1580—Juan de Garay permanently resettles 1580 Buenos Aires, after earlier unsuccessful attempts by others.
- 1585—The Mapuche cavalry is very well organized in the year 1585, seventeen years after their opposing the Spanish arms. Nevertheless, in the years 1585, the cavalry first regularly organized by the Toqui Codehuala.
- 1585—Walter Raleigh tries to set up a colony in Virginia.
- 1588—England defeats the Spanish Armada.
1592. Juan de Fuca a captain in the employ of Spain, explored—discovered the Strait Juan de Fuca, Pacific Northwest around 1592. The strait was named for him.
- 1598—Juan Del Oñate established Spanish settlement in New Mexico
- 1598-1621—King Philip III of Spain
- 1572—Túpac Amaru killed. Viceroy, Francisco de Toledo, decided to attack and conquer Vilcabamba. He declared war on April 14, 1572. The fortress surrendered to Spanish artillery fire. The Inca army now in retreat opted to abandon their last city and head for the jungle to regroup. Túpac Amaru had left the previous day with a party of about one hundred and headed west into the lowland forests. The group, which included his generals and family members, had then split up into smaller parties in an attempt to avoid capture. Garcia Oñez de Loyola captured them in the jungle. Moreover, later Oñez de Loyola killed in combat by the Mapuches in Chile 1598. Túpac Amaru sentenced to behead by the Spanish Viceroy.
- 1598—Battle of Curalaba, the Mapuches warriors distinguished themselves by defeated and Killing the governor of Chile Don Martin Oñez de Loyola (23 December, 1598, at Curalaba) including all of his soldiers, destroying the seven cities south of the Bio-Bio River, and liberated the Mapuche territory. The cities were Imperial, Arauco, Villarica, Cañete, Angol, Valdivia, and Osorno.
- 1600-1630—Spanish settler again tries to invade Indian Territory to the south of the Bio-Bio River, losing many battles to the fierce and talented Mapuche forces.
- 1605-1615—Miguel de Cervantes Saavedra writes *Don Quijote*.
- 1603—First army in the Americas-like force professional, established in Chile by the king of Spain. The Spanish king begins payment of a Situado (subsidy) to Chile to help maintain its government and army.
- 1608—The king of Spain authorized the enslavement of Chilean Indians rebels. This decree opened the door on two century on abuse.
- 1609—Pope Paul V authorizes war against Araucanians.
- 1609—Spanish establish Santa Fe, New Mexico.
- 1641—Treaties of Quillin. The only treaty in Spanish America that recognized Indians rights to control territory.
- 1641 Parlamento—Treaties of Quillin—the signing of treaties between the Mapuche and Spain constituted a formal recognition of the existence and independence

- of each nation by the other. A solemn pact. Irrevocable and unmodifiable (where) neither party can argue that today we recognize you but tomorrow no (Mariqueo 1999).
- 1643—Although warfare against Araucanian continues. The Indians help Spaniards repel invasion of southern Chile by Brouwer expedition.
- 1645—Valdivia's system of fortresses, in 1645, the viceroy of Peru, Antonio de Toledo, Marquis of Mancera, started the execution of a patiently designed defensive plan, the fortification of Valdivia. Also known as the Key of the south sea, it is a set of fortifications placed in Corral, Niebla, and Isla Mancera, at Valdivia's bay. It was one of the biggest fortifications built by the Spaniards in America.
- 1647—Earthquake destroys Santiago.
- 1655—Uprising general of the Mapuches commanded by el mestizo Alejo Puante Gutierrez (Butumpuante) the Mapuches also coordinated their rebellion with Indians Huarpe of Mendoza and San Juan. The Spanish crown formally opposed the indigenous slavery, but justified if the Indians were captured in war. The Indians destroys all the Spanish settlements south of the Bio-Bio River.
- 1665-1700—King Charles II
- 1671—Fort Niebla is located in, northern edge of the bay. It was constructs it in 1671 and named in honour of the viceroy of Peru, Conde de Lemus; it was part of the fortification of Valdivia. When a colonial power took over an overseas territory, one of their first tasks was to build a coastal fortress, both to deter rival naval powers and to subjugate the natives.
- 1674—The Spanish crown abolishes slavery of the Mapuche Indians in Chile.
- 1680-92—Massive pueblo revolt drives Spaniards out of northern frontier.
- 1692—The city of Villarica fell into the hands of the Araucanians in 1692, after a siege or blockade of two years and eleven months. Soon afterward Imperial city, the capital of the Spanish settlements beyond the Bio-Bio, experienced a similar fate.
- 1697—Last of the Maya defeated by Spaniards
- 1700-1808—Bourbon Dynasty / Spain
- 1700-46—King Philip V (abdicated 1724, replaced briefly by son Louis I)
- 1723—Uprising general commanded for the Toqui Vilumilla in March 9, 1723, from the Bio-Bio River to the province of Valdivia.
- 1709-1872—Mapuche expansion into Argentina.
- 1709—The Mapuche toqui Kallfükura arrive in Salinas Grande in 1835, in the year 1853 Kallfükura attack Bahia Blanca, with Mapuches-Arríbanos. 1855 Kallfükura defeated General Hornos,—1872 uprising in the Argentina's Pampas.
- 1746-59—King Ferdinand VI
- 1759-88—King Charles III
- 1766-25, December—Mapuche rebellion commanded for the Toqui Curiñancu.
- 1767—Society of Jesus (Jesuits) expelled from Spanish America.
- 1769—Father Juniper Serra and Captain Gaspar de Portola exploration in Alta California.
- In 1774 the viceroy of New Spain ( Mexico) sent Juan Pérez in the ship Santiago to the Pacific Northwest. Pérez made landfall on the Quen Charlotte Islands (

- Canada) on July 18, 1774. The northernmost latitude he reached was 54°40′. This was followed, in 1775, by another Spanish expedition, under the command of Bruno de Heceta and including Juan Pérez and Juan Francisco de la Bodega y Quadra as officers. On July 14, 1775 they landed on the Olympic Peninsula near the mouth of the Quinault River. Due to an outbreak of scurvy, Heceta returned to Mexico.
- In 1776 English mariner Captain James Cook visited Vancouver Island.
- In 1779 a third Spanish expedition, under the command of Ignacio de Artega in the ship *Princesa*, and with Quadra as captain of the ship *Favorite*, sailed from Mexico to the coast of Alaska, reaching Two further Spanish expeditions, in 1788 and 1789, under both Esteban José Martínez and Gonzalo López de Haro, sailed to the Pacific Northwest. In 1790, the Spanish sent three ships to Nootka Sound, under the command of Francisco de Eliza.
- In 1792 the summer, Captain George Vancouver charted the Pacific Northwest on behalf of Great Britain. From Mexico Malaspina dispatched last Spanish exploration expedition in the Pacific Northwest, under Dionisio Alcalá Galiana and Cayetano Valdez aboard the schooners *Sutil* and *Mexicana*. They met Captain Vancouver in the Strait of Georgia on June 21, 1792. There he met Quadra, who was in command of the Spanish settlement Nootka in now Vancouver Island, Canada.
- 1780-81—Indian revolt led by Tupac Amaru in Upper Peru. Túpac Amaru's great-grandson, Tupac Amaru II, was to lead an indigenous uprising in 1780 against continued Spanish presence in Peru.
- 1781—Comuero Revolt in Colombia
- 1788-1808—King Charles IV
- 1791-1804—Slave revolt on French island of Saint-Dominique (Haiti) leads to independence.
- 1793-1815—Napoleonic Wars disrupt political rule in Europe.
- 1799-1803—German geographer Alexander von Humboldt explores Mexico and South America.
- 1800—Wild herd of cattle and horses (*cimarrones*) roam the Pampa in the Patagonia.
- 1804—Haiti, once a French colony, becomes the first Latin American or Caribbean country to declare its independence.
- 1806—British naval forces invade Argentina and briefly occupy Buenos Aires.
- 1807—British forces invade and briefly occupy Montevideo, Uruguay; King John and his court flees to Brazil to escape Napoleon's invading armies in Portugal
- 1808-33—King Ferdinand VII
- 1808—Napoleon Bonaparte installs his brother Joseph on the Spanish throne
- 1810—Creoles establish ruling juntas in Caracas, Venezuela, Santiago, Chile, Buenos Aires, Argentina; Hidalgo's "Grito de Dolores" in Mexico.
- 1811—Venezuela and Paraguay declare independence from Spain; Hidalgo killed and replaced by Morelos; José Gervasio Artigas leads battle for Uruguayan independence.
- 1816—Argentina declares independence.
- 1818—The kingdom of Chile, declares independence from Spain.

- 1821—Iturbide declares Mexico independent with his Plan of Ayala.
- 1822—San Martin and Bolivar meet at Guayaquil, Ecuador.
- 1822—King Pedro declares Brazil independent from Portugal.
- 1823—U.S. issues the Monroe Doctrine warning against recolonization of the newly independent Spanish American republics.
- 1824—Last patriot victories against the Spaniards: Bolivar at Junín in August and Sucre at Ayacucho in December; Pedro writes a new Brazilian constitution.
- 1825—Bolivia declares independence.
- 1826-1860s—Aftermath of independence
- 1828—British force a settlement of the war between Argentina and Brazil over the “Banda Oriental.” This long-contested land becomes newly independent Uruguay.
- 1829—Venezuela leaves “Gran Colombia.”
- 1829-52—Dictator Juan Manuel de Rosas rules Argentina with an iron fist.
- 1830—Ecuador leaves “Gran Colombia”; Bolivar dies preparing to go into exile.
- 1830s—Rise of caudillos, self-interested military dictators backed by private armies.
- 1831-1844—Pedro I is forced to abdicate. Brazil ruled by committee—the Regency—a time of political fragmentation.
- 1833—Charles Darwin: In Argentina, he encounter the Mapuches mounted infantry, the Indians were Araucanian from the south of Chile, several hundreds in numbers, and highly disciplined.
- 1830-37—“Portalian State” initiated by businessman Diego Portales Palazuelos, who dominates politics.
- 1833—New Portalian constitution implemented.
- 1835?—Kallfükura makes his home in Salinas Grandes, in the Argentineans Pampas.
- 1835-45—Anglo-American settlers in Texas revolt against Mexico, establish an independent nation, and finally join the United States.
- 1836-39—Chile wages war against Peru-Bolivia Confederation.
- 1837—Gabriel Dumont the military commander, the leader of the Métis rebellion in Canada. Many Canadians had forgotten about Gabriel Dumont, but the Métis remembered-always would. He was born in Red River South Saskatchewan State die in Batoche, Canada, May 19, 1906.
- 1838—Latin America’s first railroad is built in Cuba.
- January 1839—Chile wins war by defeating Peruvian fleet at Casma on January 12 and Bolivian army at Yungay on January 20.
- 1844-89—King Pedro II rules Brazil.
- 1846-48—U.S. defeats Mexico and annexes the northern half of the country with the Treaty of Guadalupe Hidalgo.
- 1850—Clayton-Bulwer Treaty in which Great Britain and the U.S. agree to maintain as neutral any Central American canal.
- 1853—With the Gadsden Purchase from Mexico, U.S. acquires route for a railroad through southern Arizona and New Mexico.
- 1854—The Ostend Manifesto urges that the U.S. acquire Cuba from Spain, by force if necessary.

- 1855—U.S. filibuster William Walker and his mercenaries army invade and occupy Nicaragua. Walker declares himself president, rules for two years, and is finally shot by a Honduran firing squad on September 12, 1860.
- 1860, November 17—The approval of a constitution, which gave origin to the Kingdom of Araucania and Patagonia. Orelie Antoine appointed King of the Mapuche people in the Araucania.
- 1861-1879 the Introduction of railroads, the telegraph, and steamship encourage economic growth and invasion of Mapuche territory.
- 1862-67—French occupation of Mexico until Benito Juarez and his liberal forces defeat and then execute Archduke Maximillian.
- 1865—U.S. mobilizes troops along the Mexican border as a threat to the French occupying army of Louis Napoleon, whose troops arrived there in 1862.
- 1865-70—War of the Triple Alliance (Paraguayan War) Argentina, Brazil, and Uruguay defeat Paraguay.
- 1872—Rebellion general in the Argentina Pampas, commanded by Kalfükura.
- 1873—Kalfükura died in Salinas Grande Argentina Pampas.
- 1876—First shipment of refrigerated beef from Buenos Aires to Europe. Argentina's beef bonanza is underway.
- 1876-1911—Dictator Porfirio Diaz rules Mexico (except 1880-84).
- 1876—Toqui Quilapan dies.
- 1876—The Indians is commanded by Crazy Horse and Gall 1,500 to 2,500 warriors.
- 1876—The Sioux Indians ambush of General Custer's seventh cavalry at little Big Horn was an example of incompetence that matched the British charge at Balaclava. The expedition consisted of the Seventh Cavalry, commanded by Lt. Col. George A. Custer, 28 officers and 747 men; two companies of the Seventeenth Infantry, and one company of the Sixth Infantry, comprising 8 officers and 135 men, 1 platoon of Gatling guns, 2 officers and 32 men in charge (from the Twentieth Infantry) and 45 enlisted Arikara or "Ree" Indians scouts. The wagon train had 114 six-mule teams, 37 two-horse team, and 70 other vehicles, including ambulances, with 85 pack mules, employing 179 civilian drivers. Commanding the expeditionary forces was Brigadier General Alfred H. Terry. The Marching formation of the Seventh Cavalry was dividing into two columns, designated right and left wings, commanded by Reno and Benteen.
- 1881—The final surrender of Sitting Bull and his 185 ragged followers in the summer of 1881 marked the finish of the Plains Indians as a nomadic, hunter-warriors people.
- 1879-83—Chile defeats Peru and Bolivia in the War of the Pacific. Chilean forces occupy Lima, Peru's capital, obtain surrender, and take over Peruvian and Bolivian provinces containing valuable nitrate fields.
- 1881-1883—The last Mapuche rebellion or general uprising.
- 1883—The Chilean army assumes total control of the Araucania. Quilapan was defeated—ending up with Mapuche political and territorial autonomy.
- 1883—The Argentine army in the Pampas defeated the Indian leader Mapuche, Namuncura in 1883, which was known as the desert war. The Argentinean government occupies the Mapuche territory of the Pampas and the Patagonia. In

- 1883, in Patagonia, both armies Chilean-Argentina finally defeated the Mapuche people.
- 1885, March 26—The first shot of the Métis rebellion fired at Duck Lake. The Canadian mounted police, ninety-nine altogether. The Métis fought like demons and inflicted heavy losses upon the police. With twelve men killed and twenty five-five wounded, Commander Crozier ordered retreat, leaving Dumont's men with five dead and three wounded, and clear victory.
- 1885-April 1, 1885—At Frog Lake, one week after the Duck lake battle, Big Bear's Cree Indians went on a rampage of murder, killing nine whites, including Thomas Quinn, the Indian agent, and two priests.
- 1885—Colonel Otter's Canadian army assault upon the Cree Indians at Cut Knife Hills, west of Battle ford proved to be a sad mistake, while the main body of eastern troops under General Frederick Middleton, met with defeat at fish Creek on April 24, when Dumont's guerrilla fighters numbering about sixty, outshot and out classed the 300 soldiers. Of the Métis, four were killed and three wounded while Middleton side were ten killed and forty-five wounded. Finally, a day later, General Middleton advanced again, this time better prepared and after a bitter battle, the Métis were out of ammunition and Middleton was a certain victor. Louis Riel surrendered; Dumont had no thought of surrendering and looked for Riel to help him in an escape to the South beyond the United State boundary.
- 1885—Louis Riel, executed, in Regina, Canada, went to the gallows on November 17, 1885; he was the leader of the Métis and Indians. The loss of their land resulting from the surveys of 1869 in Manitoba and ignoring of their land claims in Saskatchewan. Louis Riel, rejecting a chance to escape, surrendered humbly to Tom Hourie on May 15. The Man of action the military commander Gabriel Dumont, who grew up in the culture of his buffalo-hunting people; in company with Michel Dumas, struck out for Montana and safety. The Cree Indians Chiefs Pound maker gave himself up on May 23 and Big Bear on July 2, 1885, at which time the rebellion was considered at end.
- 1886—Geronimo the Apache leader in Arizona, USA—surrendered and began a twenty-three-year exile in Florida as a prisoner of war.
- 1886—Poundmaker (1842-1886) was a Plains Cree Indian who grew up in the culture of his buffalo-hunting people. In 1885 Poundmaker and his band joined the uprising led by Louis Riel. Poundmaker fought brilliantly, but with the defeat of Riel he was forced to surrender.
- 1887—The Nez Perce retreat began in June 1877 and lasted for 108 days. Chief Joseph finally surrendered, exhausted, on October 5, 1877-forty miles from the border with Canada.
- 1888—Princess Isabel abolishes slavery in Brazil.
- 1889—Brazil's military overthrows King Pedro II and initiates republican government
- 1889-90—First Inter-American Conference held in Washington, DC.
- 1895—U.S. forces Great Britain into arbitration in its boundary dispute with Venezuela, asserting U.S. dominance in the Western Hemisphere.
- 1898—Spanish-American War / U.S. intervention in Cuba. U.S. takes control of Puerto Rico, Guam, and the Philippines.

- 1890—On a cold winter night, a party of forty-six police converge on Sitting Bull's Grand River camp and killed him.
- 1909—Geronimo de Apache leader died as detainee, and buried at fort Still, seven thousand miles from his beloved Arizona.
- 1891-1925—Period of Parliamentary Republic
- 1919—On April 10, 1919. Although government forces could never completely defeat Emiliano Zapata in battle, in 1919, he fell victim to a carefully staged ambush by Gen. Pablo Gonzales and his lieutenant, Col. Jesus Guajardo who were supporters of the Mexican president Venustiano Carranza. In San Juan, in Chinameca Ayala municipality, Mexico.
- 1923—Pancho Villa's death July 20, 1923, assassinated in an ambush. As commander of the Division del Norte (Division of the North), he was the genuine caudillo of the Northern Mexican state of Chihuahua during the Mexican Revolution; Doroteo Arango Arámbula (June 5, 1878-July 20, 1923), better known as Francisco or "Pancho" Villa, was the first Mexican revolutionary general.
- 1925—Chile's second major constitution approved.
- 1945—Gabriela Mistral wins Nobel Prize for Literature.
- 1970, September 4—Popular Unity's Salvador Allende Gossens wins presidential election. During the Salvador Allende regime, the Mapuche Indians gained increased control of the land in much of their former territory, but this trend reversed following the military coup of Augusto Pinochet of September 11, 1973.
- 1971—Pablo Neruda wins Nobel Prize for Literature.
- 1972—Law #17.729 of the Popular Unity government of Salvador Allende completely restructured the Mapuche land situation. As one Chilean lawyer told us, this is the only legislation in the history of Chile, which has been favorable to the Mapuche Indians.
- 1973—Immediately following the coup of 1973, the gains of the one-year-old Law #17.729 reversed and the lands regained expropriated once again. Obviously, then, there was no further implementation of that law. In 1979, the military regime issued Decree Law # 2568, which returns things to where they were and makes them even worse. In the very title of the new law, it is repressive and ethnocide nature expressed "For the Indians, Indian lands, the Division of the Reserves and the Liquidation of the Indian Communities." It was the military junta (1973-1990) that eventually put an end to the reservation system. The return of democracy in 1990 seemed to open up a new era in the relationship between the Chilean state and the indigenous peoples. In 1993, after two years of harsh negotiations, a new Indigenous Law (19.253) was voted that recognized the existence of cultural pluralism within the national territory and established the basis for the social participation of Chilean ethnic groups.
- September 11, 1973—Military coup d'état led by General Augusto Pinochet Ugarte overthrows democratic elected President Salvador Allende's government. During the Salvador Allende regime, the MIR, or Movement of the Revolutionary Left, championed the struggle of the Mapuche against powerful white landowners.

- 1973, September—When the military took power in September 1973, numerous Mapuche leaders, activists and peasants arrested and tortured many others killed or “disappeared.”
- 1974—Miguel Enriquez killed in combat, the leader of the Chilean resistance against the Pinochet regimen. With the military coup of 1973, Miguel Enrique was the charismatic leader of the popular resistance against the dictatorship.
- September 1973-90—Period of ruthless and cruel military rule under General Pinochet. A state of siege declared, martial law introduced and parliament is closed. The media censored, universities purged, books burned, political parties outlawed, and union activities banned. Thousands are murdered or “disappeared.” Thousands more are jailed or forced to leave the country. Torture is commonplace. Up to one million will flee into self-imposed exile.
- 1975—The Operation Condor, during the 1970s and 1980s, dictatorships in Argentina, Uruguay, Bolivia, Brazil, Chile, Paraguay, and Peru, with the aid of the U.S. CIA, developed Operation Condor as a program of coordinated continental repression. They pooling their police-military resources in order to hunt down exiles and send them back to their deaths, while allowing secret police death squads freely cross borders. The ruthless murder of thirty thousand opponents, by the military of Chile, Argentina, Brazil, Uruguay, Paraguay, Peru, and Bolivia known as los Desaparecidos in Argentina soon began to come to the attention of the rest of the world. These opponents of the military government often secretly arrested and then tortured and murdered.
- 1978—The United Nations report of the Ad Hoc Working Group on the Situation of Human Rights in Chile. “On the day of the military coup, the big landowners, the land barons, the military and the carabineer have started a great manhunt against the Mapuches who had struggled and gained their land back.” In 1980, the Inter-Church Committee on Human Rights in Latin America published a report about the Mapuche following a visit to Chile in November 1979. In their report, they described how the Mapuche had been “pursued . . . simply because they were Indians” and had “at first tried to hide because all Indians were hunted like animals.”
- 1980—New military-designed constitution enforced by August Pinochet on the Chilean people. Mapuches leaders and others who disagree with Pinochet’s policies brutally repressed, thousands are tortured and killed.
- 1986—Guerrillas attempt to assassinate Pinochet. The government responds with further repression of antigovernment leaders, causing and internal outcry.
- 1988—Plebiscite held on Pinochet rule. August Pinochet loses for overwhelmed majority.
- 1990—Transition to democracy begins with presidency of Patricio Aylwin Azócar. Eduardo Frei Ruiz-Tagle succeeds president democratic elected Patricio Aylwin. President Ricardo Lagos. Michelle Bachelet is the first woman elected president of Chile in 2007.
- 1990—During the years of military rule in Chile (September 1973-March 1990), Amnesty International received reports of thousands of cases of human rights violations, including “disappearances” and summary executions during the early

years after the coup, cases of torture and ill treatment, and killings because of extrajudicial executions or unnecessary violence. Among the victims of these abuses were Mapuche Indians. Some of them were members of political parties or trade unions; some were peasant landholders or activists asserting what they claimed were traditional rights, including the right to land. Other victims not known to have had any political affiliation but appear to have been killed or suffered other human rights violations simply because of their ethnic origin.

1991—General Pinochet introduced the Prevention of Terrorism Act, Law No. 18,314, to deal with violent and non-violent opposition to his military dictatorship. *Id.* at 21. In January 1991, the Aylwin government introduced major amendments to the original Pinochet version of the statute and it modified again in 2002 to harmonize the provisions with the new code of criminal procedure that had entered into force in 2000.

2005—Resolution of the seventh General Assembly of UNPO regarding the Mapuche people.

***Seventh General Assembly  
the Unrepresented Nations and People Organizations  
the Hague—24, 25 and 26 June 2005  
Resolution regarding the Mapuche people***

*2007 Michelle Bachelet the first woman elected President of Chile*

*Having met at the VII UNPO General Assembly in The Hague, the Netherlands, and 24-26 June 2005 Even though 15 years have passed since Chile returned to a democratic political system the Chilean state still does not recognized the Mapuche as a people in its political constitution nor does it acknowledge their right to self determination.*

*In this context, the Chilean government violates international laws and conventions and fails to ratify Convention 169 of the International Labour Organization (ILO) on indigenous people. Mobilization and protests brought about by the fight of the Mapuche for their individual and collective human rights and their struggle for the retrieval of their illegally seized territories are evidence for the degree of economic and racial discrimination they experience.*

*The Chilean government criminalizes the Mapuche movement, Mapuche protests suppressed by the use of antiterrorist law, introduced by the military dictatorship. This law, however, has lately only been used against Mapuche activists and members of their communities. In the last four years, hundreds of activists and members of Mapuche communities have prosecuted under this law, which determines the guilt of those accused by referring only to superficial evidence.*

*The Chilean judicial system intimidates Mapuche leaders, organizations and communities and defines their organizations as “illegal terrorist associations.”*

*Consequently, Mapuche activists and communities are being systematically detained and/or imprisoned charged with offences such as “threatening with terrorist arson.” The prisoners subjected to cruel, inhumane and degrading treatment and their status as political prisoners is not recognized. Generally, the sentences passed by the tribunals based on statements of anonymous witnesses.*

*The Chilean bill of laws denies the accused the right to internationally recognized legal process such as the right to a public trial by an independent and impartial tribunal.*

*The Chilean government ignores the concerns expressed.*

*Additionally recommendation made by national and international organizations, regarding the human rights and fundamental freedoms of the Mapuche Indians of Chile.*

*The General Assembly of UN PO calls upon the Chilean government to comply with international norms that guarantee the right of people to self-determination, as well as to ratify convention 169 of the ILO.*

*Calls upon the Chilean government to respond to the demands of the Mapuche people and release all Mapuche political prisoners.*

*Submitted by*

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*2008 It is clear that the Mapuche Indians of Chile, just like all other indigenous peoples of the Americas, have suffered a long history of racial, cultural and economic discrimination at the hands of the white conquerors and settlers of their lands.*

*For the Mapuche Indians of Chile aside from the Popular Front government (1938-1941), and that of Salvador Allende Popular Unity (1970-73)—two short digressions in Chile's history, there was little change in attitude. Quite the contrary, the expropriation of Mapuche land continued apace during General Augusto Pinochet's military dictatorship. In 1974, he promulgated Law 701: 300,000 sq. km. granted to members of the indigenous communities by Allende agrarian reform emptied of their occupants, purchased by or conceded to forestry enterprises or the area's former big landowners. Since 1990 the four Concertación governments, formed by the Christian Democrats and the socialists, have hardly done any different—changing the structure of agrarian ownership and openly encouraging the establishment of the forestry enterprises with their links to international capital.*

*2008. Because of the continuing land conflict, Mapuche civilians have repeatedly gone before military courts. Chile another violation of rule of law principles is Chile's continued use of military courts for civilian cases. International human rights bodies have consistently rejected the use of military tribunals to try civilians under any circumstances.*

*2008. October 15. Chile recognizes indigenous peoples to full ratification of ILO Convention 169 Chile's senate voted to ratify the International Labour Organization's (ILO) Convention 169 more than six months ago. "It declares indigenous peoples subjects of collective rights, which means acknowledging political rights, participation in the Congress, in municipalities and regional governments, rights to lands, territories and natural resources," said Minister of Planning Paula Quintana. President Michelle Bachelet on a Full ratified Convention 169 of the International Labor Organization (ILO), which represents a historic breakthrough in the struggle of indigenous peoples and their demands for constitutional recognition.*

*2010. It is imperative to make clear that; Chile's misuse of the label of terrorism should not shield the government from accountability for human rights violations against the indigenous Mapuche. Despite significant progress in its transition to democracy, the prosecution of Mapuche under the Prevention of Terrorism Act ("Terrorism Act"), for acts not internationally considered terrorism, has caused significant erosion of rule of law principles in Chile. Rule of law principles continue to emerge as important barometers for national compliance with international human rights. Among the specific purposes of ensuring national adherence to rule of law, principles are to protect minority groups from any discriminatory will of the government. Minority and indigenous groups are most vulnerable to breakdowns in*

the rule of law, and governments have recently exploited their vulnerability through counter terrorism measure

2010 Sebastian Piñera, candidate of Chile's right-wing opposition, won the second round of the country's presidential election on Sunday January 17 2010. Conservative billionaire Sebastian Pinera has won Chile's presidential run-off, ending two decades of centre-left rule. Piñera will succeed President Michelle Bachelet on March 11, 2010.

March 12, 2010. Sebastián Piñera Chile's new President faced his first crisis within moments of taking office yesterday as aftershocks rocked a country already devastated by last month's earthquake. The tremors hit as Sebastián Piñera prepared for his inauguration and were felt in the capital, Santiago, and in Valparaíso, the seat of the Congress. Dignitaries attending the inauguration looked nervously at the ceiling as the ceremony took place. The room was evacuated immediately afterwards.