



HUILIO MAPU ÑI ZUGUN
THE VOICE OF THE SITES OF CULTURAL SIGNIFICANCE TO THE MAPUCHE LAFKENCHE
OF THE HUILIO TERRITORY
LAFKENCHE ÑI MAPU KA ÑI FEYENTUN
Teodoro Schmidt , Región de La Araucanía, Chile.

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DEDICATION

We would like to dedicate this book to the memory of Dr. Rolando Díaz Fuentes (RIP). A colleague and member of the
community who made a significant contribution to the region and, in particular, to the Kom Pu Lof school.

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OPENING REMARKS

These words don't have the intention to define this book, which is the fruit of the efforts and participation of each and every one of you. The first thing I can say is thank you. Thank you for opening your doors, your inner spaces, your trust, and, on many occasions, sharing your deepest thoughts about what it means to be people of the territory, about how life has treated you and how, despite everything, you continue to be deeply grateful people.

Thank you for allowing me to attempt to express the way you conceive the universe, your bond with nature and, above all, thank you for accompanying me on this symbolic journey from the mountain range and its sun, passing through rivers, springs, lagoons, trees, and sacred places, all the way to the sea.

My greatest concern is whether I was able to faithfully convey your words, experiences and wisdom without omitting anything essential. Without a doubt, the text will contain errors, for which I apologize. However, I hope to have achieved something important: to showcase the beauty of your culture, values, principles, and beliefs, which give meaning to your sites of cultural significance, as well as the deep respect for nature and all living beings, including people.

I have undertaken many projects throughout my life, from a technical perspective and with social impact, but I'm certain this has been the most meaningful experience of my life. The wisdom you shared, the sincerity of your words and feelings and the hopes you hold for a better world have made me feel immensely privileged: you allowed me entry where many only ever reach as far as the door, and it's a gift I will never forget.

RAKIN ÑI ZUGUN.

Tüfachi zugun ka müley ta ñamkülelu kiñe zugun ta ñamümkelayay ñi chillkatun ñi chillka.Ñi rüpu mew, kiñe zungun ñi püle. Fey ta: ¡Chaltu may!. Chaltu mülelu, müley ta eymün, eymu ruka, eymu espacio, eymu feyentun, ka kom pu rakiduam eymi kümeke rakizuam, eymi rakiduam kimün, petu feley eymu küme rakiduam pu che ñi mapu mew, ka petu tami lifmayayal mew, chumgechi lif may kimayal ta eymu zungu, ka petu müley kümeke chaltumaw pu che.

Pewkayal tañi weichan küzawlu ñi txipantufe, tañi rakiduam ka tañi rakizuam ñi itxofill mogen, ka tañi txawün ñi wall mapu mew. Fei txipantu müley ñi trekan ñi piam ñi püllü, fillke txafkintuwe, lewfü, txayenco, txanko ka ñi ñuke lafken.

Ñi futa pewma tañi rakiduam: ¿Küla zungu fantepu? ¿Pu zugun, pu nütram, pu kimün nieñ rakiduam, nieñ ngillatun küla chi piam? Müpai müley rume nütuai, ñi disculpan ñi zugun mew. Perü, kimlayay ñi rakizuam: dungun ñi küme txipantun, ñi rakiduam, ñi futa rakizuam, ka ñi fillke piam tañi txafkintuwe mew, fei ñi kumemongen ñi itxofill mogen ka ñi pu che.

Inche tami che, futa küzaw ñi mogen mew, kom txipantun ñi kimeltuwün ka ñi müley ñi adzküleal, perü fei txipantu nieñ ñi futa peuma, fei txipantu nieñ ñi küme inaltun. Kimün, pu küme zugun, pu futa piam, pu püñeñelchi rakiduam, fei ñi nütram ñi küme mogen, mew tañi rakin: küme ngillatun nieñ. Eymün inche mew nieñ ñi afantun, fei ñi gijatun ñi rakin meu; fei chi ngillatun nieñ tañi püllü mew, ka müten ñi rakiduam mew.

Dr. Eduardo Ignacio Díaz Muñoz.
Academic at Universidad de La Frontera, Temuco, Chile.

WORDS FROM THE TERRITORY.

The following book is the result of a collective and deeply meaningful process that emerged from the heart of the Mapuche Lafkenche territory. Its content gathers the voices of the ancestral authorities—Longko, Ngenpin, Machi, Lawentuchefe—and the leaders of the 18 Lof and 21 communities that are part of the Kom Pu Lof Self-Convened Territorial Table, who generously shared their knowledge, lived experiences and wisdom through multiple meetings and reflections. To all of them, we offer our sincere gratitude for opening up your spaces and thoughts, and for trusting this initiative that seeks to highlight the spiritual, cultural and philosophical value of the sites of cultural significance in Lafkenmapu.

This book is born from the conviction that we were brought to this territory with a mission: to live in harmony with the rest of the biodiversity that inhabits the territory. Therefore, the sites described here are not just geographical locations; they are living expressions of the Mapuche Lafkenche philosophy of life and they manifest a deep relationship with the land, the water, the forest, the wind, the mountains, and all the elements that make up our natural and spiritual environment. Recognizing, protecting, and passing on the meaning of these sites is a collective responsibility that reinforces the continuity of our people and that dialogues with the present through our deepest roots.

All of the locations included in this work represent not only a point of reference in the landscape, but also an ancestral trail steeped in history, spirituality, memory, and identity. These are spaces where ancestral medicine is practiced, rogatives are performed, knowledge is transmitted, and the sacred bond between the visible world and the spiritual world is established. By documenting them, we seek not only to preserve their physical existence, but also to safeguard their symbolic dimension, which gives meaning to our way of inhabiting the territory.

MAPU ÑI ZUGUN.

Tüfachi chillka niey ta kiñe trawün ñi rakiduam, ka fütta rakizuam ñi müley, chi rakiduam kimün petu ñi püllü mew, ñi Mapu Mapuche Lafkenche. Chi chillka niey ta zugun pu autoridad kimche: pu longko, ngenpin, machi, lawentuchefe ka pu Werken, pu dirigente, ñi 18 Lof ka 21 comunidad, kom pu Lof müley ta Kom Pu Lof ñi Trawün Autoconvokado. Tüfachi pu che pin che, pu zomo ka pu wentru, eluwñ taiñ rakiduam, taiñ zugun, taiñ küme kimün, chi kom txawün mew ka nütramkan mew. Tüfachi pu che meu, taiñ chaltumaw küme rakiduam, por eluwñ taiñ ruka, taiñ txoko, taiñ rakizuam, ka fey chi feyentun mew ñi rakin chi trawün, ñi chillka, ñi zugun ñi müchayal ka pichi ngütram ñi rakiduam rakizuam, pu ñizol rakizuam, pu txem rakiduam ka pu kimün rakiduam ñi lafkenmapu mew, ñi ñizol txoko mew.

Tüfachi chillka newayi petu ñi rakiduam mew: “inchin ülkatufi tüfachi mapu mew” nieyi ta kiñe nor feyentun: müley ta mülen ñi itrofill mogen mew, müley ta txüfken müley ñi rakiduam pu zomo ka pu wentru mew chi mapu mew. Chi rüpu mew, pu ñizol txoko chi chillka mew, kintupaiñ chi nieyi pu mapu küme txoko mülelu; nieyi ta txem rakiduam, txem rakizuam ñi Mapuche Lafkenche mogen, fey mew kintupaiñ ñi fütta rakin ñi mapu, ñi ko, ñi mawiza, ñi kütral, ñi wentru ka kom pu elementu ñi ñizol mogen, ka ñi püllü mapu mew. Kimelkan, weñamkan ka tranzü ñi rakiduam chi ñizol txoko, nieyi ta trawün rakiduam: feychi rakin müley ta azümkan ñi mapuche mogen, ka müley ta nütram ñi ñi rakin mew, txawün mew ñi txem rakizuam, ñi kuifi rakizuam.

Kiñe ka kiñe chi txoko chi chillka mew nieyi ta kiñe txem rakin mew, ka nieyi ta kiñe trürüm ñi kuifi rakiduam, nieyi ñi püllü rakizuam, ñi rakiduam, ka ñi mapuche kume mogen. Nieyi ta txoko mew müley ñi lawentuwün kuifi rakiduam, müley ñi llellipun, müley ñi tranzü kimün, ka müley ñi trawün rakiduam ñi nor püllü ka we püllü mew, müley ñi küme txawün ñi nag mapu ka wenu mapu mew. Chi chillka mew, küme nieiñ ñi zugun, feychi nieiñ müley ta küme wewpayal ñi txoko mew, ñi txem txoko mew, ka nieiñ ta küme weñamkantu ñi rakiduam ñi püllü mew; fey ta niey ta rakiduam ka rakizuam, fey chi niey rakiduam ñi mülen taiñ mapu mew.

Lastly, this book is also meant to be a legacy for future generations. May it serve as an educational and cultural tool for Mapuche Lafkenche children and youths—and for other cultures—to recognize, value, and defend these spaces that have been cared for with respect and responsibility for centuries. It's a call to keep the memory of the territory alive, revitalize the Mapuzugun language, and reaffirm a way of life based on respect, reciprocity, and connection with nature and spirituality. This isn't merely a book about sites; it's a collective testimony that gathers the feelings of the people who continue walking with dignity, with pride, and with the certainty that protecting their sites of cultural significance also means protecting their very own existence.

Rakiduam mew, tüfachi chillka müley ta kiñe küme rakizuam ta pu wecheke tripantu mew. Müley ta kiñe ruka kimeltuwün ka rakiduam mew, chi pichikece, pichizomo ka wecheche Mapuche Lafkenche —ka weche pu kimün— kimelay, feyentuleay ka müley ta weichan ñi ñizol txoko, chi txoko nieñ ñi kümelkayal, nieñ ñi eluwün ñi feyentun ka nor rakiduam mew. Tüfachi chillka müley ta kiñe zungun ñi müley rakiduam: müley petu ñi rakiduam ñi mapu, müley ta müchayal ñi mapuzugun, ka müley ta rakizuam kiñe mogen rakiduam mew, müley ta feyentun, müley ta trawün, müley ta txem rakiduam ñi nag mapu ka ñi wenu mapu mew. Tüfachi chillka müley ñi pu txoko chillka mülelu: müley ta txem nütram, txem kimün, ñi pu che rakiduam mew, müley ta ñi rakiduam ñi rüpu: müley müten ñi küme rakizuam, ñi nütram, ka ñi feyentun, chi weupayal ñi ñizol txoko, müley ta weupayal ñi mülen ñi mapuche mogen.

SELF-CONVENED TERRITORIAL TABLE
KOM PU Lof, Huilio.
Araucanía Region – Chile

PALABRAS DE CONADI.

This project was planned, funded, and executed by both the Temuco National Deputy Directorate of CONADI and the Universidad de La Frontera, through a direct allocation agreement titled “Protection of Mapuche Sites of Cultural Significance in the Territories of the Municipalities of Carahue and Teodoro Schmidt”.

This initiative was made possible thanks to a collaborative effort between the Environment Unit and the Culture and Education Unit, along with a multidisciplinary team from the Universidad de La Frontera, who successfully secured the cooperation of the ancestral authorities and leaders of the 18 Lof and 21 indigenous communities that are part of the Kom Pu Lof Territorial Table.

This document is intended to serve as an initial guide to some of the meanings of 89 sites of cultural significance in the Lafkenche territory, as well as strengthening their revitalization and intergenerational cultural continuity.

To achieve the objectives and deliverables established in the project, it was necessary to apply the protocols for approaching and liaising with the Lof, through Txawún, Gútxam and Gúlam, which allowed us to determine, together with the territory, which sites of cultural significance would be highlighted. This made it possible to move forward and work together with the traditional authorities to gather information that could empower its members in the search for surveying, visibility and protection of spaces beyond the territory.

With this initiative, we hope to contribute to the respect, understanding, and comprehension of the worldview upheld by the Mapuche and their territorial particularities, which remain alive and significant in the Lafkenche territory through their ancestral practices.

DUNGU ÑI CONADI.

Tüfachi Werken ñi trawün mülen, fey ñi püran, müten kimeluwfi, ka müten tükülkefi pu kizu mew, kiñe trawün niekefui pu Subdirección Nacional Temuko ñi CONADI ka Universidad de La Frontera, kiñe trawün kimfal rakizuam mew, feipiwkülelu “Mapuche Kimün rakizuam ñi tuwün ka gillan pu tuwün ñi kimün rakizuam mew, tüfachi mapu mew, Carahue ka Teodoro Schmidt ñi komuna mew”.

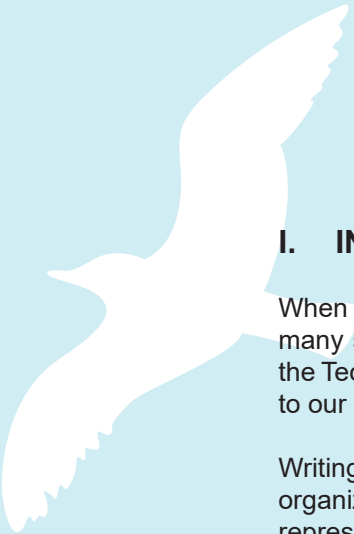
Tüfachi trawün müten niekefui, müten trokiñniekefui pu Unidad de Medioambiente ka Unidad de Cultura ka Educación, ka kiñe trokiñ che ñi trawün ñi Universidad de La Frontera, fei mew müten trawün niekefui pu autoridad kuifi rakizuam ka pu dirigente ñi meli mari pura Lof ka epu mari kiñe pu comunidad mapuche, fei ñi parte müten Mesa Territorial Kom Pu Lof mew.

Tüfachi chillka müten niey ta kiñe trawün ülkatun, fei müten adkintuwkülen pu kimün rakizuam ñi aylla mari aylla tuwün ñi kimün rakizuam ñi lafkenche mapu, fei müten weupin ka norkefilu feychi tuwün, ka niey femgechi ñi kúme kimün rakizuam ñi weche ka kuifi pu che mew.

Ñi müten püran ka müten mülelu ñi Werken mew, müten niekefui ñi kimfalu pu adkülen ka pu trokiñ rakizuam ñi Lof, trawün mew Txawün, Gútxam ka Gúlam, fei mew müten kimfalu ka mapu mew, chem ka iney tuwün ñi kimün rakizuam müten ülkatufi, fei müten pu autoridad kuifi rakizuam mew, müten inatxipai ta pu dungun ñi adkintuwkülen ka müten kimelfilu ñi pu che mew, ta inatxipai ka müten weupin pu tuwün tripay müten ñi mapu.

Tüfachi Werken mew, müten feipiwküley ta inchiñ müten kom müten kúme gillan, müten kimfalu ka müten adkintuwkülen ñi mapuche pu che ñi rakizuam ka ñi mapu, fei müten niey ñi femgechi rakizuam ñi lafkenche mapu mew, petu müley müten ta ñi kuifi rakizuam ka ñi kimün rakizuam.

Gonzalo Peña Ávila
National Deputy Director, Temuco
CONADI



I. INTRODUCTION.

When we look out to the sea and feel the bond to the land, it's unavoidable for many stories we have heard over the past months in the Lafkenche territory of the Teodoro Schmidt Municipality, in the Araucanía Region of Chile, to come back to our memories.

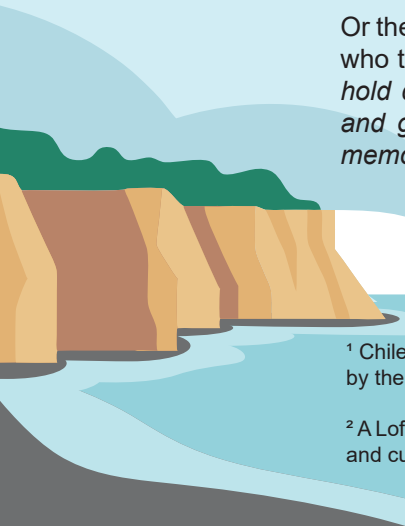
Writing this book has been a formidable challenge. It wasn't easy to gather and organize so much wisdom, so many words steeped in history and shared by representatives of 21 communities¹ and 18 Lof², as they themselves prefer to be called.

I would like to humbly express—in these few lines—how valuable it was to witness that the Mapuche Lafkenche represent a living culture, one that must be cared for and passed on to future generations.

Allow me to recall several phrases, beginning, for example, with the words of Florencio Manquilef, who recounted: *“Near the river there were canelos, pitra, temu, palo negro, chilco... all kinds of medicines and birds. All of it is part of those great mountains where the lands were vast.”*

Or the words of Longko Ángel Calfuan: *“Back then, there were only 9 communities, and a single sacred place where ceremonies were held, from Pelehue to Puyehue.”*

Or the observation made by Longko Manuel Liencura about the new generations, who told us with concern: *“We have to teach our culture to our children. We will hold conversations so that children, young people, parents, aunts and uncles, and grandparents listen to us, so that they may learn and keep this in their memory, so that our history remains alive.”*



¹ Chilean Indigenous Law No. 19.253 states that: a community is a form of organization recognized by the State.

² A Lof is the ancestral political-territorial unit of the Mapuche people. It is a territorial, social, spiritual and cultural structure based on kinship and the common lineage of its members.

I. WÜNELUWÜN.

Lafken mew iñchiñ leliyiñ ka mapu mew newüñküleiñ, amuley ta iñ püllü mew ka feula müten iñ nütramkayawaelchi epew ka nütram. Feley ta kiñe tripantu epu kulliñ mew Lafkenche mapu mew, Teodoro Schmidt comuna mew, La Araucanía región mew, Chile mapu mew.

Fei trokiñ kiñe añüd nütramkamu rume. Kom fei kimün, kom fei dungu llitukayaelchi epew mew, felechi epu mari kiñe rewe¹ mew ka mari purra Lof² mew müley che ñi wirintukun.

Chumngelu mew, fei pici dungu mew wirintukuafin: Lafkenche pu che kiñe newün che, kiñe küllen che. Felelay ta iñ ñuke mapu, iñ fütä che ñi kimün amukey waria che mew.

Müten nütramkayafin don Florencio Manquilef ñi dungu: *“Ko kañu mew müley kanelo, pitra, temu, kurü mamüll, chilko... kom felechi lawen ka fütü. Kom fei wente kurá mapu mew müley, fütä mapu mew.”*

Ka longko Ángel Calfuan ñi dungu: *“Wüne mew, aylla rewe müley, kiñe ngillatun mew, Pelehue püle Puyehue txipantu.”*

Ka longko Manuel Liencura ñi nütram waria che mew: *“Iñchiñ müleay iñ pichi che ñi külletun iñ che ñi newen. Nütramtukayaiñ ñi allkütuwaelchi pichi che, weche che, chaw, laku ka kuku, felechi müley fei che kimnieael güxamnieael iñ nütram, felelay iñ epew newüñküleal.”*

¹ Mapuche ñi küme norma N° 19.253 ñi ping: lov fey kiñe inatuw ñi newentuam Estado ñi kimniegam.

² Kiñe Lof fey mapuche ñi kuyfi mapu-newün inatuy. Fey ta kiñe mapu, ixofij mogen, geh ka az ñi inatural, fütakonche ka kuga ñi newen mew newentulu.



And how could we not share what Longko Erick Ancan expressed about his relationship with the sages of the territory, saying: *"In our community, we have our elders, our grandfathers and grandmothers, who know how things are done. As Longko, I feel supported by them. We must continue to learn more; dreams and spirits are guiding me."*

On the other hand, Longko Victor Catrifil wisely shared: *"Wherever one goes, one must ask permission from the owners of the land. Whether it's to cut down a tree or to enter the mountain. When everything is well received by the ancestors, the rogatives are heard. For example, when sowing, the hen opens its beak five times: that's the sign given by the ancestral messengers. Just as on the land we have Werken, human messengers, we also have them in the spiritual realm. One of them is called Wirriwenu."*

Lastly, Longko Jorge Calfuqueo shared with us a pondering that anticipates the depth of this book: *"All Lof are different: some have many mountains, others lots of water; some live with drought, others are surrounded by wetlands; some have many medicines. Each place has a name and a special value. I'm glad that we are talking about this today."*

We could continue sharing so many other phrases gathered together with intercultural facilitators, leaders, Longko, Ngenpin, Werken, Machi, and elders, all of whom are bearers of invaluable knowledge. However, some of these voices will be integrated into the following sections of the book, in which we will describe the different components that give shape to this work.

Ka Longko Erick Ancan ñi nütram kimche pu che ñi mülelu: *"Iñ rewe mew müleayiñ iñ fūta che, kuku pu laku kimngelu chumngelu pepi kam. Longko mew, fei che mew newen nielan. Müleay kimeltukayael; iñ pewma ka newen püllü weñangküley."*

Küla mew, Longko Víctor Catrifil, kimche mew, wirintuy: *"Chem mapu mew puaiñ, llowün müleay mapu ñi geh ñi nielu che mew. Mamüll ngñien müleaiñ ka Mawiza mew konpaaiñ. Chem mew kom küme ramtun kuyfi che mew, ngillatun allkütuy. Amulen, üñümn mülelu, alka kechu palki txipay: fei ta wünelchi welunen kuyfi che. Felechi iñ mapu mew Werken nieyiñ, wedwedche Werken, newen mew feychi rume müley. Kiñe fei ülmen Wirriwenu."*

Wünelu, Longko Jorge Calfuqueo kiñe nütram eluyefi ta fei trokiñ ñi fedewma: *"Kom Lof kakelu dungu nienielay: iñche wente kurá nielay, iñche ka ko; iñche withuy mapu mew, iñche menoko fillke mapu mew. Iñche marü lawen nienielay. Chem mapu tüfa kiñe üy ka kiñe newen niey. Newen antü müley fañ nütramkatuyiñ fei mew."*

Pepi rume küme nütramkayaiñ weychafe che, kimeltuchefe, longko, ngenpin, Werken, machi ka fūta che ñi dungu, kom fei che kiñe welu kimün nienielay. Welu iñche nütram amukey fei trokiñ ñi wekechi kushwa mew, chem mew wirintukayaiñ kakelu dungu ta fei küdaw ñi mülealu.

Book Structure.

This book is composed of five main sections, with the aim of facilitating the understanding of the territorial knowledge shared by the communities, and of the 89 sites of cultural significance identified. The sections are as follows:

1. Methodological Framework and Cultural Approach.

We begin by presenting the target group, the results we obtained, and the methodological tools we used. But the most relevant aspect of this section is that the voice of the communities is placed at the centre: this work does not seek to interpret from the outside, but rather to transcribe what they themselves have chosen to express from within their own reality. With that perspective, we constructed an educational text that respects local knowledge.

2. Lafkenche Territory and Worldview.

This section addresses the identification of the Lafkenche territory and its most relevant aspects, not only from a geographical perspective, but also from a spiritual and cultural one. The way of inhabiting this territory is expressed through a deep relationship with the sea, the land, and all the beings in the universe. In the Lafkenche perspective, the most relevant aspects—their internal organization with clearly defined roles, their worldview, and the Mapuche Lafkenche Quadrilogy, as discussed in meetings—will help us understand that this way of perceiving the world is not so far removed from other ancestral wisdom traditions that recognize nature as an essential part of the being.

3. Organization of Sites by Lof and Community.

Here we introduce the 89 sites, organized by each participating Lof and community. This arrangement not only allows us to highlight the diversity of the territory, but also the commitment of the communities to raise awareness and enhance the value of their significant spaces. These sites have been identified with the purpose of their recognition, protection and transmission to future generations. Those that the communities have chosen to describe without discussing their location have been protected.

Trokiñ ñi Rakizuam.

Kechu fütta kushwa mew rakizuamtukufi, felechi müley pu rewe ñi kimün ka 89 epu sitio significación cultural ñi kimnieael:

1. Chumngelu küdawkael ka che ñi newen kimün.

Wünenielay chem pu che müley, chem mew amulefi ka chem ñi kuykawael. Welu fei kushwa mew welu newen müley: fei pu rewe ñi nütram rangi mew müley: fei küdaw kimkülayafñ wente püle, kishu wirintukuyafñ chem egu fei che dungunieay iñche küdawkelu mapu mew. Fei müley mew, kiñe küllatun trokiñ rukayafñ iñ mapu kimün güxamael.

2. Lafkenche Mapu ka Kimün Newen.

Fei kushwa mew kimayafñ Lafkenche mapu ka iñ welu newen dungu, welu mapu ñi chumgen, küllen ka newen ñi chumgen. Chumngelu fei mapu mew mülen fei lafken, mapu ka kom pu newen che ñi newütukun mew amuy. Fei welu newen Lafkenche pu che ñi rakizuam, fei che ñi küdaw ka Kimün Newen ka Meli Witxan Mapuche Lafkenche, feuchi trawün mew nütramkaelchi, pepi müley kimnieael fei chumgen admapu wekul che kimün ñi amulen mapu newen che feley iñchiñ.

3. Chem ñi müley Lof ka rewe mew.

Fañ wirintukayafñ 89 epu sitio, chem Lof ka rewe mew küdawkelu mew rakizuamtufi. Feichi wiriüy kakelu mapu kimayael, ka rewe ñi newen ñi wirintukuael iñ newen mapu kimayael. Fei sitio kimnieayaelfi, güxamayaelfi ka waria che mew kimeltuyaelfi, ka güxamkaelfi chem chi kimkülayael feychi püle.

4. Individual Description of the Sites

This section provides a detailed description of each site of cultural significance, incorporating images when possible. Fundamental questions are answered, such as:

- What makes this a site of cultural significance?
- Who may or may not access it?
- What precautions should be taken when visiting the site?

The descriptions are concise and accessible. With the exception that when testimonies from the people of the territory are included, these are presented in their original form to preserve their expressive richness.

5. Teachings for New Generations and the Message of the Sages of the Mapuche Lafkenche Territory.

Following the interviews, field visits, and discussions, this section compiles the key teachings that emerged from the voices of the territory. It features insights and messages directed especially toward young people, children, educators, and other community actors, with the aim of passing on ancestral knowledge and values.

We conclude this work with a section of bibliographical references that served as the basis for the text and complementary resources, such as digital tools and artificial intelligence, which have allowed us to enrich and organize the information gathered. Always with the goal to provide educational material that serves both current and future generations, the Mapuche Lafkenche people, and those who are not part of the community but seek to learn their way of conceiving the world.

This book is not an ending, but rather the beginning of an ongoing endeavour. Our hope is to continue deepening our work, fostering dialogue, and strengthening the spiritual, cultural and communal bonds with the sites of significance of the Mapuche Lafkenche of the Teodoro Schmidt Municipality—named by them “HUILIO”—in the Araucanía Region of Chile.

4. Chem ñi müley chem sitio mew.

Fei kushwa mew wirintukuyaiñ chem sitio significación cultural kakelu, wekul foto mülechi mew. Fei ramtun wirintukuyaiñ:

- ¿Chem mew kiñe sitio significación cultural?
- ¿Ney chem che konpael, pe kimeyael?
- ¿Chem ñi güxamkael fei mapu konpaañ?

Fei wirintukun pici ka kimayael müley, feychi che mapu mew nütramkalu chi rume, fei kom dungu ülkantuyaiñ feuchi newün kimayael.

5. Kimün waria che mew ka fütä che ñi nütram Mapuche Lafkenche mapu mew.

Ramtun kuwü, mapu konün ka nütramkawün kuwü, fei kushwa mew kimün ñi amulen mapu nütram mew. Müley rakizum ka dungu weche che, pichi che, zomo che, kimeltuchefe ka kake che rewe mew, felechi müley kuyfi kimün kimeltual.

Fei küdaw paaymi kiñe nütram bibliográfico mew mülechi küdaw ka kake ñi kelluwael, fillke digital ñi kelluwael ka inteligencia artificial, fei kom küdawtufi fei kimeluwün rakizual, kom antü müley kimeltuyael waria che mew ka müley ta Mapuche Lafkenche pu che ka feymew kimnieael che.

Fei trokiñ tufa wüneluwün ayülay, wünen küdawkayael müley: eltuay müten nütramkayael, küdawkayael ka newünkayael newen, küllen ka rewe ñi newün sitios significación Mapuche Lafkenche pu che ñi Teodoro Schmidt comuna mew, egu fei che "HUILIO" ñi ülkantukelu, La Araucanía región mew, Chile mapu mew.

II. OBJECTIVES AND METHODOLOGY.

Ever since the enactment of the Lafkenche Law No. 20.249, new possibilities of territorial governance have emerged in the municipalities of Teodoro Schmidt and Saavedra. In this context, a concern arose and was addressed through dialogue with the National Corporation for Indigenous Development (CONADI), which also provided funding. Initially led by Alberto Caniullán, a pioneer of this initiative in the territory, in coordination with the education, culture and environment departments of the same institution, and later joined by representatives of the participating communities and Lof.

This initiative successfully attracted the interest of 21 communities willing to participate in a complex, diverse, and widely debated project. A project that, additionally, serves as an indispensable addition to other regulatory and territorial development frameworks, such as the Indigenous People's Coastal Marine Area (ECMPO).

II. KIMÜN KA NEWÜN NIEGEAEL.

Lafkenche Chillkatun N° 20.249 dewmagealu mew, Werken mapu mew feichi Teodoro Schmidt ka Saavedra kachu mew. Feichi mew, küme rakidum puriñma ka feichi Corporación Nacional De Desarrollo Indígena (CONADI) ka chengen mew allkügeael, wüne mew Alberto Caniullán werkelgechi, feichi mapu mew, feichi newün ñi wünetuel mew, kimeltun, az mapu ka mapu kümeke mew feichi ruka mew ka femgnechi feichi Lof ka reñma che ñi zuguluwael.

Feichi rume 21 reñma ñi deuman nieael kiñe newün fūtra, itrofil ka fūtra nūtramkageael. Kiñe newün, ka femngechi, pepi kiñe kudawün anay feychi dungu chillkatun ka mapu newün mew, fey ta Lafken Mapu Che ñi (ECMPO).



The main objective was to identify the sites of cultural significance present in the various Lof and communities, already defined with their numbering recognized by the State for registered communities. This challenge entailed at least four specific objectives:

1. To identify and georeference the sites of cultural significance within each territory, provided that authorization had been granted by the communities.
2. To gather qualitative information through field visits, interviews, and technical instruments, with the aim of answering key questions such as: Why is this site significant? What relevance does it hold for the Mapuche Lafkenche? What practices are permitted or prohibited there? How should the community or visitors engage with this site?
3. To develop educational materials, both in text and cartographic formats, that serve as a guide for the Lof, strengthen territorial education, and promote their history for future generations.
4. To design protection mechanisms—especially using natural elements such as trees—in the sites prioritized by the communities themselves, and to develop a concise protection and development plan for safeguarding them in the future.

The methodology utilized was based on a participatory-action approach, employing various strategies: extended meetings, sessions with the territorial table, surveys, interviews, fieldwork, collection of visual and audiovisual evidence, along with reviewing similar experiences in other cultures and areas, supported by relevant bibliographic sources.

From our perspective, this document seeks to contribute to the restoration, promotion, and strengthening of the Mapuche Lafkenche, as well as to foster the respect and care that institutions must uphold when addressing the development and sustainability of the territories.

Feichi ñi wüne kimün femgechi az tuwün newentulegeael feichi itrofil Lof ka reñma mew ka chem número niegeael ka Estado ñi kimniegeael reñma trawüluwkechi mew. Feichi añüñ meli wüne kimün:

1. Kimniegeael ka mapu mew kümelgeael feichi az tuwün newentulegeael chumel mapu mew, mülealu reñma ñi dewmageael.
2. Chem reke kimün alüngeael mapu mew amulealu, ramtun ka rume che, feichi ramtun kuyfi mew: ¿Chumngelu feichi tuwün az newentu? ¿Chem küme nieael Mapuche Lafkenche az mew? ¿Chumlechi ñi mülen fachi antü? ¿Chem newün pewmageael o nomageael fey mew? ¿Chumlechi reñma o weza che feichi tuwün mew zuamgekawael?
3. Kimeltuael reke eluwael, chumgechi chillkatun mew ka mapu chillka mew, feichi Lof ñi güneael, mapu kimeltun newen müleal ka kureyawün kisu che mew pegeleal.
4. Mapu kümeke newün elgeael, füttrake mew aliwen reke mogen mew fey ta feichi reñma ñi wüne niegechi tuwün mew, ka kiñe pichi planu kümeke ka newentun mew elgeael wüne kümeke mapu mew.

Feichi newün elugeael zugutun-newün reke, itrofil ñangkantun: füttra trawün, mesa territorial ñi trawün, ramtukawün, ramtun, mapu newün, peeluwün ka dungun kawün alüwün, ka femngechi az mew dungu weza mapu mew ka che az mew trawüluwün chillkatun mew.

Feichi chillkatun wünegeael, iney ñi rakiduum mew, konüngeael Mapuche Lafkenche az ñi llowgeael, wichangeael ka newengeael; ka femngechi ruka dungu ñi yamgeael ka kümeke nieael mapu newün ka ñi mülen rume antü ñi kudawünel.

Participants and Key Actors.

Participation unfolded in multiple levels, beginning with the leaders of the Territorial Table. They were joined by the communities presidents, intercultural facilitators, and key actors voluntarily selected by each Lof: Longko, Ngenpin, Werken, Machi, as well as former leaders. These individuals contributed their memories and living experiences, imbuing them with religious, moral, and territorial significance.

Below is a list of participants and key actors involved.

PARTICIPANTS AND KEY ACTORS:

N°	NAME	ROLES (FACILITATOR - INTERVIEWEES)
1.	JORGE CALFUQUEO LEFIO.....	LONGKO (HEAD OF A COMMUNITY).
2.	MANUEL LIENCURA NECULMAN.....	LONGKO (HEAD OF A COMMUNITY).
3.	ÁNGEL CALFUAN MANQUIAN.....	LONGKO (HEAD OF A COMMUNITY).
4.	MARCELO HUICHAQUEO CURIMAN.....	LONGKO (HEAD OF A COMMUNITY).
5.	JUAN VÍCTOR CATRIFIL CANIULLAN.....	LONGKO (HEAD OF A COMMUNITY).
6.	ERIC ANCAN NECULMAN.....	LONGKO (HEAD OF A COMMUNITY).
7.	FLORENCIO MANQUILEF HUICHAL.....	NGENPIN (MASTER OF CEREMONIAL SPEECH).
8.	ALBERTO CANIULLAN SILVA.....	WERKEN (COMMUNITY MESSENGER).
9.	YENI DEL CARMEN NAHUELCOY CANIUCURA.....	LLAWENTUCHEFE (TRADITIONAL HERBAL HEALER).
10.	EGOR BELMAR CANIUCURA.....	WISE ELDER.
11.	ELIASER ANDRES MILLALEO BARRERA.....	WISE ELDER.
12.	FRANCISCO HUIAQUIPAN TREULLAN.....	WISE ELDER.
13.	VERÓNICA MILLACURA MELLADO.....	COMMUNITY PRESIDENT; INTERCULTURAL FACILITATOR.
14.	VIRGINIA CAULLAN QUIÑELEF.....	COMMUNITY PRESIDENT.
15.	JOSÉ HUENCHUMAN LIGUENMIL.....	INTERCULTURAL FACILITATOR-INTERVIEWER.
16.	CHRISTIAN PILQUIAN PUEN.....	INTERCULTURAL FACILITATOR.
17.	GLADYS DEL CARMEN LIENCURA INAIPI.....	INTERCULTURAL FACILITATOR-INTERVIEWER-TRANSLATOR.
18.	MATILDE HUICHAQUEO CISTERNA.....	COMMUNITY PRESIDENT; FIELD SUPPORT FOR THE PROJECT.
19.	MARÍA CANIUCURA PILQUIAN.....	WISE ELDER.
20.	BRENDA DEOMOJAN AREVALO.....	MESA KOM PU LOF (TABLE OF LOCAL COMMUNITIES).

Zuguluwelche ka Newentu Che.

Feichi zuguluwün füttra mew eluwi, pefaluwelu Mesa Territorial ñi Werken mew. Feychi mew reñma ñi Werken, az mapu eluche ka weza newentu che chumel Lof ñi deumniechi: Longko, ngenpin, Werken, Machi, ka kuyfi Werken domo ka wentru. Feichi che ñi puwan ka ñi pen mew eluwün, Nguenechen, chem küme ka mapu newün niegealu.

Fey mew, pepi feichi zuguluwelche ka newentu che ñi üy.

TECHNICAL TEAM (UFRO FIELDWORK)

N°	NAME	ROLES (FACILITATOR-INTERVIEWEES)
1.	EDUARDO IGNACIO DIAZ MUÑOZ.....	PROJECT DIRECTOR; FIELDWORK; SYSTEMATIZATION; EDUCATIONAL TEXT COMPILATION.
2.	ALEJANDRO HERRERA AGUAYO.....	TERRITORIAL TECHNICAL SUPPORT.
3.	RODRIGO HUAIQUILAO HUINCAMAN.....	CARTOGRAPHER.
4.	MARCELO MOYA JIMÉNEZ.....	GRAPHIC & VISUAL DESIGN.
5.	ANTONIA PEZO ARANEDA.....	OPERATIONAL SUPPORT.

OTHER COLLABORATORS:

1. We included an interviewee who will not be named, a machi, who voluntarily wished to participate and made an important contribution to the text.
2. In administrative matters, we received support from the staff of the Institute of Indigenous Studies of the Universidad de La Frontera, to whom we express our gratitude for their collaboration.

III. LAFKENCHE TERRITORY AND WORLDVIEW.

One may ask what moves the Mapuche Lafkenche and what distinguishes their people from other Mapuche in Chile. The answer, which excludes the sites of cultural significance that will be analyzed separately, was developed in a workshop with Longko, Ngenpin, and Werken. Together, they identified six elements that define their identity and lifestyle. These are:

1. **The political structure of the people.**
2. **The Mapuche language.**
3. **The ruka.**
4. **The clothing.**
5. **The food.**
6. **The Mapuche Quadrilogy.**

The above can be observed in the following diagram, which provides a general description of most of the elements in regard to their characteristics. Later, we will delve deeper into the Lafkenche Mapuche Quadrilogy.



Figure N° 1:
Relevant Components of the Mapuche Lafkenche.
Source: Own elaboration.

III. LAFKENCHE MAPU KA AZ MONGEN.

Chem ramtun mew feypi ¿chem günewün Mapuche Lafkenche ka chem dungun rupan kiñeke mapuche ka pichikeche mapuche Chile mapu mew?, pepi fey ta mu feypi tañi kutran chem no rume az mapu mew ka chem no rume newen mapu mew, fey ta adkintun mew wirin Longko, Ngenpin ka Werken mew, ka kimn kayu dungun mew meli lafken mapu az mongen ka chumgechi mongen. Fey mew ayiwin:

1. **Az newen poyewün chem reke mapuche.**
2. **Mapuzugun.**
3. **Ruka.**
4. **Dunguwe.**
5. **Iyael.**
6. **Meli ixofij mogen mapuche.**

Fey mew pepi rupan kimn mew chem no rume fey ta fenxen mapuche lafkenche az mongen.

1. 1. Political Structure of the Mapuche Lafkenche.

1. Political Structure of the Mapuche Lafkenche

The political organization of the Mapuche Lafkenche is based on an ancestral hierarchical structure that articulates the political, spiritual, and territorial spheres. This structure does not only serve leadership functions; it also expresses a way of life that is in harmony with all biodiversity and the spiritual world.

At the top of this structure is the **Longko** (Mapuche territorial and social unit), the main authority within the Lof. The Longko leads communal decisions, maintains harmony with the spiritual forces of the territory, and represents the collective memory of the people. Their authority is based on ancestral knowledge (kimün), ethics, and respect for the community. They don't govern through imposed power, but through guidance rooted in wisdom and consensus. The Longko isn't chosen by open election, nor by transitional authorities, but rather by inheritance. If their paternal or maternal grandparents were Longko, they receive the call in their dreams if their child is the one who must follow (Meeting of Longko, Ngenpin, and Werken).

Next in the hierarchy is the **Ñizol**, who performs operational functions, more indirect actions and provides direct support to the Longko. Their role is to coordinate communal actions (palin, eluwün, rukan, among others) and represent the Lof when the Longko isn't present, acting as a bridge between the main authority and the rest of the actors in the territory.

Third is the **Ngenpin**, master of ceremonial speech and profound connoisseur of the spiritual and formal language of the Mapuche. During ceremonies—such as the güllatun, kamarikun, mañumtu and llellipun—they guide the collective speech and strengthen the spiritual identity of the Lof through the use of Mapuzugun.

The **Guillatufe**, fourth in the hierarchy, is responsible for the practical aspects of spiritual ceremonies. His knowledge of times, sacred spaces, and rituals positions him as a figure of guidance and teaching.

1. Mapuche lafkenche az newen poyewün.

Mapuche Lafkenche az newen poyewün mew kimn wirin küme mongen mew wallontu newen mapu, genol newen ka mapu newen. Fey ta newen poyewün femngechi pepi longko dungun wirin, welu az mongen küme mongen mew kom itrofij mongen ka genol mapu.

Fey wirin newen mew müley **Longko**, fey ta welu newen che Lof mew (mapu ka rewe mapuche dungun). Longko kimniefi kom Lof dungun, küme mongen newen genol fey mapu mew ka mülay che rakizuam. Fey newen kimn küme newen (kimün), normen ka respeto Lof che mew. Femngechi kimniefi longko, welu newen kimn mew ka Lof che kutran mew. Longko femngechi amukelay aukan mew, ka femngechi amukelay kiñeche che dungukeael mew, welu fey chaw chuchu o ñuke chuchu longko ngelu, fey pewma mew kimafuy ka rume pun kimafuy. (Longko, Genpin, ka Werken xafkintu).

Fey mew yeafui **Ñizol**, fey ta wirin longko ka reke wirin dungun che (palin, eluwün, rukan, ka reke). Fey ta newen mew wirin dungun Lof ka longko tripantu Lof mew longko tripakelay, fey ta newen che ka kom che fey mapu mew.

Küla rupa mew müley **Ngenpin**, fey ta kimfe gillatun dungun ka kimfe genol dungun ka mapuche az kulxalwe. Güllatun mew (nguillatún, kamarikun, mañumtu, llellipun), fey ta wirin kom Lof dungun ka newelay az kimn Lof mew mapuzugun mew.

Guillatufe, meli rupa fey wirin mew, fey ta kimfe gillatun küme mongen. Fey kimn antü, rewe newen mapu ka gillatun mew fey reke che kimniefi ka yeniefelu.



Lastly, the Werken is the political messenger of the Lof and within the Lof. They represent their Lof before other territories or institutions and convey the word of the Longko. Their role is key in communication and territorial defense.

Parallel to this structure is the **Machi**, a spiritual and medicinal authority that supports the Longko. Their knowledge of healing, visions, and relationship with the ngen (spirits of the territory) makes them a wise and respected guide. Although they don't hold a formal political position, their influence is transversal in making the decisions that affect communal and spiritual balance.

"The true machi are chosen when they are developing in the womb, and when they are a young person (around 15 years old), they already have their peuma (dream), during which they are given their medicinal knowledge and the spirituality they will carry." (Florencio Manquilef, interview, July 2025).

"As in all things, there is good and bad. There are bad machis, they don't receive the gift from the wenu mapu, but rather are made here on earth and its negative spirits, and there are good machis who receive the gift of wenu mapu. But we will focus on the good ones; they generally don't charge or only request what they need for themselves, they profit from the power of healing. As a patient, one must appreciate what their healing means in order to support it and understand. Just as she worked to save me from the evil spirit, the lawentuchefe must work against the evil spirit or what causes harm. Those are the true machi" (Alberto Caniullan, interview, July 2025).

Welualu, Werken fey ta werün che Lof mew ka Lof mew. Fey reke Lof ka reke mapu o reke che ka weruafi longko dungun. Fey newen reke werün ka mapu reqle.

Fey wirin newen reke, müley **Machi**, genol newen ka lawentun che fey ta longko yanuwelu. Fey kimn lawentun, peuma ka newen ngen (genol che mapu mew) fey reke kimfe che ka respetalu. Femngechi newen che poyewün reke femngelay, welu fey newen reke kom dungun mew fey küme mongen Lof ka genol.

"Füxa machi aukan melu che püñeñma egu mew, ka welu weche ülmen müley (15 xipantu mew) rume peuma niefi, fey mew kom lawentun ka genol niegeael, fey mew kom az newen niegeael". (Florencio Manquilef, Guillatun Lhafken-antü 2025).

"Kom dungun mew müley weza ka küme ka "Müley weza machi(weza), femngechi niemelay wenu-mapu mew reke weñangkü, welu fey mapu mew rupaalu ka weza genol ka müley küme machi (küme), niealu wenu mapu mew weñangkü. Welu ñi küme mew dunguaen, fey kimelayafi kullin, fey mew rume müñoafñ fey lawentun mew. Che kutran mew fey rume küme nieal ñi lawentun mew fey yanuweluwün ka kimafiel. Fey chumgechi ñi xawn mew yeweael weza genol mew, ka lawentuchefe xawn müley weza genol mew o weñangtu. Fey mew füxa machi". (Alberto Caniullan, Guillatun Lhafken-antü 2025).

2 The Mapuche Lafkenche Language.

The Mapuche Lafkenche language, Mapuzugun, isn't solely a means of communication: it's a way of perceiving and inhabiting the world. Every word, sound, and expression is imbued with a deep connection to the territory, spirituality, and the ancestors. For the Mapuche Lafkenche, to speak their language is to keep alive a sacred bond with the land (mapu), the sea (lafken), the spiritual beings (ngen), and the invisible forces that govern the balance of the universe.

Through Mapuzugun, the deeply significant mountains are given a name. The wetlands, the medicinal trees, and the sites of spiritual significance. The language allows them to communicate with the entities that protect the territory, to perform rogatives (nquillatún), to ask permission from the owners of a place before entering, and to thank the spirits for the harmony of life. It's the language used in healings, in songs (ül), and to interpret dreams, which are considered messages from the spiritual world. Mapuzugun is, therefore, the language of the birds, the rivers, the mountains, the thunder, the lightning, the rain, the clouds, and the stars.

The loss of the language entails a direct rupture with this spiritual framework. If Mapuzugun disappears, the ability to name the world from the Mapuche perspective is lost: the ability to correctly invoke the ngen, to converse with the ancestors, and to understand the sacred order of nature. As the sages of the territory have said: *"If we cease speaking Mapuzugun, the spirits will not understand us. Language is the spiritual nourishment of the mountains (Txentxeng), of the sacred waters, of the medicinal trees, and of the memory of our elders. Without it, the connection weakens, and over time, it might disappear"* (Interviews with Longko, Ngenpin, and Werken, February 2025).

Furthermore, language sustains their cultural identity, oral memory, their own methods of education, raising children, communal coexistence, and harmony and balance with biodiversity. Language contains concepts that have no direct translation, as they convey relationships of respect with the environment that can only be understood from the Mapuche way of thinking.

2 Mapuche Lafkenche Zugun.

Mapuche lafkenche zugun, fey mapuzugun, femngechi werün dungun: fey ta chumgechi pen ka mongen mapu mew. Kom dungun, wixa ka gillawe müley newen mapu, genol ka kuifi che. mapuche lafkenche che mew, mapuzugun dunguen fey müley az newen (mapu), lafken (lafken), genol che (ngen) ka müley genol che fey küme mongen wenu mapu.

Mapuzugun mew pigelu kom winkul fey rume Az, kom ñadi, kom awen lawentun ka kom rewe az genol. Fey zugun mew werukeyafiñ mapu newen che, gillatun (lilellipun, nguillatún), ramtun mapu che ñi konael waria, ka mañumtual genol che küme mongen. Fey zugun lawentun mew, ül mew ka peuma kimn mew, fey genol mapu werün. Mapuzugun, fey ta witranalüe zugun, ko zugun, winkul, xafüdo, rupanantü, pëtrawe, wangülen, wagülen.

Mapuzugun chumül wela fey mapu genol newen düngurekey. Mapuzugun chumrume amuleal, chumrume amulealu mapu mapuche pen mew, ngen xemuwün, kuifi che werün ka kimn az newen awen. Chumgechi kimfe mapu che feypiafiñ: *"Mapuzugun dungurelay mew, genol kimngeyafiñ. Zugun fey iyael genol winkul (Txentxeng), newen ko, awen lawentun, ka kuifi che rakizuam. Fey nielay mew, newen puwil, ka antü mew, chumrume amuleal"*. (Werün Longkos, Genpin ka Werken-Pewü-antü 2025).

Fey katrüle, zugun mülelu mapuche kimn, rakizuam wirin, mapuche kimeltun, pichike che yenieel, Lof küme mongen ka küme mongen kom itrofij mongen. Zugun niealu dungun fey rume castellano mew femngelayafulu, fey normen mapu eltun fey rume mapuche rakizuam mew kimmelu.

“Por eso, enseñar, hablar y recuperar el mapuzugun es una tarea urgente y vital. Es un acto de resistencia, de sanación cultural y de reconstrucción espiritual. Para los lafkenche, la lengua es fuerza, es raíz y es guía. Su continuidad asegura que el pueblo siga caminando con dignidad y equilibrio en su territorio ancestral, debemos enseñar a todos nuestros niños y jóvenes nuestro idioma” (Jorge Calfuqueo, entrevista febrero 2025).

3 The Ruka.

The Ruka is much more than a dwelling for the Mapuche Lafkenche. It's an intimate, familial, and territorial space where spirituality, social organization, memory and their connection with nature manifests. In their lives, the ruka represents the heart of the Lof and reflects the way of inhabiting the world in accordance with their ancestral worldview. Its construction, orientation, and daily use respect a set of cultural and spiritual norms that have been passed down through generations.

Spiritual, Cultural, and Communal Significance

The ruka is the place where daily life unfolds, but it's also where ceremonial practices, oral storytelling, and traditional forms of raising children are kept alive. It's the space where kimün (ancestral wisdom) is transmitted, where elders teach the younger ones, and where communal decisions are made. It's also where rogatives are performed, where gratitude is shown to nature for providing food, and where protection is requested from the ngen (guardian spirits of the territory).

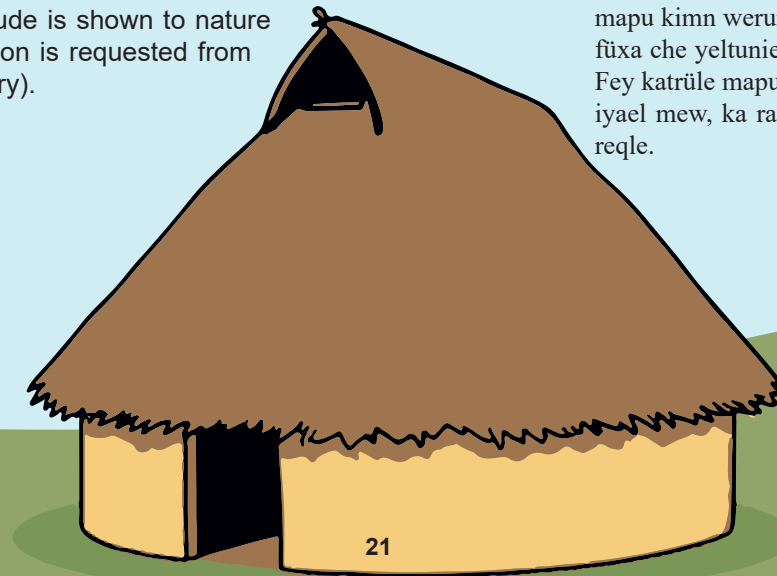
"Fey mew, yeltun, dungun ka afaretun mapuzugun fey welu müna ka newen dungun. Fey newentun, lawentun az mongen ka wirariün genol. Lafkenche mew, zugun fey newen, folil ka kimelün. Fey dewmaael ñi mapuche purrun küme mongen ka küme mongen ñi kuifi mapu mew, kimeltual kom ñi pichike che ka weche ülmen ñi zugun." (Jorge Calfuqueo, werün Pewü-antü 2025).

3 Ruka.

Ruka fey rume petu ruka mapuche lafkenche. Fey Lof küpan, reñma ka mapu mapu mew, fey mew pen genol, Lof poyewün, rakizuam ka küme mongen awen. Fey mongen mew, ruka pen Lof piuke (Lof poyewün ka mapu dungun) ka penolen chumgechi mongen mapu kuifi che az pen egu. Fey rukan, püllü ka mapuche gillatun feychi kuifi che weruniealu.

Az genol, az mongen ka Lof reke

Ruka fey mapu mew kom eluwün, welu fey mew mülay gillatun, nutxam wirin ka kuifi pichike che yenieel. Fey mapu kimn werunieael (kimün kuifi che***)**, fey mapu fūxa che yeltuniealu pichike che ka fey mapu Lof kutran. Fey katrüle mapu llellipun (gillatun), mañumtugeael awen iyael mew, ka ramtugeael ngen (genol newen mapu che) reqle.



In the Mapuche worldview, the ruka is a representation of the universe. Its design is not coincidental: it's aligned with the cardinal points, with a central space for the fire, and its entrance typically faces the east, where the sun rises, symbolizing rebirth and spiritual energy.

"The door of the house is called wülngiñ ruka. It's a special, human, and spiritual space where visitors are received when they arrive, and the Lepün is the courtyard of the house. Then comes the wellin, which is the widest part of the courtyard. It has great spiritual value in terms of respect, and no one can violate or invade it; it belongs to the Mapuche." (Florencio Manquilef, interview, July 2025).

Components of The Ruka.

A traditional ruka is built mainly with materials from its natural surroundings, such as wood, coligüe, straw, quila, and clay. These materials not only reflect a sustainable architecture, but also respect for the itrofill mongen (biodiversity and natural harmony). The main elements of the ruka include:

- Main entrance oriented to the east, where sunlight enters in.
- Central hearth, a special place where the fire is set up, where people cook, conversations take place, stories are transmitted, and one connects with the spiritual realm.
- An area for food storage, where the harvest and kitchen utensils are kept.
- Familial space for resting, defined without strict divisions, because everything occurs in community.
- In some ruka, corners are designated for ceremonial objects, medicinal plants, or musical instruments such as the kultrún.

Shapes and Design Types.

The design of the ruka varies depending on geography, climate, and local traditions. For example, Lafkenche rukas—because they are located in coastal areas—may have steeper roofs to withstand rainfall, or greater ventilation to manage the smoke from the hearth. In terms of shape, rukas can be:

- Rectangular, which is the most common and functional shape.
- Oval, in some areas of the Lafkenche territory.
- Circular, which are less common but found in some southern communities.

Mapuche az pen mew, ruka newealu kom wenu mapu penolen. Fey rukan femngechi wirarül: pukarem pali mapu, niealu rangiñ mapu kütral mew, ka ñi konün püllü konün wünelchi, fey antü kintun, az xipantü ka genol newen. *"Ruka ñi rüpi pigelu wülngiñ ruka, fey ta reke mapu, che ka genol che fey ülkantual che ko ka lepün fey ruka konco. Ka fey mew wellin fey fiixa ruka konco. Fey müley fiixa genol respeto ka nielu xemülngeyael, konmayael ka mapuche."* (Florencio Manquilef, werün Lhaque-antü 2025).*

Chem mew rupan ruka.

Kuifi ruka rukan müley mapu awen mamüll, chumgechi mamüll, koliwe, kurüf, kila ka xaru. Fey mamüll femngechi penolen küme mapu wirin, welu katrüle respeto itrofill mongen (kom mongen ka küme mongen awen). Ruka rangiñ dungun:

- Konün püllü pukarem wünelchi, fey mew konmelu antü kintun.
- Rangiñ kütral, reke mapu fey kütral troykin, fey mew iyaken, werün, nutxam wirin ka newentuan genol.
- Mapu iyael, fey mew elkelu afün ka iyael reke.
- Reñma ka kütrawal mapu, kim dunguluay kiñe che mew kom Lof.
- Kiñeke ruka mew, elkeyelu gillatun reke, awen lawentun o ül reke chumgechi kultrún.

Chem rupa ka chem ñi rukan.

Müley ruka rukan dungu egu mapu, küyen ka Lof az pen egu. Chumgechi, lafkenche ruka ---lafken mapu mew--- niealu füxa toki ruka rupanantü mew, o füxa neyen kütral chaway mew. Ruka rupa mew, ruka:

- Kiñe pali rupa, fey fücha rume newe ka küme.
- Kürüf rupa, kiñeke mapu lafkenche mapu mew.
- wun rupa, pichi rume welu müley kiñeke Lof willimapu mew.



Ruka
(Mapuche dwelling).

In all of them, the design respects the connection with the land, the sun, and the cycles of nature. Their architecture shows a logic beyond aesthetics: it embodies a way of life that's in harmony with its environment.

Connection to the Worldview.

The ruka represents a synthesis of the Mapuche Lafkenche worldview. It's a space where the three worlds that make up the Mapuche universe are articulated: the world above (wenu mapu), the world here (nag mapu), and the world below (minche mapu). The central hearth is the point of connection between these planes. In addition, the ruka is a symbol of spiritual protection, where fire wards off negative energies and allows communication with protective spirits to be maintained.

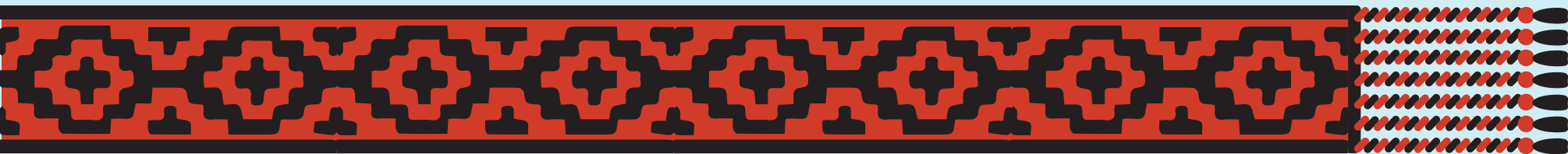
It also honours the Mapuche Quadrilogy: the four territorial entities, the four seasons, the phases of the moon, and the times of day. Therefore, the ruka isn't just a house, but a living representation of the universe, a center of communal life, memory and spirituality that sustains the Lafkenche identity over time.

Kom fey mew, rukan respetalu mapu, antü ka awen püllü. Fey rukan penolu fey rakizuam fey rume küme pen: kutran fey küme mongen mapu.

Mapuche az pen newen.

Ruka penolu mapuche lafkenche az pen mütram. Fey mapu fey müley küla wenu mapu mapuche wenu mapu: wenu mapu (wenu mapu), fey mapu (nag mapu) ka minche mapu (minche mapu). Rangiñ kütral fey küla mapu newentun. Fey katrüle, ruka fey reqle genol newen, fey kütral elngeyaalu weza newen ka deuman werün newen reqle che.

Fey katrüle respetalu meli mapuche: meli mapu che, meli püllü, küyen rupa ka antü rupawe. Fey mew, ruka femngechi ruka fey, welu wenu mapu pen mongen, Lof mongen rangiñ, rakizuam ka genol fey mülewalu lafkenche kimn antü mew.



4. Clothing of the Mapuche Lafkenche.

The clothing of the Mapuche Lafkenche is deeply symbolic. It varies depending on gender, age, communal role, and occasions, and it reflects a spiritual connection with the territory, history, and cultural identity. Below is a detailed explanation of how clothing is structured for men, women, children, traditional authorities, and special ceremonies.

General Aspects of Mapuche Lafkenche Clothing.

- Mapuche clothing isn't merely attire: it's a way of expressing their worldview, social status, relationship with the territory, and collective memory.
- Colors and designs are inspired by nature, the sea (lafken), the cycles of time, and piritual forces.

Traditional Male Clothing.

- **Makuñ (poncho):** This is the main garment worn by Mapuche men. Among the Lafkenche, it's usually woven from sheep wool in natural colors—grey, brown, or black— with meander and geometric designs.
- **Trarilongko:** Headband, worn especially in ceremonial contexts.
- **Wool or linen pants and shirts:** Although traditionally woven, today they are adapted to everyday use with more modern but always sober elements.
- **Chamal (mantle or shawl):** Worn in cold weather and also during important ceremonies. *"In the past, on the coast, elders wore the chamal as dresses—like mantles—and the young wore chiripa from the waist down and no clothing on the upper body"* (Florencio Manquilef, July 2025).

4. Mapuche Lafkenche dunguwe.

Mapuche Lafkenche dunguwe fey fücha az dunguwe, welu pu che, ülmen, Lof newen ka chem reke, ka penolu newen genol mapu, historia ka az kimn. Fey mew, fenxen chumgechi wentru, domo, pichike che, kuifi che newen ka reke gillatun.

Mapuche- afkenche dunguwe: kom kimn.

- Mapuche dunguwe femngechi dunguwe fey: fey ta pen az mongen, Lof che newen, mapu newen ka Lof rakizuam.
- Kelü ka wirin fey awen, lafken (lafken), antü püllü ka genol newen.

Kuifi wentru dunguwe.

- **Makuñ (chamal):** Fey wentru mapuche fücha dunguwe. Lafkenche mew awisay koyam filu, pelal kelü, mütra, kurü o kuzü, wirin o wirin che.
- **Trarilongko:** Longko xaru, gillatun mew welu.
- **Chiripa ka chamal awisa o lino:** Kuifi awisay fey, antü mew awün üy dunguwe welu kom respeto.
- **Chamal (chamal o küpüm):** Püq mew ka gillatun reke. ****"Kuifi lafken mew füxa kuifi che chamal dungueyelu chumgechi chamal, ka weche che chiripa reke pataka mew ka wenu müley dunguwe".* (Florencio Manquilef Lhaque-antü 2025).

Traditional Female Clothing.

- **Küpam:** This is a Chamal, a long and straight dress woven from wool. It's usually dark in color (black or navy blue).
- **Ükülla:** A green shawl worn by women.
- **Trarilonko:** Worn during ceremonies, often embroidered or woven.
- **Silver jewelry:** These are essential. They include the Trarilongko (made of silver), chaway (earrings), sikil (pins), trapelakucha (pectoral ornament), and tupu (brooch). The jewelry carries spiritual meaning and protective power.

Clothing Worn by Boys and Girls.

- Boys and girls wear simplified versions of adult clothing..
- In ceremonial contexts, young girls may wear küpam and some silver adornments. Boys wear small ponchos and trarilongko.
- In daily life, they usually wear modern clothing, but traditional attire is worn for cultural activities.

Clothing Worn by Traditional Authorities.

Longko (territorial leader):

- Wears a makuñ with special designs to distinguish them.
- In ceremonial acts, they may carry a spear or cane of authority.
- The Trarilongko may feature symbolic colors of the Lof and be woven with ancestral symbols.
- Trariwe, worn around the waist, used to secure the chiripa.

Machi (spiritual authority):

- Dresses with elements of spiritual protection, such as embroidered mantles, ribbons, and specific types of jewelry.
- Carries the kultrún and sometimes a crown made of branches and herbs.
- Their clothing represents their role as a bridge between the physical and spiritual worlds.

Werken (messenger):

- Dresses modestly but wears a Trarilongko and makuñ. Sometimes they carry the Werken's staff.
- Their clothing represents respect and authority without ostentation.

Kuifi domo dunglewe.

Küpam: Fey Chamal, füxa chamal, awisay koyam. Kuzü kelü (kurü o kallfü lafken).

Ükülla: Fey chamal domo karü kelü.

Trarilonko: Gillatun mew, fücha awisay o wirin.

Lien kawituwe: Müna fey. Trarilongko (lien), chaway (upul), sikil (allfün), trapelakucha (relmu), ka tupu (allfün). Kawituwe niealu genol newen ka reqle.

Pichike che dunglewe.

- Pichike che dungleweyelu füxa che dunglewe pichi.
- Gillatun mew, pichike domo küpam ka kiñeke lien kawituwe. Pichike wentru chamal pichi ka trarilongko.
- Kom eluwün mew, üy dunglewe dungleweyelu, welu az dunglew mew kuifi dunglewe afkintuyelu.

Kuifi che newen dunglewe.

Longko (mapu newen che):

- Duam maküñ wirin reke fey kimgealu.
- Gillatun mew, niealu waikaf o longko newen mamüll.
- Trarilongko niealu az kelü Lof ka wirin kuifi az che.
- Trariwe. pataka xaru, chiripa elkun mew

Machi (genol newen che):

- Reqle genol newen dunglewe, chumgechi chamal wirin, xaru, ka reke kawituwe.
- Nieaalu kultrún ka kiñeke rupu awen o kurüf xukaw.
- Fey dunglewe penolu fey newen nag mapu ka genol mapu.

Werken (werün che):

- Ekuwün dunglewe welu Trarilongko ka makuñ. Kiñeke Werken newen mamüll nieaalu.
- Fey dunglewe penolu respeto ka newen müten weza pen.

Traditional Colors and Their Symbolism.

- **Black (Küru):** Wisdom, maturity, connection with the ancestors.
- **Red (Kelú):** Strength, life, blood, resistance.
- **Dark Blue (Kalfü):** The universe, spirituality, the sacred.
- **White (Lüg):** Purity, clarity, spiritual peace.
- **Yellow (Chod):** Wisdom, dawn.
- **Gray and natural tones:** Humility, connection with daily life and with the earthly.

Colors are not decorative; they are visual codes that communicate values, ages, roles, and emotions.

Are There Different Attires Depending on the Occasion?

Yes. Clothing varies depending on the context:

- **Spiritual ceremonies (Nguillatún, Llellipun, We Tripantu):** The most traditional and complete attire is worn, including jewelry, ribbon, and woven textiles with spiritual symbolism.
- **Political or social events:** People wear sober clothing, highlighting the poncho, the trarilongko, and elements that express cultural identity.
- **Everyday use:** Many people adapt traditional clothing to modern garments, retaining symbolic elements (such as the trarilongko or a lightweight poncho).
- **Rogatives or healings:** The machi and participants wear garments of respect and spiritual protection.

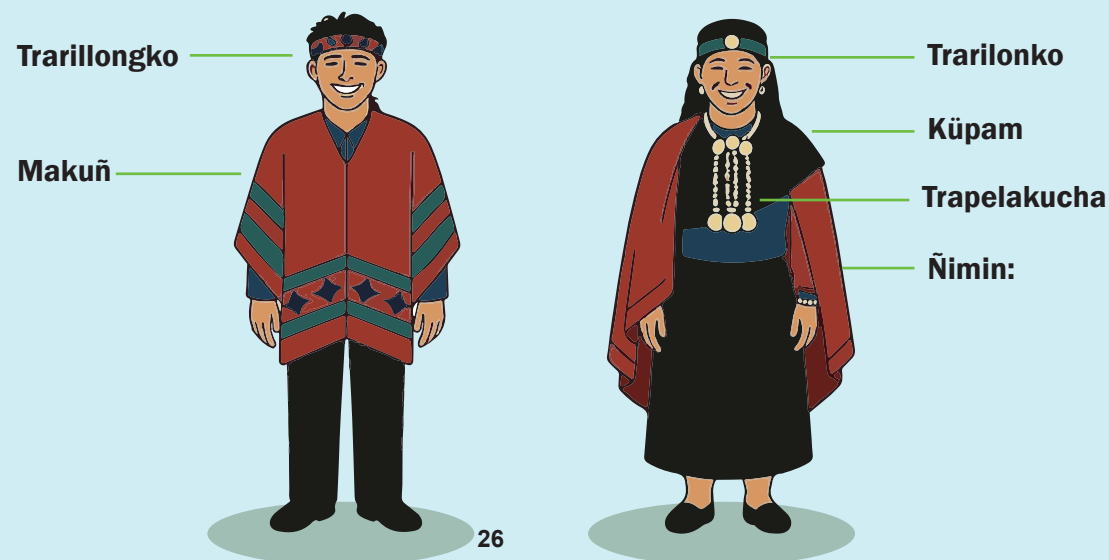
Kuifi kelü ka fey az kimn.

- **Kurü (Küru):** Kimn, ülfmen, kuifi che newen.
 - **Kelü (Kelü):** Newen, mongen, mollfüñ, newentun.
 - **Kalfü kuzü (Kalfü):** Wenu mapu, genol, az newen.
 - **Lüg (lüg):** Lüftun, kintun, genol günewtun.
 - **Chod (chod):** kimn, Liwen.
 - **Mütra ka pelal:** Küme mongen, kom eluwün ka mapu.
- Kelü femngechi kimuwün fey, welu pen kimn fey werualu newen, ülmen, newen ka chedungun.

¿Müley dungu egu dunguwe?

Müley. Dunguwe afün chem reke:

- **Genol gillatun (Nguillatún, Llellipun, We Tripantü):** Kom kuifi ka fuxake dunguwe, kawituwe, xaru ka wirin az genol.
- **Newen dungun o Lof dungun:** Respeto dunguwe, makuñ, trarilonko ka az kimn penolu.
- **Kom eluwün:** Fücha che kuifi dunguwe üy dunguwe, müleyelu az kimn (chumgechi trarilonko o makuñ chillka).
- **Gillatun o lawentun:** Machi ka che respeto ka reqle genol dunguwe.



5. Traditional Food of the Mapuche Lafkenche.

5. Traditional Food of the Mapuche Lafkenche

The gastronomy of the Mapuche Lafkenche, located in the coastal territories of the Araucanía Region, is characterized by a deep connection with nature, the sea (lafken), the land, and the cycle of the seasons. Traditional foods don't only provide nutritional value, but also spiritual, cultural and communal value.

One of the fundamental pillars of the Lafkenche cuisine is the use of seafood. Given their proximity to the coast, shellfish such as piure, chilean mussels, lua, and sea urchin are common, as are fish such as pejegallo, sierra, sea bass, and cilus. All of these are eaten fresh, grilled, boiled, or even raw, depending on the occasion. Many of these products are harvested by the families themselves, following sustainable ancestral practices.

Muday (a fermented drink made from wheat, corn, and quinoa) is a ceremonial drink served at community gatherings, nguillatún, palín, and other celebrations. It's considered a symbol of hospitality and community.

Among plant-based foods, native potatoes, corn, beans, wheat, and various medicinal and edible herbs stand out. These ingredients are used to prepare dishes such as catuto (a dough made from cooked and ground wheat), muday, ulpo (a hot drink made from toasted flour), and changle (a wild mushroom, cooked and seasoned).

Tortillas de rescoldo, cooked directly in the embers, are a symbol of simple, community-centered food, present in every home and celebration. Soups and cazuelas are also prepared with produce from the countryside, fish, or shellfish depending on the availability of the ingredients.

Regarding meats, lamb, pork, chicken, and beef are consumed, typically roasted or prepared as broths, although many families maintain a predominantly plant- or seafood-based diet.

Additionally, gathering wild fruits such as maqui, murta, boldo, copihue, and chilean hazelnuts complements the diet and is linked to natural medicine and the passing of the seasons.

5. Mapuche Lafkenche iyael

Mapuche Lafkenche iyael, müley lafken mapu Nguillatwe Mapu mew, penolu füxa newen awen, lafken (lafken), mapu ka püllü xipantu. Kuifi iyael femngechi iyael newün fey, welu katrüle genol, az mongen ka Lof.

Kiñe fücha newen lafkenche iyael fey lafken iyael. Fey lafken kiñe mew, fücha iyael ko kofke chumgechi piüre, chororo, lua, eriso, ka challwa chumgechi pejegallo, sierra, robalo ka corvina. Fey trürtun, afkan, rukan o katrüle challküün, chem reke egu. Fücha fey iyael Lof reñma elkealu, kuifi awen küme reqle.

Muday (kachilla xewa, wa, kinoa) fey gillatun ko Lof xafkintu, nguillatún, palin ka reke müten. Az kimn newün ko ka Lof.

Awen iyael mew, az poñi kuifi, wa, degun, kachilla ka fücha awen lawentun ka iyael. Fey mew iyael chumgechi katuto (kachilla rukan ka kudi), muday, ulpo (ko rufe kachilla kudi ko) ka changle (mapu kalku rukan ka ñachi).

Kofke reskoldo, kütral mew rukan fey, az kimn petu ka Lof iyael, kom ruka ka müten mew. Fey katrüle ko o rügi mapu iyael, challwa o ko kofke, niealu iyael egu.

Karü iyael, kordero, chanco, alka ka wakün, fücha afkan o ko, welu fücha reñma awen o lafken iyael.

Fey katrüle, mapu funa elkeael chumgechi maki, murta, foye, kopiu, awellana, iyael ka newen lawentun awen ka xipantu püllü.

Every meal carries cultural significance. Preparing and sharing meals is part of the kŭme mongen (good living), and an act of love and respect toward others, toward nature, and toward the ancestors. Mapuche Lafkenche cuisine is a living legacy that endures and adapts without losing its essence.

Kom iyael niealu az mongen. Iyaeltual ka feelual iyael fey kŭme mongen (kŭme mongen), ka newen che, awen ka kuifi che. Mapuche Lafkenche iyael fey az rakizuam fey newentual ka afün welu chumngeyael ñi az.



PIURE



CHORITO



LUA



MUDAY



ULPO



PEJEGALLO



SIERRA



CATUTO



TORTILLA DE RESCOLD



ROBALO



CORVINA



MAQUI



MURTA



AVELLANAS



COPIHUE

We will now dedicate a special section to the Mapuche Quadrilogy, which will allow us to clarify their worldview, their philosophy, and their core life values.

Fey mew wirartün kiñe reke mapu meli ixofij mapuche fey kimeltuafñ ñi az mongen, ñi rakizuam ka ñi newen mongen mew.

IV. MAPUCHE LAFKENCHE QUADRILOGY.

Throughout the process of identifying and documenting the sites of cultural significance, many interviews revealed recurring themes related to essential elements of life and the environment, which are organized around four fundamental components. The number four isn't exclusive to the Mapuche culture; it's also found in many other civilizations throughout history. We will now describe this characteristic of the Mapuche Lafkenche, a characteristic that is part of a broader worldview shared by other communities around the world. Although their context and cultural reality may differ, the similarity between some of them allow us to observe certain parallels.

Culturas that Consider the Number “Four” as Essential to Their Worldview¹

1. Indigenous People of North America

- Navajo, Lakota, Hopi, and other Sioux communities.
- Main elements: the four cardinal points, the four sacred colors, the four elements, the four spiritual directions, the four stages of life.
- Significance: the number four gives structure to their spirituality, ceremonies (such as the Medicine Wheel), the orientation of the tipi, and the natural order of the universe.

2. Mayan Culture.

- Main elements: the four Bacab or deities who held up the sky, the four cardinal colors, the four directions of the world (red, white, black, and yellow).
- Significance: the world was held up on four pillars. Their ritual calendar and their architecture also follow quaternary patterns.

¹See the bibliographic references for each culture.

IV. MELI RUKAYIÑ MAPUCHE-LAFKENCHE.

Kom feypi we mülen zigu rume ka che ñi kúme dungu ka chew mülen mew, fillke feypiyeu kom feypi dungu müten meli yafültun mew. Meli rakiduum fey ti mapuche kimün mew rume no rume müley; feymew müley ka fillke mapu mew kom feypi che ñi bafkeh mew. Fey mew müley mi dügu ñi pepi fey ti Mapuche Lafkenche che ñi az, ka fillke mapu che ñi epeu mew kiñeke reke müley. Welu ka zugu ka kimün reke, kom ka zugu ñi pegelkayal.

Culturas que consideran el “cuatro” como esencial en su cosmovisión.¹

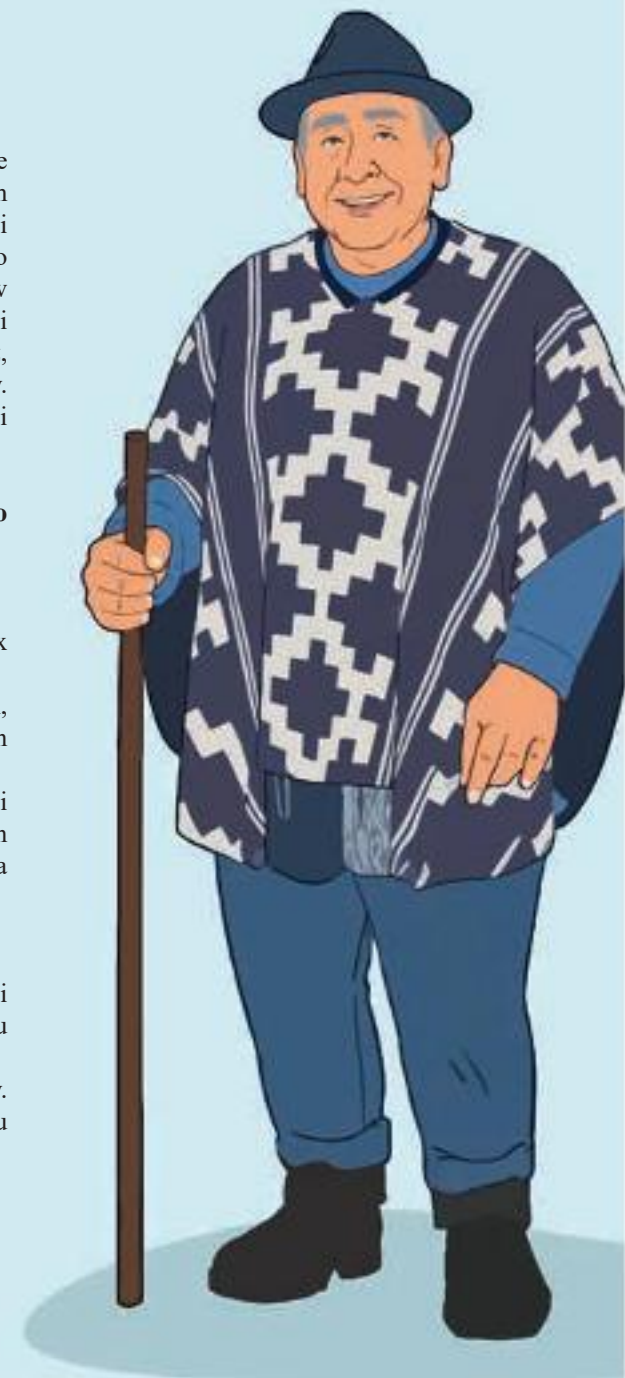
1. Amerika pikun mapu mapuche che.

- Navajo, Lakota, Hopi ka epu mari sioux mapuche che.
- Fütta kúme kimün: meli wente mapu konün, meli kelü nguillatun, meli newen, meli newen konün, meli che kuyfi tripantu.
- Kúme am: meli rakiduum fütta reke chi mapuche nguillatun mew, nguillatun (felen Machi Mütrüm Rüpü), ruka wüne konün ka wallmapu newen kuyfikechi.

2. Maya Che Kimün.

Müten dungu: meli Bacab wenu che ñi müchayewün, meli kelü mapu wiji, meli mapu chillkatun (kallfü, lig, kurü, choj).
Müten dungu: mapu meli mamüj mew müchayey. Ta ñi antü kimün ka ruka wirintun ka meli zugu mew.

¹Peñi sapsimtuwe kiñeke az mapu



3. Quechua People and Inca Civilization.

- Main elements: the Tawantinsuyu (the four regions of the empire) and the four ages of the world, according to Andean tradition.
- Significance: starting from Cusco, the Tawantinsuyu was divided into four suyos, which structured the spiritual, territorial, and political life.

4. Ancient China (Taoist Cosmology)

- Main elements: the four seasons, the four directions, the four celestial animals (blue dragon, white tiger, black tortoise, and vermilion bird).
- Significance: the balance of the cosmos is based on the number four, which integrates Heaven, Earth and Humanity.

5. Ancient Egypt.

- Main elements: the four sons of Horus, responsible for protecting the vital organs; the four sacred directions of the world.
- Significance: the number four symbolizes stability and protection in both life and death.

6. Judeo-Christian Tradition.

- Main elements: the four rivers of Eden, the four Gospels, the four horsemen of the Apocalypse, the four cardinal points.
- Significance: the number four represents wholeness and universality within the biblical creation.

3. Runasimi Ka Inka Che.

- Müten dungu: Tawantinsuyu (meli füttra mapu) ka meli mapu tripantu piren che ñi nütram mew.
- Müten dungu: Cusco mapu mew meli suyu alüfkawün, kom püllü dungu, mapu ka füttra longko kimün keyüwkawün.

4. China Puel Mapu (taoïsta rakiduam).

- Müten dungu: meli üywe, meli mapu wiji, meli wenu kulliñ (kallfü trewa, lig nafka, kurü jenu ka kelü wiñaj).
- Müten dungu: wenu mapu ñi trafün meli rakiduam mew müley, wenu, mapu ka che keyüwkawey.

5. Puel Egipto.

- Müten dungu: meli Horus ñi fotüm, akun dungu müchayelu; meli mapu wiji wezun.
- Müten dungu: meli rakiduam müchay dungu ka müchayewün kuyfi ka lan mew.

6. Judío-Cristiano Nütram.

- Müten dungu: meli Edén ko, meli evangelio, meli Apocalipsis kawellu che, meli mapu wiji.
- Müten dungu: meli rakiduam kom zugu ka fillke mapu ngünemün > ülkawtukelu.

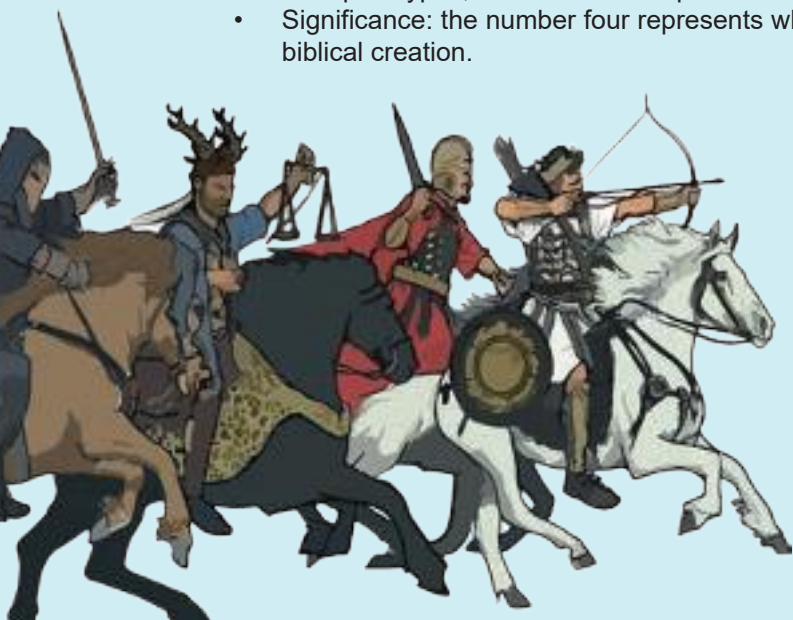
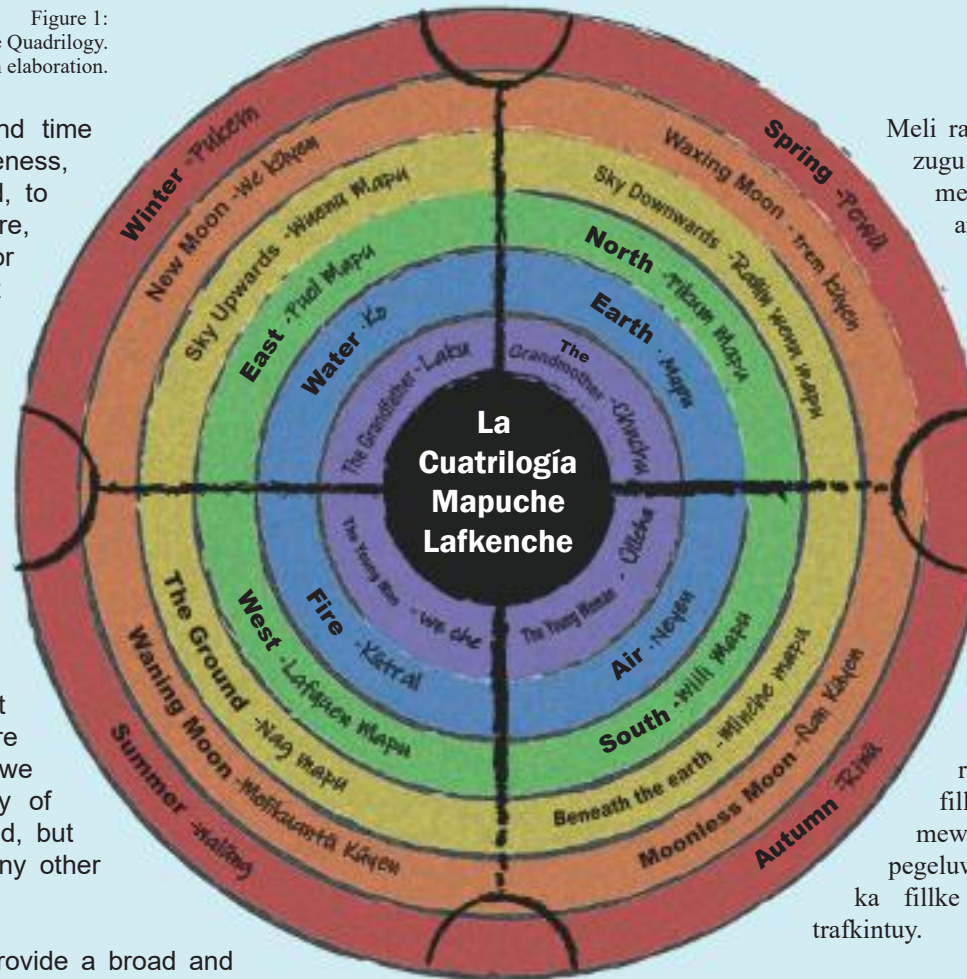


Figure 1:
Mapuche Lafkenche Quadrilogy.
Source: Own elaboration.

The number four appears time and time again as a symbol of harmony, wholeness, and cycles. It is linked to the land, to territorial organization, time of nature, and to the life and spirit phases. For this reason, it's no coincidence that the Mapuche Lafkenche—like other indigenous communities—base their worldview on a quadrilogy.

During the process of identifying the sites of cultural significance, there also emerged many tales—some laden with hope, others with pain—revealing how this worldview has endured and remained alive. Within the 18 Lof we worked with, there is a deep conviction: the quadrilogy isn't just knowledge, it's life. And as we explore the different cultures of the world, we come to understand that this way of interpreting existence is not isolated, but rather one that converses with many other ancestral memories.

With this introduction, we aim to provide a broad and comprehensive perspective, not only on this way of organizing the world around the number four, but also on how the Lafkenche people live and endure with this structure at the heart of their existence. We have organized the different perspectives in the following illustration, which will be described later alongside the voices of our key informants.



Meli rakiduam fillantüy trafün, kom zugu ka müxan zugu ñi ülmen. Ko mew, mapu trokintun mew, mapu antü mew ka mongen müxan mew trafkintuy. Fey mew Mapuche Lafkenche che, ka mapu che reke, ñi rakiduam meli zugu mew keyüwey.

Kom feypi che ñi mülen tüfachi zugu mülen mew, ka fillantükefuy kom nütram —kiñeke küme mogen, ka kiñeke kutran pu'am— fey ti kimün mülen rume ka küme mogen ayüwkey ñi pepi. 18 Lof mew wirintukeyiñ mew, kiñe müten rakiduam müley: meli kimün fey kimün rume no rume, mogen tüfey. Ka fillke mapu kimün pegelkayael mew, kimüwkeyiñ tüfachi mogen pegeluwün petu no rume müley, welu ka fillke kuyfi che ñi püjü mew trafkintuy.

Tüfachi fey mew, müleyi müfachi kisu pegeluwün ñi nien, meli rakiduam mew mapu alüfün ñi pepi rume no rume, welu lafkenche che ñi mogen ka fürenewün tüfachi keyün ñi püjü mew. Fey mew kom ka pegeluwün alüfkeyiñ fey ti adentun mew, ka feypi keluam chem chi ñi nütramkawelayiñ.

Tales that Bring Quadrilogy to Life.

We would like to begin with three stories that clearly reflect how the Mapuche Lafkenche have lived, endured, and maintained their essence, even amidst changes, external threats, and social transformations. These voices do not simply tell a story: they are a living testimony of quadrilogy and its cultural strength.

“Before, we as Mapuche lived our lives well. We were well organized, and there was great diversity of life surrounding our land. The four forces of the earth kept us standing. This is how a higher being brings the people to earth: an older man, an older woman, a young man, and a young woman. Four people who give meaning to life. The first represents wisdom and history; the second two, the possibility to procreate on earth and be the ones to pass on thought and wisdom.” (Jorge Calfuqueo, interview, February 2025).

“When the outsiders arrived, with different ideas and ways of thinking, they came to disrupt our entire existence. The fighting began, diseases spread, our forces hid, and our people—who had great spiritual strength—aslo hid. There were wise people who were respected: longko who guided with their words, machi, warriors, herbal healers, midwives, messengers. We all cared for one another. We observed time from morning until dusk. The sun always rises from the east and enters from the right side. It enters through the sea, to rise again the next day. Just as nature shows, that’s how we did everything in the güllatun, and our houses were built according to the movements of the land. Everything was in harmony.” (Jorge Calfuqueo, interview, February 2025)

“Non-Mapuche people arrive, settle, and want to do things without asking—inappropriate things. They say they can because of the laws. But they don’t respect our wisdom, nor our culture. Here, where I live, is called Yenehue. There are many mountains. There is also Txentxeng, which is where we perform our rogatives and important decisions are made. The ancients called it Mañumtun, the place where gratitude is given.” (Longko Eric, interview, February 2025).

With these introductory reflections, we begin a concise description of the dimensions that govern the life of the Lafkenche.

Nütram Meli rukayiñ ñi mogen nieayeel.

Müleymi küla nütram ñi amultukefiel fey mapuche lafkenche che ñi mogen, fürenewün ka kimün müchayeam, wezake müten mew, weka che ñi zugu ka mapu mütefün mew. Fey ñi dungu nütram rume no rume nütramey: küme pegeluwün meli rukayiñ ka ñi newen kutantukelu:

"Fey mew iñchiñ kuyfi, mapuche mew, küme mogekeyiñ. Küme alüfkawüleyiñ, fillke mogen müley iñchiñ ñi mapu müleal. Meli mapu newen iñchiñ wiñotukawkeyiñ.

Fey mew kiñe füttra che che ñi eluwael mapu mew: kiñe fücha wentru, kiñe fücha zomo, kiñe we wentru ka kiñe we zomo. Meli che mogen ñi chum geam. Wüne che kimün ka kuyfi zugu peeyelu; epu che mongeluwün ka kimün gijafün." (Jorge Calfuqueo, küla nütram febrero 2025).

"Fey mew weka che ñi puam, ka rakiduum ka püjü mew, kom iñchiñ ñi mogen füttrakeam. Weichan mülepuy, kutran mülepuy, iñchiñ ñi newen elkantukey, ka iñchiñ ñi che elkantukefuy, fey newen püllü niekey.

Che kimniekey, yamnielu: longko ñi dungu mew gijafelu, machi, weichafe, lawen che, püñeñelchefe, Werken. Kom kümeluwkeyiñ. Antü peayin liwen mew pun püle. Antü wiñoy lafken mapu mew ka konantuy man püle. Lafken mew kontuy ka fey mew wiñoy ka antü mew. Chumgechi ñuke mapu pegelkey, fey mew kom zugu wirintukeyiñ güllatun mew, ka iñchiñ ñi ruka mapu ñi riñin mew. Kom newentuy." (Jorge Calfuqueo, küla nütram febrero 2025).

"Wingka che müley, afmay ka zugu wirintuy ramtun kakelay, weza zugu. Fey adfäm tüfa kimün mew rumel trawma. Welu iñchiñ ñi kimün iñchiñ ñi az yamnielayngu. Tüfa mew mülean, pigeey Yenehue. Iley winkul. Ka Txentxeng müley, fey mew gillatukeyiñ ka füttra zugu pepikakeyiñ. Wezun mapu fey. Kuyfi che Mañumtun pigeeyelu, chumngechi mahum nielu tüfa." (Longko Eric, küla nütram febrero 2025).

Fey ñi rakiduum mew lafkenche che ñi mogen ñi pepi mülekey ñi nütramael.

a. Dimension of Being: The Cycle of the Human Life.

In this dimension, the four figures that represent the cycles of life in the Mapuche Lafkenche world are manifested: the Grandfather (Laku, paternal grandfather), the Grandmother (Kuku, paternal grandmother), the Young Man (We che), and the Young Woman (Üllcha).

The grandfather represents ancestral wisdom, accumulated experience, and the connection to one's origins. The one who sustains the spiritual memory of the people.

The grandmother, on her part, safeguards the family lineage, medicinal knowledge, and the stories passed down from generation to generation. Her word is law, and her memory is a bridge between the past and the present.

The young man symbolizes vital strength, ongoing learning, and the passage towards maturity. He embodies the future, continuity, and the will to walk in the world.

The young woman represents fertility, beauty, care, and renewal. She carries the power of the new cycle and the community's hope.

This dimension illustrates that each person lives a valued and respected cycle. The community is sustained by the harmony across generations: those who remember and teach, and those who learn and transform.

Furthermore, these four human figures aren't isolated, but deeply intertwined with the forces of nature. In the Mapuche Lafkenche worldview, the older man represents water, the older woman represents earth, the young man represents fire, and the young woman represents air. This connection between body, territory, and elements is constant, and it reflects not only in the symbolic, but also in everyday life—in trades, in ceremonies, and in gestures of respect toward nature.

a. Che Rakiduum: che ñi müxan.

Tüfachi zugu mew müley meli che ñi adkintun mapuche lafkenche mogen müxan: **Laku (chaw ñi chaw)**, **Kuku (chaw ñi ñuke)**, **We che ka Üllcha**.

Laku kuyfi kimün, kom pepikael kimün ka wiji dungu trafkintuy. Che ñi püllü kimün müchayay.

Kuku, reyñma müchayey, lawen kimün, nütram gijafün kom feypi tripantu. Ñi dungu fey trawün, ka ñi kimün, kuyfi ka fachiantü trafkintuku.

We che newen, kimeluwün ka küme che geam peeyey. Wiñoy antü che ñi ülmen, newün ka mapu mew mülen nien.

Üllcha mongeluwün, newün, kümeluwün ka müte antü ñi ülmen. We müxan ñi newen ka Lof ñi süam nieay.

Tüfachi zugu mew kimnieyiñ kom che kiñe müxan niey yamnielay ka küme nien. Lof trafün mew wiñoy: chem chi kimelu ka yenieli, ka chem chi kimelu ka mütefelu.

Ka, fey meli che fey petu no rume müley, ñuke mapu ñi newen mew akunkawey. mapuche lafkenche pegeluwün mew, fücha wentru ko ñi ülmen, fücha zomo mapu ñi ülmen, we wentru kütrankutxan ñi ülmen, ka we zomo neyen ñi ülmen. Tüfa kalül, mapu ka newen ñi trafkintun müten müley, ka müley kom antü mogen mew, wirintun mew, gijatun mew, ñuke mapu ñi yamnieluwün mew.



“Under the outlook of life of the Mapuche Lafkenche, these elements are reflected in everyday life, in the sacred, such as the Güillatun.” (Longko Ángel Clafuan and Manuel Liencura, interview, February 2025).

The four parts into which the mapu is divided are also linked to these figures and elements, all laden with a significance that guides the community's decisions: when to sow, when to harvest, when to prepare muday. The four elements—earth, water, fire, and air—are present in the human body, and also in the crafting of objects, such as the 12 jugs used in the güillatun. In the making of the metawe, for example, all the elements are combined: clay (earth), fire from the klin, water to give it shape, and air that allows it to dry.

Nothing is isolated: the person, the body, the food, the ceremonies, and nature form a single unit. This is the spiritual foundation of Mapuche life.

b. Territorial Dimension: A One-of-a-Kind Space.

In the Mapuche Lafkenche worldview, territory is not simply a geographical place, but a living and present entity. Every territorial point is charged with meaning and energy, and maintains a close relationship with the forces of nature and the spiritual organization of the world.

- **East (Puel Mapu):** This is the place where the sun is born, the place of dawn and new beginnings. It's associated with birth, the renewal of energy, and rogatives. This is the direction in which rukas are oriented and ceremonies are performed, because the rising sun is the one to nourish and strengthen the spirit of the Mapuche people.
- **North (Pikun Mapu):** This is the direction of the sky, abundance, and dreams. It represents the elevated spiritual dimension, the sacred that dwells above. It is also connected to the natural phenomena that purify the territory: *“It evokes the rain and the ground frost, which are needed to cleanse the earth of disease and germs.” (Longkos Manuel liencura Neculman y Ángel Calfuan Manquian, interview, February 2025).*

“Mapuche Lafkenche che ñi mogen pegeluwün mew, fey newen müley kom antü mogen mew, wezun Güillatun mew.” (Longko Ángel Calfuan ka Manuel Liencura, küla nütram febrero 2025).

Mapu meli alüfün ka fey che ka newen mew trafkintuy, chumül Lof ñi pepikan: chumgechi jokigeael, chumgechi üfin, chumgechi muday wirintun. Fey meli newen —mapu, ko, kütrankutxan ka neyen— che kalül mew müley ka güillatun mew 12 metawe wirintun mew. Metawe wirintun mew, kom newen trafün: ñam (mapu), kütrankutxan kutxankutxan, ko alüfün ka neyen churkanien.

Kimün elkantukeelay: che, kalül, iyael, gijatun ka ñuke mapu kiñetu. Tüfey mapuche mogen ñi püllü mülen.

b. Mapu Dungu: kiñe we mapu.

Mapuche lafkenche rakiduam mew, mapu chem rume mapu no rume, küme mogen niekey ka mülekey. Kom mapu chew mülelu chumgechi nieay ka newen nieay, ka ñuke mapu ñi newen ka wenu gijatun mew akunkawey.

- **Puel Mapu:** antü wiñoam tüfa, liwen ka müte wirintun. Wiñon, müte newen ka gijatun mew trafkintuy. Tüfachi püle ruka afkantukukey ka gijatun wirintukukey, antü wiñoam che ñi püllü iyafkey ka newentuke.
- **Pikun Mapu:** wenu püle, müna rume ka pewma chew mülen. Fütta püllü dungu ülkatukey, wenu mew wezun mülen. Ka mapu ñi kümekawn mew trafkintuy: *“Mawen ka traf peeyey, mapu kutran ka ko weza chillütun.” (Longkos Manuel Liencura Neculman ka Ángel Calfuan Manquian, küla nütram febrero 2025).*

- **West (Lafken Mapu):** This is the direction of the sea, of memory, and of ancestral wisdom. It's where the waters flow, where spirits rest, and where ancient language dwells. It's also the place where the newen (strength) of the sea concentrates, and it's considered a living being that nourishes and gives life: *"The sea is the destination of the waters, it gives life to nature. That is where the newen is concentrated. The sea nourishes us and has a life of its own."* (Ngenpin Florencio Manquilef, interview, February 2025).
- **South (Willi Mapu):** It represents the profound, the mysterious, that which cannot be easily seen or understood. It's the place of silence, introspection, and the occult. It's also the area of spiritual refuge and the internal processes that require care, as well as the place from which good weather and good energies come.

In this territorial dimension, the Mapuche Lafkenche recognizes space as a being with its own will and energy, one that must be respected, heard, and protected. Every mountain, river, kafken (sea), menoko (wetland), forest, or stone has a name, a history, and a guiding energy. Therefore, any action on the territory must be consulted, not imposed.

"The territory isn't just a physical space. It's a living entity we coexist with." (Longko Eric, interview, February 2025).

c. Dimension of Universe: The Planes of the World

The Mapuche Lafkenche worldview understands the universe as a system organized into four planes or levels that structure not only the external world, but also the inner, spiritual, and relational world. These planes are not abstract concepts; they are living territories, energies in permanent connection.

- **Lafken Mapu:** lafken püle, kimün ka kuyfi che ñi kimün chew mülen. Ko puam tüfachi püle, püllü amuam ka kuyfi kimün mülen. Ka newen (newenkutxan) lafken mew trafün, küme mogen niekey ka iyafkey: *"Lafken ko ñi puam, ñuke mapu ñi mogen nieay. Fey mew newen trafün. Lafken iñchiñ iyafenew ka kimün mogen nieay."* (Longko Florencio Manquilef, küla nütram febrero 2025).
- **Willi Mapu:** füren, Werken, chem pelaficayngu ka pegelayngu. Ñimatun chew, rakiduam, elkan zugu mew. Ka püllü müchayewün ka külmel che ñi zugu mülen, küme neyen ka küme newen wiñoam tüfa.

Tüfachi mapu dungu mew, mapuche lafkenche che ñi kimün mapu mogen niekey ka newen niekey, yamnieael, allküduwael ka müchayael. Kom winkul, ko, lafken, menoko, mawiza kallfü müna müley üy, nütram, newen gijafkey. Fey mew, kom chem mapu mew wirintun ramtukueel, keyuwkeelay.

"Mapu chem rume mapu no rume. Küme mogen niekey trafkintukugeam." (Longko Eric, küla nütram febrero 2025).

c. Chew Mapu: meli mapu alüfün.

Mapuche lafkenche rakiduam mew fillke mapu meli rupa kallfü mapu mew alüfkawey, weke mapu rume no rume, ka kalül, püllü ka trafün mapu mew keyüwkawey. Fey alüfün chem rume petu rakiduam no rume; küme mogen mapu, newen müten trafkintuy.

- **Wenu Mapu (Sky Upwards):** This is the higher plane, the space of celestial beings, protective forces, and benevolent spirits who guide, care for, and accompany the people. Here dwell the ancestors who have completed their cycle on earth and become spiritual guides. In this plane there's also the Antü (sun), whose vital energy governs the cycle of the day, the seasons, and the ceremonial practices.
- **Minche Mapu (Beneath the Earth):** This plane represents what is deep, invisible, and internal. It's the space of dreams, of the most intimate spiritual communication, of rakiduam (profound thought), and of what cannot be seen but is felt. In this plane, revelations occur through pewma (dreams), and messages that often guide important decisions are kept.
- **Mapu (Land or Middle Plane):** This is the place where human beings live alongside all other forms of life: animals, plants, rivers, mountains, forests, birds, insects. This dimension sustains daily life and must be lived in harmony. Itrofill mongen—the diversity of being—finds its fullest expression here: everything that lives deserves respect and care, because everything fulfills a spiritual and material function.
- **Earth (Mapu in a profound sense):** Nature as a source of energy and wisdom. It expresses the strength of the elements, safeguards knowledge, and manifests the reciprocity between human beings and their environment. Everything the earth provides must be given back with respect, whether in the form of an offering, a word, a gesture, or a ceremony. *"All life and all forms of life share these dimensions, even our ancestors."* (Longko Ángel Calfuan, interview, February 2025). This way of understanding space establishes a spiritual and reciprocal relationship with the environment. Nothing is isolated; everything is connected. There is no separation between the visible and the invisible, the human and the non-human, the elemental and daily life.
- **Wenu Mapu (Wenu püle):** Fütta mapu, wenu che, müchayefe newen ka küme püllü gijafe, kümelkafe ka akufe mülen. Fey mew kuyfi che mülen, mapu mew ñi newentun trafümkey ka che ñi püllü gijafkey. Ka Antü müley, ñi newen antü, antü müxan, üywe ka gijatun alüfüy.
- **Minche Mapu (Mapu nag):** Tüfachi rupa füren, pewafiel ka külmel peeyey. Pewma chew, püllü külmeltun nütram, rakiduam (füren püjü) ka chem pekafielayngu pewafiel mülen. Tüfa mew pewma (pewma) mew kimniegekey ka Werken müley iley fütta zugu gijafkelu.
- **Mapu (renü kallfü ragiñ mapu):** Che mogen tüfa mew kom pu mogen mew: kulliñ, aliwen, ko, winkul, mawiza, wiñaj, woro. Tüfachi rakiduam kom antü mogen ñi müchayael ka trafün mew müleegeael. Itrofill mongen—fillke mogen—tüfa mew fütta kimgkey: kom mogen yamnieael ka kümeluwün, kom chem newen ka itxofill wirintun.
- **Mapu (füren mapu kimün):** Ñuke mapu newen ka kimün ñi mülen. Fey mew newen ñi newentun mülekey, kimün müchayekey, ka che ka ñi mapu ñi trafuwün mülekey. Kom mapu ñi eluen güxamkaeel yamnieael, eluwün, dungu, keyün kallfü gijatun mew. *"Kom mogen ka kom feypi mogen fey alüfün külmewkawey, iñchiñ ñi kuyfi che ka."* (Longko Ángel Calfuan, küla nütram febrero 2025). Tüfachi chew alüfün püllü ka trafü trafkintun ñi müleen keyüwey. Kimün elkeelay, kom trafkintuy. Elkeelay pewafiel ka pewkeelay, che ka che kakelay, weichan ka kom antü.

d. Temporal Dimension: Seasons and Lunar Cycles.

For the Mapuche Lafkenche, time is not linear or fragmented, but cyclical. It's deeply connected to the movements of nature and the energies of the cosmos. The year is organized into four seasons, each with its own character, meaning, and function within the communal life. This natural cycle is closely related with the lunar cycle, which regulates the spiritual, emotional, and physical.

The Seasons of the Year.

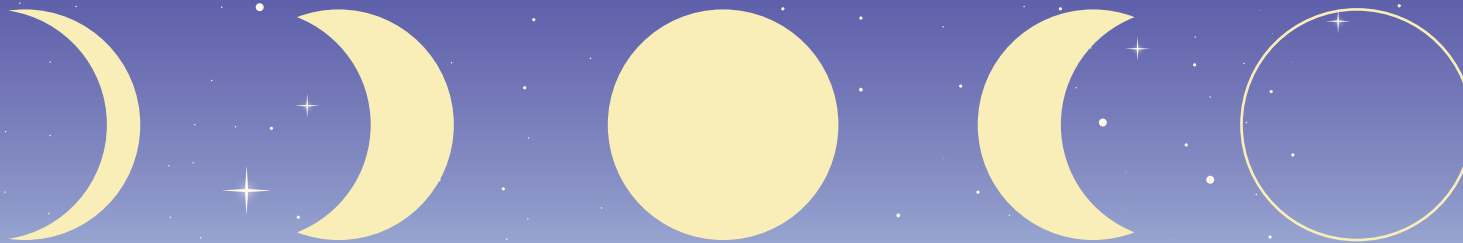
- **Winter (Pükén):** A time of shelter, introspection, and wisdom. Communal bonds are strengthened through oral teaching. This is when kimün (knowledge) is passed down between generations, and the body and spirit are cared for from the climatic changes. This season marks the beginning of a new cycle of life.
- **Spring (Pewü):** It marks the rebirth of life, the blossoming of nature, and the return of energy. It's the time for sowing, celebration, and gratitude. The earth awakens and prepares to receive the seeds, just as people open themselves to new beginnings.
- **Summer (Wallüwun or Wallüng):** The season of abundance, of heat that ripens fruits, of communal and ceremonial gatherings. Lessons learned are celebrated, bonds are strengthened, and the connection with the sea and the sun is experienced at its most intense.
- **Autumn (Rimü):** This is the time of harvest, of cycles that come to an end, and of preparations for rest. It's the season of gratitude to Mother Nature, for all the fruits and harvests given. During this period, kamarikun or mañumtun ceremonies take place. Nature, in its plenitude, enters a phase of rest as the leaves begin to fall.

d. Antü Dungu: üywe ka küllen müxan.

Antü, mapuche lafkenche che ñi rakiduam mew, reke riñin no rume ka lefün kakelay, müxan, ñuke mapu ñi riñin ka wenu newen mew küme trafkintuy. Tripantu meli üywe mew alüfkawey, kom kiñeke ñi chum geen, kimün ka Lof mogen mew ñi wirintun. Tüfa ñuke mapu ñi müxan küllen müxan mew küme trafkintuy, püllü, rakiduam ka kalül ñi keyüam.

Tripantu Üywe.

- **Pükén:** Múchayewün, külmel rakiduam ka kimün antü. Lof trafluwün newentukuey yafütun wünel mew. Fey mew kimün (kimün) feypi tripantu gijafkuwey ka kalül ka püllü múchayewey üywe mütefün mew, müte mogen müxan ñi mülepeel.
- **Pewü:** Mogen ñi müte wiñon, ñuke mapu ñi rayen ka newen müte konaktun peeyey. Jokigael antü, ayekael ka mahum nieael. Mapu newentuy ka katra külieael ñi amuwrukugeael, fey reke che müte mülepeel ñi kintukugeael.
- **Wallüwün kallfü Wallüng:** Müna rume üywe, ümiñ fijke ñi afmatuan, Lof Txawün ka gijatun. Kimeluwün ayekey, newentrafkintun ka lafken ka antü müten newen Txawün.
- **Rimü:** Üfin antü, müxan küfal ka mülpün ñi wineael. Antü mahum nieael ñuke mapu, kom fñji ka üfin nieam, fey tüfa antü kamarikun kallfü mañumtun wirintukey, ñuke mapu chafüd mew mülpün kontuy ka folil elkünokey.



Lunar Cycle

Each phase of the moon is also laden with meaning. Its influence influences sowing, health, emotional states, dreams, and moments of celebration or reflection. The elders and machi teach the community to observe the sky in order to guide daily life.

- **New moon (We Küyen):** Marks the beginning, the spiritual rebirth. It's a time for cleansing, leaving the old behind, and opening up space for the new.
- **Waxing moon (Trem Küyen):** Represents growth and the expansion of vital energy. It's favorable for sowing, learning, and undertaking new actions.
- **Full moon (Apon Küyen):** Although not always considered as a separate phase in the quadrilogy, it's considered a point of fulfillment, of maximum energy. It's associated with celebration, clarity, and spiritual connection.
- **Waning Moon (Menküantü Küyen):** A time of declining energy, introspection, and reflection. Rest, meditation, and the closing of cycles are favored.
- **Moonless Moon (Nêm Küyen):** The dark, invisible, and deeply spiritual moon. It's connected to the world of dreams, spirits, and visions. It's a delicate time, during which respect and protection are recommended.

The moon regulates the emotional, spiritual, and physical life of the Mapuche. Observing the moon is not a superstition, but rather an ancient science. It's guidance, a rhythm, a mirror of both soul and body.

"These phases are part of the balance of being. If one lives without looking at the moon, one is walking blindly." (Alberto Caniullan S., meeting, February 2025).

Küllen Müxan.

Küllen kom müxan kimün niekey. Ñi newentun jokigeael, mogen, rakiduam dungu, pewma ka ayekael kallfü mülöpün antü mew üfkantuy. Fücha che ka machi wenu peael yeniekelu kom antü mogen ñi gijafael.

- **We Küllen:** Mülepeel, püllü müte wiñon peeyey. Külmelael antü, kuyfi elkafael ka müte zugu ñi chew eluwael.
- **Trem Küllen:** Füren, newen newentun peeyey. Kume jokigeael, kimeluwün ka müte wirintun ñi wirintukugeael.
- **Apon Küllen:** Welu meli alüfün mew petu kiñe alüfün no rume pegelkaley, chafüd, füttra newen ñi müleen pegelkay. Ayekael, pelontuwal ka püllü trafkintun mew akuy.
- **Menküantü Küllen:** Newen ñi yamkey antü, külmel rakiduam ka trarikantun. Mülöpün, rakiduwin, wirintun küfal ñi newentuael.
- **Nêm Küllen:** Küllen kurü, pewafieayngu, füttra püllü. Pewma mapu, püllü ka pewün mew trafkintuy. Külmel antü, yamnieael ka müchayael nükeel.

Küllen mapuche che ñi rakiduam, püllü ka kalül mogen ñi keyüam. Ñi pegeluwün chem rume wirufikamiewün no rume, kuyfi kimün. Gijatun, riñin, püllü rakiduwin ka kalül ñi adkiñam.

"Fey müxan che ñi trafün rakiduam. Kiñe che küllen pekafielayngu mew, ñochigekantukey." (Alberto caniullan S., Txawün febrero 2025).

e. The Stages of the Day: a Guide for Conduct and Harmony.

As with the seasons of the year and the phases of the moon, the day is also organized into four fundamental moments. Each stage has a spiritual, energetic, and practical value. For the Mapuche Lafkenche, these moments not only mark the passage of time, but also guide customs, the respect for nature, and the connection with the forces that sustain life.

- **Morning (Piuké Antü):** This is the most important moment of the day. The sun begins to rise and with it, vital energy awakens. It's the ideal time to carry out meetings, ceremonies, and rogatives, as the mind and spirit are cleaner and more receptive. One gives thanks for the new day, asks permission from the sun, and honors the ancestors in their original language. It's also an appropriate time to sow seeds, begin light work, and gently activate the body. One avoids shouting or sleeping during the sunrise, because these actions can disrupt the harmony and divert the positive energy of the day.
- **Midday (Rangüi Antü):** At this moment, the sun reaches its highest point and energy is at its peak. However, it's also a time for caution. The wise indicate that children should be sheltered inside the home, as at this point an energetic shift occurs that can affect their sensitivity. It's said that *"one must take shelter, that not everything should be exposed to the heat or excessive light. Midday is a crossing of forces; therefore, one must act with harmony and respect."* (Florencio Manquilef, interview, February 2025).
- **Sunset (Antü Pürun):** When the sun begins to withdraw, the transition to the spiritual world begins. It's a period of closure, reflection, and decreased activity. Intense labour must be stopped to make way for calm. It's a time to share with family, listen to stories, and cultivate thoughtful conversation. Sunset marks the end of the day's cycle, but at the same time opens the path towards introspection.
- **Night (Antü Ñamkülelu):** Darkness is a time for rest, but also for deep spiritual connection. Dreams gain strength, and the spirits may roam the territory. For that reason, children are taught not to leave the house during these hours and that silence must be respected. *"There may be spirits that affect them in some way."* (Account by Longko, Ngenpin, and Werken, interview, February 2025).

e. Antü Muxan: kimün nütram ka newün.

Chumgechi tripantu üywe ka küllen muxan, antü ka meli müten mülen alüfkawey. Kom muxan püllü, newen ka itxofill nieay. Mapuche lafkenche che ñi rakiduam mew, fey antü muxan antü ñi lefütun rume no rume peeyey, az, yamnieael ka ñuke mapu newen mew trafkintun gijafkey.

- **Piuké antü:** Antü ñi müten mülen rakiduam. Antü pegelkantuy ka fey mew, newen newentuy. Kume antü Txawün, gijatun ka gijatun wirintun, püjü ka püllü kume newentulu ka müfün geam. Müte antü ñi mahum nieael, antü ñi ramtukuael ka kuyfi che ñi yamnieael ñi che dungu mew. Ka jokigeael antü, liwen wirintun mülepeel ka kalül ñi newentrafün yamnieael mew. Liwen mew katrütufieael kayngu ka umautufieel kayngu, feyku antü ñi newentun küleltuy ka antü ñi kume newen ñi kintukuael.
- **Rangüi antü:** Antü füttra wente müley ka newen füttra newentuy. Welu, külemeleel ka. Kimelu che ñi yeniekelu pichi che ñi ruka mew konael, fey chew newen mütefün müley füren mogen nieael. Pigelu *"müchayekugeael, kom zugu ümiñ kallfü kelüfal mew peafielay. Rangin antü newen trafün, fey mew trafün mew ka yamnieael mew wirintukugeel."* (Florencio Manquilef, küla nütram febrero-2025).
- **Antü pürun:** Antü ñi amutukuam, püllü mapu wiji mülepeel. Küfal antü, trarikantun ka yamkan. Füttra wirintun küfal geael. Familie traftragun, nütram allküduwey, ka yamkan dungu niey. Antü pürun antü ñi küfal, welu külmel rakiduam ñi mülepeel ka.
- **Antü ñamkülelu:** welu füttra püllü dungu trafkintun ka. Pewma newentuy, ka püllü mapu mew püle rupagekefuy. Fey mew, fücha che yenietukelu pichi che ruka weke amufieaylael pun mew, ka ñimatun yamnieael. *"Püllü püle rupagekefuy chem reke kume mogealafiel."* (Longko, Ngenpin ka Werken nütram küla nütram febrero 2025).

These four stages of the day reflect a natural order that guides Mapuche Lafkenche life. Respecting them strengthens the connection with the territory, with the sun (Antü), with the cycles of time, and with the spiritual forces that protect and teach.

In light of these dimensions, we want to synthesize with a question that arises from the essence of this book, which is as follows:

Why should the quadrilogy be taught in schools, especially to Mapuche children and youth?

Because the quadrilogy isn't only ancestral knowledge: it's a way of understanding the world in harmony, of relating to the territory, and of living with respect for nature, time, the body, and the spirit. It's a system of deep wisdom passed down through generations by means of the kimün (knowledge) and rakiduam (thought) of the Mapuche Lafkenche.

Teaching the Quadrilogy in Schools is Essential:

1. It strengthens the identity of Mapuche children and youths.

Many Mapuche children grow up without a thorough understanding of their history or the wisdom of their grandparents. The quadrilogy offers them their own framework to understand who they are, where they come from, and how their body, thoughts, and environment are connected to an ancestral order. It gives them back their pride, a sense of belonging, and self-esteem.

2. It teaches them to see the world through a perspective of their own, not an imposed one.

For centuries, indigenous people have been forced to learn worldviews that are disconnected from their ways of life. The quadrilogy allows children to learn to think in terms of their own culture, validating other ways of understanding and organizing time, space, and human relationships.

Fey meli antü müxan ñuke mapu alüfün mapuche lafkenche mogen ñi gijafael peeyelu. Ñi yamnieael mapu mew, antü (Antü) mew, antü müxan mew ka püllü newen kümelelu ka yenienelu mew trafün newentuy.

Fey alüfün mew müleyimi kiñe ramtun ñi wirintukufiel tufachi wiñokey tufachi libro ñi mülen mew:

¿Chumüchi meli rukayin sukul mew yeniekugeey, müten pichi che ka we mapuche mew?

Meli rukayin chem rume kuyfi kimün no rume, mapu trafün mew pegeluwün, mapu mew trafkintun, ñuke mapu, antü, kalül ka püllü mew yamnielu mogen. Füren kimün keyün feypi tripantu gijafkey kimün (kimün) ka rakiduam (püjü) mapuche lafkenche che ñi rakiduam mew.

Sukul mew yeniekuel müten:

1. Pichi che ka we mapuche ñi kimün newentuy.

Iley pichi mapuche che ñi kim kimün kakelay ñi küyen nütram ka ñi kuku laku ñi kimün. Meli rukayin kimün eluway chem chi niekelu, chew wiñoysel ka chumül ñi kalül, ñi püjü ka ñi mapu kuyfi alüfün mew trafkintukelu. Newentun, akun ka chum nieluwün ñi küme nieceluwa.

2. Nütramkan pepi mapu ñi pu che ñi kimniechi, welu inay winka dunguwün.

Pataka tripantu mew, mapuche che wezantukufiy winka kimün yafütuy ñi kuyfi newün. Fey meli wirin che pichi wentru ñi kimnielan ñi kuyfi kimün mew, nien ñi che dungu, antü, mapu ka che koyagin.



3. It proposes an education in harmony with nature.

While the dominant school model tends to fragment knowledge (mathematics on one side, science on another, religion on another), quadrilogy teaches in an integral and cyclical way. It unites the body, territory, emotions, seasons, moon, and community. It's a comprehensive form of education that allows students to reconnect with natural and spiritual rhythms.

4. It safeguards knowledge that is at risk of disappearing.

If it's not taught to children and youths, this wisdom could be lost. Including it in schools is a way to protect the knowledge of grandparents, to ensure its continuity, and to allow it to live on and transform in the new generations.

5. It's a contribution to society as a whole.

Quadrilogy is not only useful for the Mapuche. It teaches any child—Mapuche or not—that the world can be understood through respect, harmony, and connection with the land. In a time of environmental crisis and loss of meaning, this ancestral wisdom offers profound and relevant answers.

In summary:

The quadrilogy is a cultural right, an act of educational sovereignty, and an opportunity to heal the relationship with the territory and with one's history. Including it at schools is not a favor: it's a debt owed to the younger generations, so that they can grow up with strong roots and their heads held high.

3. Ñuke mapu mew trafün kimeluwün gijay.

Sukul wirintun kom kimün lefütun gey (fütal, kimün kiñe püle, gijatun ka kiñe püle), meli rukayif akun ka müxan mew yeniey. Kalül, mapu, rakiduam, üywe, küllen ka Lof akuy. Kom kimün ñuke mapu müxan ka püllü mew müte trafkintukugeael.

4. Amuley ta kimün chew am lafken.

Welu pepi wariya ka weche che mew, fey chi kimün chumngelu ami. Sukul mew nütramkayafiel chi ñi amuafiel chaw pañi ka chaw laku engün chi kimün, ñi wiñoduamafiel, ñi küme newentufiel ka ñi wechuntukufiel Werken che mew.

5. Fey tati kom che ñi rume.

Chi meli witrän kimün mapuche welu fentren reke. Kimeltuy kom pichi che, mapuche welu mapuche nolu, chi mapu ñi yamüafiel yamniel, tuwün ka mapu engu newen mew. Fey chi antü mapu ñi wedwefiel ka kimün ñi chungkafiel mew, fey chi ñi mülelu kimün newün ka müten dungu kiñelu.

Pu trawün:

Chi meli witrän kimün fey tati kimün dungun newen, kimeltuwe soberanía dungu ka folil mapu engu ka kiñe chumül ñi chumgechi puwfiel. Sukul mew amuafiel ka fey welu ayüfiel: fey ta feyti kom che ñi niefiel Werken che engu, ñi wiñodüamfiel kuyfi witrän engu ka ñi rey lifufiel ñi logko.



V. SITES OF CULTURAL SIGNIFICANCE IDENTIFIED.

The results of this process identified a total of 89 sites, as shown in the following table.

One of the most relevant aspects of this work was coming to prior agreement on the name of these sites, both in terms of their meaning and the correct spelling. For example, the term Leufü, for the communities in the coastal area, was mainly associated with Lake Budi; however, in areas closer to Hualpín, the predominant association was to the river. These differences arise from local experiences and contexts, and they influence the identification of each site.

Similar situations occurred with Mallín and Menoko, which for the purpose of this book will be assumed to be equivalent, although they exhibit distinct characteristics in the annual cycle. The spelling of names was also a matter of debate, and it was ultimately decided to standardize their form according to what is shown on the table below.

Another point worth mentioning is the omissions that were made deliberately. It was agreed not to include the locations of the Renü on the maps, as they are considered special places, linked to caves, hills, or trees, whose locations are kept confidential out of respect and for protection.

Likewise, some spaces such as Güllatue and cemeteries are shared by more than a community. But we also identified cemeteries that are considered “symbolic” and their locations won’t be disclosed in this text due to their age or because they are located in areas that are not currently recognized as cemeteries and are even occupied.

In the following pages, each site will be described, highlighting its most relevant characteristics and focusing the content on addressing questions and opinions gathered during the process. For each case, the following questions will be repeatedly addressed: What makes this a site of cultural significance? What practices are permitted or prohibited there? What measures are necessary for its preservation? Although some elements may seem repetitive, this emphasis responds to the agreement reached with the communities: to reiterate as many times as necessary the importance and care that these places deserve.

V. NÜGÜLĒFGELU KIMELTUNGELU LELFÜN.

Tüfachi Werken mew müley ta inatxipai ñi 89 wigka rüpu, tüfachi ñi ülkatun mew müten.

Kiñe ñi müten wigka rüpu mew, fey müten femngechi kimfal ta inatxipai ñi dungun, petu ñi kúme rakiduam ka petu ñi kúme wirintukun. Kimün dungu Leufü mew, lafken mapu mülen mapu mew, pichi antü meu, feley ta kintuafui küla müley ta Lago Budi; chem mapu ñi antü meu, müten küla ñi müley ta leufu. Tüfachi fillke dungu müten femngechi müten nieyi tripan kimün ka fillke mapu rakizuam, fey müten feley kimfalu ñi wigka rüpu.

Femgechi dungu tripan tukun Mallin ka Menoko mew, tüfachi chillka mew femngechi kimfalu müten, chumgechi ñi rakin dungu femngechi müten nieyi, petu tripan antü meu nieyi fillke rume weychan. Dungu wirintukun müten, mülelu fillke müten wirintukun, petu kúme niekefui ta femngechi wirintukun, femgechi müten fei ñi wirintukun tüfachi ülkatun mew.

Ka kiñe dungu müley ta niekumpe ta müten, fey niey ta tripan müten. Fey müten kimfalu, müten petu mapu ülkatun mew, Renü niekefuy ñi tuwün, pu tuwün fey müten kúme weupin, tüfachi ruka wenu, mahuiza ka aliwen mew, fey ñi tuwün müten niey ñi kúme gillan ka weupin.

Katrü fey, pu tuwün chumgechi Güllatue ka pu eltuwe, kom müten trokiñnieyi pu Lof mew. Feymu müten inatxipai pu eltuwe, fei ñi dungukey “simbólico”, fey ñi tuwün niekefuy ta ülkatun mew, pichi kuifi müley fey, chem mapu mülen, niey femgechi tuwün chi tripan tu meu, petu niey wigka ruka ka che mülen.

Kidu fentren papell mew püramyefuy femngechi az ka femgechi lelfün wirintukuleygün, rulpafimyeufuy may femgechi ñeqpara gey yall may ñeqlellu norpakënufiel lamgen ko düngugu kagelu feychi chillkatugun mew. Femngechi az ka femgechi mew, kidu fentren ram ramtun ngefuy: chew femchi az kimeltungelu gelu?, chem kim lolukonpagelu no gey rume?, ka chem keyawleyalu gelu fey ahtukumafiñ feychi az?. Ka kisu doy pu düngugu tañi weyne rupayenieygün rugalu, feychi alüwülüneygün tañi kom ñeqpafiel kom Lof ko: wenuntuafiy fey may doy tüfachi az tañi gülalü ka keyawalu.

SITES OF CULTURAL SIGNIFICANCE FOR THE 18 LOF AND 21 COMMUNITIES IN THE TEODORO SCHMIDT MUNICIPALITY (HUILIO), ARAUCANÍA REGION, CHILE																																																
Lof		RUKA-CURA		PUYEHUE		CURILEUFU		PICHITUTULO SEC. PORMA		LLICAN MAPU		CHAICHAYEN		POCULON		PEÑEHUE		PUEBLO DE HUALPIN		HUENTE		PEÑEHUE		NOMELLANGI		LLUMAHUE		WENWHUEN		ALLIPEN		LLAGUIPULLI		HUENTEMILLA		YENEHUE												
IDENTIFICATION OF COMMUNITIES IN Lof		Francisco Puchun 521		Juan Huilcan pj 345		Caniucura Huilcan PJ 2325		José Quiñíelef Andrés Huichaqueo PJ281		Mozo Painen 3		Com. Nueva Juan Huichaqueo Licanqueo PJ 2442		Pedro Antivil, 2550		Juan Andres Huenchuleo PJ 1616		Francisco Quilaqueo		Felipe Inal Llevul 2, PJ 2312		Chaima llevul 3, pj 2514		Juan Santos Puen, PJ1541		Ignacio Curin 886		Lorenzo Rainao 921		Traducional Juan Huenchuman PJ2430		Pedro Curitol, PJ 902		Lorenzo Huenten 2564		Antonio Quintricura PJ 1554		Llaguipilli PJ 725		Manuel Huentemilla		Manuel Lefiqueo		TOTAL PER SITE				
N°	TYPE OF SITE																																															
1	Güllatue o Pürruwe, where guillatun takes place.	1				1				1	1													1									1													9		
2	Paliwe, where palin is played.					1												1					1										1													4		
3	Txentxeng, where the spirit that represents the serpent of earth that protects humanity lives.	1						1										1					1																							6		
4	Menoko, swamp where herbs, or clay, or water for medicine (mallin) is extracted.			1		1				1	1	1	1	1									1			1	1	1	1																		11	
5	Leufü, the lake.																																														1	
6	Winkul, a mountain, but not any mountain, rather one with spiritual connotations.			1	1													1										1																		4		
7	Wuitxunco, stream or river.			2	1	2		1		1								1					2	2			1																				15	
8	Txayenco, spring, water source.	2		1	1							1				2		1							2																						10	
9	Mawiza, a forested area with a wide variety of trees, shrubs, and small herbs.	1		1				1		1		1				1		1																													7	
10	Renü o Reni, a hidden place in the middle of the mountains or ravines that is difficult to access.																																														2	
11	Kuifi Alihuen, ancient tree.																	1																												1		
12	Kura, stone with spiritual connotations such as that of peñihue.																							1																						1		
13	Eltuwe, the cemetery.	1		1				2				1		1		1		1					1			1																						12
14	Lafken, the sea.	1		1										1														1																				5
15	Kimeltuwe, school.																																														1	
		7	10	3		8		3		6		4		5		10		0		0		4		8		1		5		0		1		3		6		1		3							89	

Table N°. 1: sites of cultural significance found. Source: Own elaboration.

Of the total of 89 sites, several are shared, and in the case of the Renü, the territory identifies two of them, but wishes to not disclose their locations, although their existence is declared.

Kom rewe 89 konkey, kiñeke fey elukan ka Renü mew, mapu kimmiegekey epu welu chem mew müley chumül nielan, pentukuy müten.

UNIVERSIDAD DE LA FRONTERA

PROTECTION OF MAPUCHE SITES OF CULTURAL SIGNIFICANCE IN THE TERRITORY OF THE CARAHUE AND TEODORO SCHMIDT MUNICIPALITIES.

GEOGRAPHIC BACKGROUND
WGS 84 Datum, UTM Zone 18S

CARTOGRAPHIC BASE
Indigenous Land and Water Cadaster,
2024 SITI 2.0 CONADI
Google Earth satellite image, April 2025
GPS survey by the team of facilitators

Production:

Gladya Llanusa Maip
Cristian Pizarro Pizarro
Diana Delmarco Araya
Rodrigo Huilcamán Huilcamán

Map legend	Type of site
Toponymy	1 Güllatue
Rio	2 Paliwe
Hydrography	3 Txentxeng
TM Communities	4 Menoko
1990, Juan Huilcamán	5 Leufü
1923, Manuel Lillo	6 Winkul
1960, Alonso Páez	7 Wuitxunco
1961, José Guzmán	8 Txayenco
1966, Francisco Caporali Páez	9 Mawiza
1968, Francisco Páez	10 Renü
1976, José Huilcamán	11 Kuifi Alihuen
2011, Ignacio Gutiérrez	12 Kura
2018, Juan Andrés Huilcamán	13 Eltuwe
2081, Antonio Guzmán	14 Lafken
2104, Francisco Araya	15 Kimeltuwe
2191, Manuel Huilcamán	
2191, Manuel Huilcamán	
2191, Manuel Huilcamán	

Note:
The location indicated for the sites is for reference purposes only.
Sacred sites whose location is not disclosed are marked in red.



a. GÜLLATUN OR PÜRUWE: CEREMONIAL HEART OF THE MAPUCHE LAFKENCHE.

One of the most significant sites for the Mapuche Lafkenche is the Güllatun, also known as Püruwe. This ceremonial site represents the spiritual and communal heart of the Lafkenche families. Among the studied territories, 9 ceremonial sites where this ancestral ceremony takes place were identified, some of which are shared. However, most of them are at risk of future sustainability issues, because they are located on privately owned land rather than community land, which poses risk to their preservation.

What is a Güllatue?

The Güllatuwe is the place where the Gillatun—one of the most important ceremonies of the Mapuche Lafkenche—takes place. It's a large area with unique characteristics, where the rewe (space and ceremonial element) and other symbolic elements are located. It's a spiritual, cultural, and communal gathering point where families come together to show gratitude, make requests, and renew their bond with nature and spiritual forces.

According to Longko and Mapuche sages (collective work by Longko, Werken, and Ngenpin, February 2025), the Güllatue is:

a. GÜLLATUN WELU PÜRUWE: LAFKENCHE MAPUCHE TAÑI ELUWÜN PIUKE.

Kiñe ñi trekan o ñi rüpu mew müten feychi mapu ñi küme fenten mülelu ta Mapuche Lafkenche, fey ta Güllatun, ka müten we tripanu mew püñeñel ta Püruwe. Feychi gijatun mew müten mülelu ta püle ta rakizuam ka püllü ñi Lof lafkenche. Feychi mapu mew ka winka mapu mew müley 9 ñi gijatun ñi rüpu, feychi trekan ka rüpu ñi txipantu, feychi mew chumgechi püñeñel ta püram ka kom mapu mew. Feymu, feychi gijatun rüpu müten müley müten küpal mülelu, feymu nieymi küme mongen mew ka müten niey taiñ rakizuam ka küme mogen mew, chumgechi müley ñi futa mülelu winka ñi mapu mew, ka müten niey winka mülen mew, feymu müten müley küpa mülen mew ka niey nieael ñi küpan.

¿Chem am ta Güllatue?

Güllatuwe fei ta tuwün chi müley ta Gillatun, kiñe ñi ceremonia müten küme rakizuam ñi Mapuche Lafkenche pu che mew. Fei ta wigka mapu müten, niey kiñe kom dungu, fei mew müley ta rewe (tuwün ka rüpu ñi ceremonia) ka fillke pu dungu dungufal. Fei ta püllü trawün, kimün rakizuam ka trokiñ rakizuam ñi tuwün, fei mew trawün pu familia müten, müten ngellipuai, ngellipukefui ka müten norkefilu ñi kvme mogen ka ñi weupin pu ngen ka püllü.

Longko ka kimche mapuche ñi zugun kimeluwün (Longko, Werken ka Ngenpin ñi kuifi küdaw, Fewreru 2025), Güllatue:



- "The place where you encounter the most valuable aspect of Mapuche spirituality."
- "A space where the community is represented in its entirety. Each family introduces itself and says: here we are."
- "A connection with everything that is life."
- "Like sending Wenu Mapu an image, saying: we remain here, we still believe."
- "Similar to a sacred temple in other religions: a place of absolute respect."
- "A ceremony that takes place every two or three years, although it may be performed in extraordinary circumstances in the context of natural crises such as droughts, floods, or other situations that affect living beings."
- "The Mapuche language (Mapuzugun) is fundamental to spiritual dialogue. It's the way to connect with life, nature, rivers, the sea, the wind, insects, and everything that inhabits Wallmapu. For the Lafkenche, language is the bridge towards what is respectable, it's the bond."

Experiences and Testimonies.

Florencio Manquilef, interviewed in February 2025, recounts: "The Güllatue gained strength after the earthquake in 1960. More people believed. Today, there is hope that young people will continue to join. We must support them. Now many young people are flag bearers who guide people during rogatives."

Victor Catrifil, Longko of the communities of Chaichallén, Poema, and Filulafquén, shares: "My father came to tell me that he'd decided that I would become Longko. I told him I had no reason to refuse, as long as the communities accepted me. To lead the Gillatun, a Longko had to have a horse. My father had a blue roan horse; he said it gave him strength."

- "Tüfa chi ruka mew eyimi mülei egu ta ñi ayeche küme rünganti mew ñi mapuche gen mew."
- "Kiñe mapu chew kom ayllarehue pepi. Soy che ñi kütral perimontuy ka pikey: feymu müleiñ."
- "Kom chem mongen ñi trafkintu."
- "Wenu Mapu mew kiñe rakizuam wiyontun reke, pingén: feymu müley kiñeiñ, fey müley külnuiñ."
- "Wesa kim llellipun ñi wanglen mapu reke: kiñe kümeke tripan mapu."
- "Kiñe llellipun epu mari tripanu o küla mari tripanu kuyfi elgelu, welu ka welu elgelerpuy müna chofü mew natural dungu müley reke aliüwaü, triltrilko o welu ka dungu kom newen mongen ñi afken."
- "mapuzugun küdawkelu püllü wirintukun ñi. Fey ta chumgechi mongen, ñuke mapu, lewfu, lafken, kuruf, puküllche, ka kom chem Wallmapu mew mongen ñi trafkintu. Lafkenche ñi, dungun ta fey chi chem küme tripan ñi tuwün, trafkintu."

Kimün ka güxam.

Florencio Manquilef, ramtukagelu Fewreru 2025 mew, werküy: "Güllatue mew aukan newen niey 60 tripanu ñi nütram ruka ayüwün rayen. Che kom mew külneyfe rupay. Fey antü mew newen nien weche che welu ko llowkunuafe. Müley kelluafe. Fey mew pudu weche che ponwekafé reke, chew chem che nütramkafel Gillatun mew."

Victor Catrifil, Longko Chaichallén, Porma ka Filulafquén ayllarehue mew: "Ñi chau küpay pingael akuy longko tañi niezuam. Femgechi pigen doy müley chumgelu, ayllarehue ñi üngümngeken reke. Gillatun ñi longkolu, longko müley kawellu niegeael. Ñi chau niey kiñe kurü kawellu, femgechi pigen newen elgekey."



However, Victor Catrifil has faced difficulties due to not having a community site for his ceremony. He's had to relocate the rewe twice, because the heirs of former owners disregarded the commitment to preserve the land for ceremonial use. Currently, a new space has been formally established, although it's still in the process of regularization. This is a reality that reflects the situation of most ceremonial sites that are owned by individuals rather than communities or their legal status hasn't been regularized.

Stages of the Güllatun

The ceremonial process can be divided into two main stages:

One month in advance:

One month prior, the Longko sends their Werken to the community to carry out a Txawün and come to an agreement on whether a Güllatun will be held. A ceremony is held and arrangements are made regarding all the activities and spiritual protocols that will take place on that day.

1. Preliminary preparation (up to 4 days before the Güllatun)

- Participating families are convened and each group's space is defined.
- Each family selects and marks their place and plants a maqui tree at the entrance, symbolizing their participation.
- Women take on a central role: they get up early to prepare traditional foods such as catuto.

Welu, Víctor Catrifil nentugey chumgechi müley ayllarehue ñi llellipun mapu nieael. Müley epu rupa rewe ñi kudtrapageal, feypingu ñi pukayüm dunguz che welüwal tañi amuael mapu llellipun ñi eltun. Fey antü mew, newün münafel werku mapu, ka chem muna tramitayael, fey chi mongen elukey kom mari llellipun mapu che ñi nieam, reñma ayllarehue ka reñma kümeke tramitapeal ñi.

Güllatun ñi Ütrapen.

Fey chi llellipun ütrapen epu fütta ütrapen mew tralkantufalerpuy:

Kiñe küyen wel:

Kiñe küyen iche ayllarehue ñi longko ñi Werken wirintuy trafkintu elgelu ka koylantukelu Güllatun elgelerpual, llellipun elgey ka yewmaltukey kom küdaw ka llellipun norma fey antü elgeleal.

1. Iche ñañintu (epu kayu antü iche Güllatun).

- Wirintukagelu eltun che ñi kütral ka trafkantuael soy kütral ñi mapu.
- Soy kütral ñi deslinday ñi mapu ka maki ñi ütrifay wer mew, üngüm eltun.
- Zomo mari küdaw nipey: witxaley aliwa kofke elgelu pu kütran kofke reke katuto.

- The elements that form part of this spiritual ceremony are gathered and prepared. The animals (pigs, birds, lambs) must be sacrificed before noon, facing south. Their blood must be absorbed by the land with respect and gratitude.
- The Longko visit the ceremonial site daily to prepare spiritually.
- Large Güllatun ceremonies may last two or three days.

Rules during the Preparation:

- Cars, awnings, dogs, and music are not permitted.
- Modest clothing: avoid red colors, makeup, or lipstick.
- Alcohol consumption and photography are prohibited.
- Avoid speaking wigka zugun (language of the winka).

2. Day of the Gillatun,

- The families enter in a circle and perform a Challüwün (greeting).
- The ceremony is conducted in Mapuzugun, with songs (ül), rogatives, dances (purrún), and food.
- The aim is to connect with the ngen (spirits of nature) and with the ancestors.
- Animals, seeds, and food are presented, and jugs of water are offered. Traditionally, 12 full jugs are placed, symbolizing abundance and life.

Roles within the Güllatue

- Longko: spiritual and political guide of the ceremony.
- Ngenpin: the person who preserves spiritual and cultural knowledge.
- Azelkache: those who organize and guide the procession of families.
- Facilitators: those who support the organization and ensure respect for ceremonial norms.

Cultural Significance of the Güllatue

The Güllatue is the highest spiritual expression of the Mapuche Lafkenche people. It's a moment of union with the Ñuke Mapu (Mother Earth), a collective act of reflection, healing, gratitude, and cultural reaffirmation.

- Koneltuy ka ñañintuy chem fey chi llellipun püllü ñi lotugey. Kullin (kuchi, üñüm, ofija) müley langümgeael antemeridiano iche, willimapu ñi inakigelu. Ñi mollfüñ müley mapu ñi chumkageal kümeke ka mahwin ñi.
- Longko soy antü tañi aku llellipun mapu ñi ñañintu ñi püllü.
- Füttra Güllatun rupa o küla antü elgekelu.

Norma ñañintu ütrapen:

- Müley auto, toldo, trekul ka ülkantun.
- Uñüm chadi: kelu wekun kolü, piliküwe ka remü.
- Müley müday ñi putu ka saqma ñi rume.
- Elkanun wigka zugun (winka ñi zugun).

2. Gillatun antü.

- Che ñi kütral wüñoliwin mew konkey ka Challüwün elgey (mari).
- Llellipunmapuzugun mew elgelu, ülkantun (ül), lladkün, purrún (purrún) ka iyael ñi.
- Trafkintukelu nülom ngen (ñuke mapu ñi püllü) ka pu kuku.
- Pefiy kullin, küne ka iyael, ka rüttxan siyoy trawa. Trafkintu mew mari epu rüttxan kudi wüttxankey, küme mogen ka mongen ñi adungun.

Küdaw Güllatue mew

- Longko: llellipun ka weupin ñi puwünche.
- Ngenpin: che kimün püllü ka kultura ñi mapu.
- Azelkache: ragiley ka puwünkey che ñi kütral ñi chaluwe.
- Kelluafentu: kelluay rakizugun mew ka chumkagey llellipun norma ñi ngünelan.

Güllatue ñi kultura küdawün.

Güllatue ta mapuche lafkenche che ñi füttra püllü perimontun. Fey ta Ñuke Mapu ñi kintun ütrapen (Ñuke Mapu), ayllarehue rakizuam, marikütran, mahwin ka kultura afkantu ütrapen.

This is also a space of dual dialogue, where men and women are integrated equally, representing natural harmony. Rogatives are made for the well-being of the community, gratitude is offered to the ancestors, and the Mapuche identity is strengthened.

Essential Elements of the Güllatue

- Rewe: Space for connection, it includes branches and food.
- Mallel: Table of gratitude.
- Mapuche language (Mapuzugun)
- 12 jugs of water.
- Animal and vegetable offerings.
- Presence of the community in its entirety.

Care and Norms of the Ceremonial Space.

- Avoid the use of bright colors, especially red.
- Dogs and vehicles are not allowed.
- Speaking loudly, laughing without reason, or consuming alcohol is not allowed.
- Music, photos, or recordings are not allowed.
- Participants must complete the entire ceremony.
- It's a place of respect and must not be used for everyday activities for the rest of the year.

Why Is It Important to Preserve the Site?

Because it represents the spiritual, social, and ecological heart of the Mapuche Lafkenche. The Güllatue is a space for healing, gathering, and cultural resistance, a legacy that requires legal, territorial, and communal protection in order to be passed on to future generations.

Ka fey ta kiñe mapu epu pingin wirintukun, chew epu pigelu wentru ka zomo che equilibrio natural ñi. Ramtugelu ayllarehue ñi küme mogen, mahwingelu pu kuku ka afkangelu mapuche kimün.

Güllatue ñi küdaw chem.

- Rewe: trafkintu mapu foye ka iyael ñi.
- Mallel: Mahwin laku.
- Mapuche zugun (mapuzugun).
- Mari epu rützan ko.
- Kullin ka anümka rützan.
- Kom ayllarehue ñi mülen.

Llellipun mapu ñi chumkagean ka norma.

- Elkanun trür kolü wüñon, chumgechi kelu kolü.
- Müley trekul ka auto ñi konun.
- Mülay fütxa zugun, ayün chem pepi, ka müday ñi putu.
- Müley ülkantun, saqma, ka dungun kimün.
- Chem che eltelu müley kom llellipun ñi puwün.
- Fey ta kiñe tripan mapu müley wüñon soy tripantu antü mew kom antü küdaw eltun.

¿Chem dugu küdawkelu amuael?

Feypingu perimontuy püllü, Rewe ka itrofill mogen piwke mapuche lafkenche che ñi. Güllatue ta kiñe marikütran, kintun ka kultura wewaiñ mapu, kiñe tuwün müley derechos afkageal, mapu ka ayllarehue ñi chumkageal wiño puñeñ ñi küme eluwael.



Rewe.



Spaces for families and visitors.

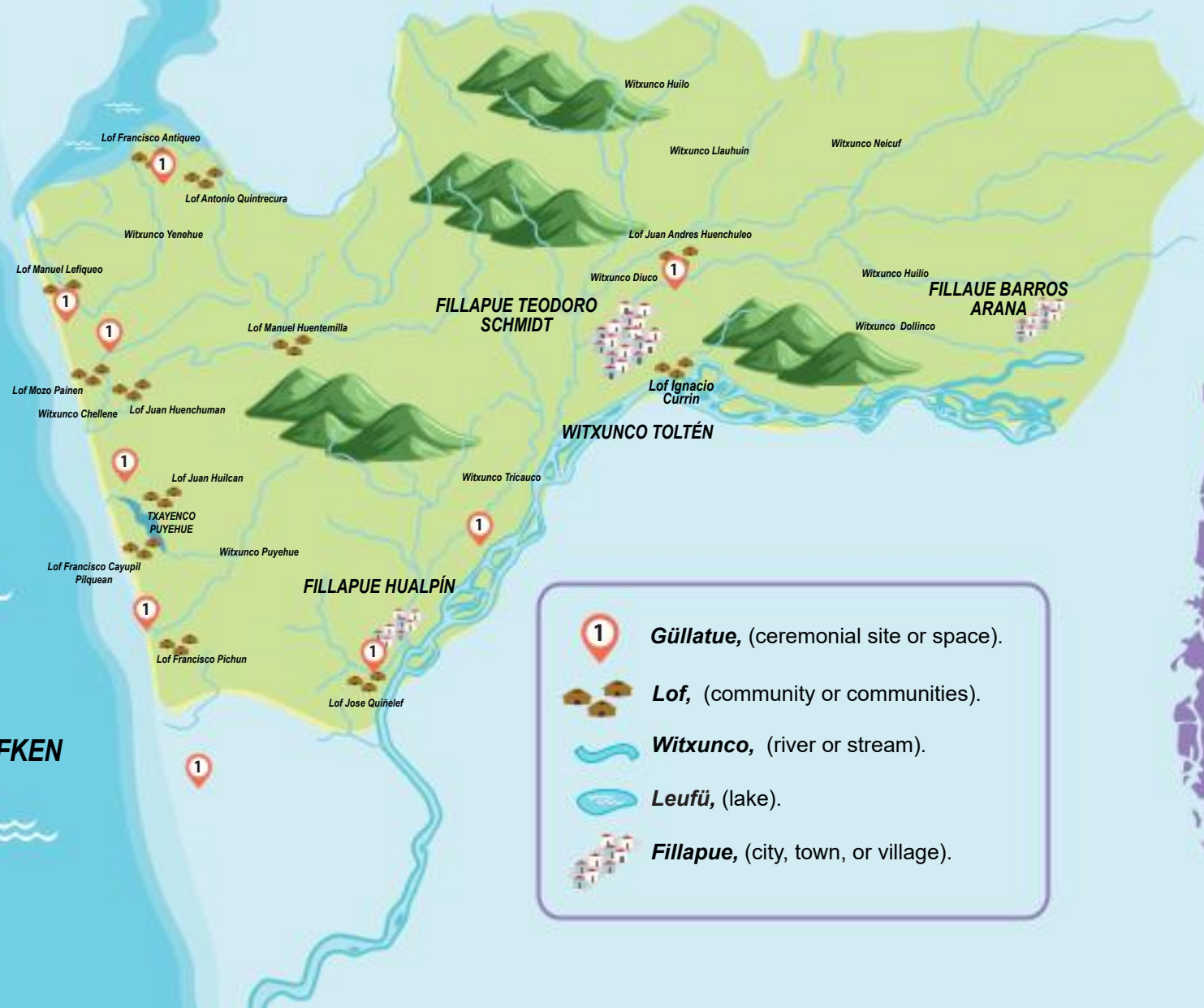


Mallel.

ARAUCANÍA REGION **MUNICIPALITY OF TEODORO SCHMIDT** **Güllatue (Ceremonial Site or Space)**



LEUFÜ BUDI



METROPOLITAN REGION
 City of Santiago
 Capital of Chile

701km

ARAUCANÍA REGION
 Teodoro Schmidt Commune

1 **Güllatue**, (ceremonial site or space).

Lof, (community or communities).

Witxunco, (river or stream).

Leufü, (lake).

Fillapue, (city, town, or village).

LAFKEN

b. THE PALIWE IN THE LAFKENCHE TERRITORY: A SPACE OF ENCOUNTER, SPIRIT, AND COMMUNITY

When it comes to Paliwe in the Lafkenche territory, we identified 4 places where this activity is practiced. However, it's sometimes located at the shore of river streams, as it is, by definition, a meeting place with a recreational, spiritual, and political character. Because of its spiritual dimension, the Paliwe fosters deep bonds between Lafkenche people from different territories; bonds that, once formed, remain throughout one's entire life. By participating in this ancestral game, each person establishes a relationship with their kon—their opponent in the game—who will become, at the very least, their lifelong friend and companion.

Although Paliwe has clear rules, its essence lies not in competition or determining a “winner”, but in the shared experience. It's a space for entertainment that transcends the game. Politically, it represents a ceremonial act in which the Longko deliver speeches to the communities, following their protocol steeped with symbolism and ancestral wisdom.

b. PALIWE LAFKENCHE MAPU MEW: PÜLLI KA LOF TRARIWE

Paliwe tañ lafkenche mapu mew nütramkayan, müley kiñe kimün: meli ruka mew dunguayi fei txipantun. Fey ruka mew mülelu tañ küzaw, feley chi ruka txayenco ñi Lof mew, pepi rakiduam ñi paliwe, müley kiñe txawün mew ñi küme txipantun, ñi püllü, ka feychi txawün mew feley rakiduam txawün feyentun mew. Paliwe ñi rakizuam püllü mew, feley txawün ñi kimün ñi weichafe lafkenche ñi mapu mew. Tüfachi txawün müley rume rakin chi piam niekei ñi mogen mew kom tripantu. Tüfachi weupin mew, feley müten txawün: kiñe txe txipantufe müley txawün ñi kon – fei chi txe ñi kon, feychi txipantufe – ka fei txawün niekei ñi piam: feychi kon niekei chi rume kuyfi lamngen ka küme wentru ñi mogen mew.

Paliwe kimelu adkintun müley fey kewün mew, welu fey chi pu che newen kintun müley ñi atrewal kintun mew "dew anüal" müley mew, welu fey trafün müley. Kie waria awasal müley fey kewün pelual. Regle küyen mew, ülkantun müley fey longko Lof che mew nütramkawün niey, kimelu adkintun ülkantual ka kimün kureyelu müley.



In the conversations with Longko, Ngenpin, and Werken that took place during a group workshop in February 2025—in Ruka Cura, in the home of a Longko—the Paliwe was described as follows:

“First comes the Chaliwün, where the Ngen Palin receives a visit from another Lof, another Longko that arrives with all their players and families. Then a Llellipun is performed, and the host Longko begins to organize their palin, thus starting the game. When this entertainment stage is over, it’s time to share the food each Lof has brought, especially sharing with their kon (opponent). It’s also the moment when the community leaders share their words and insights with everyone present.”

The Paliwe fulfills multiple roles within the Mapuche Lafkenche social and cultural fabric: it’s a place for gathering, solidarity, and communal support, used both to accompany people affected by misfortune and to prepare communities for future challenges. From this perspective, the Paliwe isn’t dissimilar to other forms of social gathering found in different cultures, where mutual support, solidarity, and being there for one another are central values.

Longko, ñienpil ka Werken che nütramkael epumapu we tripantu (febrero) 2025 mew, femngechi paliwe müley nütramkaeyew:

“Wüne chaliwün müley, fey mew Ngen Palin dew Lof amuleal, dew Longko kom palife ka ñi reyñma che amual müley. Feymu llellipun müley, ka fey anfitrión longko ñi palin adkintual pepiael, feychi kewün müley pepialu. Fey awasal antiäl, kom Lof iyael katriü ñi kon (konal) mew pafial amual peyael müley. Fey ta mew Werken che kom müley ñi dungun ka rakiduam pafiel.”

Paliwe iñche küme dungun müley Mapuche Lafkenche reyñma ka kultrun müley: trawün waria müley, newüntukun ka Lof kelluwün, ayenieael Werken che dew kutran ka kumpay fucha dew Lof che adkintual. Fey mew, Paliwe wedwedkintun müley dew kultrun mew trawün reyñma dungun müley, fey mew newüntukun, newüntukun ka dew che ayekael.





This space conveys various essential values such as care for the kon, sharing with others, conversations, mutual recognition, and the strengthening of family bonds—even with those who were previously strangers. Often, through the Paliwe, unexpected family ties are discovered, and when these ties become evident, they further strengthen the bond between communities.

Alberto Caniullán expresses it clearly: *“When one chooses a kon, it’s for life, It’s not just in the game; wherever we meet, we will be family.”*

The kon represents spiritual energy: unity, encouragement, bravery, and connection with the ancestors and nature. In the Paliwe, people identify and recognize each other with affection, they embrace each other and become united forever. For this reason, Paliwe isn’t like any other game. The friendships formed through this game also occur among women, youth, and elders. What begins as a recreational activity transforms into an indivisible and lasting bond.

This wisdom and teaching method is part of the work of **Jorge Calfuqueo** at the Compu-Lof School in Llaguepulli. His educational practices reflect a clear invitation to preserve culture and pass on knowledge between generations. In an interview conducted in February 2025, he stated: *“We must protect our culture, teach the Paliwe and about all of our sites of significance. Furthermore, we must pass on our roots, our traditions, and the knowledge of our elders to the new generations, both men and women. That is and will continue to be our challenge.”*

Fey waria iñche küme dungun ülkantual müley kom che konael ñi atención, pafial, nütramkan, küme dungun, ka kumpañtu newün, pepi akulu che ñi kimnieael. Kiñe mew, Paliwe rupan mew, akulu kumpañtu kimelu müley, ka fey müley chi mew, fey newün Lof che kümelkael müley.

Don **Alberto Caniullán** küme nütramkey: *“Kon aikan mew, kom antü müley. Kewün mew elu müley; chew trawüaiñ, kumpañtu müleaiñ.”*

Kon müley kie newen pulku: kiñe kintun, newen, Werken ka kuyfike che ka itrokom newün. Paliwe mew, che kimeal ka küme duameal müley, trewa müley ka kom antü kiñetual müley. Feymu, Paliwe chuchi kewün müley. Wenüy fey dungual mew müley ka domo, weche ka fucha che mew. Awasal müley chi wün kechu newün wedwedkintual müley.

Fey kimün ka yewün wün müley don **Jorge Calfuqueo** ñi wirin Colegio Compu-Lof mew, Llaguepulli mew. Ñi yeweal kimügeal müley kultrun kellual ka kom tripantu kimün ülkantual. Epumapu we tripantu (febrero) 2025 mew nütramkam mew nüy: *“Kelluaiñ müley ñi kultrun, paliwe yeweal ka kom ñi waria müley. Ka re, ülkantual müley ñi rayin, ñi adkintun ka fucha che ñi kimün we che mew, wentru ka domo. Fey chi müley ka müleael ñi llafkewal.”*



Educating with a sense of belonging means respecting the diversity that exists within the territory, while always valuing one's own culture, recognizing it as a source of identity, pride, and guidance for future generations.

Why Is the Paliwe Significant for the Mapuche Lafkenche?

Based on everything previously discussed, the answer becomes clear: the Paliwe is much more than a game. It's a place for recreation, yes, but also for fraternal encounters and forming deep bonds that last a lifetime. It's the place where we remember our ancestors, where we honor our elders, and where we build a lifelong family tie with the kon that will accompany us on our journey, both inside and outside the game.

Rules of the Mapuche Lafkenche Paliwe

1. Participants

- Two teams, either mixed or separated by gender.
- Each team may have between 7 to 12 players (depending on space and prior agreement).
- Sometimes communities or families compete against each other.

2. Playing field

- An open space, generally dirt or grass, measuring 6 x 100 or 120 meters long.
- Two goals are marked at opposite ends.
- There is no fixed size, but it must allow players to run freely.

Kimelu yewün ñi mapu dungun müley ayekayal wedwed müley mapu mew, welu rüf ñi kultrun müley, kimelu fey kimün, mogen ka ghülamtual alka che mew.

¿Chem mülay Paliwe müley mapuche lafkenche che mew?

Kom fey fentren müley chi mew, ramtun kimelu müley: Paliwe kewün re mülay müley. Awasal waria müley, eyimi, welu ka wenüy trawün ka kimelu newün wiño antü kellual müley. Fey waria müley kuyfike che nütramyael, fucha che kümeyael, ka kumpañtu kiñetual müleael kon mew kom rüpu mew, kewün müley ka welu müley.

Paliwe Mapuche Lafkenche Ñi Adkintun.

1. Konael che.

- Epu kumpañtu pukemu nieael epe wentru-domo iñchiñ.
- Kom kumpañtu müley regle ka mari (7-12) palife (waria ka kutrin mew).
- Kiñe mew Lof epe kumpañtu konal.

2. Kewün waria.

- Lapelu waria, rüf mapu epe karü (6 x 100 epe 120 metro wekun).
- Epu arco müley wente inal.
- Chuchi ayün müley, welu rüfal inarumeal müley.

ARAUCANÍA REGION **Municipality of Teodoro Schmidt** **Paliwe, Site of Gathering,** **Spirit, and Community.**



LAFKEN

LEUFÜ BUDI

2

Lof Francisco Antiquero

Lof Antonio Quintecura

Witxunco Yenehue

Lof Manuel Lefiqueo

2

Lof Manuel Huentemilla

Lof Mozo Painen

Witxunco Chellene

Lof Juan Huenchuman

Lof Juan Huilcan

TXAYENCO PUYEHUE

Lof Francisco Cayupil Piquean

Witxunco Puyehue

Lof Francisco Pichun

Lof Jose Quiñelef

FILLAPUE HUALPÍN

Witxunco Tricauco

WITXUNCO TOLTÉN

FILLAPUE TEODORO SCHMIDT

Witxunco Diuco

Lof Juan Andres Huenchuleo

Witxunco Huilo

Witxunco Llauhun

Witxunco Neicuf

Witxunco Huillo

Witxunco Dollinco

FILLAUE BARROS ARANA

METROPOLITAN REGION
 City of Santiago
 Capital of Chile

701km

ARAUCANÍA REGION
 Teodoro Schmidt Commune

2

Paliwe, (site of gathering, spirit, and community).



Lof, (community or communities).



Witxunco, (river or stream).



Leufü, (lake).



Fillapue, (city, town, or village).

c. **TXENTXENG: MEMORY, PROTECTION, AND ANCESTRAL WISDOM.**

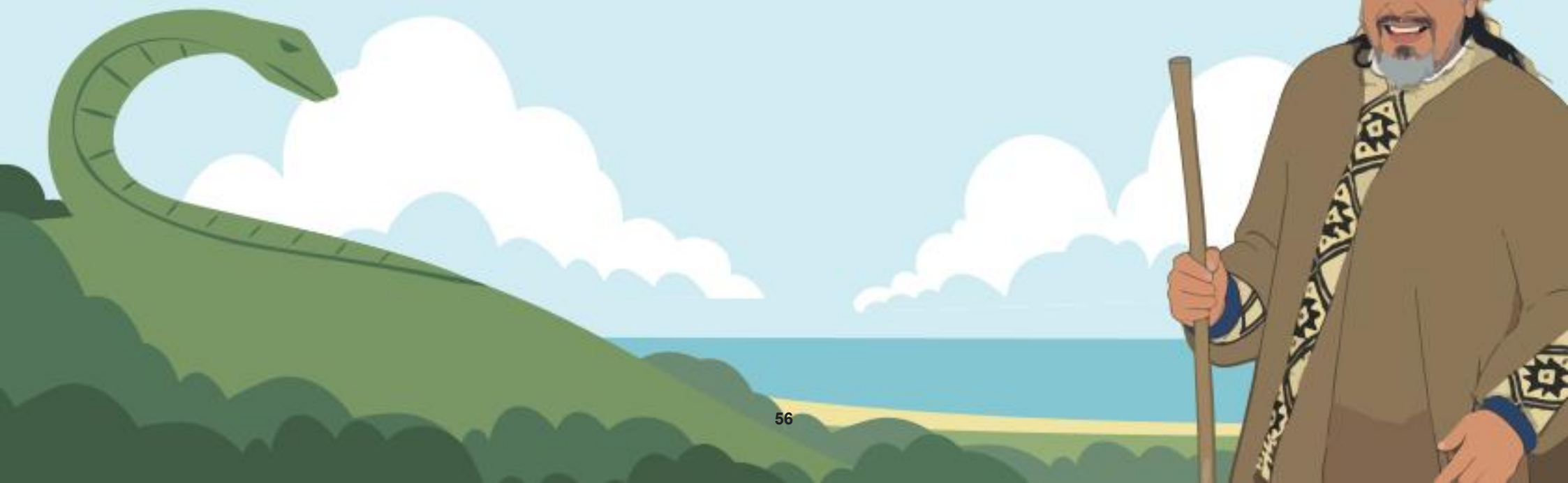
I would like to begin with one of the many stories told by **Florencio Manquilef**, set during the earthquake of 1960—a time rich in deeply spiritual accounts: *"It was said that people saved themselves by climbing the mountain called Calfuan. Over time, we, the younger ones, realized that this mountain was a Txentxeng. Later, we learned that it was not the only one: there were others in Rukacura, in Puyehue, in Toltén, and all along the coast. During the earthquake, it is said that while people were on the mountain, a sheep appeared. Some tried to scare it away, but it remained there all night. At some point, it simply disappeared, and it was never seen again."*

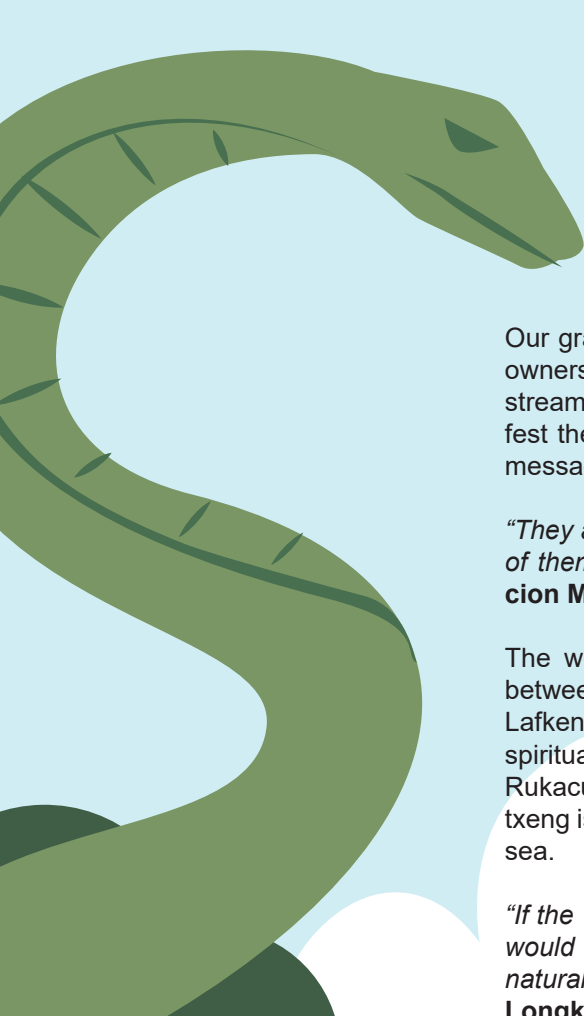
"In another place, in Toltén, a bull appeared. It kept going up and down from the mountain to the sea, over and over. People thought it had gone crazy. However, suddenly the ground rose exactly at the point where the bull would stop, and the sea advanced only to that point. That was the exact place where the people survived."

c. **TXENTXENG: PĒYŪM, KÜHDALUWŪN KA KÜME KIMÜN.**

Iñche williañ müleimi kiñe iñchiñ petu epeu ñi willikan tati ñi chaw **Florencio Manquilef**, ñi rüpan 1960 tripantu ñi kuyfi mew, fey mew mülen reñma newen dungu: *"Tüfachi che münnayfi ñi konpakenoam witrün pingén Calfuan mew. Fey mew, iñchiñ pu wecheke che, kimyeaiñ tüfachi witrün kiñe Txentxeng ngelay. Fey mew kimnieaiñ ñi eln kiñeke ka: mülen Rukacura mew, Puyehue mew, Toltén mew ka tüfa lafken mapu kom mew. Fey kuyfi mew, feula witrün mew, kiñe ofisa rupay. Iñchiñ ülkanaiañ, welu pepi witrün mew kom pun. Kiñe dungu mew, nguillay, ka welu welu peayeai"*.

"Ka kiñe chew mew, Toltén mew, kiñe toro konpay, witrün mew lafken mew ka konuley kom ragiñ. Che fillkuyfi. Welu Werken, mapu wentey müna chew toro üngküley, ka lafken konpay feychi chew kake. Feychi chew kom che newenoai".





Our grandparents used to say that the sheep and the bull were the owners of the territory: guardians of the land, the mountains, the river streams, the springs, and the sea. These protective spirits can manifest themselves in the form of animals or birds to deliver important messages.

"They are there to protect us, but they also require that we take care of them. An example of these presences is the Piuchen." (Floren-
cion Manquilef, interview, July 2025).

The word Txentxeng comes from the story of the great struggle between the forces of the land and the forces of the sea. As the Lafkenche inhabit the coast, they feel deeply connected to the spiritual forces of the land. For this reason, in places such as the Rukacura Lof and other coastal areas, the importance of the Txen-
txeng is recognized as the point of balance between the land and the sea.

"If the Txentxeng didn't exist, the Kay-Kay Filu (the force of the sea) would advance without restraint. The Txentxeng is our spiritual and natural barrier of protection against that force." (Conversation with
Longko, Werken, and Ngenpin, February 2025).

Pu fücha kimnieyün feychi ofisa ka toro ngen tüfachi mapu: kelluwael mapu, pu witrün, pu kayun, pu wüllewün ka lafken. Fey pu newen korayen metawe külliñ kam füren mew trawüluwael Werken dungu.

"Müley feychi chew kelluwamgeaiñ mew, welu nieaiñ tüfa iñchiñ ñi külluweaenew. Kiñe ta wesha fey chi Piuchen" (Floren-
cio Manquilef-Ramtun Küyen Antu 2025).

Fey dungu Txentxeng konüy fütta awn ñi mapu newen ka lafken newen. Müna lafkenche küdaw lafken waria mapu mew, feymew petu newen koneyün mapu ñi newen mew. Feymew, chew mew Lof Rukacura ka inake chew lafken waria mapu, kimniegekey ñi mülen Txentxeng, fey trawun mapu ka lafken.

"Txentxeng eln mülelu, Kay-Kay Filu (lafken ñi newen) konkey ñi kelluwael. Txentxeng ta iñchiñ ñi püllü ka naturan kelluwael fey newen engu". (Nütramkawün
longko, Werken ka ngenpin mew - Pewü antü 2025).



Txentxeng in the Territory.

At least 5 Txentxeng have been identified across the different Lof within the territory, located in strategic places for the protection of everyone. However, it's concerning that a large part of the community does not recognize them or understand their importance.

Longko Eric notes: *"Here where we live, there are several mountains that are Txentxeng, places where people used to take shelter. These are special mountains where, in the past, people would gather to perform rogatives and make important decisions. It was a sacred space for showing gratitude. The elders would talk there, and as they discussed these matters, they called these ceremonial mountains Mañumtun."*¹

It's essential that this wisdom is recovered and shared. The ancestors understood that when the sea surged with force, these mountains would rise to protect the people and the animals. In addition, many of these mountains have medicinal springs, where remedies are still collected and healings are still performed.

¹In the Mapuche Lafkenche worldview, balance and imbalance, good and evil, are always present. Those who seek to destroy are considered part of the Kay-Kay Filu, which once attempted to end humanity. But the Txentxeng was stronger.

TxenTxeng Mapu Mew.

Inat Lof mapu mew kimgekey epu mari kechu Txentxeng, wüneyün strategic chew kom pu che ñi kelluwael mew. Welu llakiyiñ füttra che kom ayün ñi penoael ka kimnoael ñi mülen.

Longko Eric niy: *"Tüfa mew küdaweaiñ mülen iñchiñ witrün Txentxeng, chew che katrupakey. Fey reñma witrün, chew küyen che mawünkey Guillatun ka Werken dungu rume. Fey we sacred space mahuntuel mew. Pu fücha nütramakey feychi chew, ka feula feychi dungu, feychi witrün ceremonial mew üy Mañumtun".*¹

Fey fundamüna feychi kimün ñi weyenoam ka kakegenoam. Pu fücha kimnieyün müna lafken konkey füttra newen mew, feychi witrün wentepayeyün che ka külliñ ñi kelluwael mew. Ka, füttra feychi witrün niekey lawentuko, chew welu kuyfike mew amulekey lawen trokin ka machi dungu rumekan mew.

¹En la cosmovisión Mapuche Lafkenche, siempre están presentes el equilibrio y el desequilibrio, el bien y el mal. Aquellos que buscan destruir son considerados parte del Kay-Kay Filu, que alguna vez quiso acabar con la humanidad. Pero el Txentxeng fue más fuerte.



Why Is the Txentxeng Important?

After listening to these stories and conducting individual and group interviews, the answers coincide:

The Txentxeng protects us and continues to protect us. But there is also a warning: the Txentxeng could disappear if we lose our connection with it.

"In Rukacura, for example, we are losing the Txentxeng, because we lost the connection with it. We never valued nor gave it our spirituality. Besides, it is no longer mentioned in the Nguillatún, which poses a high risk for the future." (Alberto Caniullan, interview, July 2025).

That is why it's so important to preserve the Mapuche language. The Txentxeng needs the rogative—its spiritual nourishment—and this must be performed in Mapuzugun. If you speak to it in Spanish, it will not understand; if we stop doing the rogatives, it will lose its strength. And if that happens, the sea will act without restrain upon us.

The nguillatún, then, is key to maintaining the balance between the sea and the land. Language, ceremonies, and respect are the way in which we care for this protective force.

What Precautions Must We Have with the Txentxeng?

The Txentxeng are not simple mountains. They are sacred and spiritual sites, and must be treated with the utmost respect. Some fundamentals for their care are:

- Do not produce loud and troublesome noise in the surrounding area.
- Do not use them as places for entertainment or recreation.
- Do not litter, leave debris, or interfere with the natural environment.
- Perform periodic rogatives to maintain their energy.
- Teach new generations their value and significance.

In conclusion, the Txentxeng is a symbol of protection, balance, and memory. It represents the connection between the people, the land, the spirits, and the elements. Preserving these places and their significance is essential for the continuity of life, respect for the ancestors, and the protection of the territory.

¿Chem mew müna Txentxeng?

Feychi epeu allkütuam ka ramtun kiñeke ka fillke che mew, kom lamgen wixamafiel:

Txentxeng kelluwageaiñ ka kelluwapayey. Welu ka müley kiñe Werken: Txentxeng pwediy nguillay iñchiñ ñi trawuluwael ñi chefuyeain mew.

"Ruka cura mew, iñchiñ chefuyeaiñ Txentxeng, chefuy ñi trawuluwael ka, welu ñi trawüladkünuael ka ñi püllü eluael, ka welu Guillatun mew piyenolay, fey weluñma füttra afmatuam tripantu mew". (Alberto Caniullan ramtun Küyen antü 2025).

Feymew füttra müna küdawün mapuzugun. Txentxeng niekey Guillatun ---ñi püllü illkün--- ka fey rume mapuzugun mew. Wigka dungun mew piel, ñi entendiyeñoael; Guillatun eluyeain mew, ñi newen chefuy. Ka feula rupay, lafken newen düngulpawiyiñ.

Fey Guillatun, feymew füttra trawun lafken ka mapu. Dungun, pu ceremony, ka yamüwül tüfa mew külluweaiñ fey newen kelluwael.

¿Chem külluwal nieaiñ Txentxeng mew?

Pu Txentxeng elukey reyme witrün. Fey sacred, püllü chew, ka trawüluwnegekey füttra yamüwül mew. Iñchiñ norma fundamental ñi külluwal mew:

- Ñi wedwednoael ñi williañ.
- Ñi eyumuwnoael ayekan kam platunoam chew ngelu.
- Ñi elnoael Werken, destruksiyon kam kakegenoael natural tüngün.
- Guillatun rurukan kiñeke tripantu mew ñi küme nemülwal mew.
- Yafüluwael pu weche che ñi reke ka ñi kimün.

Tukual, Txentxeng ta kiñe symbol kelluwael, trawun ka pepiluwün. Representay trawuluwael che, mapu, pu newen ka pu element. Küdawün feychi chew ka ñi kimün müna kom mew ñi mon, yamüwül pu küpan mew ka mapu ñi kelluwael.

d. **SITES OF WATER AND SPIRIT:
SPACES OF HEALING AND
WISDOM IN THE LAFKENCHE
TERRITORY.**

In this section, we will discuss 4 sites of cultural significance that are closely related with one another. These are **Menoko** (wetland or marshy area such as Mallin), **Leufü** (lake), **Witxunco** (river streams or streams), **Txayenco** (water sources, springs).

In the narrative of the quadrilogy, there is reference to the arrival of outsiders and their lack of respect for the culture, traditions, and philosophy of the Mapuche Lafkenche life. These 4 types of sites that we will describe below will allow us to understand, first of all, what the relation between them is, their characteristics, why they exist, and even more so, why they are culturally significant. Together with the territorial actors, we also aim to clarify the concerns of those who are unfamiliar with these places, particularly: Why these sites and not others? What makes them different? Finally, we hope to facilitate the learning process for future generations.

What Do These Sites Have in Common?

They are living spaces, not merely physical locations. Each site has a spirit (ngen) that inhabits it, protects it, and makes it part of the spiritual territory. For the Lafkenche, these places aren't resources, they are beings with a will, memory, and energy.

d. **KO KA PÜLLI WALLMAPU:
MAKELUGUN KA KIMÜN
LELFÜN LAFKENCHE WA
LLMAPU MEW.**

Tüfa chi rangiñ mew, kiñeke tuwün püramtuaiñ kom püle tañi müten marrichikelu. Fey tüfa chi **Menoko, Leufü, Witxunco, Txayenco** fey Mallín pingelu.

Tüfachi kvatroloji ñi pentukun mew, feipiwkülefui ta pu che wigka tripai, ka niekefuy ta kümeke feyentun ñi mapu kimün, adkintuwe ka rakizuam ñi mogen ñi Mapuche Lafkenche. Tüfachi meli kypal tuwün ka wigka rüpi, feychi mapu mew ta ülkatufi ñi dungun, müley ta adkintuwün, chumgechi niey ñi kom dungu, chumgechi niey ka chumgechi femngechi müten niey ñi kimün rakizuam. Feymu, kiñe trawün mew kom pu che ta mapu mew, niey ta kimeluwün ka adkintuwün, feipiwkülelu ñi rakizuam ka fillke müten inatxipai ta pu che kimnoelchi ta tüfachi tuwün: ¿chem rume tüfachi, ka chem rume kiñe no? ¿Chem femgechi müten niey? Feychi dungun müten niey ta kimeluwün ka femngechi rakiduam kom pu weche wentru ka zomo ñi tripantu müten.

¿Chem kom tüfeychi tuwün nieygün?

Müten mapu ka, welu epu che rupa mapu no. Kom tuwün niey kiñe püllü (ngen), tüfeychi chew puwlu, chutulu, püllü mongen mapu kintun mew allkütulu, lafkenche che tüfeychi tuwün lifko no pingkefuy, welu newen, kimün fey küpal nieygün che pingkefuy.



All of them have a connection to water. This is confirmed by the Longkos during the workshops and in every interview. When they refer to these sites associated with water, they represent life, the circulation of newen (strength), healing, and spiritual word. Life belongs to all beings, and they must be respected. With this in mind, we would like to begin with a powerful story, one that represents the sentiment of water as a living being. **Francisco Hualquipan** recounted this historical narration about the lagoon, that he experienced firsthand.

"The lagoon was a spring of freshwater, because before there was only a small stream with a spring up at the very top. There was very little water there, and that's where people got water for washing and drinking. It's a place that never dried up, they wanted to dry it up, it gave a lot of water, and suddenly there was a tremor and the stream closed. I was watching it when it happened. I was about 25 years old then, and now I'm over 70. There's plenty of water, but then they take from it, and then they see. The owner of the place gave me wood and I took it from this side of the land. And when I was on my way here, suddenly the oxen fell backwards, all the wood fell backwards, my bullock cart was empty inside the lagoon, and I said 'never again', and told my partner, 'the man took my firewood'. 'Just leave it there,' he said, and that we would go somewhere else and so we went somewhere else to make firewood. And there another thing happened. In that place there are quila thickets, and the trees up high, and further ahead there is a beach. 'This beach is so nice, perfect to lie down,' I told my partner Luis, 'I don't know how it's so clean here'. There was a one-meter stick of pellín and it was hollow. My partner Luis, to save time, caught the quilas on fire and the stick caught fire, and what was inside it was a culebrón. It was huge and it had "tuza". I told my partner, 'Damn, you really messed up... this is the bird that will take you.' My partner told me, 'stop trying to scare me.' A year later the man died—he drowned. He drowned at the bridge." (Interview with Francisco Hualquipan, February 2025).

This isn't a negative thing, this is about understanding that the care, proper conduct, knowing how to ask for permission, and respect are essential elements when we approach these sites of significance. Sometimes, the sighting of a bird can be confused with a spiritual manifestation: *"a vision that represents the transformation of the spirit through a culebrón¹, intended to warn of a transgression committed by a human being."* (**Florencio Manquilef, interview, July 2025**). Now we will begin to describe what the sites of water are.

¹Mythological creature that resembles a snake.

Kom ko mew müteygün. Fey tüfa longko ngillatun mew nütramkagelu kom ülkantun mew koyag nieygün che amu tuwün ko inarun mew, mongen, newen küruf, mañum fey püllü dungun amuam, kom che ñi mongen mew fey pepi ñi kümeke küdawael. Tüfey wüne nütram müten kiñe nütramkaiñ, welu mapudungun mew ko ngen püllü tañi kimaël don **Francisco Hualquipan** tañi nütramkageael ñi lafkentu nütram.

"Tüfa chi lafkentu lafken ñamku ko liwen mew, wüne kiñe witron witrung txipantu wingkul püle, tüfeychi witrung mew, pichi ko mew fey tüfey lavael fey üfael. Tüfa che tuwün wedwed kon no rume, lladkütekefuy, miyaw ko fey wente tripantu mahuida kimelfi fey txipael kawüü, 25 tripantu nien mew, fey tüfa 70 tripantu nien. Miyaw ko niey welu ko wentru yefün mew, fey tüfeychi ngen mamüll elungefy fey wentechi aku püle tripantu mew welu tüfa aku püle tripantu fey waka nanafaluwi ñuke püle, kom mamüll nanafalu ñuke püle, kudi karreta lafkentu mew, wedwed no, fey ñi Werken mew pen, che elufiy ñi mamüll, üngümpale ñi pen, waria küdaw akun mew fey aku, tüfeychi lifka trawün mew, kom mamüll kulme alüley witrung, ka alün mapu mew playa kani, tüfa chi playa küme müley tripantu pen ñi Werken Luis mew, chem mew tüfa küme inaltu müley pen, kiñe metro pelliñ che chodil mew fey chodil, ñi Werken Luis welu kütxan tañi wüleal tüfeychi che fey kudi kütxan, fey tüfeychi mew püllü witravn mew, füxa mew fey tuza nien, ñi Werken mew pen, chutuy, tüfa chi tripemtun wentekunuy, ñi Werken pen, elulu wedalay ñi pen, kiñe tripantu mew geh wedwed che lan mew, lan mew lliwa cheway mew." (Francisco Hualquipan nütramkael, Unkülo we Txipantu 2025).

Fey mew ñi wedza kimün reke, welu amulerpuy tañi kimnieael ñi küdawal, ñi normel, ñi pengewün ka ñi yamgewal ñi püllü rupa tañi pewfal chew kimniegechi chew ülkantugechi meu. Müna reke, doyekefuy tañi pelon chew ñi pewmael ka ñi newtuwün ka pürüm: *"pewma küyehael ñi laku püllü ñi metuael ñi femgeael machi fiuke, wiftuwgeael ruka che ñi wedza femgeael."* (**Florencio Manquilef. Ragiñmawün Kullantu 2025**) fey meu müleymew tañi weriyael chem reke ñi ko chew ülegechi;

They are spaces of harmony and healing: All these sites play a role in maintaining harmony among people, nature, and the spiritual forces. Here one seeks guidance, physical and spiritual health, and the body's or territory's imbalances are harmonized. Longko Manuel Liencura explains that the lack of knowledge about the importance of these places is causing them to disappear over time. Regarding the menoko, he states: *"that there are medicines, chilean hazelnuts, canelo shrubs, laurel, palo santo, but over time they have been replaced with trees from outside."* (Longko Manuel Liencura N. of Ruka-cura, interview, February 2025).

They are places where one communicates with the ancestors and the spirits: The significance of these sites of life and spirituality allows the Lafkenche to connect with their spiritual world. For example, one visits the springs to ask for wisdom, to request rain or good health for the members of the Lof.

They are places protected by cultural norms: Each site has traditional rules of use and respect—one does not enter at any moment, you don't shout, you don't litter, you don't take anything without permission. These rules aren't always written, but everyone knows these rules, especially the elders.

They portrait the spiritual relationship with the territory: These sites show that for the Mapuche Lafkenche, the territory is unique and worthy of respect. *"It's not an economic or geographic resource, but a collective being upon which spiritual, ecological, and social life depends. Caring for them means caring for the harmony of the people and the world. Thus, each body of water is connected to one another, and sooner or later all of them reach the LAFKEN (the sea)."* (Conclusion of Longko, Ngenpin, and Werken, February 2025).

The images that accompany these stories show the sites in the territory. There are 11 Menoko, 1 Leufü, 15 Witxunco, and 10 Txayenco, whose individual characteristics we will begin to describe briefly.

Küpalal fey mañum tuwün: Kom tüfeychi tuwün küpalal küdawngelu che püle, itrofill mongen püle, fey püllü newen püle. Tüfeychi chew petu kimün, miyaw fey püllü mañum fey küpalael kuruf kalul mew ka mapu mew. Fey don Manuel nütramkey tüfeychi tuwün kim rume no am fey tripantu mew wed wülngey. Menoko mew pen *"lawen kani, ñewün, kanelo, txiwe, wanglen, welu tripantu mew wekun mamüll wingka mew küpangey"* (Longko Manuel ruka-kura nütramkael Unkülo we Txipantu 2025).

Pu chaw ka püllü nütramkael tuwün: Tüfeychi müten tuwün mongen fey püllü amuam mew, lafkenche che ñi püllü mapu mew keluwael. Amugey txayenko mew kimün kelluael kintun mew, ko dugual ka küme mañum Lof che ñi.

Adkintun mew awkangelu tuwün: kom tuwün adkintun küdaw nien yamgeal am, chumgechi chumül ko, werin no, ünadal no, elual kelluael am rume no, adkintun ki kom fücha che kimgelu.

Püllü mapu kelügeal amuam. Tüfeychi tuwün pefi mapuche lafkenche mapu kiñe fey yamgeam. *"Kullin ka wayk che mapu no, welu Lof püllü kom mongen, püllü, itrofill fey trawün mongen inarun. Küdawngeal küpalal che fey mapu küdawngeal. Fey kom ko kelufilu ka lefü mew fey kom tripantu LAFKEN mew püray."** (Longko, Genpin fey Werquen-Unkülo we Txipantu 2025 trawün).

Tüfeychi adkiyal tüfa nütram mew mapu tuwün pefi. Tüfeychi mapu nien 11 Menoko, 1 Leufü, 15 Wütxunco, 10 Txayenko, sapu kiñe ñi chumgeel wüne nütramkaaiñ.

1. Menoko (Sacred Wetland).

The **Menoko** is much more than a wetland or an area of still water: it's a place of respect and medicine. Here grows the lawen (medicinal plants) used by the machi to prepare their medicine. It's a place of feminine energy, healing, and spiritual refuge.

For the Mapuche Lafkenche, the menoko is also a refuge for the spiritual forces associated with the community's health. Any alteration to it directly affects the balance of itrofill mongen (biodiversity).

Importance: a source of health, a feminine spiritual space, a place for rogative and contemplation. If a menoko is destroyed, part of the collective spirit is damaged.

1. Menoko (püllü lafkentu).

Menoko lafkentu ko pütkuwe rume no: yamgeal fey lawen tuwün. Tüfeychi chew lawen (mañum mamüll) üyngelu machi ñi lawen ngen. Tuwün domo newen, mañum fey püllü awkangeal.

Mapuche Lafkenche che ñi, menoko trawün püllü newen awkangeal Lof che ñi mañum mew kelungelu. Wedakügeal küpalal weda mongen itrofill mongen (kom mongen).

Müten: mañum eluwün, domo püllü tuwün, gillatun fey küpalal tuwün. Menoko lladkügelu, Lof püllü kiñeke weda mongen.



2. Leufü (Lake).

The **leufü** is the river or, in this case as defined here, the lake. But it's also a living being that flows, sings, and guides. It accompanies the cycle of life from birth to death. The lake's water is used in ceremonies, and as a channel for spiritual messages.

For the Mapuche Lafkenche, the leufü has memory: it keeps the stories of the territory and connects different Lof with one another. It's not merely a source of water, but a vein of the territory through which newen (strength) flows.

Importance: a sacred path, a source of renewal, a link with the ancestors. Its waters cleanse, communicate, and heal.

3. Witxunco (Stream or River)

The **witxunco** is the place where roads or trails meet. Or in this case, where rivers meet or where they meet the sea, but not only in a physical sense. It's also the point where people, forces, and decisions converge. Important meetings, parliaments, rogatives, or the resolution of community conflicts take place here.

In the Lafkenche worldview, a witxunco can be a space for agreements, ceremonial speech, where guidance is sought from the spirits, or contact is made with other communities.

Importance: a center of decision-making and communication. A political and spiritual space where communal consensus is activated.



Witxunco (stream or river).

2. Leufü.

Leufü ta leufu, fei müten futa leufu ka futa lafken, feychi müten müley ta kume mongen ñi küpan, ñi ülkael ka ñi norkünel. Fey ta inatuzugu ñi küpan ka ñi feyentun, petu ñi wüñoalel mew ka müten ñi lanmongen mew. Felelafken ñi ko müley ta ñi trawün mew, ka müten ta kiñe rüpu ñi püñeñel ta püllü ñi zugu. Mapuche Lafkenche ñi rakizuam mew, leufü müley ta ñi rakizuam: mülen ta ñi nütram ka ñi kume kimün ñi mapu mew, ka müten nieymi ñi trawün antü ka Lof ñi püle. Feychi leufü nieymi müten ko, ka müten nieymi ta kiñe wüñelfe ñi mapu mew, feychi rüpu mew müley ta newen.

Kume rakizuam: Kiñe rüpu sagrado, fuente ñi mülelu fenten, inatuzugu ñi küpan ka ñi kuyfi pu wentru zomo. Feychi ko nieymi ñi ülkael, ñi zuguel ka ñi lawentun.

3. Wütxunko.

Witxunco ta kiñe tuwün mew müley ta rüpu ka ñi ñamtu, fei müten mew leufü ka fei ñi trawün lafken mew; ka nieymi müten kiñe rakizuam ñi püle ka müten müley ta kiñe tuwün ñi trawün, pu newen ka pu mülen. Feychi tuwün mew müley ñi trawün müten, ñi parlamento, ñi llellipun ka ñi müten trawün ñi kumeke mongen ñi Lof.

Lafkenche ñi rakizuam mew, witxunco müley ta kiñe tuwün ñi kume trawün, ñi Werken ka ñi ülkael, fei mew pentukün ñi püllü ka pentukün ka antü ñi Lof püllü.

Kume rakizuam: Kiñe tuwün ñi rakizuam ka ñi pentukün. Tuwün ñi politika ka ñi püllü mew müley ta kiñe feyentun ka kiñe trawün ñi Lof.



Txayenco,
(ojos de agua, vertientes).

4. Txayenco (Springs, Water Source).

The txayenco are the water sources or springs that emerge from the earth. They are considered the birthplace of water, and therefore places of high spiritual value. People often visit a txayenco to ask for strength, clarity, fertility, or to begin a purification ceremony.

Machis and lawentuchefe recognize the txayenco as a place where the earth speaks and where signs appear to guide or warn the community.

"In the txayenco and menokos, those who know what medicine is, know; and those who don't, walk over them, damaging them without realizing it. There are medicines, chilean hazelnuts, canelo shoots, laurel, palo santo." (Manuel and Ángel Calfuan, interview, February 2025).

4. Txayenko (ko ñamku, witronge).

Txayenko ko ñamku ka witronge mapu mew witrönmangelu. Ko püññ mapu amugelu, fey müten püllü kimün tuwün. Miyaw kütšan txayenko mütrümgelu küpal kelluael, akudün, üñümael ka echul püllü ngillatun kelluael.

Machi fey lawentuchefe txayenko kingelu tuwün mapu dunguam chew, fey pepi chew mew Lof che ülkageal ka ayüngeal.

"Txayenko ka menoko mew, kimche lawen kingelu kim, fey kingelu rume no chumngechi wedaael ka kingelu rume no, lawen kani, ñewün, kanelo, txiwe, wanglen". (Manuel fey Angel Kalfuan: nütramkael, Unkülo we Txipantu 2025).



Why Are Some Spaces Considered Culturally Significant While Others Are Not?

In the Mapuche Lafkenche way of thinking, not every river, spring, or lagoon is automatically a site of cultural significance. The difference lies in the spiritual, historical, and communal relationship that has been built with that particular site.

The explanation for why some sites are significant and others are not:

1. Because they have been inhabited or recognized by the ngen.

A site becomes significant when the community recognizes the presence of the ngen (guardian spirit) that resides there. Not every river or spring has an active or manifest ngen, and not all have been “awakened” or acknowledged by the machi, lawentuchefe, or longko.

There are rivers that are simply paths, but there are others where the spirit dwells. The difference lies in the spiritual bond.

2. Because important historical, ceremonial, or spiritual events took place there.

A site becomes significant when it has been the location of:

- Important rogatives.
- Visions or spiritual messages.
- Healings performed by machi.
- Political or community gatherings.
- Births, deaths, or ancestral stories.

This place carries collective memory, which gives it strength, and for that reason it's taken care of in a unique way.

3. Because it contains lawen or unique natural characteristics?

Some places have specific medicinal plants, sources of pure water, or natural conditions that make them valuable for health and harmony. Other sites may be more common or degraded, and therefore are not considered significant.

It's not the amount of water that makes a place unique, but what that water teaches, heals, or holds.

¿Chem mew kineke mapu müten kimün fey waria rume no?

Mapuche Lafkenche kimün mew, kom lefü, witronge ka lafkentu rume no müten kimün tuwün no rume. Fey chumgel püllü, nütram fey Lof kelügeal tüfeychi müten mapu mew.

Chem mew kineke tuwün müten fey waria rume no:

1. Chem mew ngen mew püwlu ka kimgelu.

Tuwün müten amugelu ngen (püllü awkangeluche) Lof che kimgelu chew püwlu. Kom lefü ka witronge ngen müten ka pepi nieygün rume no, fey kom "üylügelu" ka kimgelu machi, lawentuchefe ka longko mew rume no.

Lefü rüpi kani, welu waria chew püllü püwlu. Chumgel püllü kelügeal mew.

2. Chem mew tüfeychi chew nütram, güllatun ka püllü amugelu.

Tuwün müten amugelu chew kani:

- Müten güllatun
- Adkimal ka püllü willeluwün
- Machi mañumgeal
- Lof ka trawün nentugeal
- Püñüñgeal, langeal ka chaw nütram

Tüfeychi mapu Lof kimün awakentu fey newen nien, fey müten küdawngelu.

3. ¿Chem mew lawen ka müten chumgeel nien?

Kineke mapu müten lawen mamüll nieygün, liwen ko püñüñgeal, ka itrofill mongen mañum fey küpalal kintun mew. Waria müley ka weda am, fey müten no amugelu.

Ko miyawün rume no müten tuwün nentugelu, chem ñi ko yafkintugelu, mañumgelu ka choyngeal.

4. Why has it been recognized by the community?

A site gains spiritual value when the community names it, respects it, visits it, and protects it. Some spaces go unnoticed until someone—such as a machi or a longko—identifies them as a place of power. From that moment on, their significance becomes active.

5. Why are some sites dormant or damaged?

Many spaces that were once respected have lost their significance due to:

- Pollution.
- Community oblivion.
- External interventions (roads, subdivisions, detours).
- Spiritual disconnection.

However, they can be restored if the community renews its bond through ceremony, care, and recognition.

What Should Not Be Done in Water and Spiritual Spaces?

1. Polluting, littering, or intervening without permission.

- One should not throw trash, dump oils, wash clothes or vehicles, or introduce chemicals.
- Construction works (such as filling, diversion of water, detours) should not be carried out without consulting the community or asking permission from the ngen of the place.

Altering these spaces can cause illness or imbalance, both for people and for the territory.

2. Shouting, speaking loudly, or making unnecessary noise.

- Speaking or laughing loudly near these spaces is considered disrespectful.
- Silence, reflection, and a respectful attitude are essential because the energy of the place is sensitive.

3. Entering without permission or awareness.

- One should not enter without greeting or without a clear intention. Permission is often requested with a word, a gesture, or even by leaving an offering (such as water, flowers, or a little muday).
- It is also inappropriate to enter playing, running, or out of simple curiosity.

4. ¿Chem mew Lof che kimgelu?

Tuwün püllü newen nien ñi üy, yamgeal, mütrümgeal fey küdawgeal. Mapu adkimal rume no puway machi ka longko kimgelu newen tuwün mew. Tüfey mew müten amugelu.

5. ¿Chem mew kineke umagelu ka wedagelu?

Miyaw mapu wüne yamgelu, chupgelu ñi müten am:

- Ünadün.
- Lof che ñi nguillageal.
- Wingka küdaw (rüpü, kudi mapu, ko afkageal).
- Püllü ngillael.

Welu, wülkagengey güllatun, ngillatun fey küdawngeal wülael chi mew.

¿Chem ko fey püllü tuwün mew küdawgeal rume no?

1. Ünadüwal, ünael ka kelluael rume no küdawngeal.

- Trawantugengey rume no, aceite choyüwal, ruka ka karü tripawal, ka püllka choyngeal.
- Ka küdaw nengeal rume no (akudün, akun kanalar, ko afkageal) Lof che nütramgeal rume no fey tuwün ngen kelluael rume no.

Tüfeychi tuwün wedakügelu che ka mapu kutxangeal ka küpalal wedangeal.

2. Werin, küme dungugeal ka neküd wedwed dungugeal.

- Weda mongen kütaltuwe dungun ka ayümgeal tüfeychi tuwün kiñen mew.
- Inael, küpalal fey yamgeal mongen müten, tuwün ñi newen inarukelu.

3. Kelluael rume no fey kimgeal rume no mütrümgeal.

- Mütrümgey rume no saludar ka müten nentugeal rume no. Miyaw kütan kelluael ko, rayen ka pichi muday mew.
- Ka mütrümgey rume no pükengelu, palaiael ka kisu kimael.



4. Speaking ill of the place or those who care for it.

- Saying that a menoko is useless, that a txayenco is just “dirty water,” or that the leufü is “dead” can be a spiritual offense.
- It’s also considered grave to deny the spiritual value of the site in front of others, especially if done from a colonial or foreign perspective..

5. Taking photos or recording without consent.

- In some places, taking pictures is not allowed because they could “steal” the energy of the space.
- One must always ask the community if it’s appropriate to document or publicly show the place.

6. Using the place for commercial purposes without authorization.

- Drawing water to sell, using the surroundings to build tourist cabins, or engaging in sports or adventure activities in these spaces without consultation or respect is a transgression.

For this reason:

A place becomes significant when there is a spiritual, historical, or medicinal relationship that activates it.

Not all natural spaces are equal. Only some have been “recognized by the land and by the Mapuche Lafkenche” as unique and respectable.

One must not enter without respect, alter without permission, or use without awareness.

These spaces are not for free use: they are to foster a relationship of respect and harmony.

4. Tuwün fey küdawgeluce weda dungugeal.

- Menoko küdawlay, txayenko "weda ko" rume ka leufü "lagelu" dungugeal püllü weda mongen.
- Ka weda püllü newen ngillageal tuwün waria che ñangkülen, auka wingka ka wingkun kimün mew chi.

5. Adkiyal ka ülkantual kelluael rume no.

- Kineke tuwün mew adkiyal rume no nieam chem newen "ngillael" tuwün newen.
- Kom kütšan Lof che nütramgeal akudür ki ka pepi adkiyal tuwün.

6. Tuwün kullin küdaw kelluael rume no kintun mew.

- Ko nguillageal kintun mew, kudi tuwün turismo kintun mew nengeal, awkan küdaw ka welu mongen küdaw tüfeychi mapu mew nütramgeal rume no fey yamgeal rume no weda mongen.

Fey wüne mew:

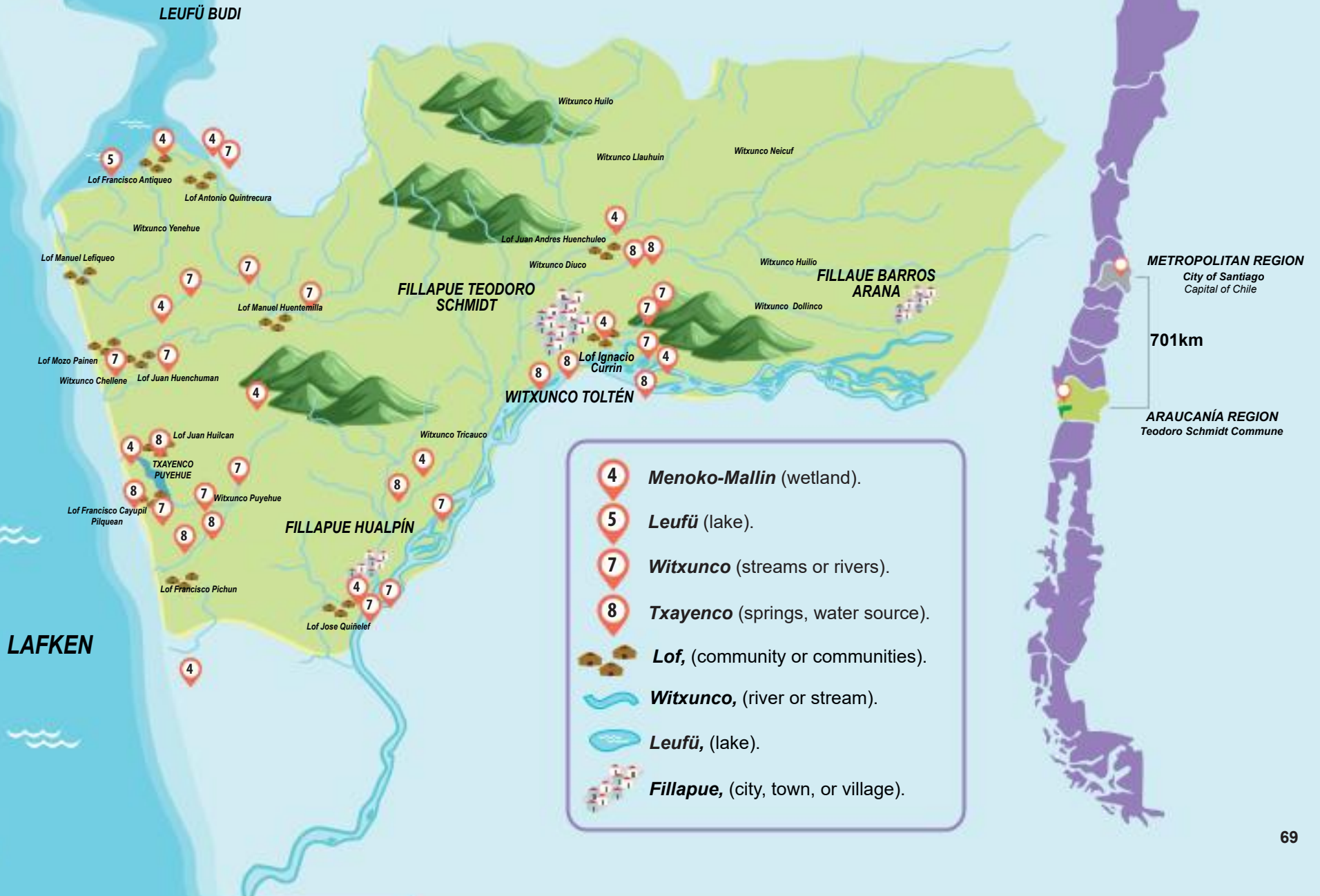
Tuwün müten amugelu püllü, nütram ka lawen kelugelu müten amugeal mew.

Kom itrofill mapu chumgel rume no. Kineke rume "mapu fey che mew kingelu" müten fey yamgeam.

Mütrümgengey rume no yamgeal rume no, wedakügeal kelluael rume no fey küdawgeal kimgeal rume no.

Tüfeychi mapu kom che küdawgeal rume no: yamgeal fey küpalal kelügeal.

ARAUCANÍA REGION
Municipality of Teodoro Schmidt



**e. WINKUL AND MAWIZA: GREEN
GUARDIANS OF THE LAFKENCHE TERRITORY**

We have grouped these two types of sites because they share a common characteristic: most are located in areas where access to water is limited and, in many cases—as can be seen in the photographs—they are situated in elevated locations. They are often associated with the Txentxeng of the territory, as they provide complementary conditions to ensure its safeguarding and protection.

We will begin with the Winkul, of which four sites of cultural significance have been identified in the territory.

**e. WINKUL KA MAWIZA: KARÜ
AWKANALU LAFKENCHE MAPU MEW.**

Inaymiñ tüfachi epu wigka rüpu, fey ta müley kiñe müten rakizuam: femngechi müten müley pu tuwün chi niekefi pichi ko, ka müley kiñe rume, chumgechi adkin-tuwfi ñi retrafe, müten müley wente mapu mew. Feychi müten trokiñniey ta Txentxeng ñi tuwün, fey ta müley pu dungun femngechi müten ñi weupin ka gillan, chumgechi müten niey ka pu dungun weychan ñi gillan.

Tripaymiñ Winkul mew, feychi ñi inatxipai ñi meli tuwün ñi kimün rakizuam chi müley tüfachi mapu mew.





Winkul ka Mawiza,
Green Guardians of the Lafkenche Territory

1. Winkul.

General Meaning:

"Winkul" (also written wüñkul, depending on the grapheme system) means mountain, hill, or land elevation. But in the Mapuche worldview, it's not simply a geographic feature:

- It's a living entity that often has a ngen (guardian spirit).
- Some winkul are considered respected sites where revelations, dreams, or spiritual forces manifest.
- They are places used for rogatives, spiritual refuge in difficult times (such as the Txentxeng), and serve as points for territorial and ceremonial orientation.
-

Cultural Importance:

- Many accounts of the 1960 earthquake and the sea (Kai Kai) mention how people climbed the Winkul to save themselves, and how these hills acted as spiritual protection.
- In some cases, the Winkul is a space where güllatun, llellipun, or guidance from ancestors is sought.

1. Winkul.

Kom kimün:

"Winkul" (ka wirintuku wüñkul, grafemario nienolu) kim "winkul, lil wentechi mapu". Welu mapuche rakizuum meu fey welu mapu kintun:

- Fey newen che engün ngen (pulü newen) niekey.
- Iney Winkul, yamüwün trokiñ reke kimniekey o trokiñ peuma rupan o newen püllü elkey trokiñ.
- Trokiñ ngillawn, newün püllü kintun wedwed küme wedwed fali (Txentxeng reke) ka mapu ceremonia güxamtun rupa.

Kimün tañi dewma:

- Werken ntram 1960 tripantu rüpü ka lafken (Kai Kai) meu pi Winkul meu che wixankefulu mañumkefiel meu, ka feichi meu püllü amukey pikey.
- Iney rupa meu, Winkul fey trokiñ güllatun, llellipun rupafiel o kuyfi che meu ramtukuwkefiel trokiñ.



Winkul ka Mawiza, Green Guardians of the Lafkenche Territory.



2. Mawiza.

On the other hand, in the territory we were able to identify seven sites of significance associated with the Mawiza, whose meaning is as follows:

General Meaning:

"Mawiza" is a Mapuche word that refers to the mountain range, or more broadly, to the highlands with hills and contiguous mountains. It can refer to:

- The Coastal Range (Mawiza Lafkenche).
- The Andes Mountains (Puel Mapu Mawiza).

Cultural and Spiritual Importance:

- The Mawiza is seen as a place of wisdom, retreat, strength, and silence.
- It's often where ancient spirits take refuge, where protective beings dwell, or where spiritual transformations occur.
- It's a source of water, lawen (medicinal plants), signs of the weather, and is associated with the world above (Wenu Mapu).

What Is the Relationship between the Two?

The Winkul is a specific hill; the Mawiza refers to the grouping of trees or the mountain range. Both are sites of spiritual power, but the Winkul may have a more local or symbolic role within a Lof, while the Mawiza can represent a broader, even mythical, territory. Nevertheless, in both cases, the following characteristics are present:

2. Mawiza.

Ka fey mew chi Mawiza tañi mapu meu kimnieiyiñ regle kimniegechi chew meu, fey chi dungun ñi amuleal fey mew:

Kom dungu kimniegeün:

"Mawiza" fey mapudungun tañi femgeael chi kurüf, welu füttra mew, tañi femgeael chi puel mapu winkul ka kurüf ayekan meu. Femgekey tañi amuleal:

- Chi Mawiza Lafkenche (Puel Kurüf chi Lafken meu).
- Chi Mawiza Puel Mapu (puel mapu Mawiza).

Kulturgechi ka püllügechi kimniegeün:

- Chi mawiza, pelotugekey chew kimün, kümechiyal, newen ka püllu meu.
- Kom fey mew mülekey chew chi küme püllü ülekey, chew ñi mülen chi ñidoltufe ka chew ñi femgekey chi püllügechi lewfü.
- Fey ko ñi ülegal, lawen, tripantu ñi welukongechi dungu, ka rüpukey chi Wenu Mapu meu.

¿Chem reke chi ayekan kiñe ñi meu?

Chi Winkul fey kiñe rütrüf winkul; Mawiza fey kom aliwen ka kurüf. Epu meu newen püllügechi, welu chi winkul niekey kiñe rol füttra kisu ka kimeltuüfe meu kiñe Lof, fey mew chi Mawiza femgekey kiñe mapu füttra, ka epew meu müley. Sin embargo epu chew meu femgekey fey chi ñi rüpan:

1. Because they are spaces where the Ngen live.

Both in the hills (Winkul) and in the mountain ranges (Mawiza), protective spiritual forces reside. Here dwell the Ngen Winkul and Ngen Mawiza, as well as other entities that maintain the balance of the territory. If one of these places is destroyed or interfered with, these spirits are offended and the harmony of the natural and social space is disrupted.

2. Because they are points of spiritual and territorial orientation.

Hills and mountain ranges serve as spiritual and geographic guides.

- Many Lof orient their rogatives, güllatun, or ruka towards the tripawe antü, towards the Winkulentu...
- In some accounts, these are places where people took refuge during catastrophes or received messages from their ancestors.
- They're also key points for the historical memory of the territory.

3. Because they contain lawen and traditional knowledge.

The Mawiza and many Winkul are sources of sacred and medicinal plants (lawen).

- The machi, lawentuchefe, and wise ñañas collect herbs that only grow in these spaces.
- Protecting the mountains is protecting the community's medicine and overall health.



Winkul ka Mawiza, Green Guardians of the Lafkenche Territory.

1. Chem Ngen elkey trokiñ meu.

Epu winkul (winkul) ka korwillera (Mawiza) meu, amukey newen kintukefiel. Feychi Ngen Winkul Ngen Mawiza ka ka che niey mapu ñi kintuwkülen. Feichi trokiñ lladkünkey o xokikey chi, chi newen weñakünkey ka rüpukey ñi kintuwkün mapu ka reñma ñi.

2. Chem newen püllü ka mapu güxamtun rupa.

Winkul ka korwillera newen mapu güxamkefiel ülmen.

- Werken Lof ñi güllatun, Guillatun reke ruka tripantu wentukey püle, Winkulentu püle...
- Iney ntram meu, trokiñ che konkey lladkün meu, o kuyfi che ñi dungun chaskeken trokiñ.
- Ka dewma kimün püzi mapu ñi meu.

3. Chem lawen ka kutran wezachin kimün niekey.

Mawiza ka Werken Winkul ali rariwe lawen (lawen) ñi anükey.

- Machi, lawentuchefe ka küme kimniey ñañas feychi aliwen müley, feichi trokiñ meu müley aliwen.
- Winkul kintukün fey reñma ñi lawen ka newen kintuwkün.

4. Because they are places of spiritual refuge.

Many Winkul and areas of the Mawiza have been used as spaces for retreat, ceremony, and connection with the Wenu Mapu (spiritual world).

- The Machi may retreat to a hill to receive dreams or for healing.
- Guillatún or deep rogatives are also performed there.

5. Because their disturbance causes disharmony.

When towers are installed, trees are cut without permission, resources are extracted, or roads are built in these places:

- The circulation of newen (energy) is interrupted.
- Illnesses, conflicts, or droughts may occur.
- The harmony between the visible and invisible worlds is damaged.

4. Chem newen püllü kintun trokiñ.

Werken winkul ka mawiza xokiñ konpan, ceremonia ka Wenu Mapu xawün (newen mapu) rupafiel trokiñ.

- Machi Winkul meu konpakefelu peuma chaskekefiel o kütخانkefiel.
- Fey mew müley müten Guillatun ka müley ñi fücha llellipun.

5. Chem ñi xokiñ rüpukey kintuwkün.

Tor elkey, ka nüxamkey ka yafütunkey, amukey o rüpu elkey feichi trokiñ meu:

- Newen (newün) ñi müxümtun rüpukey.
- Kutxan, weichan reke chaw fekey.
- Pekey ka pelan chi ñi kintuwkün rüpukey.

Winkul ka Mawiza,
Green Guardians of the Lafkenche Territory.

What should NOT be done at the Winkul and Mawiza?

1. **Do not make loud noises or shout:** Silence and respect are fundamental. These are spiritual spaces where connection with the spiritus (ngen) of the place is sought.
2. **Do not enter without permission or a justified reason:** One must ask for spiritual permission or consult a Mapuche authority before entering, especially if it's a Mawiza.
3. **Do not litter, leave debris, or alter the natural environment:** Polluting or modifying the landscape is considered a serious offense, as it breaks the balance and offends the ngen of the place.
4. **Do not build or intervene without Mapuche authorization:** These spaces should not be disturbed with machinery, infrastructure, or roads without the community's consent and understanding of their meanings.
5. **Do not engage in recreational or non-spiritual activities:** These are not places for picnics, sports walks, parties, or any profane activities.
6. **Do not cut trees or collect plants without ceremonial authorization:** All gathering must be done with respect, permission, and spiritual awareness. Often, rogatives are performed before cutting or collecting anything.
7. **Do not enter while intoxicated or under the influence of drugs:** These states alter the spiritual connection and are seen as a serious lack of respect.
8. **Do not mock, challenge, or disobey traditional protocols:** Irreverence, ridicule, or disregard for the cultural norms of the site can have spiritual consequences or disrupt the ngen of the site.

¿Chem Winkul ka Mawiza meu rume rupan?

1. **Wezakün wedwed rume inkey:** Aukan ka yamün fey dewma. Newen trokiñ ngen (ngen) ñi xawkefiel trokiñ.
2. **Peñi pelan reke chem am akünun rupan pelan:** Newen meu peñi reke mapuche longko meu ramtun, fütra Mawiza chi.
3. **Cochma, mapu lladkün reke mapu wezakün pelan:** Cochma reke mapu wezakün ngen reke weza rukafiel, mapu ñi kintuwkün rüpukey ka ngen ñi weñakefiel.
4. **Ruka reke xokiñ mapuche kimün pelan:** Feichi trokiñ küzaw makina, ruka reke rüpi elkey pelan reñma kimün ka ñi kim.
5. **Aukantun reke newen püllü pechi rupan pelan:** Picnic, trekan, feyentun reke ka weza rupan trokiñ reke fey.
6. **Aliwen ngütxamkey reke recolectar peñi pelan ceremonia:** Kom müxüm yamün meu, peñi ka newen meu rupan. Werken fey ngillawn ngütxan reke müxümkey müley.
7. **Kopawe reke droga niekey amukan pelan:** Feichi rupa newen xawkün wezakünkey ka weza yamün pefikefiel.
8. **Ayekanun, kollaluwün reke mapuche az rupan yamünkey pelan:** Ayekanun, ayekanun reke mapuche az rupa ñi chumkawün newen kutxan niekey reke ngen ñi rüpukefiel.

ARAUCANÍA REGION

*Municipality of Teodoro Schmidt
Winkul and Mawiza,
Green Guardians of the Lafkenche Territory*



f. RENÜ: SPIRITUAL REFUGES OF THE LAFKENCHE TERRITORY

After discussions with various authorities and representatives, it was agreed to describe this site without revealing the exact location. More than one site of this type has been identified, sometimes marked by a tree or a cave. One was identified by a Machi, but it's known that there are many others. Many mysteries surround these sites, but through the following explanation, we hope to shed more light on one of the most spiritual sites of the Mapuche Lafkenche. However, there are restrictions and certain precautions must be taken, as not everyone is called to visit them.

What are Renü or Reni?

Hidden places, difficult to access, located in the middle of the forest, ravines, or dense woodland, which can be described as follows:

Spaces for spiritual retreat?

Hidden places, difficult to access, located in the middle of the forest, ravines, or dense woodland, which can be described as follows:

1. Espacios de retiro espiritual.

- The Renü are hidden places, away from common paths.
- Here, the Machi, the sages, the Lawentuchefe, or people who needed to seek vision, heal, speak with the ancestors, or receive messages, would retreat.
- One does not come across a Renü by chance: it's found when sought with deep intention or when guided by a dream or sign.
- The Machi uses it to connect with spirits, receive their messages, and perform healing actions for someone who *"has unknowingly transgressed the balance of nature, which, according to the Lafkenche, is one of the causes of illness"* (Interview with a Machi, February 2025). *The Machi acts as a mediator in this process.*

f. RENÜ: PÜLLI AMUKEWE LAFKENCHE MAPU MEW.

Tüfachi inarumen mew nütramkakefiyiñ kom pu lonko ka pu werkafe ñi fey kiñeke rume allküleyafiñ kom dungulelu pichi feypilu ka chumgechi müley tüfachi mapu mew. Kiñeke mapu müley tüfachi rupa mew, kiñeke mamüll mew rume ka kiñeke renga mew müley. Kiñe renü reküluy kiñe machi, welu kim kom che feyta kiñe ta müley. Mariman gülam tüfachi renü ñi petu mew, welu tüfachi weriluwün mew nüwiñ pepi küme kimmieael kiñe ka petu mew ñi Mapuche Lafkenche pu che ñi wenu mülerpuael ka petu, welu ayekaley ka müley pu müna che feypini ayükawentukelu mapu mew.

¿Chem am pu Renü rume Reni?

Elkunugekey mapu, müchay püralgekey, naltu mapu mew, libken mew rume mamüll murakey ñi purakey welu feypikefiyiñ:

1. Gülam mapu newen püllü amuleam

- Renü mew elkunugekey mapu, ayekan kom che ñi rulpazuam mew.
- Fey mew amulekey pu machi, pu kimche, pu lawentuchefe rume pu che nielu münakeel pelafiñ, külüwün, werkantuam pu fücha che, ka dünguiealam werün.
- Reñma müley renü mew chumgechi rume witraleam: niefeykey müna munakeael chumul ka werufeykey peuma rume wirintekugeael.
- Pu machi feychi occupy ñi newetuam Guillatun, pu püllü ñi düngun ka ñi külüwkawn welu kiñe foyewün che mülelu *"transgredido kimlay chumgechi ka newe mapu ñi newenkeael. Feyta rumel lafkenche che ñi düngukefiel, fey mew lielikey pu kutran"*. (nütramkan machi febrero 2025). Fey küme rerunkuge.

2. Places of great newen (strength)

- The Renü is filled with silent energy. It's not a place for just anyone, nor to be visited without permission.
- Protective spirits may dwell there, including ngen of water, forest, or rock, as well as ancient spirits (Pillán or Weküfe).
- Therefore, it can be a place of great power, but also of risk if entered without due respect.

3. Associated with the invisible and the profound

- The Renü are connected to the Minche Mapu (Beneath the Earth).
- They are often considered doors or thresholds between dimensions: places where communication with spirits or the dream world is intensified.
- It's said that some people temporarily disappear in a Renü, receiving vision, revelation, or transformation there.

4. Refuge in times of persecution

- In recent history (during colonization or periods of repression), the Renü also served as places where Mapuche families took refuge to survive, hide, or protect their spirituality.
- Many Longko and Machi remember knowing a Renü in childhood or through their grandparents, though its exact location is rarely revealed.

Why Must Renü Be Cared for and Respected?

- Because they are spaces of high spiritual significance, difficult to find, and laden with sacred memory.
- Altering them with roads, cutting down trees, fences, or other interventions can damage the harmony between worlds.
- They are entered with respect, with permission, and in many cases only with spiritual guidance.

Can anyone visit them?

No, not everyone may enter a Renü (or Reni).

2. Newen mülelu mapu (kallü).

- Renü mew petu mülelu newün üllkantun. Fey ta mapu kom che ñi purafiel rume ayekakey müna pepiluwün kimlael.
- Fey mew liekey pu apo püllü, ngen ko, mamüll rume rümü, ka fücha püllü (pillán rume weküfe).
- Fey mew, müley petu mew kallü newen, welu wisarpaley konpakey rume gillatulakey ñi chumgechi müley.

3. Pelon ka füttra petu mew.

- Pu renü newüntukukey Minche Mapu (nag mapu rume elugechi).
- Kom wirintukun kuwü rume kintun antarü mapu: mapu mew pu püllü ñi werkantuam rume peuma mapu ñi kallüfentekuam.
- Feypikefeykey kiñeke che elkan witrüntukefeykey renü mew, fey mew pefin pelonün, kimtuwün rume wezkanün.

4. Aukan mew nguillatuam.

- Müna tripantu mew (winka ñi llituam rume awkanün mew), pu renü tati mapu müley mew pu mapuche Lof ñi nguillatuamefi ñi mongen, elkanün rume ñi nguillam ñi amuam.
- Mariman longko ka machi nütuniekefeykey renü pichi weye mew rume ñi laku ñi mew, welu chumgechi müley fey elulgetulakey.

¿Chew mew müley cuidagen ka respeten pu Renü?

- Fey ta mapu müley petu wenu püllü ñi petu mew, müchay nieael ka trür wenu ñi nütamkan mew.
- Neweltun rüpu, mamüllwitrün, malal rume züngun ilotufiñ newenkeael antarü mapu.
- Konpaken respeto mew, pepilukey mew, ka mariman machi ñi püle mew rume.

¿Püdey kom che ñi amuleal?

Reke, kom che konpaketukay Renü (rume Reni) mew.





Paths that lead to Renü: spiritual refuges of the Lafkenche territory.

What are the risks of not respecting a Renü?

The risks of not respecting a Renü are serious within the Mapuche Lafkenche worldview, as this type of place is not just a physical space, but a deeply spiritual site inhabited by invisible forces. Breaking that respect alters the harmony and can lead to consequences both for individuals and the community.

The main risks of not respecting a Renü include:

1. Physical and spiritual disorientation

- Many people who have entered a Renü without permission or preparation have experienced loss of direction, confusion, or sudden fear.
- There are accounts of individuals getting lost within the forest, even when nearby, as if the space “hid them.”
- On other occasions, it’s said that “the sight darkens” or “the mind clouds,” as if the space imposes an invisible boundary.

2. Spiritual or physical illness (Kutran).

- One of the most feared effects is Kutran, an illness that has no medical explanation but manifests after transgressing a sacred site.
- It may appear as persistent pain, insomnia, discomfort, deep sadness, or even disorders affecting vital energy (newen).
- In these cases, a Machi must intervene, as it’s understood that the spirit of the place was offended or that the person “brought something from another space” that does not belong to them.

¿Chem am pu wisarngen respectulakey ta Renü?

Pu wisarngen respectulakey renü ünen petu müley Mapuche Lafkenche ñi rakiduum mew, fey tüfachi rupa mapu fey reke mapu kintugechi feychi, welu mapu füttra wenu püllü mew, mülen pu pelon kallü. Inafiel feychi respeto, neweltuy newenkeael ka müley kuifi kurantu kom kiñeke wef ka Lof.

Kisu pu wezay wisarngen respectulakey renü müley fey:

1. Chumgechi allkütugekelay püllü ka kurüf mew.

- Mariman che konpa renü mew pepiluwün mülay rume zugu yafkan mülay niekey chumgechi allkütugekelay, piwke rakiduum rume llakiduum rupachi.
- Müley epew kiñeke chumrumelkefeykey mamüll mew, wekun müley, feyngu mapu ñi "elkuniefiñ".
- Kiñeke wirintukun, feypikey feykey "pekayal rume üllmen", feyngu mapu ñi konpüliefiñ kiñe kimlael kintun.

2. Püllü kutran rume kurüf kutran (kutran).

- Kiñe ñi llakiduumkeael müley kutran, kutran kimlay newentuchefe ñi kimaal, welu kümelkefeykey awkintukechi wenu mapu ñi nütramkafiel.
- Müley ñañakey müten, mümay, llakiduum, llakizu füttra, rume chumgechi amulekey newen ñi mongen (newen).
- Tüfachi rupa mew, machi müley müten nien, fey kimkey mapu ñi püllü ñi pichiduumkeael rume che "niefiel feychi chew" ñi pertenecekeelay.

3. Disruption of the territory's balance.

Interfering with or damaging a Renü (opening paths, cutting down trees, building, burning, etc.) causes the ngen of the place to withdraw or become angered, bringing collective consequences: droughts, illnesses, conflicts, and spiritual disorganization within the Lof.

4. Spiritual punishment or warnings.

There are accounts where ancestors or the ngen of the place manifest through:

- Disturbing dreams.
- Strange apparitions or noises.
- Animals that appear silently (such as pumas, snakes, or the chonchón¹).

These events are understood as warnings or messages to correct mistakes, not mere superstition.

5. Loss of the ancestral bond.

- Failing to respect a Renü also means breaking the spiritual bond with the ancestors, with the land, and with oneself.
- Those who transgress may become spiritually “closed off”, losing their strength, clarity, or their place within the community.

In the Mapuche Lafkenche worldview, the Renü (or Reni) is a hidden place, difficult to access, profoundly spiritual, and not intended for common use or aimless and unauthorized human intervention. For this reason, there are rules of respect, passed down through oral tradition, that clearly indicate what shouldn't be done in a Renü.

What Should Not Be Done in a Renü?

1. Do not enter out of mere curiosity or without spiritual permission

- The Renü isn't a place to “explore”, “camp”, or “look around”.
- Only those who have been spiritually called, guided by dreams or by a machi, may approach.
- One must ask permission from the ngen of the palace, speak softly, or perform a short rogative, if entry is allowed.

2. Do not interfere with the site (cutting down trees, removing plants, moving stones, opening paths).

- Lawen shouldn't be extracted, trees shouldn't be cut, or elements of the Renü shouldn't be collected without a legitimate ceremonial or medicinal purpose.
- Interference without guidance may offend the ngen and bring illness, disharmony, or unseen consequences.

¹Mythical Mapuche creature.

3. Mapu ñi newenkeael ñi neweltun.

Müten rume femgechi renü (rüpü elun, mamüllwitrün, rukan, kütralün, etc.), ngen mapu ñi amuleal rume llakiduamal, küpaken Lof kurantu: laküwal, kutran, weichan, Lof ñi püllü mapun chumrumelkeal.

4. Püllü müten rume chillkatun.

Müley epew fücha che rume ngen mapu ñi kümekan fey mew:

- Llakiduam peuma.
 - Penolkeal rume wedwed chumleechi.
 - Kullin witrülen üllkantulechi (feyngu puma, weke rume chonchón).
- Fey zugu kimkey chillkatun rume düngun ñi neweltun wedakonal, fey reke chalintukuge ewün.

5. Fücha che ñi newün ñi chorkün.

- Ekukenuel renü tati feypiken fücha che ñi püllü newün chorküal mapu mew, kiñeche mew ka.
- Nütramkafe müley "kürüfkütükeal" püllü mew, chorkey ñi kallü, ñi kümelkeal rume ñi mapu Lof mew.

Mapuche Lafkenche ñi rakiduam mew, Renü (rume Reni) müley elkunugechi mapu, müchay rupalgekey, füttra wenu püllü ka ayekan kom rume ocupagekey che chumul mülay ka pepiluwün mülay. Fey mew, müley respeto ñi zugu epütukugechi epew mew ñi kimlael küme chem ayekan rumel renü mew.

¿Chem ayekan rumel Renü mew?

1. Ayekan konpakey kimaal engu rume pepiluwün püllü mülay.

- Renü fey reke mapu "exploraael", "koneael" rume "pekaa".
- Fey mülu inarugelu püllü mew, peuma mew pürakey rume machi ñi rüüpülekey, müley kümekon.
- Müley pepilun ngen mapu, chumleel ñi düngun rume pichi güllatun rumel, pepiluwün dungen müley.

2. Ayekan neweltun mapu mew (mamüllwitrün, lawen elun, rümü küzawn, rüpü elun).

- Müley ayekan lawen elul, mamüll katan rume elul petu renü mew güllatun rume lawentun fey müna müley.
- Neweltun püralukey rume ngen ñi pichiduamkeael ka müley kutran, chumrumelkeal rume wezan pelotugekey.

3. Do not shout, laugh loudly, run, or make excessive noise.

- The Renü is a space of sacred silence, where more is heard than is said.
- The elders say that energy is disturbed if harmony is interrupted by noise or arrogance.

4. Do not light fires, smoke, or leave trash behind.

- Lighting fires without ceremonial purpose can be seen as a profanation of the space.
- Trash or pollution breaks the sacred bond between humans and the site.

5. Do not take photos or record videos without permission

- Some Renü are places of spiritual manifestation and shouldn't be photographed.
- Images can capture energies that shouldn't be removed from the site.

6. Do not build, mark, or "reveal" its location

- A Renü must remain hidden, as it has traditionally been.
- Marking it with signs, publicizing its georeference, or including it in tourist routes is a serious lack of respect.

7. Do not mention it lightly.

- Talking about the Renü publicly, without care, can be seen as an improper exposure of the sacred.
- The elders recommend only mentioning it when necessary and within protected spaces (such as ceremonial gatherings, with the community, or during rogatives).

In summary:

The Renü isn't an ordinary place: it's a spiritual threshold, a dwelling of the ngen, and a refuge of wisdom. One doesn't walk there as one would anywhere else, nothing is taken, voices are kept low, and one doesn't enter without reason. Respecting it is a way to protect oneself, protecting the Lof, and preserving the harmony between the visible and invisible worlds.

3. Ayekan ngillakütun, ayülkan kallü, lefüin rume wedwed rupachi puramel.

- Renü müley mapu üllkantun wenu, chew ñi allkütugeal ka dungulakey.
- Fücha che feypikefeykey newen chumrumelkekey müten piwketukeal newenkeael ñña rume weriltu mew.

4. Ayekan kütralkan, pitunkan rume Werken elkan

- Kütral ngürümkan güllatun fey ayekan peumagetuy wenu mapu ñi nütramkafiñ ñi femgechi rupamel.
- Werken rume ñimin wenu püllü newün chorkefeykey che ka mapu ñi.

5. Ayekan foto elul rume video ñi adkanul pepiluwün mülay.

- Kiñeke renü müley mapu püllü ñi penolkeal ka müley ayekan foto elul.
- Pu adkantun müley newen amutugetuy pertenecekela rupaluam mapu mew.

6. Ayekan rukan, adkankan rume "peukantun" chumgechi müley.

- Renü müley elkunugeal, fücha mew felechi müley.
- Adkankan kalül mew, kimtun chumgechi müley rume kiñel rutas turísticas mew müley fütra faltakeel respeto.

7. Ayekan üy mew düngun.

- Werkan renü petu mew kom che, epe mülay, müley pewmagetuy wenu ñi elkafiñ ñi femgechi ayekan.
- Fücha che ñi chillkatun fey düngulkeel rume müten mew ka mapu amugechi mew (feyngu güllatun müpu, Lof mew rume gillatuam mew).

Epumkefiel:

Renü fey reke kom mapu: müley kintun wenu püllü, ngen ñi ruka ka kimün ñi Guillatun.

Ayekan puraley kom chew mew, ayekan elul chem, ayekan dungulakey kallü, ayekan konpakey kimlakey chem mew.

Respetael müley kütralkan, Lof kütralkan ka amukan antarü petu pekayal ka pelokaal.

g. KUIFI ALIHUEN: MEMORY AND SPIRITUALITY IN ANCESTRAL TREES

An ancient tree, called Kuifi Alihuen in Mapuzugun (kuifi = ancient; alihuen = tree or plant with medicinal and spiritual power), is much more than just an old or a large tree. For the Mapuche Lafkenche, the Kuifi Alihuen is a sacred living being, with an ancestral memory, a protective spirit, and newen (strength) accumulated over generations. An ancient, very tall tree was identified in the territory. It was the product of two different types of trees. We will describe its meaning, characteristics, and the care it requires.

We will now explain its meaning and relevance:



g. KUIFI ALIWEN: PĚYŮM KA PŮLLITUN KUIFI ALIWEN MEW.

Kiñe kuifi aliwen, mapuzugun mew Kuifi Alihuen pigelu (kuifi = kuifi, alihuen = aliwen ka lawen nielualu), fütta rume fey ta kiñe fütta aliwen wesha rume. Mapuche Lafkenche che ñi dugu mew, Kuifi Alihuen tufa newen nien reñma, kimün kuifike nielualu, ngen wingka ka newen allkütulechi pun antü mew. Mapu mew müley kiñe kuifi aliwen, fütta wente mülechi, epu reñma aliwen küme kuyfi wenowenomekefulu. Fey mew nüttramkaafin ñi kimün, ñi dungulukawün ka chumül rakiduwanngечи.

Tüfachi fey amuleaiñ ñi kimün ka ñi newen:



What Is a Kuifi Alihuen?

The ancient tree, as a wise being, protector, and source of spiritual power, represents as a living being, among other things, the following attributes for the Lafkenche culture:

1. A being with accumulated wisdom.

- The Kuifi Alihuen is believed to have witnessed many lives and retains the newen of history, both of the territory and its inhabitants.
- It is like a natural kimche: a sage who silently guards the changes brought by time, the rain, the songs, the ceremonies, the illnesses, and the dreams.

2. A tree with spirit (ngen).

- Every alihuen has ngen, but the kuifi alihuen has a stronger ngen, due to the many years it has lived and the bonds it has formed with people, machi, and sacred places.
- Cutting, damaging, or tampering with it without permission can cause disharmony or illness, as it breaks the bond with a protective spiritual force.

3. A source of lawen (medicinal plants).

- Kuifi Alihuen are often medicinal trees (such as boldo, canelo, laurel, maitén, etc.)
- Beyond the species, what matters most is their age and the bond they maintain with the territory and the community.
- Their leaves, bark, or shade are not used without asking for permission, especially if they are part of a machi's spiritual treatment.

4. A place of dreams, visions, and protection.

- Some Kuifi Alihuen are known for being near sacred sites such as güllatue, ancient cemeteries, or Renü.
- The elderly people recall receiving messages in their dreams under these trees or being protected by their presence during times of illness or sadness.

¿Chem tüfa Kuifi Alihuen?

Kuifi aliwen kimche ka wingkul ka newen lawen dungu reke, tüfa aliwen tüfeychi rupa ñi dungulukawün lafkenche che ñi kimün mew:

1. Kimün allkütulechi reñma.

- Kuifi Alihuen iloafiel mari mongen mu ka allkütufiel mapu ka che ñi Werken newen, mapu ka che ñi tripantu fey mu.
- Fey kiñe kimche reñmalelu: kiñe kimche pukem chem no rukafi antü, trewa, ül, Guillatun, kutran ka pewma.

2. Ngen nielualu aliwen.

- Kom aliwen nien ngen, welu kuifi alihuen nien kallfu ngen, tripantu fücha mülealu ka che, machi ka rewe mapu ñi kuyfi genon.
- Ketukechi, wedakechi ka werkükechi inapechi elumedungu afmatulelu ka kutran, kisu newen wingka ñi kuyfi rupamechi.

3. Lawen küme newen.

- Mari rupa kuifi alihuen fey lawen aliwen (boldo, foye, tihuelh, maiten, ka feula).
- Welu amuan tüfachi, kuifi mülealu ka mapu ka reñma ñi kuyfi genon fey müten newen.
- Ñi nawün, püll ka lilen ina amukelu yamuwkechi, ñachi machi ñi lawen dungukelu reke.

4. Pewma, pelon ka wingkawün mapu.

- Kellu kuifi alihuen kimüleymi güllatue, eltun kuifi ka reñü ñi naün mülechi.
- Fücha che nieñ pewma Werken tüfa aliwen pülle mew ñi allükenamekefiechi ka pafgekenomekenofiechi kutran ka ladvün antü mew.



Kuifi Alihuen
(Ancient Tree).

5. You do not cut it, you converse

- Before taking anything from a Kuifi Alihuen (a branch, a leaf, a piece of bark) you must speak to it, ask for permission, explain why it's needed, and give thanks.
- Some ancient trees are surrounded by ceremonial stones, flowers, ribbons, or signs indicating their importance. They must not be disturbed or touched without proper knowledge.

A tree composed of two embracing trees, in the Mapuche Lafkenche worldview, is a natural sign full of spiritual and symbolic meaning. This type of tree, where two trunks—sometimes of the same species, sometimes different—grow intertwined as if embracing each other, is not considered a biological coincidence, but rather a sign of itrofill mongen (diversity of life) and, often, a message from the territory or the spirit of the place.

5. Ina ketumekenu, nütramkamekeu.

- Kuifi alihuen küme algo (mamüll, nawün, püll kura) lalumeken mew, nütramkameken, pepi yamuwün, petu peyetun nekulelu ka mafümün.
- Kellu kuifi aliwen kura Guillatun, rayen, wenun ka wüne ñi mülen ñi newen kelu. Ina kimün nielukechi reke wefkemelafkenu ka nalümmelafkenu.

Kiñe epu aliwen kuyfinomekechi aliwen, Mapuche Lafkenche ñi ad mapu mew, kiñe pulku wüne newen lawen ñi kimün meu müley. Tüfa rupa aliwen, epu kura - iney kiñe rupa, iney welu kom - kuyfi trenokawenomeken, ina kiñe no rume katrüntuku rupameu chillkatumekey, ñachi itrofill mongen ñi wüne ka mari rupa, kiñe mapu ka rewe ngen ñi Werken.

What Does a Tree Composed of Two Embracing Trees Mean?

1. Union of forces or spirits.

- It's interpreted as the fusion of two energies: it may represent the harmony between masculine and feminine, the encounter between ancestors and new cycles, or a pact between two families, Lof, or energies living in harmony.
- In some cases, it is said to symbolize kelluwün (mutual support, complementarity).

2. Manifestation of the living territory.

- For the kimche (sage), this type of tree is a message from the territory: a sign that the land expresses itself through visible signals.
- Sometimes it appears in places where an important decision must be made, a rogative performed, or a moment of reflection is needed.

3. Protective or sanctuary space

Some machi and elders say that such a tree offers protection. For example:

- It can guard the spirit of an ancestor.
- It can serve as an energetic refuge.
- It's associated with the ngen of the forest, manifested in this embracing form.

4. Balance, love, and duality

- It represents the harmonious duality of the Mapuche world: feminine and masculine, day and night, visible and invisible.
- Sometimes it's interpreted as a good omen, especially if the trees grow in a spiral or circular shape.

¿Chem kimün nien epu aliwen kuyfinomechi?

1. Newen ka püllü kuyfi.

- Feypingekey epu newen kuyfi: nielan wentru ka domo ñi küme tuwün, kuifike che ka we tripantu ñi küpal, katrü epu lov, Lof ka newen küme kopagenon müley.
- Kellu rupa mew, fey kelluwün ñi lukutun (kelluwün, lladküluwün).

2. Mapu mongen ñi pelon.

- Kimche (kimnieche) pigechi, tüfa rupa aliwen mapu ñi Werken: mapu ñi pelon peukantun chem no düngukelu reke.
- Iney antü peukalu newen düngukawün rakidumeken, Guillatun rume ka rakidumafiel mapu müley.

3. Wingka mapu ka allfümün

Kellu machi ka fücha che pepi tüfa rupa aliwen wingkalu. Müten:

- Nielan kuifi che ñi püllü allfümün.
- Nielan newen allfümün mapu.
- Kuyfi rüngkü ngen, tüfa kuyfi rupa pelon.

4. Küme tuwün, ayüfaluwün ka epu rupa.

- Lukutuy mapuche mapu ñi epu rupa küme tuwün: domo ka wentru, antü ka pun, pengechi ka ina pengelchi.
- Iney antü küme wüne reke rupamekey, ñachi alihuen allfünno ka muday rupa kürüf wenokawenomeken.



5. Do not cut or separate.

- It's highly disrespectful to cut one of the trunks or try to "separate them," as it's considered a spiritual rupture and a serious act of disrespect.
- If one needs to pass by or work near the tree, permission must be asked from the ngen of the place, and often an offering or rogative is made.

What Should Not Be Done with an Ancient Tree Composed of Two Embracing Species?

1. Do not cut or prune.

- Its branches should not be cut, let alone felled.
- Separating its trunks or damaging one of them is considered a serious spiritual rupture, like breaking a sacred bond between two different beings that have chosen to unite.
- The tree could stop providing protection, and the ngen may withdraw from the place.

2. Do not light a fire nearby.

- Lighting a fire, bonfire, or cooking near the tree may be seen as disrespectful, especially without permission.
- Fire can alter the energy of the tree, and also bring consequences such as spiritual illness (kutran) or territorial imbalance.

5. Ina ketumekenu ñachi topamekenu.

- Fütta we kiñe kura ketumeken ka "topangenon" yenechi, tūfa püllü rupan ka yamuwkechi we kadü.
- Amuafiel tūfa mapu ka kūme weluafiel ñi naün, rewe ngen ñi yamuwün pepi meken, ka mari rupa rumel ka Guillatun.

¿Chem ina rume elumeken kuifi aliwen epu welu rupa kuyfinomechi?

1. Ina ketumekenu ñachi pañumekenu

- Ina ñi mamüll ketumekenu, ñachi fütakeche katrü ketumeken.
- Ñi kura topameken ka kiñe wedameken fütta püllü rupan we kadü reke rupamekey, epu welu reñma kuyfi kuyfingenon ñi we wedakawün reke.
- Aliwen ina wingkamelafelafuy ka ngen amenolelfuy tūfa mapu.

2. Kütralkutran aliwen mew.

- Kütral tukun, kütral kawell müna aliwen mew kimelkafuy wezantu, epe inay pengeatukelu.
- Kütral newenakefuy aliwen newen, ka konüy weda am felen newen kutran kam mapu dungu kutran.



3. Do not pollute the surroundings.

- Leaving trash, synthetic materials, or performing activities that dirty its base or surroundings is a profanation of its vital space.
- These trees usually grow in sensitive areas, near menoko, rivers, or spiritual paths, so their protection goes beyond the tree itself.

4. Do not photograph without permission.

- In many contexts, the elders recommend not photographing or recording sacred trees without first performing a ngen am (petition or request to the tree's guardian spirit).
- Recording images without respect can be seen as an invasive act, especially if the tree is recognized as a carrier of newen (strength) or a witness to important events.

5. Do not climb or touch without purpose.

- One must not play on, climb, or hang objects from its branches.
- Touching without permission is also seen as an energetic transgression: it directly contacts the tree's ngen, which can have consequences if permission has not been granted or the meaning is not understood.

6. Do not use as a public marker without authorization from the Lof.

- Even with the intention of protecting or valuing it, the tree should not be signposted, fenced, or intervened without the consent of the Lof or rightful custodians of the space.
- Turning it into an "attraction" can strip it of its spiritual character and cause its energy to withdraw.

In Summary:

An ancient tree composed of two embracing species is a sign of the natural and spiritual balance of the territory.

It's not to be touched, damaged, or intervened with. It's respected as a living sage, a dialogical union between beings, and a message from the ngen.

Caring for it acknowledges that nature also speaks, expresses itself, and teaches through its diversity, deserving a yamuwün (respect toward beings).

3. Ina koni rupamekenu ñi kom kürüf.

- Meka ñüdün, füttra meka ka rume wesha ruka kürüf fey afentuwün ñi rewe.
- Tüfa rupa aliwen newentuchefe mapu mew kürüfngekey: menoko, lewfü ka rewe rüpü ñi naün, fey mew ñi wingkawün tüfa aliwen meka amu.

4. Ina foto lalumekenu yamuwkechi.

- Mari kimün mew, fūcha che yewaiñ ina foto ka kintun rewe aliwen yamuwün (ngen am) ina rutuke.
- Inapechi foto lalun yamuwkechi wedakechi ruka antü reke amulekey, ñachi aliwen newen (newen) nielualu ka newen rupa ñi kimülelu reke.

5. Ina linmekenu, ina nalumekenu rakiduam rume.

- Ina awkanmeken, linmeken ka chem no kolumeken ñi mamüll mew.
- Inapechi nalumeken newen wedakawün reke penomekelu: aliwen ñi ngen ñi kuyfinomon ka fey nielualu adkintun yamuwkechi ina pepi melalafkeno ka ina kimülafkeno ñi kimün.

6. Ina kom che kimün reke ofresen Lof ñi yamuwkechi.

- Wingkawün ka newkülen munalu, ina senale, rukameken ka wefkemeken Lof ka che ñi mapu itrokom ñi yamuwkechi mülea ñi kürüf.
- "Küpalelu" rupan petu ñi rewe püllü ayümeken ka ñi newen amenoleltuzugu.

Petu:

Kuifi aliwen epu welu rupa kuyfinomechi mapu küme tuwün ka püllü ñi wüne.

Ina nalumekenu, ina wedamekenu, ina wefkemekenu. Yamowümeken kiñe mongen kimche, epu reñma nūtramkawün ka ngen ñi Werken reke. Wingkameken fey kimümeken mapu amukekey, dunguke ka kimeltuke ñi itrofill mew ka yamuwün (yamuwün ñi reñma) mereci

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h. KURA: SYMBOLS OF MEMORY AND STRENGTH.

In the Mapuche Lafkenche worldview, a stone can be sacred because it's not seen as an inert object, but as a being with a spirit (newen), history, accumulated energy, and a specific role within the harmony of the territory. For the Mapuche, a stone is not simply "there": it supports, guards, protects, and communicates.

In the territory, across the different Lof, a stone was identified for reflecting these characteristics. Its significance may be difficult to fully understand, but we will describe it below.

h. KURA: PĚYŮM KA NEWEN TAÑI KIMELTUKUN.

Mapuche Lafkenche rakizuam mew, kiñe kura kutxan reke niepe welu fey kura ka chumnolu ta feychi mogen reke lakutugelu, newen nienieyu ta pu che reke, historia nieyu, newenkalen nieyu ka kiñe kimün nieyu feychi mapu mew equilibrio kakeluam mew. Mapuche pu che ñi rakizuam mew, kura "müley tūfa mew" pikelu: sustentay, llowkey, kumelkawkey ka werküy. Feychi mapu mew ka kakelu Lof mew kimnieygün kiñe kura feychi pu kimün nienieyu ka chem am feychi kura ñi significación reke sasetun wezake müley welu weychafe werün tūfachi.





Kura (sacred stone).

Why Can a Stone Be Sacred for the Mapuche Lafkenche?

1. Because it's a living part of the itrofill mongen.

- The stone is one of the elements that make up the diversity of life.
- Just as water, wind, and trees have spirit, stones also have ngen, especially when they have been in a place for a long time or have witnessed important ceremonies or events.

2. Because it marks or protects a spiritual site.

- Many stones are located in places of power: menoko, paliwe, güllatue, txayenco, or old paths.
- Sometimes they stand alone, sometimes in groups. Some are recognized for their shape, location, or the sensations they produce: respect, silence, shivers, dreams, warmth.
- In some cases, they are called "ñaña" or küme wentru (stones with a feminine or masculine presence).

¿Chumngelu kiñe kura kutxan reke niepe Mapuche Lafkenche pu che ñi rakizuam mew?

1. Feychi itrofill mongen ñi pu rakizuam mew mogen nienieyu.

- Kura kiñe rakizuam feychi kakelu pu mogen ñi diversidad mew.
- Femngechi ko, kuwü ka mamüll pu newen nienieyu, pu kura ka ngen nienieyu, kimeluwün feychi epew tripantu mew kiñe chew mülenieyu rume o ceremonia mew rume güxamnieyu o kimellu wedwedun mew.

2. Kimnienieyu rume kumelkawenieyu kiñe espiritual chew.

- Füta kura mülenieyu feychi newen chew: menoko, paliwe, güllatue, txayenco rume pura ülmen mew.
- Kiñe tripantu iyaelnieyu, feymew ka trapümnieyu. Kimnieygün ñi forma mew, ñi chew mülelu mew, rume feychi pu sensación feypi: yamuwün, umawkün, llokoñmakün, umawn, afün.
- Kiñe rupa mew, "piedras ñaña" rume "küme wentru" pigekeygün (domo rume wentru presencia nienieyu).

3. Because it has been used in ceremonies or protected by a machi .

- If a stone has been part of rogatives, healing practices, visionary dreams, or machi ceremonies, it acquires an important spiritual charge.
- It can also “keep the secret” of a lawen (medicine) or a story of resistance.

4. Because it's a channel of communication with the invisible.

- Some stones allow kimche, ngenpin, or machi to hear messages from the spiritual world or perceive signs.
- There are those who dream of stones or are guided by a stone to receive knowledge, protection, or warnings.

5. Because it represents stability, memory, and permanence.

- Stones do not move easily and do not change: they are symbols of what endures and sustains.
- In many ancient stories, a stone can be the spirit of an ancestor, a presence that chose that place to rest or protect.

How Is a Stone with Newen (strength) Respected?

- Do not touch it without permission.
- Do not move or carry it.
- Do not step on it or sit on it.
- You may speak to it, leave an offering, or silently ask for protection.
- If its significance is unknown, consult with the elders or a kimche of the Lof.

In summary:

A stone can be sacred because it has spirit, history, energy, and memory of the territory.

It's not simply “a rock,” but a presence that participates in the spiritual harmony of the Mapuche Lafkenche.

Respecting it is recognizing that nature is not empty, but full of signs, guardians, and silent wisdom.

3. Ceremonia mew ocupanieyu rume machi kúmelkawenieyu.

- Kiñe kura rogativa, kuxa-kuxa, peuma kimnieam rume machi ñi kimün mew mülenieyu rupachi, fûta newen espiritual nienieyu.
- Ka "llowpeniepe feychi secreto" kiñe lawen (kuxa-kuxa) rume kiñe weichan historia.

4. Feychi peelchefe mapu ñi werküam ñi canal.

- Kiñeke kura kúmelnieygün feychi kimche, ngenpin rume machi allkúnnieam feychi wekun mapu ñi werküam rume penieniam pu señal.
- Nieygün chem kura mew peumagekey rume kura mew weichagekey kimün, kúmelkawün rume chitxamnieam küpalnieam.

5. Estabilidad, püllü ka permanencia ñi representación.

- Pu kura kúme tripagelayngün, kúme newentugelayngün: feychi tripagepe ka sustentage ñi símbolo.
- Fûta epew mew, kiñe kura reke kiñe küpan ñi püllü, kiñe ancestral presencia feychi chew amugenieye üñamnieam rume kúmelkawenieam.

¿Chumngelu yamniepe kiñe kura newen (newenkalen) nienieyu?

- Perimiso reke llowlaygün.
- Küpatulayeygün ka kützalayeygün.
- Ngillatulaygün ka anülaygün.
- Werlúpeniepe, kiñe pago elugepeniepelu rume umawkün mew kúmelkawün ñütrampeniepe.
- Ñi significado kimlaelchi, pu fûcha rume kiñe Lof ñi kimche ñütramgepeniepelu.

Trawün:

Kiñe kura kutxan reke niepe welu newen, historia, newenkalen ka mapu ñi püllü nienieyu.

"Kiñe kura" pikelu ka re welu kiñe presencia Mapuche Lafkenche pu che ñi newen equilibrio mew mülenieyu.

Yamnieam fey kimniegepe feychi naturaleza gelaygün, welu pu señal, kúmelkafe ka taiñ kimlayngün chumngechi umawkün re.

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Kura (sacred stone)



i. ELLTUWE. LAFKENCHE CEMETERIES: SPACES OF MEMORY, SPIRIT, AND TRANSFORMATION.

14 Lafkenche cemeteries have been identified in the territory. However, accounts from the longko indicate there are many more that haven't been precisely located or documented. **Longko Ángel** noted:

"I know of three cemeteries that are over 500 years old, but I prefer not to disclose their location, as jugs, relics, and even human remains over 14.000 years old have been found."

In turn, **Florencio Manquilef** recalls what his grandparents used to tell him:

"Our dead were buried in hollow wooden logs, which raised the ground level, so a cemetery would appear to be elevated above the land."

When the Lafkenche speak of their cemeteries, they make an essential distinction:

"When we die, our composition consists of bones and soul, and then transforms into spirit, dwelling in the place where the person was buried." (meeting with **Longko, Ngenpin,** and **Werken**, February 2025).

i. ELLTUWE (LAFKENCHE ELLTUWE) PÜLLÜ AMULNIECHI, NEWEN KA NEWÜNNIECHI MAPU.

Mapu mew ayekan 14 mapuche lafkenche ñi elltuwe. Welu, longko ñi nütram pepi ñeWerken kom ka müna elltuwe nienieael müten che kimlay, allkülay ka. **Longko Ángel niy:**

"Kimün küla elltuwe 500 tripantu müna nienieael, welu felelay ayeüen, femngechi kütralwe, kude ruka ka kutran che ñi foro 14.000 tripantu müna nienieael ngürüfiel tami."

Ka don **Florencio Manquilef** llowkintuy ñi chaw ñi nütramkael:

"Lan che mamüll ina mew ellkanieael, fei mew mapu konpanieael, ka fei rumel elltuwe kurüf mapu mew mülenieael."

Lafkenche elltuwe mew nütramkelu, küme adnütramyeael:

"Lanman mew, ñi rupan niey foro, püllü, ka feichi newen wünelu chew ellkael che" (longko, ngenpin ka Werken ñi trawün, küyen 2025).



Grandmothers taught that when you dream of a deceased person, one must bring water and food to the cemetery. It's believed that the human being doesn't die, but rather transitions to another state of existence. For this reason, cemeteries are places of continuous presence, where the spirits remain. These spirits should not be near spaces where people are ill, such as hospitals or CESFAM (Community Health Center).

When someone dies, it's customary to cook their favorite food, although many of these practices have been forgotten due to the influence of Christian religion, which has established the belief that "the dead do not eat."

Regarding the question of reincarnation in Mapuche culture, the answer is clear: yes, it's believed in, and it manifests itself as an inheritance. According to the longko, a person can be reborn with similar characteristics in a grandchild or descendant.

Longko Jorge Calfuqueo describes the prevalence of large Mapuche funerals for authorities or important persons, which differ greatly from Catholic or Evangelical rituals (interview, February 2025):

"During funerals, those who go ahead are our elders, chosen individuals. They remind us that we draw from four great forces of nature: water, wind, fire, and earth. That's how the land is arranged. Pu Lof che gather to decide what the funeral day will be like and how we will accompany the deceased. When an authority passes away, many communities gather. The spiritual guide indicates that the person must lay facing east, where the sun rises, because that is where the positive force and new energies are. Much conversation is needed: who the person was, where they came from, what their family was like, how they lived. It's said whether they were good, disorderly, cheerful, generous. All of this is expressed on the day of the funeral." **(Jorge Calfuqueo L., interview, February 2025).**

Papay kimeltuyael, lan che mew pewman mew, ko ka iyael elltuwe mew amunieael. Che lankelay, welu wüne mapu mew wüneael nentuael. Fei rumel elltuwe müleketuy chew newen müleael. Feichi kutran che ñi rukañma mew müleniekaetew, hospital kam CESFAM.

Chem rünga langümeý, feychi rünga ñi kümelkalechi illkün kofketukey, welu kiñe Werken feychi kga mülechi reke amuley tüfa cristiano religion mew, tüfachi kgüñmaken mew "langümechi rünga illkutukeylay" pi.

Tüfachi ramtun "müley ta wiñoelün mapuche newen mew" pigeý, feychi lamgen küme kimkey: müley, kgüñmakekey tüfachi, ka fey perimontun mew amulekey. Longko ñi kim mew, kiñe rünga wiñoelükey ñi laku engün mew o ñi montuko engün mew, feychi müna rume newenke niekey.

Longko Jorge Calfuqueo niy fúta mapuche ñi elun fúcha longko kam kimche che ñi ül, werün kam pentekuche ñi elun kalül adkanugelu (ramtun, küyen 2025):

"Elun mew, wülelu ñi fúcha che, küpalu che. Fey engün rakizuamtulelen meli fúta mapu ñi newen: ko, küren, kütral ka mapu. Femngechi mapu adkünuy. Pu Lof che trawün antü chem rume elun ka chumül lan che amuaiñ ñi petu. Fúcha longko langelu, iñchiñ Lof trawüyeael. Püllüchefe dunguy che wüne tripantu pun mew nguillatukef, fei mew fúta newen müley, we newen. Nütramnieluaiñ: ¿iem rume che? ¿cheu müley? ¿chumül ñi reyñma? ¿chumül kuwü? Küme che, azkintulu che, aymün che, fúna che nentuael. Kom fei elun antü dunguyael." (Jorge Calfuqueo L. ramtun küyen 2025).

Why Are Cemeteries Sites of Cultural Significance for the Lafkenche?

1. Because for the Lafkenche, ancestors do not disappear with physical death; they remain present in the life of the community and families, influencing new generations.
2. Because the cemetery is a spiritual portal: there, the body and soul transform into spirit, establishing contact with other worlds such as the Wenu Mapu.
3. Because they keep the community alive: the body returns to the earth and reintegrates into the life cycle in a new state.
4. Because they are often organized by communities or families, and have an internal structure that reflects ancestral respect, especially honoring those who donated the land.
5. Because they are places with spiritual life: spirits may have hunger or thirst, and offerings must be given, especially if they appear in dreams.

What precautions should be taken in Lafkenche cemeteries?

- Maintain an attitude of respect and quiet reflection.
- Do not shout, run, or joke.
- Do not enter without the authorization of the Lof or corresponding community.
- Do not disturb the land, cut trees, or take objects from the site.
- Do not build paths, fences, or other structures without prior consultation.
- Avoid traffic of vehicles or heavy machinery.

Why Are These Sites Important for New Generations?

Those interviewed agree that it's essential to keep alive these beliefs, traditions, and ways of bidding farewell to loved ones. The funeral ceremony is a key moment to remember the life of the departed, pay tribute, and allow them to transition to the new world in peace. It's also a space where language, memory, and community bonds are firmly expressed, and therefore, young people must know and care for these sites as an essential part of their cultural identity.

¿Chem rumel elltuwe Lafkenche ñi kimün chew rume müley?

1. Femngechi Lafkenche ñi pu chaw chachay kalül lan mew nentukakelay; kuwün che ñi Lof mew ka reyñma mew müleketuyael, we che ñi dungu mew nentuyael.
2. Femngechi elltuwe püllü ñi rukañma: feu kalül ka püllü newen wüneyeu, ka wenu mapu ka che mapu pewkünüyeu.
3. Femngechi Lof che ñi kuwün mületuael: kalül kutrankünuy mapu mew ka we kuwün mew kümeke müley wüneyeu.
4. Femngechi Lof kam reyñma eluniekefuy, ka adnütamün niael ñi luku chaw ñi yenieltual, müna kimyael elun tañi mapu.
5. Femngechi püllü kuwün müley: newen küzhaw kam ilo nieniael, fei mew ngillatuyael niael, müna mañum pewman mew.

¿Chem cuidadoyael lafkenche elltuwe mew?

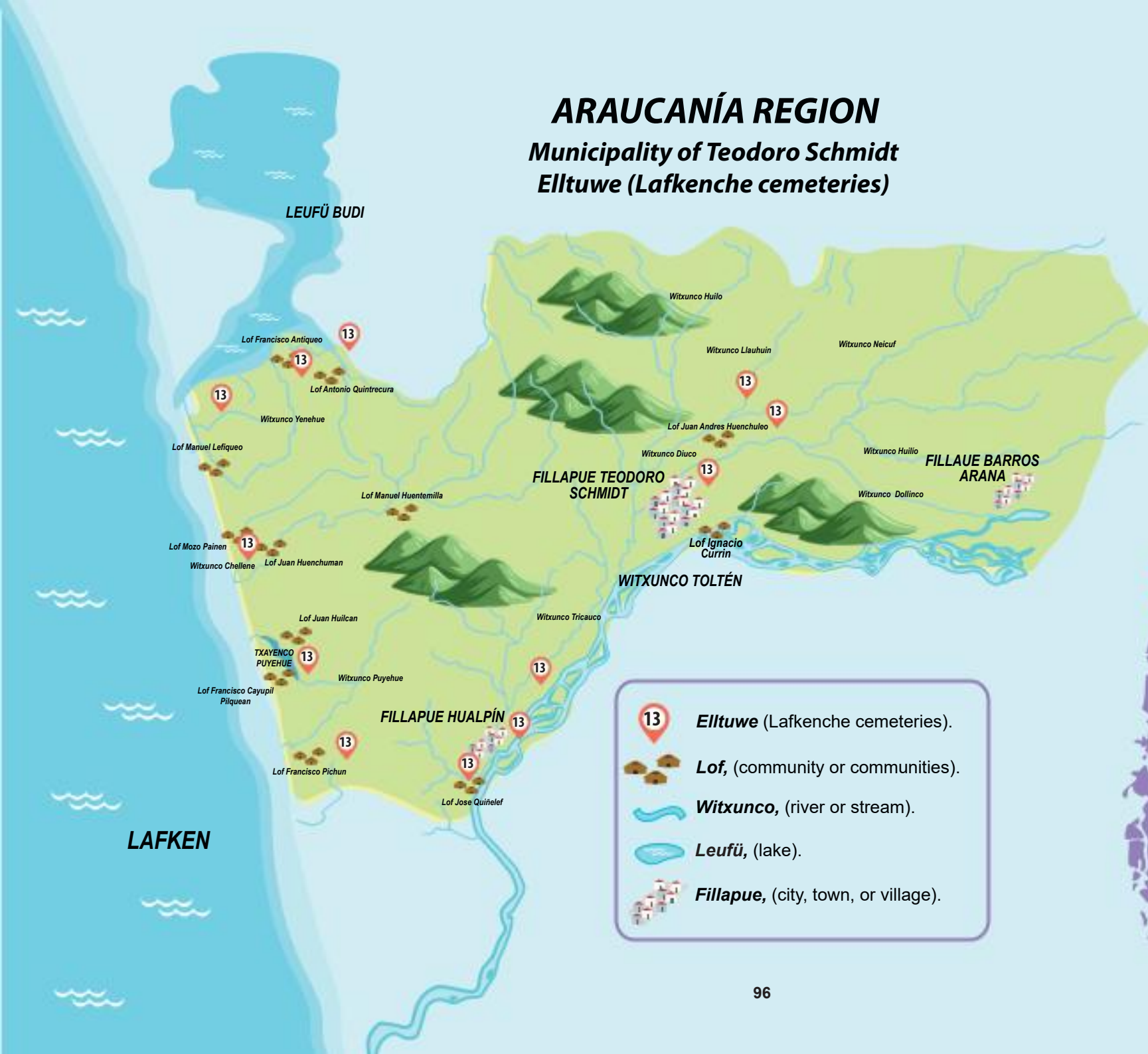
- Yamnieyael ka inayaelnieyael.
- Woyafkelayniael, kuyfiyalayniael kam ayekantunkelayniael.
- Lof kam Lof pamlakelayniael.
- Mapu wünelayniael, aliwen nerkelayniael kam chem ruka mew nielayniael.
- Rüpü, malal kam wüne ruka peramlakelayniael.
- Fücha kawellu kam wüne yefiel mulekelakelayniael.

¿Chem rumel fei chew küme we che ñi ñewen?

Ramtulelu che kom nentuniael feichi nentual, nor ka chumül lan che mañumtuel kuwüyael. Elun rumel küme antü rakizuam lan che ñi kuwün, nentuchiyeael ka we mapu mew newenkülen amuniael.

Fei rumel chew mapuzugun, rakizuam ka Lof che ñi pewün kümeke pepiyael, ka fei rumel weche che kimniael ka cuidayael feichi chew tañi kimün ñi püllü reke.

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Elltuwe (Lafkenche cemeteries)





j. LAFKEN: WHERE THE STRENGTH OF THE TERRITORY IS BORN.

The term *lafken-che* literally means “people of the sea.” Their identity, way of life, ceremonial practices, and language are intimately connected to the Lafken. Disconnecting them from the sea is to take away an essential part of their being.

In conversations held with coastal *longko*, they clearly express that they have the four fundamental elements of life. Among them, water occupies a central place, and the one to gather these waters is the Lafken (sea). In our area, from the source of the Toltén River to its mouth, there are people who go to its shores to perform *güllatun*. “*So, in the life of us, the Lafkenche, there are stories that unfold there,*” they affirm.

If we understand that water gives life to all beings connected to the land—its springs, streams, and watercourses—and that eventually all this flow converges in the sea, we can conclude that the Lafken is not just a natural resource. It’s, above all, a living being, with spirit and power, with whom a relationship of respect, reciprocity, and harmony must be established. **As Ángel Calfuan states in an interview (February 2025):**

“The Newen in this gathering of waters is superior.”

From the perspective of the *longko*, this water cycle clearly represents the circularity of life: the sea generates rain, the rain wets the land, the grasses turn green, the animals feed, and the water finally returns to the sea. In this relationship, the sea provides us with food—seaweed, shellfish, fish—as well as wisdom, medicine, and spiritual harmony.

j. LAFKEN: CHEW WE TRIPANTU MAPU NEWEN.

lafken-ches *tüfachi* *dungu* *niey* *rakiduam* “*lafken mapu pichikeche*” *müley*. Fey pu che ñi *identidad*, ñi *rakiduam*, ñi *txawün* ñi *az mülelu*, ka ñi *zugun*, kom *müley futa trawün* *lafken mew*. *Küme aillan* *lafken* ñi *mülelu*, *tami eluwün* ta ñi *rakizuam* ka *püle* *az mülelu* ñi *püllü*.

Longko *lafkenche* ñi *nütramkawn* *mew*, *fey ti* ñi *pi mew kiñe* *kimniefi* *meli* *mogen müten*. *Feychi* ko ta *chew tañi mülechi*, ka *lafken* ta *fey ti* *koneltufilu*. *Tañi mapu mew*, *Toltén lewfü* *püramkalen* ta *tañi* *lafken* *püarakintuklen*, *niefi* *che* *lafken* *waria* *püle* *ami ngüillatuwkülefi*. “*Fey mew, tañi mogen mew iñche pu* *lafkenche*, *mülefi epew fey mew eluwluki*”, *pi* *pu longko*.

Kimfinge ko ta *koneli* kom *newün mapu* ñi *pu newen*, *pu* *menoko*, *pu Txayenco*, ka kom *fey ko* ta *lafken mew* *pepikunuwi*, *kimnolafige* *lafken* ta *fey* *ñidungu* ta *rume mate* *kalül*. *Müten* ta *newen*, *kalül* ka *newentugeken*, ka *fey* ñi *elu* *yamniekelu rangiñ*, *ayükantukelu* ka *ekilpakantukelu*. *Fey* ta *pi Ángel Calfuan* (febrero 2025):

“Ti newen feychi konkün ko mew ta füchake”.

Longko *pu* *che* ñi *puen* ta, *feychi* ko *küruf* *witralli* ta *fey* *mogen* *küruf*: *lafken* *eluwi* *nawün*, *nawün möñumtufi* *mapu*, *kürümüwi* *kachilla*, *illkuwi* *kulliñ*, ka ko ta *kutranuwi* *lafken mew*. *Fey* *kiduam* *mew*, *lafken* ta *eluwi* *iyael* - *kochayü*, *pichikulliñ*, *challwa* -, ka *kimün*, *machi* ka *newen* *ekilpanentun*.



But the sea can also be a dangerous place. Its destructive power can, in moments of fury, sweep everything away. That is why the presence of the Treg-Treg, protectors of the territory, is essential. These spiritual beings are traditionally located facing the sea, watching over the communities. Even today, there are ngüillatunes held near or directly on the beach, as happens in at least five ceremonial sites identified in the territory:

- Ruka Cura
- Puyehue
- Chaichagén
- Nomellanguí
- Yenehue

These places are not only ceremonial spaces, but also respected territories that must be protected. They bring together fundamental elements of Mapuche spirituality: the Winkul (hill), the menoko (wetland), the Txayenco (spring), and the Txentxeng. Together, they form a network of spiritual energy that protects, shelters, and gives meaning to the territory.

However, the need for water to flow freely, without interference, is increasingly threatened. *“Drought, human intervention, and the usurpation of coastal areas—mostly taken from the Lafkenche communities—have hindered the continuity of ancestral practices.”* A Werken, who will remain unnamed for protection, reflects with concern (April 2025):

“Nowadays we finish our ceremonies in the river, but it was better when they were done on the beach. I feel that our higher being listens to us better when we are there. When outsiders arrived, they said they would help us, but in the end, they stole our land, our space, our respected place. Before, we could take the animals where there was more grass, but now it’s no longer possible...”

Welu lafken müten ta wezalu dungu. Ti ñi newentun wenuntekefulu müten ta kom dungu lififi. Ka fey mew, Treg-Treg ñi mülen ta felechi müten. Feychi kalül gen lafken rokiñ mülefi, kuñiwkülefi tañi Lof. Fey ragiñ mülefi ngüillatun lafken waria rume mew, kimelfi kechu mari regle mew fey mapu mew:

- ruka Cura
- Puyehue
- Chaichagén
- Nomellanguí
- Yenehue

Feychi regle fey rume ngüillatun regle, ka mapu nieyelu, arkapayafel. Fey mew petu mülefi meli müten mapuche newen dungu: Winkul (winkul), menoko (menoko), Txayenco (Txayenco) ka Txentxeng. Kom feychi müten konpafi newen ekilpan fey ta kuñiwkülelu, mamüllkülelu ka kimeltukülelu mapu.

Welu, ko ta norümnoluafiel, chem nielu weychafechi rume, müten ta wewantukufi. Lafkentuwe, wedwüd che ñi rupan, ka lafkenche Lof ñi mapu nien elmeafiel - kiñeke füttra rume elmeafiel -, rakizuantufi kom kuifyike rüpu. Kiñe Werken, fey ta inarumen kimniechi (abril 2025):

“Iñche pu che fantepu, afmaturume tañi ngüillatun lewfü mew, welu küme ramtu lewfümtuwe mew ngüillatukey. Kimniefin tañi chawfücha, küme allkütuiñ lewfümtuwe mew mülechi mew. Welu amulefi weda che, pifike aukantugeiñ, welu wünelu nentufike tañi mapu, tañi dungu, tañi regle kutrangelu. Iñche kimnietufi kulliñ amuaqiel küme kachilla mülen, welu fantepu peafuylai...”

Why Are Lafken a Site of Cultural Significance?

From the analysis of interviews and the review of documents and bibliographic sources, it's possible to identify and systematize the profound relevance of the Lafken for the Lafkenche people:

- **The Lafken as a living entity:** It's not just a body of water, but an essential part of the Wallmapu. It's a space of life, connection, and spirituality. The Lafkenche people maintain a direct relationship with the sea, not as an economic resource, but as a living, highly respected entity.
- **Spirituality and Ngen Lafken:** In the Mapuche worldview, the sea is inhabited by Ngen, guardian spirits of the elements. The Ngen Lafken protects the waters and the beings that live there. Therefore, it must be respected through rules of coexistence, care, and balance. People do not "own" the sea; they coexist with it under a logic of spiritual reciprocity.
- **Source of life and sustenance:** The sea provides food (shellfish, algae, fish), medicine (marine plants), and ceremonial elements. Practices of artisanal fishing and traditional gathering, guided by kimün (ancestral knowledge), are part of a sustainable and deeply cultural system.
- **Territory of memory and transmission:** The sea is also a space where origin stories are told, rogatives are performed, and knowledge is transmitted across generations. It's an educational, ceremonial, and spiritual territory.
- **Gateway to Wenu Mapu:** The Lafken is conceived as a gateway to other spiritual worlds, such as Wenu Mapu (the world above). In contexts of birth or death, the sea represents a space for spiritual transition. Some stories even speak of parallel worlds in its depths.
- **Lafkenche identity:** The word lafkenche literally means "people of the sea." Their identity, practices, worldview, and language are intrinsically linked to the sea. Separating them from the sea is to take away an essential part of their being.
- **Symbol of struggle and resistance:** Today, the sea also represents a space of resistance. The defense of the coastal border against extractive projects is seen not only as an ecological necessity but as a cultural and spiritual resistance to protect one of the most significant sites for the Lafkenche.

¿Chem lafken ta regle kutrangelu dungu?

Pu ngütram ka kimel kimün pegelkaku mew, pepi kimnofi ka elufi feychi füttra kim lafken lafkenche pu che enjün:

- **Lafken mogen mogen reke:** Feychi rume ko, Wallmapu ñi füttra püllü. Mogen dungu, trawün ka kalül newen. Lafkenche pu che müten ka lafken elu trawüwkülefike, kalül reke, mogen gen ka kutrangelu gen.
- **Kalül ka Ngen Lafken:** Mapuche kimün mew, lafken mülefi Ngen, kalül arkapayalu kom mogen müten. Ngen Lafken arkapayawefi ko ka pu newün fey mew mülechi, ka wümantukuafiel kidu norüf, kuñi ka ekilpan reke. Che fey rume lafken niewe no, trawün ayüwefi kalül ayüwün ka kutrangelu mew.
- **Mogen ka rüküf eluwelu:** Lafken müten eluwefi iyael (kochayü, kofke, challwa), lawen (lafken aliwen) ka ngüillatun müten. Kuñi rüngkün ka kuifyike konün, kimün piel, füttra müten ekilpan ka kultura wigka müten.
- **Epew ka wigkantukun dungu:** Lafkenche pu epew, ngeykurewe ka rüpü lafken elu trawüwkülefi: fey mew kontuwe purun epew, ngüillatuwe ka eluwefi kimün pu reñima püle. Kimeltun ka kalül dungu.
- **Wenu Mapu ñi füttra waria:** Lafken pengufi Wenu Mapu (füttra mapu) waria reke, ka kalül mogelen rume dungu, füttrake lanümün kam tripanümün mew. Kiñeke epew mew, kalül pu püllü lafken mew tripantufepi kam mülen ayekan mapu lafken namun mew.
- **Lafkenche kimün:** Lafkenche üngu ta pi "lafken che". Tañi kimün, rüpü, ngüillatun ka dungun müten trawün lafken elu. Lafken püle wezantun ta elfi kiñe müten füttra püllü tañi gen.
- **Weychan ka chaliw kimün:** Fey ragin, lafken müten ta chaliw ka weychan mapu dungu. Lafken waria arkapayawün weda trawün (salmonera, mawiza trawün kam newen) mew pengufi rume mapu arkapayawün, kultura ka kalül dungu müten.



Lafken (Sea).

What Should Not Be Done in the Lafken from the Perspective of the Lafkenche?

What Should Not Be Done in the Lafken from the Perspective of the Lafkenche?

- **No intervention without spiritual permission:** Any action in the sea must be preceded by rogatives or spiritual authorizations. The Lafken cannot be extracted, modified, or used without considering the presence of the Ngen Lafken, the guardian spirits of the natural elements. The Ngen Lafken protects the sea, its waters, and its beings, and must be respected through rules of coexistence, care, and balance. Acting without respect toward the Ngen brings both personal and collective imbalances.
- **No unlimited economic exploitation:** The sea is not a “resource” to be plundered. Excessive extractive exploitation (such as industrial fishing, salmon farms, or submarine mining) is not allowed because it breaks the natural and spiritual balance of the territory.
- **No pollution:** Dumping waste, chemicals, plastics, or sewage into the Lafken is a serious offense. The sea is a source of life, not a landfill. Polluting it means harming a living being and desecrating its spirit.
- **No alteration or destruction of ceremonial and sacred sites:** There are beaches, rocks, springs, and wetlands near the Lafken where ceremonies (güllatun, llellipun) are held. These spaces cannot be altered, occupied, or privatized.
- **No privatization of access to the sea:** The Lafken must be free for all community members. Closing paths, fencing access, or blocking entry to historical and ceremonial sites is a form of territorial and cultural violence.
- **No disrespect toward marine life:** Hunting for fun, killing marine animals unnecessarily, or doing so cruelly is prohibited. Every action must be carried out with respect, responsible use, and gratitude toward the beings that inhabit the sea.
- **No breaking the spiritual harmony:** The sea is not only physical but also a spiritual space. Disrespectful, violent, or negative-energy practices (such as entering altered states without a ritual purpose or desecrating sacred sites) disrupt the harmony between humans, nature, and spirits.

¿Chem fey peafuylaezew lafken mew lafkenche pu che kimün mew?

- **Peafuylaezew rupan kalül günewün nienoael:** Kom mülealew ñi rüpü lafken mew, müley tañi güllatun ka ñi izin nütramkawün. Nielay mülelu afpütual, trawünual, ka tain afkantu lafken, kake nütramkawün niey ñi az mapu mo, petu niey müley Ngen Lafken. Tüfachi Ngen Lafken niey ñi wewpin, niey ñi küme rakizuam ka niey müley rüpü ta ñi eluwün, tañi müten mülelu lafken, lafken ñi ko ka ñi ixofiñ. Fey ñi kume güllatun, müley küme rakiduam, nor mülelu, ka nor wewpin ñi rakizuam ka müten müley ñi az püllü ta ñi müten mülelu lafken mew. Trawün Ngen ñi kutrangelu nienoael ta amulefi wezakantun, kiñeke kom reke.
- **Peafuylaezew trawün kulliwün reke nieluwün müten:** Lafken fey rume "trawün kulliwün" pepi nieyafiel no. Peafuylaezew fütta elmeael rüngkün (fütta challwa rüngkün, salmonera kam lafken namun ñi trawün) ramtun ekilpan mapu ka kalül mapu ñi newentun wezakaewew.
- **Peafuylaezew kofwün:** Wezalu weza, kimün, plástico kam kofwe ko lafken mew wetrun ta fütta wedwüdün. Lafken ta mogen eluwelu, wezawelu no. Kofwün ta pi mogen gen kutrangelu ka kalül wedakantun.
- **Peafuylaezew newentun kam lifin ngüillatun ka kutrangelu regle:** Mülefi lewfümtu, kura, Txayenco ka menoko lafken kintualu fey mew ngüillatun (güilatun, llellipun) rupawefi. Feychi regle peafuylaezew rupan, nien kam kiñeke che nieuwün.
- **Peafuylaezew kiñeke che nieuwün lafken waria amün:** Lafken müleafiel norün kom Lof ñi che enjün. Rüpü katiün, alambre wewün kam nieyafiel amün kuifyike ka ngüillatun regle ta fütta newentun mapu ka kultura.
- **Peafuylaezew lafken mogen ñi kütrangelu:** Amukawtun awkaün, lafken kullin lafün nienoael kam newentun ta nieyafiel. Kom trawün müleafiel kutrangelu, trawün felechi ka chaltun lafken mew mülechi pu gen.
- **Peafuylaezew ekilpan kalül wezakantun:** Lafken fey rume lafken, ka kalül dungu müten. Weda trawün, newentun kam wedakelu newen (feychi witrán nielun ngüillatun nienoael kam kutrangelu regle kofwün) wezakawefi ekilpan che, naturaleza ka kalül pu gen.

- **Its sacred character cannot be ignored:** Treating the sea as an ordinary place, without recognizing its spiritual dimension, history, and connection to ancestors, is a form of cultural colonialism. The sea is a living being with power (newen), not a neutral space.

In summary:

The Lafken is a site of cultural significance because:

- It's a sacred space in the Mapuche Lafkenche worldview.
- It represents the spiritual connection with the ngen and ancestors.
- It's a source of life, ancestral knowledge, and traditional practices.
- It reinforces the collective identity of the Lafkenche people.
- It's central to their relationship with nature and harmony.
- It's at the heart of processes of cultural and territorial claim.

- **Peafuylaeew inariün kutrangelu müten:** Lafken wiya chem regle reke pentukun, kalül dungu, epew ka kuify pu che ñi trawün inarnoael, ta fütta winka kultura. Lafken mogen gen newentulu (newen), chumgechi dungu welu reke no.

Kom kiduam:

Lafken ta regle kutrangelu kultura dungu ramtun:

- Kutrangelu regle mapuche lafkenche kimün mew.
- Eluwefi kalül trawün ngen ka kuifyike pu che elu.
- Mogen eluwelu, kimün ka kuifyike rüpu.
- Newentuwe fi kom kimün lafkenche pu che reke.
- Fütta müten tañi naturaleza elu trawün ka ekilpan.
- Mülefi kultura ka mapu reivindicación.



ARAUCANÍA REGION

Municipality of Teodoro Schmidt

Lafken (Sea)

LEUFÜ BUDI



Lof Francisco Antiquero

Lof Antonio Quintecura

Witxunco Yenehue

Lof Manuel Lefiqueo

14

Lof Manuel Huentemilla

Lof Mozo Painen

Witxunco Chellene

Lof Juan Huenchuman

14

Lof Juan Huilcan

TXAYENCO
PUYEHUE

Lof Francisco Cayupil
Pilquean

14

Witxunco Puyehue

Lof Francisco Pichun

14

FILLAPUE HUALPÍN

Lof Jose Quiñelef

Witxunco Huilo

Witxunco Liahuin

Witxunco Neicuf

Lof Juan Andres Huenchuleo

Witxunco Diuco

Witxunco Huilio

Witxunco Dollinco

FILLAPUE TEODORO
SCHMIDT

Lof Ignacio
Currin

WITXUNCO TOLTÉN

Witxunco Tricauco

FILLAUE BARROS
ARANA

14

Lafken (Sea).



Lof, (Sea).



Witxunco, (river or stream).



Leufü, (lake).



Fillapue, (city, town, or village).



METROPOLITAN REGION
City of Santiago
Capital of Chile

701km

ARAUCANÍA REGION
Teodoro Schmidt Commune

KOM PU LOF ÑI KIMELTUWE: SCHOOL FOR ALL COMMUNITIES.

It is no coincidence that the last site of cultural significance recognized in our territory is the Kom Pu Lof ñi Kimeltuwe school. This choice reflects the process that, quietly but with profound clarity, the Lafkenche territory has been building on a national level. Its purpose is clear: to revitalize the Mapuche language, culture, and worldview.

This is a slow process, with more than two decades of history, which is little by little yielding results. This is reflected in the generations who graduate from eighth grade (13-14 years old), and who, after continuing their secondary and higher education, some return to strengthen the very territory that nurtured them.

KOM LOF ÑI KIMELTUWÜN.

Küme mülelu, nieküy ta küme trürümgechi ka püñeñel ka mapu ñi kimün ta Kom Pu Lof ñi Kimeltuwe, fey ka niey ta küme mütén ñi rakizuam ñi mapu ñi küme kimün ka küme rakizuam. Fey ta müley ka femgechi: müchayal ta mapuzugun, mapuche rakizuam ka mapuche kimün.

Tüfachi nütram, nütrantun ta kimün, müley kimgechi püñeñel ta mari epu tripantu ka fütä rüpu mew, petu kümey ta küpan püñeñ che ta püle kiñe ñi we tripantu ñi kimeltuwe, fey ka müley kimmelkan mew ka kimün mew, chi kom che müley kümelkalen ta mapu mew fey chi mapu feyewün mew.



A Bit of History.

The current Kom Pu Lof Ñi Kimeltuwe School No. 312 is located in Llaguepulli (Lof Jaqepvjv), a geographic area bordering a lake, surrounded by the coastal mountain range and close to the Pacific Ocean.

Originally, a school led by the Catholic Church was established in this location between 1975 and 2005, together with a private educational institution whose motto remains “Educate and Evangelize.” Its purpose was clear: to evangelize Mapuche children and families in the area, promoting Catholicism and the Western-Chilean culture through the official school curriculum.

However, the school was built on ancestral lands owned by one of the traditional Mapuche authorities, a papay (wise elder woman), who, together with other leaders of the Lof (longko, kimche), began a process of territorial recovery in 2005, with the school property being one of the main objectives. This recovery was formalized through Exempt Resolution No. 1586 on July 13, 2006 (Educational Project 2016–2020).

From then on, the initiative emerged to design a study plan based on the Mapuche curriculum, integrating it into the state education structure proposed by the Chilean Ministry of Education. After nearly a decade of sustained work, in 2018 this Mapuche community, together with the research team that accompanied them, succeeded in getting the programs for the first basic cycle (first and second grade) of the Mapuche curriculum approved by the Chilean State. Since then, the school has its own plans and programs, built from Mapuche knowledge and language (Calfuqueo et al., 2018).

Kiñe putu mülelu.

Kom Pu Lof Ñi Kimeltuwe Escuela N° 312 müley Llaguepulli (Jaqepvjv) mapu mew. Tüfachi mapu niey kiñe lelfün leufü, wirarume niey kütralwe (lafken) ka allkütume niey lafken willi mapu, niey futa fütta antü lafken (Océano Pacífico) ñi trokiñ.

Tayi müten, tüfachi mapu mew müley kiñe kimeltuwe, rakin ngeiñ kiñe Iglesia Católica, 1975 ka 2005 tripantukülei rüpu mew. Fey ñi trekan müley chi kimeltuwün mew, xokiñ pu kimelfe ñi rakin. Fey ñi zugun müley “Kimeltuwün ka evankiluwün”. Fey ñi feyentun müley norkantun: evankiluwün pu pichikeche, pichizomo ka pu familia mapuche tüfachi mapu mew, wechake winka zugun mew, kimeltuwün mew, ka winka rakizuam mew, ñi kimeltuwün oficial mew.

Küme feychi, kimeltuwe rakin müley ñi dungu mew, ñi ñawel ruka mapu mew, müley ñi ñuke mapu, chi papay (zomo kimche ka fuchake zomo), fey ka rakiduam nieyi pu longko ka pu kimche ñi Lof mew 2005 tripantu mew, kom pu futa kimche müley ñi rakizuam ñi mapu müleam, feychi kimeltuwe ñi ruka müley kiñe ta fütta zugun ñi weñamkantu mapu mew. Tüfa müley rakiduam ka dungu mew, petu 2006 tripantu mew, müley nieyi kiñe Resolución Exenta N°1586, 13 antü mew, julio küyen (Kimeltuwün rakizuam 2016–2020).

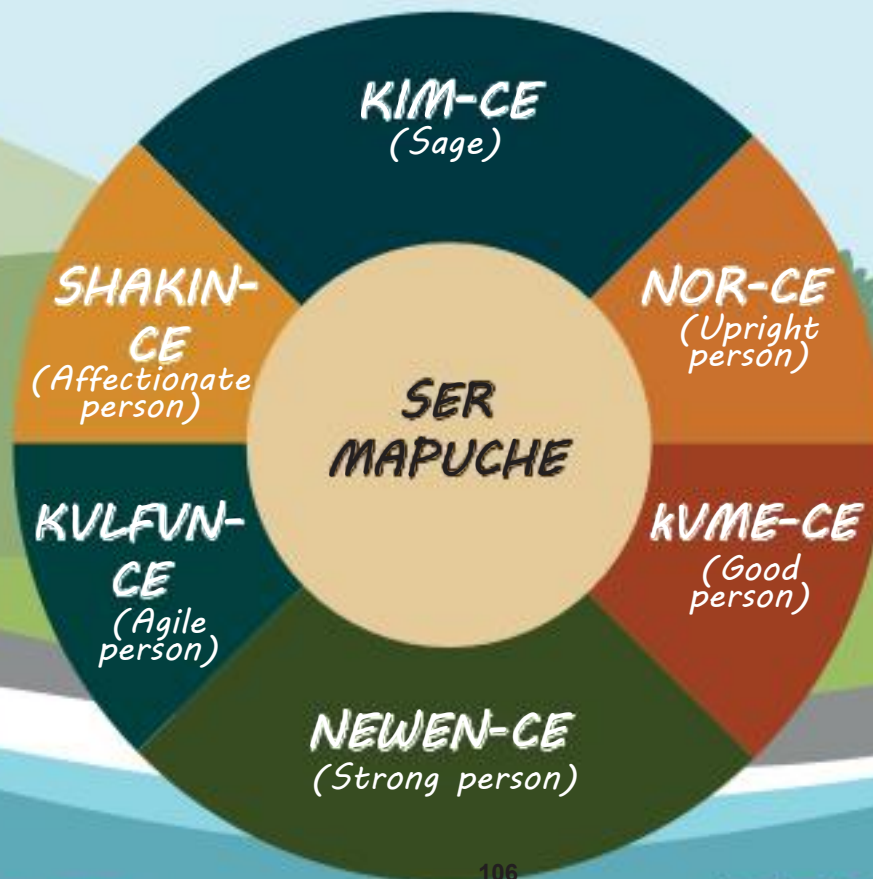
Tüfachi rüpu mew, tripantu rume, müley kiñe rakizuam: trawün ñi kom kimün mew ka kimeltuwün mew ñi mapuche rakizuam, ka müley trüran chi kimeltuwün mew ñi winka kimeltuwün ñi rakin, chi Ministerio de Educación Chile mew. Küla tripantu rume, nieyi müley trawün, 2018 tripantu mew, tüfachi mapuche comunidad, fey chi kom pu pichi kimelfe ka pichi kimche, fey chi trawün mew nieyi müley küme rüpu, nieyi femkechi: nieyi müley aprobawün chi kimeltuwün ñi mapuche rakizuam ñi ruka mew, primero ka segundo año, chi Estado Chileno müley femngechi. Tüfachi rüpu mew, kimeltuwe nieyi ta ñi zugun mew ka ñi kimün mew, rakizuam ñi kimeltuwün ñi mapuche zugun mew ka mapuche kimün mew (Calfuqueo et al., 2018).

Being Mapuche as an Educational Model.

In the process of generating Mapuche identity, there are guiding principles that shape the “Being Mapuche” model, as represented in the following illustration. These principles are not merely educational concepts, but also ways of life, values, and pathways of spiritual, emotional, ethical, and territorial development.

Mapuche rakizuam ka kimeltuwün mülelu.

Tayiñ rakiduam mülelu mew ñi mapuche kimün wewpin rüpu mew, müley pu fütta rakizuam, chi rakizuam mew müley ñi "Mapuche rakizuam" ta kimeltuwün. Tüfa müley chi rakizuam ñi mütrümkawün, fey ñi zugun mew. Tüfa rakizuam, pu kimün mew, niey ta feyentun ñi mogen mew, niey pu kimün, pu feyentun, ka pu rüpu ñi rakizuam: rakizuam ñi püñeñ, rakizuam ñi püllü, rakizuam ñi nor kimün, rakizuam ñi mapu mew.





Kom Pu Lof School

Why Is the Kom Pu Lof School a Site of Cultural Significance for the Lafkenche Territory?

In the process of generating Mapuche identity, there are guiding principles that shape the “Being Mapuche” model. These principles are not merely educational concepts, but also ways of life, values, and pathways of spiritual, emotional, ethical, and territorial development.

1. Because it is a space for the transmission of Mapuche Lafkenche Kimün.

The Kom Pu Lof School is not only a formal educational place but also a ceremonial place for the transmission of kimün, the ancestral knowledge of the Mapuche Lafkenche. Here, the bond with the language, history, art, spirituality, and way of thinking of the Mapuche is strengthened. “Kom Pu Lof” means “all the Lof”, expressing the idea of a territorial, collective school that articulates communal knowledge and promotes its own worldview.

¿Chumgechi Kom Pu Lof ñi Kimeltuwe müley kiñe Ñizol Tayin Mapu Lafkenche mew?

Tayin rakiduam mülelu mew ñi mapuche kimün wewpin rüpü mew, müley pu fütta rakizuam, chi rakizuam mew müley ñi “Mapuche rakizuam” ta kimeltuwün. Tüfa müley chi rakizuam ñi mütrümkawün, fey ñi zugun mew. Tüfa rakizuam, pu kimün mew, niey ta feyentun ñi mogen mew, niey pu kimün, pu feyentun, ka pu rüpü ñi rakizuam: rakizuam ñi püñeñ, rakizuam ñi püllü, rakizuam ñi nor kimün, rakizuam ñi mapu mew.

1. Feychi kimeltuwe müley kiñe espacio ñi trawün ka tranzü ta Kimün mapuche lafkenche.

Kom Pu Lof ñi Kimeltuwe niey mülelu kimeltuwün mew, ka niey fütta espacio ñi trafintuwün ka tranzü ta kimün, feychi kimün ñi küme rakizuam mapuche ñi kuifikeche. Tüfachi kimeltuwe mew müley rakizuam ñi mapuzugun, ñi nor küpan, ñi werkün, ñi püñeñ rakizuam ka mapuche rakiduam. “Kom Pu Lof” küme zugun mew, “kom pu Lof” (kom pu comunidad) ta zugun, fey niey ta zugun ka mütrüm ñi kimeltuwe ñi mapu mew, ñi rüpü ka Lof mew, fey niey trawün ta kimün ñi comunidad, ka niey rüpü ñi rakiduam mapuche mew.

2. Because it connects knowledge with the territory.

In the Kom Pu Lof model, the territory isn't merely a context; it's content. Each natural space—menoko, leufü, paliwe, mawizantu, renü—contains teachings and living memories that are explored pedagogically. Thus, the school becomes a space for re-signifying the territory and reconnecting with the Lof.

3. Because it's an intergenerational bridge.

The school welcomes kimeltuchefe (sages, longko, machi, lawentuchefe) as legitimate bearers of knowledge. They teach through oral tradition, advice, and experience, strengthening dialogue between generations. The school becomes a space where the ancestral and the contemporary coexist.

4. Because it revitalizes Mapuche thought and language.

Mapuzugun is not taught as a foreign language but as the language of the territory and the spirit—alive, ceremonial, poetic, and political. The school plays a key role in its recovery and, therefore, constitutes a strategic site of cultural resistance and projection.

5. Because it respects the cycles of life and the times of the territory.

The Kom Pu Lof educational model aligns with the seasons of the year, lunar cycles, and ceremonial times (such as Wüñol txipantu or güllatun), creating coherence between the educational calendar and the natural cycle.

2. Feychi kimeltuwe trawün müley kimün ka mapu mew.

Kom Pu Lof ñi kimeltuwün mew, mapu niey müley ñi kimün, ka niey ta kimeltuwün zugun. Mapu mew niey kimün. Kom pu espacio mapu —menoko, leufü, paliwe, mawizantu, renü— müley kimün ka rakiduam, pu rakizuam mew niey ta trafkintu, petu kimelfel mülelu. Tüfa kimeltuwe müley chi ruka ñi niegvleal ka petu rakizuam mapu mew, ka chi rüpü mew müley ta kúme trawn ka Lof mew.

3. Feychi kimeltuwe müley kiñe rüpü ñi fücha ka pichi weche mew.

Kimeltuwe müley chi ruka mew ta kimeltucefe (kimche, longko, machi, lawentuchefe), pu kimün nieñ ka feyentun nieñ. Kelluwiñ taiñ pichikeche ka kom pu wechechi, nütam, rakiduam ka rakizuam mew. Feychi kimeltuwe müley trawün mew ñi nütam, pichikeche ka fuchakeche mew. Feychi ruka kimeltuwe müley kiñe trafkintu ruka, pu kuifike kimün ka wechekimün müley rakin.

4. Feychi kimeltuwe müley ta müchayal ka petu rakizuam mapuche ka mapuzugun.

Mapuzugun ka kimelkan mülelu, ka niey zugun ñi mapu ka ñi püllü, niey ta müten chi zugun: niey ta newen, niey ta ülkantun, niey ta rakizuam, niey ta weichan. Tüfachi kimeltuwe müley ta fütta ruka ñi müchayal mapuzugun mew, fey chi rüpü mew müley chi ruka ta azümkael ka müchayal ñi mapuche rakizuam.

5. Feychi kimeltuwe müley rakizuam ñi mogen rakiduam ka ñi mapu mew rüpü.

Kom Pu Lof ñi kimeltuwün müley rakin ñi pükem, ñi kulliñ antü, ñi wüñol txipantu ka ñi güllatun mew, feychi müley rakiduam ñi kimeltuwün ka ñi mapu mew rakizuam. Feychi kimeltuwe trüray taiñ kimeltuwün ñi pükem mew, ñi küttral mew, ñi antü mew ka ñi mapu ñi rüpü mew.

6. Because it promotes educational autonomy.

Kom Pu Lof Ñi Kimeltuwe represents a pedagogical and political project that reaffirms the right of the Mapuche Lafkenche to define their education according to their principles, values, and worldview. For this reason, it's considered a strategic space for educational governance and a true site of cultural significance.

In summary:

Kom Pu Lof Ñi Kimeltuwe (School of All Communities) is a site of cultural significance because:

- It teaches from and for the territory.
- It revitalizes Mapuche thought, language, and identity.
- It connects generations and community knowledge.
- It strengthens the spirituality and values of the Mapuche Lafkenche.
- It serves as a tool for educational autonomy and cultural continuity.

6. Feychi kimeltuwe müley ta müchayal ñi autogobierno kimeltuwün mew.

Kom Pu Lof ñi Kimeltuwe müley kiñe kimeltuwün rakizuam ka politika rakizuam, feychi rakizuam müley ta müchayal ñi mapuche ñi azümkan kimeltuwün, feychi rakizuam mew ñi kimün, ñi feyentun ka ñi rakiduam mogen mew. Feychi rüpi mew, müley ti ruka ta kimeltuwün ñi autogobierno mew ka müley ta ñizol rakiduam ñi mapuche mogen mew.

Pichi zugun mew:

Kom Pu Lof Ñi Kimeltuwe (kom pu Lof ñi kimeltuwe), müley kiñe ñizol rakizuam ñi mapu mew, müley ñi tañi fütta rakiduam, tañi kimün ka tañi kimeltuwün mülelu, choyüm müley:

- Kimelkan ñi mapu mew ka ñi mapu rakizuam mew.
- Müchayal ñi rakiduam, mapuzugun, kimün ka mapuche ñi rüpi.
- Trüran ñi pichike ka fuchakeche, ka pu kimün ñi comunidad.
- Neweluan ñi püñeñ rakizuam ka pu feyentun mapuche lafkenche mew.
- Niey rakin ta kiñe we ruka ñi autogobierno kimeltuwün mew ka ta wecupayal ñi mapuche rakizuam.

ARAUCANÍA REGION

Municipality of Teodoro Schmidt

Kimeltuwe (School)



LEUFÜ BUDI

15

Lof Francisco Antikeo

Lof Antonio Quintecura

Witxunco Yenehue

Lof Manuel Lefiqueo

Lof Mozo Painen

Witxunco Chellene

Lof Juan Huenchuman

Lof Juan Huilcan

TXAYENCO PUYEHUE

Lof Francisco Cayupil Pilquean

Witxunco Puyehue

Lof Francisco Pichun

Lof Jose Quiñelef

FILLAPUE TEODORO SCHMIDT

WITXUNCO TOLTÉN

FILLAPUE HUALPÍN

Witxunco Huilo

Witxunco Llauhuin

Witxunco Neicuf

Lof Juan Andres Huenchuleo

Witxunco Diuco

Witxunco Huillo

Witxunco Dollinco

Lof Ignacio Currin

FILLAUE BARROS ARANA

METROPOLITAN REGION
City of Santiago
Capital of Chile

701km

ARAUCANÍA REGION
Teodoro Schmidt Commune

15

Kom Pu Lof ñi Kimeltuwe
(community or communities).



Lof, (river or stream).



Witxunco, (río o estero).



Leufü, (lake).



Fillapue, (city, town, or village).

Lorem ipsum
dolor sit amet,

LAFKEN

VI. EIGHT LESSONS FOR THE NEW GENERATIONS OF MAPUCHE LAFKENCHE AND NON-MAPUCHE ABOUT SITES OF CULTURAL SIGNIFICANCE

1. Recognition and appreciation of the territory.

- Learn that the territory is not just a physical space, but a network of spiritual, historical, social, political, and cultural significance.
- Understand that each mountain, spring, river, or beach can be a site with spiritual energy and collective memory.

2. Knowledge of specific sites.

- Identificar los Txentxeng, Mahuiza, Winkul, Menoko, Renü, entre otros, y saber qué rol cumplen dentro del equilibrio natural y espiritual.
- Saber ubicarlos en el mapa del territorio propio y conocer las historias que los rodean.

3. Ancestral memory and oral narratives.

- Listen to and learn from the stories transmitted by longko, kimche, and elders about sites of protection, healing, or resistance.
- Value oral tradition as a legitimate form of knowledge and memory.

4. Respect and behavioral norms at sacred sites.

- Understand what must not be done in these places (no loud noises, no littering, no entering without permission, etc.).
- Recognize that sites have spiritual owners (ngen) and that respect and rogatives are required to enter or interact with them.

VI. PURA KIMELTUN WERKEN MAPUCHE LAFKENCHE KA WINKA CHE TAÑI KIMELTUNGELU LELFÜN EGU.

1. Mapu azkintuwe ka azümtuwe

- Kimün mapu fey welu wedün mew inche, welu tüfachi newen mew, epew mew, reke che mew, kimün mew ka azkintuwe mew trawün.
- Amuluwün kom winkul, ko, lewfü kam lafken niepe newen ka kom che ñi rakizuam tüfey mew.

2. Kimün itrokom azkintuwe

- Reküluwün Txentxeng, Mahuiza, Winkul, Menoko, Reñü, kom ka, chew rupan kom newün ka newen mew.
- Kimün chew mülen kiñe mapu mew ka kimün chem epew niepegekey tüfa che.

3. Küpan rakizuam ka wewpin

- Allkütuwün ka kimuwün kom epew longko, kimche ka fücha che wewpingen azkintuwe küreyewe, mañumgewe kam weychawe mew.
- Azümtuwün wewpin fey kom kimün ka rakizuam niegechi.

4. Yamuwün ka che azün wekun azkintuwe mew

- Amuluwün chem kim azünungekefuy tüfa mapu mew (kim wezakünungey, kim opünungey, kim konakenungey, feychi ka).
- Amuluwün tüfa azkintuwe niepe newen ngen ka feypinge yamuwün ka llellipun konün müten.

5. Spirituality and connection with the ngen

- Internalize that the connection with these sites is not touristic or decorative, but spiritual.

Learn to perform llellipun, nguillatún, or other forms of rogatives, preferably in Mapuzugun, thereby strengthening both the language and spiritual connection.

6. Role of Mapuzugun in the relationship with the territory

- Recognize that the language is a spiritual and cultural key that allows dialogue with the sites and the forces of the territory.
- Promote the learning and use of Mapuzugun in both daily and ceremonial contexts.

7. Responsibility in protecting the territory

- Foster an active attitude in caring for unique and natural spaces.
- Understand that being Mapuche Lafkenche today also means defending the territory from external threats (pollution, extractivism, cultural destruction).

8. Collective identity and cultural pride

- Develop a deep sense of belonging to the territory and its history.
- Strengthen the cultural self-esteem of young people and their commitment to the community.

In summary:

These lessons allow new generations to reconnect with their history, spirituality, and territory, while developing tools to become active guardians of Mapuche Lafkenche culture and nature.

5. Newen ka ngen trawün

- Puwluwün azkintuwe trawün fey welu wezake amuwün niel, newen mew trawün.

Kimün azün llellipun, Guillatun ka weke llellipun, mapuzugun mew allkütugechi, feychi fütürwün dungun ka trawüwün.

6. Mapuzugun ñi wirin mapu trawün mew.

- Reküluwün dungun fey kiñe newen ka azkintuwe llifkanti müley azkintuwe ka mapu newen trawüwal.
- Fütürwün mapuzugun kimuwün ka dunguwwün kom antü ka rüpu mew.

7. Küreyegeael mapu mew.

- Fütürwün kiñe che azün küdewael itrokom azkintuwe.
- Amuluwün mapuche lafkenche müley feychi **weychael mapu weza newen megen** (ñamñ, llofgeael, azkintuwe nguillatuael).

8. Kom che ñi am ka azkintuwe mogen.

- Fütürwün kiñe trawün mapu ka ñi epew mew.
- Fütürwün weche che ñi azkintuwe am ka ñi trawün Lof mew.

Müten.

Tüfa kimün eluwel we che trawüwün ñi epew, ñi newen ka ñi mapu mew, ka fütürwün azkintuwe ka itrofill mongeal che am mapuche lafkenche mew.

VII. MAPUCHE LAFKENCHE TESTIMONIES: VOICES FROM THE TERRITORY.

As a closing section of this educational text, we wanted to include a final part dedicated to phrases and messages that, although some were integrated into the book and others are not necessarily linked to the sites described, we consider deserve to be present. These are words that transmit wisdom and aim to reach everyone: young and adult, Mapuche Lafkenche and non-Mapuche. Below, we share these recommendations and reflections born from the territory.

1. Mapuche Language, Thought, and Spirituality.

- *"It is fundamental and imperative to promote, revitalize, and project both the thinking and the Mapuzugun of our people. Thinking and acting from what is ours gains integral value, in harmony with everything that surrounds us and gives us meaning as unique and complete beings. This cyclical unity and totality must be expressed from the heart and reasoning, through a unique, agglutinative, and wonderful language: the language of the land, our Mapuzugun."* (Jorge Calfuqueo Lefio).
- *"What the Bible says is not so different from what Mapuzugun expresses. The God described there is the same as ours, only with another name: Elchen, whom we thank. I feel closer to God when I participate in the Nguillatún. I do not identify with Catholic or Evangelical churches because I do not find spirituality in those spaces. In contrast, in our Wallmapu, all the Ngen are present. This ignorance must be corrected in the new generations."* (Alberto Segundo Caniullán).

VII. MAPUCHE LAFKENCHE TAÑI WERKEN: WALLMAPU MEW MÜLEY DUNGUN.

Küme mülelu, tami müten ñi wirin mew, inchiñ müley ta inakelu kiñe küme rakin ñi wirintukun, chumgechi kom püle ta inchiñ müley ñi müten ülkatun ka güney, ka nieymi güney ka inakelu ñi küme rakizuam. Fey ka, ayüwngechi nütram, zugu ka rakizuam, niei ta Mapuche Lafkenche ka wigka, weche ka fücha. Fey ñi rakin, inchiñ müley ta inakelu feychi küme nütram ka rakizuam, müley ta mapu mew.

1. Mapuzugun, rakiduam ka mapuce gübam.

- *"Pepi fey ta mapuche rakiduam ka mapuzugun ñi küpan, mongen ka epun. Iñchiñ rakiduam mew mülen ka iñchiñ dungun mew zungun müley tañi kümeke newen, kom mew reke newun ka iñchiñ che ñi am fentren. Tüfachi kisu newen ka kom gey müley iñchiñ piwke ka rakiduam mew, kiñe dungun mew: mapu dungun, iñchiñ mapuzugun".* (Jorge Calfuqueo Lefio).
- *"Biblia ñi dungun ka mapuzugun ñi dungun ayüwelay. Tüfey müley ta Ngünechen mew, kiñeke az müley: Chawngechen, iñchiñ mañumtugeyiñ. Guillatun mew mülepan iñche Ngünechen piwkengen. Katoliko ka evangeliko iglesia mew kimlay, tüfey mew newen melay. Welu iñchiñ Wallmapu mew kom ngen müley. Tüfachi la kimlay werkeche mew amuweluaymi".* (Alberto Segundo Caniullán).



- “At school, they made fun of us and punished us for speaking Mapuzugun. But if we lose our language, how will we be able to participate in the Nguillatún? We could lose our connection with spirituality and with our ancestors, and if we do not speak to them in their language, they will not understand us. We must care for and preserve the language.” (**Ángel Calfuán Manquián**).
- “People become ill because they have broken the harmony within themselves, something that also occurs in the universe. Our role as healers is to help them recover that balance. If they have transgressed something in nature—even if they do not know it—we must perform the necessary actions to heal them.” (**Machi**).

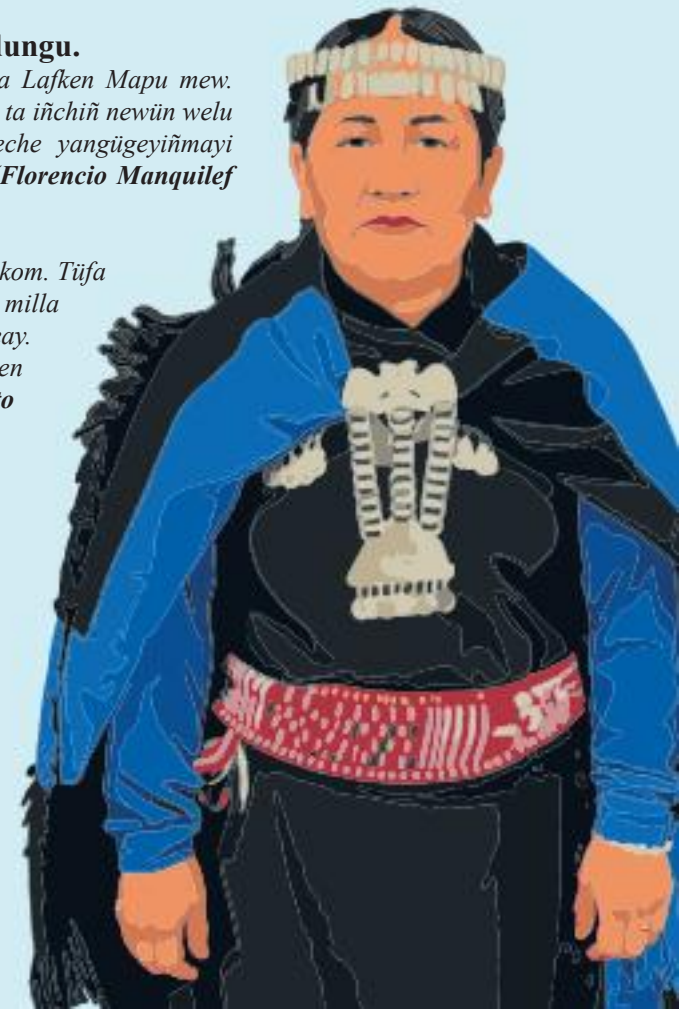
2. Nature, Territory, and Sites of Significance.

- “After a dream, I realized that difficult times are coming in Lafken Mapu. We will have to decide between maintaining our traditions or allowing the entry of new businesses. The youth must support us in defending our culture and our ways of life.” (**Florencio Manquilef Huichal**).
- “The recovery of the Lafken must be sustained over time. Today we have managed to recover the five miles of territory, and this law should not be removed, but strengthened. It’s fundamental for the well-being of nature, our culture, and our way of life, which we want to continue defining freely.” (**Alberto Segundo Caniullán Silva**).
- “There are owners in every natural space: in the land, the mountains, the sea, the streams, the lagoons. Just as we are alive, so is all of nature: streams, springs, wetlands... Everything is alive. We live in community and in harmony, but outsiders do not understand this. For them, the community is composed only of people; for us, it’s much more than that: everything lives.” (**Jorge Calfuqueo Lefio**).

- “Sukul mew ayekageyügüiñ ka güxamkageyügüiñ mapuzugun mew dungukageyiñ. Welu iñchiñ dungun llowürpayaiñ müna, chumül Guillatun mew pe müleayu? Iñchiñ gübam ka füxa che ñochikeaiñ. Iñchiñ dungun güñügtuaymi”. (**Ángel Calfuán Manquián**).
- “Che kutxangey ta rupagey ta newen ta am mew, ka tüfachi meli witxan mew fey. Iñchiñ machi ka wingküfe, kom newentugeyiñ ta newen wixtxafiel. Iñtü rupan ñi tayin ñi newen ---kimagelay rume---, kom müley ta machigeaymi”. (**Machi**).

2. Itrofillmogen, mapu ka reñma dungu.

- “Küme wüne mew kuyfi antü müley ta Lafken Mapu mew. Fillke müleayu: iñchiñ nor ka az müley ta iñchiñ newün welu Werken kake che wünelelu. Wechekeche yangügeyiñmayi iñchiñ az ka mongen ñi fürengechi”. (**Florencio Manquilef Huichal**).
- “Lafken ñi wixtxapayael müley ta antü kom. Tüfa mew külef müna wixtxaeyiñ kechu milla mapu, ka tüfachi az mekay peliay, neweay. Müley itrofillmogen, iñchiñ az ka mongen engün, kom kimgeeyiñ”. (**Alberto Segundo Caniullán Silva**).
- “Müley ngenpin sapa itrofillmogen mew: mapu mew, mawiza mew, lafken mew, leyüfün mew, ko lagün mew. Iñchiñ mongegeymi fey ta kom itrofillmogen: leyüfün, ngenko, ñadikawün... Kom mongen müley. Lof mew müleymi ka newün mew, welu waje che kimlay tüfachi. Feygu che kake mekey Lof engün; iñchiñgu kom müley Lof: kom mongen”. (**Jorge Calfuqueo Lefio**).



- “In the sea there are places of great significance where we offer rogatives and ask for our lives. The forces are there, in both feminine and masculine form. But this knowledge is not being taught to children. We must recover that value and pass it on through education.” (Jorge Calfuqueo Lefio).
- .“There are cemeteries whose antiquity shows that the Mapuche Lafkenche have lived on these lands since time immemorial. Remains and objects have been found there that confirm this ancestral presence. We will not reveal their location, but their existence is living proof of the deep and continuous relationship we have maintained with our territory, forever.” (Ángel Calfuán Manquián).
- “We ask the new generations to care for our spaces, especially the dunes, because our medicinal herbs have always grown there. We must also protect the lagoon and take on the collective duty of teaching how to care for the place where we live, so we can pass on a healthy and living land to those who will come after us.” (Yeni del Carmen Nahuelcoy Caniucura).
- “Since my children were little, I taught them that there are places that must be respected. Now I remind them that they are the ones who must pass on that same message to their children, grandchildren, and great-grandchildren. They must care for the sea, the coastline, and—most importantly—respect them deeply. They must not share information that should not be shared, for the good of our spirits.” (María Caniucura Pilquian).

- “Lafken mew müley reñma dungu ngillatugelu ka wüneügelu iñchiñ mongen. Tüfey müley newen, zomo ka wentxu. Welu tüfachi kimün pipilmelay. Fey müley wixtxaael ka yimeyiñmayi kimeltun mew”. (Jorge Calfuqueo Lefio).
- “Müley pu eltuwe, fei ñi kuifi müley feipiwkülelu ta Mapuche Lafkenche pu che müley tüfachi mapu mew tripantu mu ka tripantu mu. Fey mew inatxipai pu rüfki ka pu mogen kimün, fei müten feipiwkülelu ta tüfachi kuifi mülen. Niekefuy ñi tuwün, petu müley ta fei ñi müten dungu püllü ka trokiñ rakizuam ñi nieal ñi mapu mew, müley ka müley”. (Ángel Calfuán Manquián).
- “Wünedugun werke Lof engün: güñügtuñmañ iñchiñ reñma, reñmatufe mew, tüfey wiñopayay iñchiñ lawen. Ka müley güñügtunmayi ko lagün ka yimeltuaymi kom Lof ta güñügaymi tüfachi iñchiñ mongeal, tüfey elgepayaymi mongen mapu werke Lof engün wüpalé”. (Yeni del Carmen Nahuelcoy Caniucura).
- “Iñche ñi fotüm pichi wichigechi mew, iñche yimeltuen müley reñma yametugeal. Fey mew gültxipayin feygu fey müley yimeltuael ta püñeñ, chao ka chuc. Müley güñügtuael lafken, lafkentu ka, reñmatufe müley, yamgechi. Pepi mekayaymi dungun welu pefigelay, iñchiñ püllü küme engün”. (María Caniucura Pilquian).



- “We women must defend our spaces, even if we don’t know everything. We must contribute with our strength, support our boys and girls, and always remain present. Perhaps, in 30 years, the foods the river once gave us will no longer exist. As women, we must care for our children, and I will support them as long as my strength allows. May Elchen enlighten us so we have the ability to pass this wisdom on to future generations.” (Virginia Caniullán Quiñelef).

3. Identity, Memory, and Return.

- “I can tell you that it’s never too late. I used to think I was not Mapuche; I had become awinkado. But in 2009, I returned from Santiago to the community. There I recovered the language, visited different places, and observed how the Nguillatún is carried out in different ways. I even ended up playing palin, until I was recognized as a palife. That is why I say to you: it’s never too late. One can always return, be part of this territory, and live as Mapuche Lafkenche.” (Alberto Segundo Caniullán Silva).
- “I returned as a city person (warria), and I had to start from zero: speaking with the elders in their language, building the house, accompanying my mother until her passing, and continuing with the challenge that all leaders face: moving forward while thinking about the future. Difficult times are ahead; people speak of modernity and development, but my advice to the new generations is to participate in everything. You are the ones who must decide, guided by the advice of the elders. You will protect our places of significance; you will build the future of your children and grandchildren. You must be active participants, make the right decisions, and care for what our ancestors worked so hard to preserve.” (Christian Pilquian Puen).

- “Iñchiñ müley füreñmaael iñchiñ reñma, kom kimlay rume. Müley newentugeyiñ, yangügeyiñ iñchiñ peñi ka lamgen ka kom antü üyüaymi. Feyga, 30 tripantu mew, mekay meytugepayaymeken iñchiñ iyael leufu mew. Zomo geymi, müley güñügtuaymi iñchiñ pichi peñi ka lamgen, iñche yangügeayu tüfachi iñche ñi newen. May Chawngechen müleyiñ newen ñi elgeal tüfachi kimün werke Lof engün”. (Virginia Caniullán Quiñelef).

3. Kimeltun ka Lof tripantu elgeal.

- “Kimeltuenew meken welalay. Iñche rakiduaen mapuchelay, “awinkagefin”. Welu 2009 mew wixtxipaeñ Santiago mew Lof. Tüfey mew wixtxan dungun, püraen reñma, pefien chem reke müley Guillatun fillke az mew. Palin ka puken, palife pepilgeenew fey mew. Fey mew pipeenew: meken welalay. Mulepayay wixtxipael, müley tüfachi mapu ñi kom, mapuce lafkenche mongen”. (Alberto Segundo Caniullán Silva).
- “Wixapaen warria che ka tripapeaen wüla: füxa che engu nütramkagefin fey ñi dungun mew, rukan, yangün iñche ñi ñuke amupayael mew ka mulepaen tüfachi ñi trekan kom werkafe: nütxamkageyiñ wiñom pülle rakiduam mew. Müley kuyfi antü; nütxamkagey Werken ka epugeal, welu iñche ñi güxam werke Lof engün müley pepinyiñ kom mew. Iyiñ müley pepinyal, Werken ñi güxam pefiel. Iyiñ füreñmañmayiñ iñchiñ reñma dungu, iyiñ küñüfeyiñmayiñ iyiñ ñi fotüm ka chac ñi wiñom pülle. Müley nemuael che, küme pepinyiñ ka güñügtuaymi iñchiñ füxa che ka kuyfi günün ayeüyiñ”. (Christian Pilquian Puen).



- “After having lived in the city and returning to the community, I realized the value of our elders. Talking with them gave me knowledge that still accompanies me today. I keep learning every day. The elders know our history and our culture, and we must listen to them.” (Erick Ancán Neculmán).

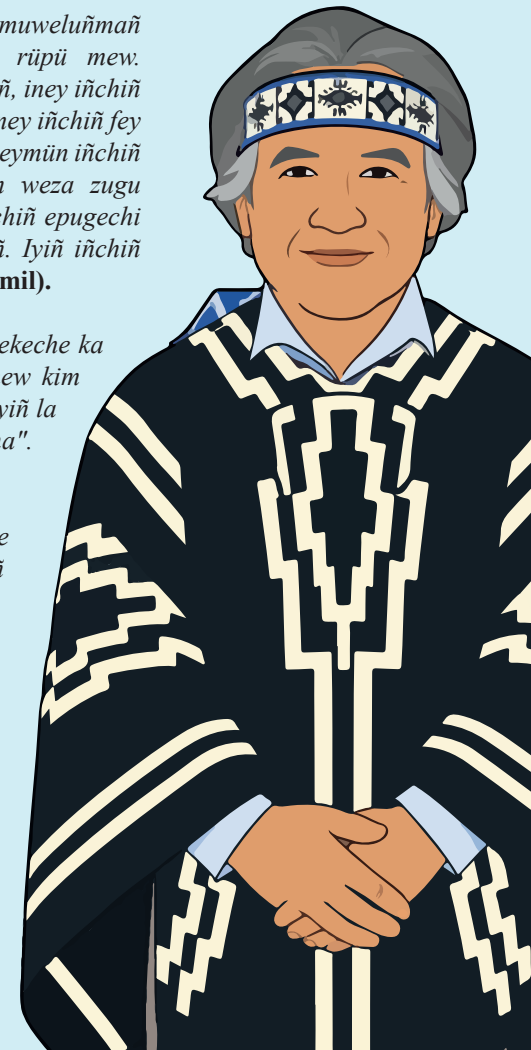
4. Education and Intergenerational Transmission.

- “To the young men and women, I only want to make one request: continue what our ancestors began. Do not lose your way. Know your identity, know where you come from, who your parents were, and which community you belong to. Remembering who we are is the foundation for preserving our identity. Don’t forget our language: that is the key so that, when it’s your turn to take on the responsibility of leadership, you can do so with the legacy that we received and that will soon be yours. You are our dream.” (José Avelino Huenchuman Liguemil).
- “We want to hold gatherings where children, young people, and also their parents, grandparents, aunts, and uncles can participate. This way they will come to know our culture and will not fall victim to ignorance or to forgetting our history and our values.” (Manuel Liencura Neculmán).
- “We are concerned that many children and young people do not value our culture and do not want to listen to our conversations. That knowledge will be left with us if we are not able to pass it on. That’s why it’s essential to talk with parents, grandparents, and the wise and elderly members of our community.” (Marcelo Huichaqueo Curimán).

- “Waria mew mongen ka wixtxipayael Lof mew, kimfin fuxa che ñi reñma. Nütxamkageal engu elgenew kiñe kimün mülepayay kom antü. Sapa ke antü kimeltukagey. Fuxa che engün kim iñchiñ güxam ka az, iñchiñ allkütuyami fey”. (Erick Ancán Neculmán).

4. Kimeltun ka Lof tripantu elgeal.

- “Wechekeche engün kiñeke wünedugun: amuweluñmañ iñchiñ fuxa che pegechi. Pefigekayeymün rüpi mew. Kimñmañ chem che am iyiñ, chem mew tripayñ, iney iñchiñ chaw ka ñuke, chem Lof ñi kom. Güxamgeal iney iñchiñ fey müley ta iñchiñ che ñi am güñugaymi. Aküleymeymün iñchiñ dungun: tüfey mülay tüfachi, wiñom engün weza zugu newentugeal mew, ayüweluneeyiñmayiñ ta iñchiñ epugechi güxam ka wiñom mew iyiñ ta müleayiñmayiñ. Iyiñ iñchiñ pewma”. (José Avelino Huenchuman Liguemil).
- “Wüneyiñ müley kawinkageal pichi che, wechekeche ka fey ñi chaw, chuc, malle engu mülen. Fey mew kim müleayiñmayiñ iñchiñ az ka kulmegelaayiñmayiñ la kim ka akülaael iñchiñ güxam ka reñma”. (Manuel Liencura Neculmán).
- “Llakageyiñ feley pichi che ka wechekeche ayüwelay iñchiñ az ka allkütumegelay iñchiñ nütxam. Tüfachi kimün iñchiñ mew elumekeayay elgekagelaymi müna. Fey mew, müley nütxamkageal chaw, chac, kimce ka kuyfi che engu”. (Marcelo Huichaqueo Curimán).



- “I was raised by my grandmother, and thanks to her I have the knowledge I still carry today. My task now has been to pass that knowledge on to children and young people, so they may hear the whisper of our mother earth, Nuke Mapu. Care for her as you care for your own mother; love her as a Lafkenche woman who honors her roots and defends life in every drop of the sea and the land. Listen to your elders, who hold in their memory an indescribable wisdom that needs to be shared. Only then, one day, will you be able to take your place in life.” (Gladys Liencura Inaipil).

As a Mapuche woman, due to the dispossession carried out by the Chilean State, I had to migrate to the city, but I never forgot my knowledge. Today I return to build a community in the mapu of my chawu, Agustín Millacura Antinao. As the Lof Alejandro Millacura Catrifi community, we preserve the Mapuche rakizuam and practice our culture. We have committed young people—kultruntufe, txutxucatufo, pifillkatufe—and our lamgen Carlos Aníbal Melin Millacura, a silversmith working with silver and alpaca, recognized for his beautiful Mapuche jewelry. I also want to honor the knowledge of my ñuke, Ana Mellado Alonso, a great kimche. From her I inherited newen and kuim. I deeply value my lamngen because they recognize themselves as Mapuche, and here in Santiago we have maintained our traditions, customs, language, and above all, our connection with the territory. To the young people who go out to study and grow, I say: never forget your roots or your identity. Be proud of who you are.

(Verónica Millacura Mellado, Inaltu Lafken Nien. Tañi mogen)

- “Ñiche ñiche ñi chuc engu wichigeün, fey ta ñiche kimün müley kom antü. Fey mew ñiche ñi zugu ta pichi che ka wechekeche engün ta kimün elgeal, allkütuñmañ ñichiñ Nuke Mapu ñi üñümn. Güñügtuñmañ iyiñ ñi ñuke güñügtudugu, kümegetuñmañ lafkenche zomo güñügtudugu ta mongen sapa rali lafken ka mapu mew. Allkütuñmañ iyiñ ñi fuxa che, fey ñi güxam mew müley kiñe la kim kimün elgatuqeal. Fey reke, kiñe antü, ayüweluneeyiñmayiñ iyiñ ñi reñma ta mongen mew”. (Gladys Liencura Inaipil).

Ñi zomo mapuche, Estado Chileno ñi afan mew, kellua ñi mülelu ruka mew, ciudá mew müley ñi mogen, ka kintu küme rakizuam. Feychi antü küme tripalün ñi mapu mew, ñi chawu Agustín Millacura Antinao ñi mapu mew. Lof Alejandro Millacura Catrifi, kom pu che ñi Lof, nieymi ñi rakizuam mapuche, ka feley tañi zugun ka tañi kimün. Weche pichike che feley kimelfiñ, kultruntufe, txutxucatufo, pifillkatufe, ka feley ñi lamngen Carlos Aníbal Melin Millacura, ñi ruka mew nor zugulfe, rúpafe ñi trafkintu ñi fillka mapuche mew ñi plata ka alpaka mew. Inche filliñ ñi ñuke Ana Mellado Alonso, kimche ñi kimün ñi newen ka ñi rakizuam. Inche nieiñ ñi newen ka ñi kuim ñi ñuke mew. Inche rakiduam ñi lamngen, chumgechi fey tañi mapuche ñi zugun, ka müley Santiago mew, feley ñi txawün, ñi mapuche zugun, ñi piam, ka müley txawün ñi mapu mew. Weche che ñi tripantu femngeay: mai, rakizuam ñi kimün, rakizuam ñi küpan, ka feychi che müley müta. Fey rakiduam ñi feyentun ñi mapuche tañi müley.

(Verónica Millacura Mellado, Inaltu Lafken Nien. Tañi mogen).



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HUILIO MAPU ÑI ZUGUN
THE VOICE OF THE SITES OF CULTURAL SIGNIFICANCE TO THE MAPUCHE LAFKENCHE
OF THE HUILIO TERRITORY
LAFKENCHE ÑI MAPU KA ÑI FEYENTUN
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