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THY KINGDOM COME

A Narrative Treatment for a Television Program

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The story told in this video takes place, both historically and fictitiously, in France and Chile, between 1860 and 1879. Its documental aspect takes form in Chile in 1988-1989.

Background

At the end of 19th century Chile, Although independent from Spain for six decades, Chileans had not yet succeeded in colonizing a vast sector of the Araucania controlled by various tribes called Arribanos that, up to that time, had ferociously resisted their Chilean adversary. Their resistance had been disorganized, with thirty different leaders, every tribe acting independently. Consequently, there did not exist an organized Araucano Arribano (Upper Araucano), a fact which facilitated Chile's conquest of the territory, little by little, just as it had previously done with the Abajinos (Lower Araucano).

The Arribanos were concentrated between the Malleco river and Temuco. Their main allies were the the Pampas indians of Patagonia. The great Araucano leader was the cacique Quilapán, who had dedicated his life to helping the Araucanos and Patagonians form a strong army and national spirit in order to impede Chilean infiltration. Nevertheless, his efforts failed, and finally, in 1881, Araucanos and Patagonians were subject to bloodshed and fire by the Chilean and Argentinian armies on both sides of the Andean mountain range, leaving only minute pockets of resistance surviving. These were subsequently wiped out at the beginning of the 20th century.

It is in this context of struggle and defeat that our story unfolds.

Documental and fictional events will be interwoven in relating the possession of the territory, taking into account Chile's cultural framework, and the militaristic, western mind set that gave rise to an ethnically mixed people who, in their everyday life, deny their racial

mix, rejecting it with horror. Chile has experienced periods in which its middle class has considered being the "England of South America" or the "Switzerland of the South" valid self-images, subjecting the intellectual community and oligarchy to various processes of aculturalization. Influenced by the British in the last century, by the French at the beginning of the twentieth century, and lately, by North America since the end of World War II, the upper and middle classes since the twenties of this century, impose a false self-image, especially on the ever growing and increasingly politically and culturally important middle class. It is not unusual to overhear, in Chile, men of the massive middle class, usually with native indian features, seriously affirm that in Chile "there are no indians"; with some luck they might concede that "a few are to be found in the southern regions, but the majority of us are Europeans." Together with the Argentinians and the Uruguayans, they claim, "we are very different than Bolivians and Peruvians."

This video intends ^{as well} to demonstrate that Chile is a people whose culture, especially its political culture, has clear mestizo features, and that the European influence, as an ideal of historical social climbing, has been like a coat of make-up that vanished the same instant that the dominant ^{class} tribe lost the reins of power. In that instant Chilean democracy and conception of state were abandoned as useless and exchanged for a tribal struggle. A struggle shattered into various ^{class} factions, without a cohesive national vision, although the leaders would charge their speeches with such an image.

Chile has needed a great leader in recent years in order to feel secure as a nation; a phallic father, capable of magic and bloody

offerings, courageous enough to yank out the heart of the enemy; a chief that rules with thunder and lightning.

This vision appealed in certain moments equally to the left as to the right in Chile: a vision of politics as something absolute, ethical, and spiritual. Also, of course, irreversible: either a black or a white horse, invincible, one that gallops majestically towards Utopia, leaving many dead in its path, and the middle class of Chile "a poto pelado en mitad de la Alameda,"* as said in the mestizo refrain. They find themselves disconcerted in the center of the hybrid culture that makes them, on one side, adorers of the West, and on the other, its detractors due to feeling that the West treats them contemptuously. Consequently, difficulties arise in identifying with either one side or another of their historical roots. Therefore, in spite of rejecting their indian heritage, political and military leaders, each with an image of an indian war chief in mind, representing an ideal of powerful leadership, have attempted to create paradise on earth. In this game the winner has always been the ~~the~~ best armed economically, culturally, or militaristically: the one with the most technical preparation. And, the Chilean middle class, owner of bureaucratic technology and professional power, has always aligned itself with power, and proven itself to be indecisive and cowardly.

This is not an attempt to apologize for European values such as democracy, for example, and neither to diminish the indigenous values, such as tribal identity and leadership (quite appropriate to a particular period). Instead, the purpose is simply to try to understand how these

* bare bottom in the middle of ^{Wain Et} the Alameda

values are interwoven as a racially mixed culture in this new being, that is less than two hundred years old, and calls itself "Chilean." To be Chilean has become a mental category, one which some have even given a sacred significance, imagining it charged with future and metaphysics. Who are these Chileans? What is the origin of this racial hybrid, perhaps the most homogeneous in South America, in its struggle to survive and become a nation?

1) Our History

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The work will be structured around two narrators: Orellié Antoine de Tounens, a Frenchman who came to Chile in the second half of the last century and succeeded in being proclaimed King of the Araucanía, ultimately uniting the Arribanos and creating a state. And Quilapán, the indian leader who, as said previously, caused difficult problems within the emerging republic of Chile due to his obsessive resistance to being Chilean.

A brief biographical summary will be made of the two main protagonist. In this ^{fiction} documentary, references will be made to the lives of these two men. They shall represent two mythomanias--that of nineteenth century Europe embodied by Orellié, and that of the Mapuche indians that attempted to resist modernity, characterized by Quilapán. These different world views, that can be called historical-fictitious, will be theatrically represented. They will give rise to a third view, one that will be strictly documental, relative to the actual Chilean people of today, with their Mapuche-European components, and their recent American and Japanese influences. But, before

discussing the specific of the treatment, a brief background of our characters is offered.

Orellie Antoine de Tounens

Orellie Antoine is the only Latin American king that has had a delayed recognition. Orellie is much better known today, far more renowned, than the real success of a triumphant indian leader, or than the smoky glow of a champion on the battlefield, surpassing in recognition even the nostalgically folkloric Moctezuma, or any Inca prince, or even Dom Pedro (emperor of Brazil in the last century). Orellie is unique and recently is being seen in his true dimensions.

Up until recently, Orellie has been viewed as a crazy person by official history, a man misplaced in time, that attempted to become king in a period of emerging republics, a modern Don Quijote with his apparent complicity with indigenous naivety, from another age, who achieves partial success in the struggle against the emerging Chilean republic.

And so, the official history of Chile has never dedicated more than a few pages to this "accident" in the conquest of Arauco, who, if without political importance nor military consequences is still the first European in Chile's history since independence that came to reject the white conqueror, and proposed the adoption of indigenous customs in the governing of all of Chile. He is the only person who suggested making an Araucano state to make possible progress within the indigenous cultural framework, and maintain identity before the invader.

Who is the historical Orellie Antoine de Tounens?

He was born in the village of La Dnaise, in Dordogne, France. And, like Don Alonso Quijano, the family name of Don Quijote, he was a fallen knight.

His job was clerk in the commercial court of first appeals of the department of Perigeux. Instead of being fascinated with books of chivalry, his passion was books of travel, which, combined with certain political interests, infatuated him with the idea that he could unite the Latin American republics as a constitutional monarchical federation. He intended to accomplish this in a manner totally different from the custom of the age: he proposed to achieve his end through "the free and spontaneous consent of his subjects."

He left for Chile, no one knows why, and so arrived at the port of Coquimbo for the first time on the twenty-fifth of August of 1858.

Settling in Valparaíso, he spent two years investigating where he could begin his utopia. On a map, he discovered the savage pristine lands of Patagonia, and Araucanía.

He prepared himself well, learning the native languages, and familiarizing himself with facts concerning the inhabitants of the region.

Mixing with the traveling salesmen that traded with the natives in indian territory, he was able to contact various caciques, finally becoming friends with the rebel Quilapán. Quilapán saw in Orellié the possibility of unifying the tribe that still resisted Chilean invasion.

This was how, accompanied by his companions Laschaise and Desfontaines, Orellié managed in November of 1860 to proclaim his first royal decree establishing the monarchy in Arauca territory, and later uniting, with another decree, Patagonia.

Having accomplished this, Orellié left his kingdom for Valparaíso in order to make public the events and to raise funds. Chileans laughed at him and ignored his reports. In December of 1861 he returned to his dominions accompanied by two "lenguaraces" (translators of the Araucan^{inca} language). He called together all the caciques of the region and clearly explained his intention to them. After emphasizing the glory of Araucan^o and his bravery as a warrior, he spoke of something that no European had mentioned until then. He affirmed that the Araucanos had the right to direct their own destiny, indicating to them that they could only maintain their independence through the union of the all the tribes under one leadership, creating an Araucan state (the Araucans lived in groupings isolated from each other). At this time he suggested himself as king as was accepted with shouts of "Long live the King" and prolonged exhilarated celebration. He then began a tour and was received and proclaimed throughout the territory. Finally, he was proclaimed supreme war leader and was able to unite more than thirty thousand indians under his command.

At the frontier there was soon talk of a French king, and a translator made a complete denunciation of Orellié to Coronel Cornelio Saavedra, military chief in charge of the Chilean conquest. After a few adventures, on the fifth of January of 1862, Orellié was captured and brought before the legendary coronel, at whom Orellié, disdainfully looking him over, spat, "Parlez vous francais?" After intense interrogation, the final word was had by Saavedra, who shouted to his guards, "Put this chap in jail!" Eventually, through intervention of the French Embassy, Orellié was transferred to psychiatric care and later exiled to France.

Orellié returned three more times. One of those times, he managed to stay a year, between 1869 and 1870, and was able to organize an revolt headed by Quilapán. This caused Saavedra to enter into an all out war, mass bloodshed and fire, with the intention of conquering once and forever the rebel territories. But, at that moment there was sighted a French warship at the height of Araucan territory. The other Europe, it seems, was an interested observer of the struggle for control of the area. Orellié managed to escape.

Later, Orellié would attempt to travel again in 1874 and 1876, without ever succeeding to step foot on Chilean soil again.

He died in France, on the 19th of September of 1878.

Today, some of Orellié descendants continue to maintain the dynasty from France, making coins and issuing postage stamps.

Quilapán

Quilapán was the most important Araucan rebel chief of the nineteenth century. José Bengoa, in his "Whistle of the Mapuche People," tells us that the father of Quilapán, the cacique Mangín, made him kneel by his deathbed and swear that "the Chileans will never set foot on the territories."

Quilapán succeeded in unifying the last independent caciques, and prepared the final resistance against Saavedra. In the confederation that unified all the caciques against Saavedra, Quilapán, according to Bengoa, spent one entire day, from morning to night, singing and crying in the ancient Mapuche tradition, "while there remains cane to make our spears, we shall not allow the Chileans to enter our lands."

Quilapán, by 1869, was the undisputed leader of all the Aribanos, and crossed into Argentina in search of allies among the Pampas indians and their chief, Calfucura.

That summer, Saavedra began the program of extermination of the remaining rebel indians, writing one the the blackest pages in the history of Chile. The Araucanos controlled the invasion, holding the front line at Malleco until 1871, more than ten years later they were finally conquered on both the Chilean and Argentinian side. Quilapán died in 1875.

Synopsis

The video will be structured around two narrators: Orellié, bedridden, dying in his bed at Saint Andrés Hospital, in Perigeux, in 1876, and Quilapán, now old and defeated, before a camp fire talking to himself, at the end of the 1870's. In their monologues they will review their histories, placing in counterpoint the current situation of the Mapuche people, their descendants of mixed culture, and the world, with the facts of their history. They will give the viewer a contrapuntal vision.

Orellié will recount his relation with the indians, and with the Chileans of his time. Theatrical representation of the interrogation that Colonel Saavedra made will be shown, as well as Orellié's speech to the gathered caciques. His part in the history of the period will be portrayed. He will relate his travels, and impressions of the Chilean and French people of that time (which will be tacitly compared with the Chileans and French of today).

Quilapán will tell the why of his struggle, the weight of his defeat. He will talk of cosmology of the Araucano world concerning power, ethics, religion, and the Europeans. Araucano rituals, ceremonies, and games will be represented.

The stories of the narrators will reinforce each other. In certain moments they will answer each other's questions. The two narratives will form the basis of the third discourse, the documentary, by raising issues. In this way the Mapuche way of life today will be documented:

how and when they work, entertain themselves, who are their leaders, and what are their political views. What their role is among the armed forces (a large percent of the army rank and file, and of the police force are of Mapuche descent). We will include on camera interviews with different ethnic and political leaders concerning ethnic diversity and Mapuche elements of Chilean heritage, and histrionics. We will present the fact that, among the Mapuches, despite having been removed from their lands by the current economic model, all political affiliations find some Mapuche supporters, including some pro-Pinochet. We will explore the process of christianization among the Mapuche people (we have material from the Pope's visit to them in 1987). We will talk with priests, prostitutes, bakers, domestic servants: all of Mapuche origin. The stark reality of the indians of the Arribana region in Temuco, San José de la Mariquina, Lumaco will be taped. We will also interview two outstanding politicians of the Partido Nacional (conservative party) that today are the owners of a farm called "Fundo Quilapán," the ancient lands of the chief Quilapan. The descendants of Orellié, in France, will also be interviewed. Conversations with Chileans of French descent will also be taped, as well as with military personnel in charge of the region, political scientists, and French businessmen that are in Chile. We will attempt, through testimonies, to discern what the Chilean middle class thinks, and knows, about his ancestors, and their conduct.

Little by little, the monologues of Orellié and Quilapán will merge, until both die, as in a caricature: one agonizing on his deathbed, the other before a camp fire, metaphorizing his error with that of the

Chilean people of today--never coming to terms with what they really are, what they could actually achieve, in other words, that which has impeded their loving themselves, respecting themselves, and becoming a strong nation that looks towards global development, from a strong sense of identity.

We emphasize that all the production elements mentioned are already in place and only need to be implemented. All locations and persons have been identified. All that remains to be made is the production plan. For this project, researchers have been consulted on the antecedents of the actual state of the Mapuche people: its principal centers and leaders, as well as academic experts, and all available materials concerning the life of Orellié Antoine de Tounens, both in Chile and in France. Furthermore, a hymn composed by a German immigrant contemporary of Orellié, has been obtained, set to music, and recorded, that will be used in different ways in the final version.

In addition, research has been conducted on diverse aspects of the traditional Mapuche culture, such as its city and country adaptations.