

Tales, Myths and Legends from Chiloé.
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Overview

The literary history of Latin America exhibits many great and diverse forms of writing. One of the most important forms is folk tales and legends. My country, Chile, offers a wide range of folk tales and legends distributed according to the region from which they first originated: North, Central, and South. The North and the Central part of Chile show tales that come from the Spanish and the Inca world vision. In some cases there is mixture of both. Folk tales from the southern part of Chile show on one hand the influence of the Spanish culture and Catholic religion. On the other hand, they reflect a magic cosmogony that belongs to the first inhabitants of this land: Indians. Among them can be mentioned the Mapuche people, Pehuenches, Yaganes, Onas. Their mythology is rich in supernatural forces ruling the woods, the sky, the sea, and the earth. The encountering of these two different worlds gave rise to unique and wide mythology full of legends that talk about good and evil, supernatural forces ruling the earth, and popular religious beliefs as well. This curriculum will explore the tales, myths, and legend from the region of Chiloé. This region is located in the south part of Chile. This unit has been designed to supplement the Spanish 3 CAS class in 6 lessons followed by a written evaluation.

Rationale

Preview

Teaching a second language implies not only to be able to speak the language our students are learning but also to be able to understand its origin, its culture and the existing-world behind it. Each country possesses a different version of the language they speak. For instance, the English language spoken in Great Britain is not the same as the one spoken in The United States. From this point of view, we can say that each language shows a unique world-vision and this vision of the world is manifested in its two more important branches: Linguistics and Literature.

Literature is defined as creative writing of recognized artistic value (wordiq). Among its main important fields we can find poetry, drama and narrative. Narrative presents the

most varied and rich diversity of styles: novels, tales, myths, and legends each of them full of what we can call people's background idiosyncrasy. Religious beliefs, political aspects, different life styles, idiomatic expressions, history (fictional or real) world's humankind's creation appear to be shown as a part of a short tale or inside a big novel.

Taking into account the previous paragraph it can be said that Latin America shows great and diverse forms of writing. One of the most important forms is folk tales and legends. In this sense, the country from where I come offers a wide range of folk tales and legends distributed according to the region they were first originated: North, Central, and South. The north and the central part of Chile show folktales that come from the Spanish and the Inca world vision. In some cases there is a mixture of both. Folk tales from the southern part of Chile show on one hand the influence of the Spanish culture and Catholic religion. On the other hand they reflect a magic cosmogony that belongs to the first inhabitants of this land: Indians. Among them it can be mentioned the Mapuche people, Pehuenches, Yaganes, Onas. Their mythology is rich in supernatural forces ruling the woods, the sky, the sea, and the earth. The encountering of these two different worlds gave rise to a unique and wide mythology full of legends that talk about good and evil, supernatural forces ruling the earth, and popular religious beliefs as well.

El Archipiélago de Chiloe, a group of islands situated in the limit of the south and the far south part of Chile, possesses an interesting group of legends and folk tales that have been influenced by the presence of the Spanish, the Indian and the Catholic tradition. Due to this, the present research will be focused on Chiloe's folk tales and legends. In doing this, the first part of this investigation will cover a brief explanation of the history of Chile and its geographical division. It is considered very important because these two factors affected in one way or another the growth of the particular world vision people from Chiloe keep until the present time. The second part of this investigation will refer to Chiloe, its historical origin, its traditions, the world vision of its people, the language they use, its mythology and the different characters belonging to it. Chiloe's folk tales have been divided into aquatic, terrestrial, witchcraft, and supernatural forces. Taking into account this division, four folk tales will be presented, each of them belonging to one of these categorizations.

Introduction

Chile is the southernmost nation of Latin America and one of the longest and narrowest nations in the world (Library of Congress). Chile may derive its name from the Mapuche word *chili* that may mean where the land ends.

Despite its geographical isolation by formidable barriers_ the Andes mountains on its eastern flanks, the Atacama desert in its northernmost area, the Pacific Ocean on its western side, Chile has been one of the South America 's best-educated and most stable and politically sophisticated nations.

The history of Chile has been divided as follows:

1. Discovery and Conquest (1536-1540)
2. The Colonial Period (1601-1810)
3. The Independence (1810-1823)
4. The Organization of the Nation (1823-1861)
5. The Expansion (1861-1891)
6. The Crisis of the Liberal Society (1891-1920)
7. Recent History (1920-)

The first European who visited Chile was the Portuguese explorer Ferdinand Magellan in 1520. He landed at Chiloe Island after having passed the strait, Estrecho de Magallanes, which connects the Pacific with the Atlantic Ocean.

In 1535, the officer Diego de Almagro organized and led a gold-hunting expedition coming from Peru. As this enterprise was absolutely fruitless he decided to go back.

In 1540 Pedro de Valdivia, another Spanish officer conducted a second expedition to end what Almagro was not able to. Though he had to face the fierce resistance of the natives, the Araucanians, he succeeded in establishing small settlements in the central and part of the southern part of the country. In this way the cities of La Serena, Santiago, Concepcion and Valdivia were founded. The Conquest period was not an easy one. Spaniards had to constantly face and defend themselves from the attacks of the Araucanians.

To rule America the king of Spain designated viceroys and governors (Villalobos 47). Chile was appointed a governor and even though the country depended on Spain, some urgent and legal matters were dealt with by the viceroyalty of Peru. After more than 200 years of Spanish domination, Chile joined other Spanish colonies in breaking political relations and dependence in Spain. On September 10, 1810 the Santiago council (cabildo) deposed the colonial governor and delegated his power to a council of seven -Primera Junta Nacional de Gobierno.

From this time, Chile enjoyed constitutional and democratic government for most of its history as a republic only broken by the military intervention in 1973. After this period of repressive military rule Chile underwent two decades of social, political, cultural, and economical changes. In 1989 Chile reestablished its democracy. From this time Chile has faced an outstanding growth of its economy that implies the improvement of life and educational standards; the introduction of up-dated technologies, and the introduction of new concepts in the business area.

Chile and its Natural Regions

The country is usually divided by geographers into five different regions: the far north, the near north, central Chile, the south, and the far south. Each has its own characteristic vegetation, fauna, and climate. For this reason it is said that there are several Chiles.

The Far North (Norte Grande)

The far north is extremely arid. It contains the Atacama desert, one of the driest areas in the world. In certain sections, this desert does not register any rainfall at all. Most of the population lives in the coastal area, where the temperatures are moderate and the humidity higher.

In the far north, the kinds of fruits that grow well in the arid tropics thrive, and all kinds of vegetables can be grown year-round. However the region's main economic foundation is its great mineral wealth. The world's largest open-pit copper mine is located in this region.

The Near North (Norte Chico)

It is a semiarid region. The temperatures are moderate. The winter rains and the melting of the snow that is accumulated on the Andes produce rivers whose flow varies with the seasons, but which carry water year round. Their deep transverse valleys provide broad areas for cattle raising and fruit growing.

Central Chile (Zona Central)

Central Chile is the home of the majority of the population. It includes the three largest metropolitan areas: Santiago (the capital city), Valparaiso (the main harbor), and Concepcion.

Its topography includes a coastal range of mountains running parallel to the Andes. The Central Valley lies between the mountain ranges and contains some of the richest agricultural land in the country. This area is a large producer of fruits, including the grapes from which the best Chilean wines are made. It also contains a mixture of good agricultural lands, many of which were covered originally with old-growth forest.

The South (El Sur)

The south is the country's most lacustrine area. Southern Chile stretches from below Bio-Bio river to below Isla de Chiloe. The Central Valley's southernmost portion is submerged in the ocean and forms Golfo de Ancud. Isla de Chiloe is the last important elevation of the coastal range of mountains.

The south is one of the rainiest areas in the world. The rivers that descend from the Andes rush over volcanic rocks. Some sections still consist of old-growth forests. The pastures in the northernmost section are well suited for cattle; milk, cheese, and butter are important products of this area.

The Far South (Zona Austral)

In the far South the Andes and the South Pacific meet. The coastline features numerous inlets and fiords.

The far south contains large expanses of pastures that are good for raising sheep. Other economic activities are oil and natural gas extraction from the areas around the Strait of Magellan (Estrecho de Magallanes).

Chile and its people

Chileans are a mix of Spanish, Irish, English, German and Scottish immigrants. Nevertheless, the major ethnic groups in Chile are Mestizo (mixed native American and European ancestry).

At the time of the arrival of the Spaniards, the natives who populated the present territory of Chile represented a great variety of cultures. There was a group at a very primitive stage, nomadic bands of hunters and gatherers who moved from place to place in search of food. Other group had become farmers. They also made pottery and textiles. One group of natives, the Araucanians, who lived in the south-central part of Chile showed strong resistance against the new settlers.

The settlers managed to take control of the land down to the Bio-Bio river (south) and to establish strongholds farther south. However, at that time Chile was divided into two different nations: one poor outpost of the Spanish Empire, and the other independent territory, Arauco, occupied by the Araucanians. By the end of the colonial period, the Araucanian territories had been reduced, but they had not been fully incorporated into Spanish rule. The war between Spaniards and Indians lasted for more than 300 years.

Spain found it necessary to keep sending soldiers to this territory to protect the colony from the Indians. They came from different regions of Spain and many of them ended up settling in Chile. The combination of an economy based on temperate-zone agriculture, native resistance to Spanish occupation, and a continuous influx of Spaniards defined the main body of the Chilean population.

During the 19th century the newly independent country sought to stimulate European immigration. Beginning in 1845, it first attracted German people to the Lake District (region de Los Lagos), followed by people from England, Scotland, France, Italy, Croatia, and Switzerland. More Spaniards, Italians, East European Jews, and mainly Christian Lebanese, Palestinians, and Syrians came in the decades before World War II. Most of them became prominent professionals, businessmen, and entrepreneurs.

Chileans are of all color gradations between the fair northern European and the darker native American complexion. The official language of Chile is Spanish (called Castellano in this part of the continent), though there is still a remnant of native languages such as Aymara, Quechua, Mapudungun, and Varanga Rapa-Nui. Despite the configuration of

the national territory, regional differences in the language spoken in Chile are not remarkable. The accent varies only very slightly from north to south. The main differences among regions are established by lexicon. Basically it has to do with the contact native speakers have had with people from different parts of the world.

Religion

Roman Catholicism is an integral part of Chile's history and cultural tradition. However, since 1970 there has been a great increase of Protestantism represented primarily by Pentecostals, Evangelists, and other religious groups.

Forms of popular religion.

The presence of different forms of popular religiosity are found among the Chilean religious structure. In this sense, expression of indigenous beliefs has become part of the Christian belief especially in the popular sectors (poor sector). One example is the religious feast that takes place every year in the far north called La Tirana. It is held each July in Iquique (first region). This festival honors Virgin Mary. With a duration of one week, locals show their respect and affection to Virgin Mary by performing dancing parades, playing religious and local folk music, and wearing customs designed for this especial occasion.

In the rest of the country the Christian and indigenous beliefs coexist as well. In this aspect, these beliefs focus to a large extent on the notion that there is a struggle between good and evil, the latter seen as a force personified by the evil. This perspective seems to be influenced by the Mapuche beliefs.

Nowadays, some people from the southern part of the country, especially those who live in rural areas, still believe in the presence of some evil forces which provoke illnesses, bad luck, and sometimes the death of a beloved fellow or relative. Catholic priests in poor parishes usually have had the experience of being called to perform exorcisms, particularly of demons thought to be afflicting sick children. Many Pentecostal services focus on ridding body and soul of satanic influences and on faith healing. In this sense, Chiloe is a living example. People from this part of the country are very familiar with this religious practices. Evil's possessions, ever-suffering souls, bad spirits, and some other manifestations are part of the daily life.

The afterworld is conceived as a place populated by errant souls atoning for their sins and seeking their rest. In rural as well as in some parts of urban areas, it is common to see niches carved into the sides of hills, or placed along the road. They contain crosses, occasionally photographs, and candles. These niches are always located near the place where people met sudden, violent accidents, especially traffic accidents. The candles are almost always lit to plead for their souls or to ask for any kind of special favor from the dead person.

Chiloe

“ Durante toda su historia, los habitantes de chiloe han recibido del exterior influencias culturales. Los conquistadores espanoles, los piratas, europeos, los misioneros, y aventureros en general han dejado su huella en la mental dad chilota, que ha sabido integrar con armonia, fantasia y suenos, una realidad que muchas veces escapa de su propio universo creando un mundo intimo que se palpa en el ambiente su fascinante atraccion.” (enigmas y otros misterios)

Chiloe is the second largest island in South America and the largest island of Chile. The island is located at the south end of Chile in the District of the Lakes. The coastal mountains cross its entire length creating two completely different environments. Toward the Pacific, the coast receives constant damp winds from the ocean and heavy rainfalls, so there is abundant vegetation. Facing the continent, the island’s microclimate allows for human life with all its folklore and varied mythology. The province area is composed of three groups of islands: Chilo, Guaitecas, and Chonos. It extends from the narrow strait of Chacao to the Peninsula of Taytao. The population is composed mainly of Indians, distantly related to the tribes of the mainland and mestizos. The capital of the province is Ancud.

The beginning.

Chiloe begins its history hundreds of years before the arrival of the Spanish expeditions. The primitive inhabitants of the islands were Huilliches, Cuncos, Chonos They were a peaceful people who lived on hunting, fishing and harvesting. Twenty years after the discovery of the Strait of Magellan, Don Alonso de Camargo saw this group of islands but did not take possession of them. In 1558 a group of Spanish men under the leadership of Juan Gutierrez de Altamirano landed the Big Island of Chiloe. Don Alonso de Ercilla refers to this fact as follows:

Al fin, una manana descubrimos
De Ancud el espacioso y fertile raso,
Y al pie del monte y aspera ladera
Un extendido lago y gran ribera. (Chiloe)

Nevertheless, the most important expedition arrived in the island in 1567 with 110 horsemen. From this time and on different Spanish expeditions were sent to control the southern territories of the Realm of Chile.

In 1608 the Jesuits arrived. The mission was to teach the gospel to the Indians and evangelize them. After almost 200 years they were obliged to leave the territory and the Franciscans took their place. In 1600 and 1643 respectively, the island faced the invasion and attack from Dutch corsairs who wanted to find out where the Indians used to get gold. Chiloe was the last territory annexed to the Chilean nation. In fact, after 10 years of the consolidation of the independence there still were troops fighting in favor of the Spanish colony.

The different interests and efforts of the government to colonize this wild and isolated land became reality in 1895 when a group of Europeans from Great Britain, Germany, Poland, Italy, Austria, France ,and Russia settled in this new land.

“ En la tarde del 22 de Septiembre de 1895, cuando poco, casi nada, se habia alcanzado a preparar para su instalacion, fondeaba en Ancud el vapor Tormes con los primeros colonos” (Chiloe).

Tales, Myths, and Legends.

A myth is a story that has deep explanatory or symbolic resonance for a culture (wordiq). All cultures have developed their own myths to explain their origin, history, religion, and heroes. Myths support creation-beliefs that can be conceived either as legends or as facts. Legends are usually defined as a story with important ontological consequences passed by person to person (wordiq). Legends are said to be ideal or semi true story with mythic qualities usually involving a heroic character, a fantastic place, a sense of truth. The origin of the myths and legends of Chiloe is still uncertain. As pointed out before, the first inhabitants of the island were Huilliches, even though some historians refer to them as Mapuches. It is also said they were the same people who received different names according to the place they used to live. In this case, Mapuches is the general term used to refer to this people and Huilliches those Mapuches living in the south.

La expresion Mapuche significa gente de la tierra en el idioma de los pobladores originarios de la costa sur del pacifico sudamericano, entre los rios Itata y Tolten de la actual republica de Chile... En lineas generales se los llamo Huilliches o Manzaneros a los que habitaban el sur de la actual provincia, Picunches a los que vivian en el norte de la region y Pehuenches a los que vivian al interior (indigenas bioteca).

Mapuche mythology can be explained in two different ways: the first one belonging to their own culture which shows the existence of evil and good gods; evil and good spirits; superstitions and magic. The other one mainly influenced by the Catholic concept of creation. The place where gods lived was called Wenumapu; the one in which men lived was named Nagmapu. Ranginapu was a kind of intermediate land where the spirits of those who had recently died stayed a long time until they got the necessary knowledge to go to live with their gods.

Mapuche religion is basically based on the worship of their ancestors. The name of this ancestor was Pillan and each clan had its own Pillan. As it was established before, wenumapu was the god-land. There the Wenu family lived: Wenu-fucha(the elder), wenu-kushe(woman), wenu-weche (the young man), and wenu-ulcha (the young lady). But also there are some other holy figures such as Toquinche and Huecuve. Toquinche was the good god who created living things by using clay. Huecuve or Gualiche was his

brother. It is said that Huecuve decided to play a joke on his brother and when he saw some statues his brother had made he blew on them giving them life. These creatures were human beings. In this way humans came into existence.

Mapuche mythological characters present in Chilote folk tales.

Mapuche deities are not abstract but concrete. Their creed was basically fetishist so they thought spirits possessed a material shape. Mapuches believed that spirits could live inside inanimate objects for a long time. They also said that they could take the shape of one living, strange, or fantastic creature to exist for a period of time.

Pillan: He was the god of thunder and lightning. He was in charge of giving fire. He also produced the volcano eruptions. It is said that when *jefes y guerreros* died in a battle their spirits became pillan. *Jefes* became volcanoes and *guerreros* became clouds.

Huecuvus: He could take different shapes to accomplish their evil instincts. Mapuches made him responsible for their sickness and some climatic changes.

Cherruves: It was a genius with the form of a snake having a human head. He was responsible for the appearance of comets. The Mapuches believed that the appearance of this creature brought them bad luck and disgrace.

Meuler: It was a kind of lizard that was believed to produce storms. When a storm began he hid inside the ground.

Auchimalgen: She was considered to be the spouse of the sun. She was a good god who protected people against evil spirits.

Huallipenyi: It was related to the appearance of fog. It has the body of a goat and the head of a cow. If a kid was born with any kind of physical malformation this creature was supposed to be responsible.

Chonchonyi: It was considered to be an evil spirit of inferior importance. It had the shape of a human head with big ears that helped it to fly long distances. Once he got a place with sick people he waited until they were without company. Then it sucked their blood until it killed them.

Colo-Colo or Basilisco: This creature killed humans by sucking their spit.

Pihuechenyi: It was a kind of vampire which sucked the blood from the sleepy Indians.

Mythological Chilote characters.

Before the arrival of the Huilliches to the Island there was a pacific group of natives: Los Chonos. Probably the mixture between this tribe and the Huilliches gave birth to the most amazing group of mythological characters. They are more terrenals and share human

characteristics.

La Pincoya: She is a woman who lives in the sea. She has long golden hair and wears a seaweed dress. It is said that when she was just a child she cried for a long time so she became water. Huenchula, her mother, threw her into the ocean. In this way she became a woman. She rules fishing. It is said that if she is seen dancing in the ocean facing the land fishermen are not going to get sea products. On the contrary, if she is seen dancing facing the sea fishermen will have good fishing. She also rescues those men who have gotten lost after a shipwreck taking them into the Caleuche.

El Trauco: He is a short man who lives in the woods of Chiloe. He is very aggressive with men and gentle with women. He exerts a sexual attraction on women. In fact, it is said that only his glancing can make a woman get pregnant.

La Fiura: She is Trauco's wife. She also exerts a sexual attraction on men. Once she has satisfied her desires, she gets their vital energy. This causes their death.

La Viuda (The widow): Even though she behaves in the same way La Fiura does what makes the difference is that she does not kill the men. Nevertheless, if they refuse to accept her sexual requirements she kills them.

La Vaca Marina: This creature lives in the sea and feels special attraction towards bulls. When she sees one bull near the coast she leaves the ocean and goes to catch it up. Once there she seduces it. When she thinks she has satisfied her natural instincts she goes back to the ocean.

El Camahueto: It is a powerful calf that has a silver horn in the middle of its forehead. The legend says that if a wizard can capture it under the light of the full moon and cut its horn, then he can prepare some secret poison used to alleviate sexual dysfunctions. In a way, it resembles the legend of the unicorn.

El Caleuche: It is a phantom ship that sails the seas and often appears in the Chiloe channels. El Caleuche sails on and under the surface of the sea. On calm nights it emerges through the fog, as a big sailing-ship beautifully lit. Music, voices and laughter can be heard. El Caleuche's crew is made of two kinds of sailors: wizards who enrich the trip riding *el caballo marino*, and dead shipwrecked carried to the ship by **La Pincoya**. El Caleuche is under **Millalobo** orders.

Millalobo: He lives in the deepest sea. He is the son of a pretty woman and a seal. He is like a big seal, with a mix of man and fish face. The superior half of the body looks like a man, and the rest as a seal. His skin is covered by short and shining gold pelt. Its name means gold wolf. He lives with **La Huenchula**. Like a sea master, he gives some missions to several water creatures. He rules the growing and multiplication of sea creatures and controls the storms. He also commands the actions of evil creatures such as **La Vaca Marina**. He has three sons: **La Pincoya**, **La Sirena**, and **El Pincoy**.

El Pincoy: He is Millalobo's son. He has a big seal body and a beautiful human face. He is in charge of his father's domains.

El Caballo Marino: This creature is in charge of carrying either wizards or dead shipwreck to El Caleuche.

La Huenchula: The only daughter of a married couple, she was pretty and gentle. Her duties were to carry water from the near lake to her house. One day, she began complaining about her obligations. She was not rejecting her duties but she manifested the horror she felt to realize that there was a strange creature watching her almost all the time. Her parents neither believed her nor paid attention to her words. The next day, she was taken by this creature into the ocean. At her house her family was desperate. They looked for her day after day and they could not find her. Long after this, Huenchula appeared in their dreams. She told her parents she had married a powerful king who ruled the ocean. She also said she had come back to give them presents from her kingdom. Her parents realized she was holding a creature in her arms. Just for a moment, she left this creature inside a vase. When Huenchula came back she noticed the creature had turned into water. This creature was his daughter and had the shape of a limpet. Feeling scared and sad, she took what was left from the creature and returned to the ocean where her husband was waiting for her.

Witchcraft.

Chilote witchcraft has its origin in Europe. First, it was brought into the Island by the Spanish settlers. Later on, new practices were held by colonizers from other regions of Europe. This fact and the pre-existing mythology had built a strong belief among locals who still talk about the presence of *brujos* (wizards) and *brujas* (witches).

Wizards and witches are said to be very powerful. They can fly taking a vertical position. They can also take on different animal shapes such as serpents, birds, and wild cats. They can hypnotize people and put evil spells on them. These spells usually cause sickness and death. Spells are denominated *maleficios* or *males*.

Objectives.

Learning a second language always offers a chance to acquire a new cultural point of view. Through the presentation, reading, analysis, and discussion of four different Chilean folk tales students will be able to understand in a better way their own ancestral and cultural background; contrast and compare their reality with other cultural experiences; realize that learning a second language also implies the acceptance of different ways of being; and acquire new concepts through reading a foreign language.

Strategies.

Throughout the curriculum unit students will be required to read, analyze, discuss, and write about tales, myths and legends from Chiloe. They will complete these tasks through

group work, lecture, independent work and class discussion. The students will be assessed on their class discussion, and writing activities. At the end of the unit a test or a written creation may take place.

Various activities related to speaking, writing and reading comprehension will be developed during this unit. Special attention will be on the oral report. As warm-up students will have the chance to talk about what they know about folk tales. The teacher will prepare a selection of different questions that will be presented in flash cards, transparencies and on small pieces of paper. Another strategy is the use of pictures from the region where the folk tales come from. In this case, students will have to describe the picture and refer to what they think the story is about. I think it would be important to start the unit giving a brief explanation about Chile, its location, and the most relevant data concerning its cultural background. This will help students to understand in a better way the context in which the folk tales take place. After this, the folk tale will be presented. Once the tale has been read, a short discussion will take place to clarify new concepts, new ideas, and doubts. Besides, students will have to work on different oral and written assignments.

At the end of the unit students will have to take a test. The main objective of this test will be on one hand to assess how much knowledge have they acquired through the presentation of this new unit; on the other hand to evaluate their critical thinking by the comparison of two different cultures.

Classroom Activities

Lesson 1. Chile.

Begin the class by showing to the students a nameless map of South America. Students are required to identify the Spanish-speaking countries located in this region and then they are told to locate Chile. Students are asked questions about what they know of this country. Some possible questions are: ¿Qué sabes acerca de Chile?; ¿Cuál es el nombre de la ciudad capital?; ¿Cuál es la nacionalidad de las personas? After this activity, there is a short presentation about the country, its location, its history, and cultural background. Students are told to take notes. Then a short discussion is opened concerning their impression about the previous presentation. They have to work in pairs answering an assignment presented by the teacher. After that, they have to present their answers and conclusions to the class. This lesson will should take the whole class period.

Lesson 2. Tenten-Vilu y Caicai-Vilu.

Start the class with questions related to what was presented last class. Some pictures are shown to the students. They must guess what the story is about. The folk tale Tenten y Caicai-Vilu is presented. Once they finish their reading, they are told to answer a written assignment. In doing this, they will work with new vocabulary, intensive reading, and paraphrasing. To finish this lesson, they will have to refer to other myths they know which talk about the creation of the world. This will be held as an open discussion.

Lesson 3. El Caleuche.

Start the class by showing the name of the folktale in a transparency. Students are said to look at this and guess the meaning of it either Spanish or English. A work sheet may be given with some new vocabulary activities. This will help them to understand their reading. They receive the text and read it. Then they are told to respond in writing. Once they do this, a discussion will be open. They are told to give their opinion about this folk tale and compare it with some other tales they know which probably refer to the same topic. To end this lesson they are told to create a poster, comic, or picture which represents El Caleuche. They have to use the vocabulary and expressions seen during this class.

Lesson 4. El Trauco.

Begin the class asking questions about the previous lessons: ¿Te han gustado los cuentos que hemos leído?; ¿Qué palabra nueva recuerdas?; ¿Dónde ocurren los relatos? Then, students are told to form groups of 4 and answer some questions that appear on a card. The objective of these questions is to motivate the next reading. Once the answers have been analyzed students start reading El Trauco. At the end of the reading, students work on the plot. The word Trauco is analyzed, its history and the Chilean connotation it has. They also have to work with the religious background implied in the origin of this legend. Then, an open discussion takes place. Students are told to compare the symbolism of this character with some other ones such as Don Juan Tenorio. They have to give an oral report. This lesson can be accomplished in one or two classes.

Lesson 5. La Pincoya.

Begin the class showing pictures of women working on different activities. Students will receive questions written on a string paper of different colors. These questions must be answered in groups of three or four. Once they present their answers to the class, they proceed to read the tale. The teacher gives them a questionnaire that will assess intensive reading and also an activity with word searching.

Lesson 6. Summary.

The teacher starts the class by presenting a brief summary of the tales seen during the previous classes. Students are required to give their opinion concerning the cultural background they have received. Then, they are required to form groups of four. They receive an envelope containing the name of the tales they had to study before. They are told to prepare a short unit that must be presented to the class in ten minutes. This unit must contain a brief summary of the tale, five questions that must be answered by the rest of the class, a drawing representing the tale, and their personal point of view. They will have one period to prepare their activity and one period to present it.

Lesson 7. Final Evaluation.

The teacher may prepare a test. This test may contain true or false statements, matching, fill in the blanks, multiple choice questions, and open-ended questions. Also, the teacher may ask students to create their own folk tale taking into account the new vocabulary and expressions learned in this unit.

Appendices

The following activities or assignments follow in this order:

1. Sample assignment for the tale TenTen-Vilu y CaiCai-Vilu
2. Sample assignment for the tale El Trauco del Pozo.
3. The tales:
 - a. TenTen-Vilu y Caicai-Vilu
 - b. El Caleuche
 - c. El Trauco del Pozo
 - d. La Pincoya.

Tenten-Vilu y CaiCai-vilu

Actividades.

I. Busca en el texto un sinonimo para:

- a. Grupo: _____
- b. Circundan: _____
- c. Sola unidad: _____
- d. Se hizo presente: _____
- e. Empezaron: _____
- f. Enterrando: _____
- g. Lugarenos: _____
- h. Pelear: _____
- i. Levantaba: _____
- j. Convirtiendolos: _____
- j. Borde: _____
- l. Resultado: _____

II. Parafraseo.

Lee la frase e identifica el parrafo al cual se refiere, luego anota la respuesta en tu hoja.

- a. Siguiendo lo que habia sido ordenado: _____
- b. El conflicto fue muy largo : _____
- c. TenTen-Vilu gano en parte la lucha : _____
- d. Todo el grupo de isles creaba una sola unidad: _____

III. Contesta.

- a. Que hecho especifico se relata en el cuento?
- b. Cual es la descripcion del continente americano?
- c. Cual era la intencion de la diosa de las aguas?
- d. Que hizo la diosa de la tierra?
- e. Cual es el resultado de la batalla?
- f. Que explica este mito?
- g. Conoces otro mito, legenda o cuento que se refiera a un tema similar? Describelo.

El trauco del Pozo.

Actividades.

I. Completa:

- a. Lo que no tiene forma: _____
- b. Cuando algo es distinto esta _____
- c. No tratar bien: _____
- d. El lugar de donde se obtiene agua: _____
- e. De corta estatura: _____
- f. Pedazo de Madera: _____
- g. Le pego muy fuerte: _____
- h. Brujo _____ o _____
- i. Calentar, entibiar _____
- j. Plato tipico de Chiloe preparado con mariscos y distintos tipos de carne: _____

II. Contesta.

- a. ¿Quien es Don Ricardo?
- b. ¿Donde vive Don Ricardo?
- c. ¿Que le ocurrio en el pozo?
- d. ¿Como era la **apariencia**?
- e. ¿Que nombre recibe la **apariencia**?
- f. ¿Que le indica hacer su esposa?
- g. ¿Por que Don Ricardo **lo aforro medio a medio**?
- h. ¿Cual es la labor del curioso?
- i. ¿Que le indica a Don Ricardo hacer el curioso?
- J. ¿Describe lo que hace el brujo para contrarestar el hechizo?
- k. ¿Que opines de la hiastoria.
- l. ¿Crees que las personas de esta zona de Chile aun creen en estas leyendas?
- m. ¿Que leyenda conoces?

TenTen-Vilu y CaiCai-Viulu

Hace muchísimos años la Isla Grande de Chiloé, y todo el enjambre de islas que le rodean, formaban un solo cuerpo con el Continente Americano.

Sin embargo, un día apareció repentinamente la Diosa de las Aguas Coicoi-vilu (de Co=agua y vilu=culebra) con la intención de destruir todo lo que hubiera sobre la tierra. Obedeciendo a sus mandatos, las aguas comenzaron a elevarse inundando valles y cerros, y sepultando a sus horrorizados habitantes en las profundidades del mar.

Cuando todo parecía perdido, hizo su aparición la Diosa de la Tierra, Tentén-vilu (de Ten=tierra y vilu=culebra). Tentén-vilu comenzó a luchar contra su enemiga, a la vez que elevaba las tierras inundadas y protegía a sus habitantes, ayudándolos a subir a las partes más altas, transformándolos en pájaros, o dotándolos del poder de volar.

La batalla duró mucho, finalmente Tentén-vilu venció parcialmente a Coicoi-Vilú, pues a pesar de que esta última se retiró, las aguas nunca regresaron a sus límites originales. Como consecuencia de toda esta lucha, los valles, cerros y cordilleras que antes formaban la zona, quedaron transformados en un archipiélago de inigualable belleza, que es lo que hoy conocemos con el nombre de Archipiélago de Chiloé.

La Leyenda del Caleuche

No era un pueblo, no podía serlo, se trataba sólo de un pequeño número de casas agrupadas a la orilla del mar, como si quisieran protegerse del clima tormentoso, de la lluvia constante, de las asechanzas que pudieran venir de la tierra o del mar.

Para los hombres que allí vivían, Chiloé, la Isla Grande, era un continente casi desconocido; Queilén y Chonchi quedaban lejos, sólo se navegaba a ellos de tarde en tarde para vender el producto de la pesca; Castro aparecía como una ciudad remota; la esperanza de algunos jóvenes era llegar hasta ella y ahí quedarse o partir para rumbos más distantes, pero esto aparecía como un sueño, como una quimérica ilusión.

Había cultivos en los campos más allá de las casas, sobre todo papas, avena y hortalizas. Algunos vacunos y bastantes ovejas se veían en rústicos corrales, pero principalmente la actividad de todos, el ritmo de la vida, estaba determinada por el mar.

Las mujeres hilaban ellas mismas la lana y tejían frazadas y ponchos, mantas y choapinos. De tiempo en tiempo las piezas que no eran necesarias para el uso del poblado eran vendidas en Chonchi o a las lanchas que pasaban a comprar la pesca. Esto era fácil, pues se trataba de tejidos primorosos bellamente realizados.

Pero éste era un trabajo de las horas libres. En cambio, casi diariamente, sobre todo con la marea baja, las mujeres salían con los niños a recoger mariscos en la Costa.

Provistos, mujeres y niños, de un canasto circular de mimbre, caminaban a lo largo de las playas y los roqueríos buscando cholgas, almejas, choritos, erizos y también jaibas. Desgraciadamente no había ostras como en otras partes de la isla. Con los canastos llenos volvían horas después caminando lentamente hacia las casas.

En La pieza grande de la casa de don Pedro se habían reunido casi todos los hombres del caserío. Había de todas edades, dos muy jóvenes y uno muy viejo, conversaban lentamente y de vez en cuando bebían un vaso de chicha de manzana. Aunque el mar no estaba muy próximo, podía oírse, como una música de fondo, el ruido constante y acompasado del oleaje.

El tema de su charla era la próxima faena. Saldrían a pescar de anohecida y sería una tarea larga y de riesgo; pensaban llegar lejos, quizás hasta la isla Chulin, en busca de jurel, róbalo y corvina. No todos participarían en la pesca, otros saldrían por la costa buscando mariscos. Lo importante era tener un acopio suficiente cuando en dos o tres días más, como esperaban, la lancha que venía del norte pasara a buscar sus productos.

Deseaban salir porque la pesca sería buena. Durante la noche anterior estaban seguros de haber visto a La bella Pincoya que, saliendo de las aguas con su maravilloso traje de algas, había bailado frenéticamente en la playa mirando hacia el mar. A la mañana siguiente se habían encontrado mariscos dejados por ella en La arena. Todo esto presagiaba una pesca abundante y los hombres estaban contentos.

No todos saldrían porque, como siempre, don Segundo, el hombre mayor, se quedaría en

tierra. Iría a buscar leña. Le gustaba entrar en el bosque para cortar los árboles, pues no le temía al pequeño y horrible trauco, este ser chico y desagradable que iba siempre armado de un toki, tenía una enorme fuerza y podía torcer a un hombre a la distancia con solo mirarlo. En todo caso no se acercaría a las plantas de murta que atraían al trauco. Prefería ir él, porque si hubiera ido una mujer o una muchacha algo habría podido suceder; para ellas el trauco era irresistible.

No sólo eso, arreglaría o remendaría, con tesón y paciencia, los barcos dañados o las redes destruidas, ayudaría a las mujeres en los trabajos del campo o a cuidar los animales, pero no navegaría en el mar.

Uno de los jóvenes le preguntó: "Usted, don Segundo, ¿por qué no se embarca? Usted conoce más que cualquiera las variaciones del tiempo, el ritmo de las mareas, los cambios del viento, y sin embargo, permanece siempre en tierra sin adentrarse en el mar". Se hizo un silencio, todos miraron al joven, extrañados de su insolencia, y el mismo joven, abismado de su osadía, inclinó silencioso la cabeza sin explicarse por qué se había atrevido a preguntar.

Don Segundo, sin embargo, parecía perdido en un ensueño y contestó casi automáticamente: "Porque yo he visto el Caleuche."
Dicho esto pareció salir de su ensueño y, ante la mirada interrogante de todos, exclamó: "Algún día les contaré".

Meses después estaban todos reunidos en la misma pieza. Era de noche, y nadie había podido salir a pescar; llovía en forma feroz, como si toda el agua del mundo cayera sobre aquella casa. El viento huracanado parecía querer arrancar las tejuelas del techo y las paredes, y el mar no era un ruido lejano y armonioso sino un bramido sordo y amenazador.

El fogón encendido daba calor a los hombres, pero no hacía olvidar el ruido de la lluvia y el silbar de la tormenta, no conseguía disipar esa sensación mágica de que en aquella noche andaban sueltos todos los seres fantasmagóricos.

A la distancia sonó prolongadamente un chivateo lejano y un estruendo en la costa como de un barranco al hundirse, y uno exclamó: "Debe ser un Camahueto llegando hasta el mar". Todos pensaron de inmediato en el monstruo grande como un ternero con un solo cuerno en medio de La frente, con cuyas raspaduras se fabrica, una pócima que da una fuerza excepcional. El Camahueto se cría en las lagunas y en los pantanos y, después de desarrollarse durante muchos años, una noche se dirige con ímpetu incontenible hacia el mar.

No era una noche tranquila, la luz vacilante del mechero proyectaba sombras cambiantes y los hombres permanecían silenciosos.

Don Segundo habló de improviso y dijo: "Ahora les contaré. . ." Su relato contenido durante muchos años cobró una realidad mágica para los que le escuchaban curiosos y

atemorizados.

Hace mucho tiempo había salido navegando desde Ancud con el propósito de llegar hasta Quellón. No se trataba de una embarcación pequeña, sino de una lancha grande de alto bordo y sin embargo fácil de conducir, con dos velas que permitían aprovechar al máximo un viento favorable. Era una lancha buena para el mar y que había desafiado con éxito muchas tempestades.

La tripulación cinco hombres además de don Segundo, y el capitán era un chilote recio, bajo y musculoso, que conocía todas las islas y canales del archipiélago, y de quien se decía que había navegado hasta los estrechos del sur y había cruzado el Paso del Indio y el Canal Messier.

La segunda noche de navegación se desató la tempestad. "Peor que la de ahora", dijo don Segundo. Era una noche negra en que el cielo y el mar se confundían, en que el viento huracanado levantaba el mar y en que los marineros aterrorizados usaban los remos para tratar de dirigir la lancha y embestir de frente a las olas enfurecidas.

El mar, que es el sustento y la aventura del chilote, que forma parte de su vida, y es su amigo, se había transformado en un ser extraño y hostil que no conocía la piedad y que quería destruir a esos osados que lo surcaban.

Habían perdido la noción del espacio y del tiempo y empapados y rendidos encomendaban su alma, seguros de morir.

No obstante, la tormenta pareció calmarse y divisaron a lo lejos una luz que avanzaba sobre las aguas. Fue acercándose y la luz se transformó en un barco, un hermoso y gran velero, curiosamente iluminado, del que salían cantos y voces. Irradiaba una extraña luminosidad en medio de la noche, lo que permitía que se destacaran su casco y sus velas oscuras. Si no fuera por su velamen, si no fuera por los cantos, habríase dicho un inmenso monstruo marino.

Al verlo acercarse los marinos gritaron alborozados, pues, no obstante lo irreal de su presencia, parecía un refugio tangible frente a la cierta y constante amenaza del mar.

El capitán no participó de esa alegría. Lo vieron santiguarse y mortalmente pálido exclamó: "¡No es la salvación, es el Caleuche! Nuestros huesos, como los de todos los que lo han visto, estarán esta noche en el fondo del mar".

El Caleuche ya estaba casi encima de la lancha cuando repentinamente desapareció. Se fue la luz y volvió la densa sombra en que se confundían el cielo y el agua.

Al mismo tiempo volvió la tempestad, tal vez con mas fuerza, y la fatiga de los hombres les impidió dirigir la lancha en el embravecido mar, hasta que una ola gigantesca la volcó. Algo debió golpearlo, porque su último recuerdo fue la gran ola negra en la oscuridad de la noche.

Despertó arrojado en una playa en que gentes bondadosas y extrañas trataban de reanimarlo. Dijo que había naufragado y contó todo respecto del viaje y la tempestad,

menos las circunstancias del naufragio y La visión del Caleuche. De sus compañeros no se supo más y ésta es la primera vez que la totalidad de la historia salió de sus labios.

"Por eso es que no salgo a navegar. El Caleuche no perdonará haber perdido su presa, que exista un hombre vivo que lo haya visto. Si me interno en el mar, veré aparecer un hermoso y oscuro velero iluminado del que saldrán alegres voces, pero que me harán morir."

Todos quedaron silenciosos y pareció que entre el ruido de la lluvia y el viento se escuchaba más intenso el bramido de las olas.

No obstante la creencia de don Segundo de que la visión del Caleuche significa una muerte, segura, hay personas en la Isla Grande que afirman que han visto o conocido a alguien que vio el Caleuche. Tal vez sólo lo hicieron desde la costa y no navegando.

En todo caso, los que navegan entre las islas, del archipiélago durante la noche lo hacen con el profundo temor de divisar el hermoso y negro barco iluminado. Este puede aparecer en cualquier momento, pues navega en la superficie o bajo el agua; de él surgen música y canciones. Entonces la muerte estará muy cerca y el naufragio será inevitable.

Los que no perezcan pasarán a formar parte de la tripulación del barco fantasma, El Caleuche.

EL TRAUCO DEL POZO

Don Ricardo tuvo un padrino que salió de Tac y se vino a vivir a Palqui.

"-A los años lo pasé a visitar -recuerda- pero lo encontré todo desfigurado. Su cara torcida, sus dedos... y apenas caminaba.

-¿Qué le tocó padrino -le pregunté- que está tan cambiado?

-Este es el Trauco que me está maltratando, me respondió.

Enseguida empezó a contarme su desgracia:

-Aquí, en tiempo de verano hay un solo pozo que da agua y nos juntaremos 18 vecinos que tenemos que venir a buscar agua. Y como yo estoy más cerca llego siempre más temprano.

Entonces vio la apariencia esa.

-Por dos veces. Es como un hombre, pero bajito. Con sombrero, con manta... todo igual como cuando se viste un chico, como por travesura.

Pero en la primera oportunidad no le hizo nada. Sólo lo observó y llegó a contarle a su señora. Y la señora dizque la avivó.

-Ese Trauco -que le dijo- no te va a dejar de molestar. Siempre que vayas a traer agua lo vas a tener que ver. Tienes que hacerle alguna cosa.

Entonces la señora lo aconsejó:

-Córtate un palo, de un metro más o menos, y yo lo voy a sanquear. Tiene que ser saltado por una mujer para que sirva.

Mi padrino con esto ya tuvo su arma para defen-derse. Cada vez que iba a buscar agua lo llevaba. Hasta que un día lo encontró. Le tiró el palo y le aforró medio a me-dio. Eso fue todo, no volvió a aparecer por el pozo, pero pronto comenzaron sus males. Una mañana, al prender fuego, se dio cuenta que al soplar el aire le salía por el lado: tenía toda la boca torcida. Y con el tiempo estas deformidades se extendieron a todo su cuerpo.

Buscó a un Curioso para trabajar el mal. Llegó el machitunero y le preguntó a la señora, que había sido quien lo contactó.

-¿Me tienen lo que yo les pedí?

Les presentó unas piedras blancas, coloradas, que las acarreó del bajamar.

-¿Cómo las obtuvo, insistió el Curioso?

-Como usted me indicó. Sacadas en el punto de marbajo y una piedra de cada punta que se forma en la playa, hasta enterar cuatro.

-Muy bien. Ahora necesito agua de mar, de viento sur, sacadas de la cresta de las tres olas grandes, que aparecen siempre juntas.

Todo eso lo tenía la mujer. Además lo acompañó del chaumán y dos o tres otras plantas muy usadas en estas brujerías.

Las piedras las puso a caldear como cuando se hace curanto. Le regó el agua de mar con las ramas y finalmente recogió las cenizas y las distribuyó en los cuatro costados de su terreno y en el centro una de las cuatro piedras coloradas, bien enterrada. Así dicen que

los deja de molestar.

Finalmente salió del lugar y se fue a vivir a Punta Arenas. Es la forma más segura de evitar la magia."

LA PINCOYA.

La Huenchula, después de haber desaparecido durante un largo tiempo, volvió a casa de sus padres, contando que había estado en lejanos lugares, donde se casó con un rey (el Millalobo), quien sería el padre de la criatura que muy envuelta traía, y la cual depositó cuidadosamente en una lapa, en donde debía permanecer lejos de la cualquier mirada.

Sin embargo en un descuido, y haciendo caso omiso de las advertencia de la Huenchula, la criatura se transformó en agua cristalina ante la curiosa mirada de sus abuelos.

La Huenchula desesperada y llorando, tomó la lapa y corrió hacia la playa, para vaciar suavemente su contenido en las aguas del mar. Luego se sumergió en las profundidades en busca del consuelo de su amado esposo el Millalobo. Llorando, le relató lo acontecido, pero antes que termine su historia, el Millalobo le dijo :

- No llores más amada mía pues nuestra hija no ha muerto...

Entonces apareció una hermosa barca semejante a una lapa, llevando en su interior a su hija; convertida ahora en una hermosa adolescente, de larga cabellera dorada, encanto y dulzura incomparables, y semivestida con un traje de algas, a quien dieron por nombre Pincoya.

Todos los mariscos y peces que el Millalobo generosamente ofrece a los pescadores, son sembrados en mares y playas por las fecundas manos de la Pincoya, quien sale de las profundidades del mar a bailar a las playas. Cuando realiza su delicado baile mirando hacia el mar, significa que en esas playas y mares abundarán los peces y mariscos.

En cambio, cuando alguno de los pobladores ha cometido alguna falta en contra del mar o sus habitantes, lo hace con el rostro vuelto hacia la tierra, indicando a los pobladores que habrá escasez, y que deberán ir en busca del alimento a playas y mares más lejanos. No obstante, si la escasez persiste, se puede realizar una ceremonia mágica para agradar a la Pincoya, y hacer que los favorezca nuevamente.

La Pincoya se encarga además de rescatar a los marinos que naufragan, y en el caso de que estos mueran, los lleva tiernamente con la ayuda de sus hermanos La Sirena y el Pincoy, hasta el Caleuche, donde revivirán como tripulantes del barco fantasma a una nueva vida de eterna felicidad.

Por esta razón los chilotes jamás han temido al embravecido mar, a pesar que muchos no saben nadar, pues saben que la Pincoya vela por ellos durante sus arriesgadas travesías en el mar.

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Appendix A:

Standards

Pittsburgh Public Schools Curriculum Standards.

Arts and Humanities.

1. All students evaluate and respond critically to works from the visual and performing arts and literature of various individuals and cultures, showing that they understand the important features of the works.
2. All students relate various works from the visual and performing arts and literature to the historical and cultural context within which they were created.

Communications.

1. All students read and use variety of methods to make sense of various kinds of complex texts
2. All students respond orally and in writing to information and ideas gained by reading narrative and informational texts and use the information and ideas to make decisions and solve problems.
3. All students write for a variety of purposes, including to narrate, inform, and persuade, in all subject areas.
4. All students exchange information orally, including understanding and giving spoken instructions, asking and answering questions appropriately, and promoting effective group communications.
5. All students listen to and understand complex oral messages and identify the purpose, structure and use.
6. All students compose and make oral presentations for each academic area of study that is designed to persuade, inform, or describe