

*Chile makes wine at Itata. The
ancestral enology of a unique valley*

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ITATA: A FASCINATING HISTORY OF CHILEAN WINE

With the edition of this book, Corfo-Ñuble wanted to value and do justice to the history of wine in Chile, because it was missing an essential chapter: the ancestral vines of the Itata Valley. The historical, ethnographic and oenological investigation of the culture of a Ñuble territory was lacking, which was decisive –not only in the wine production of the three centuries of the Colony– but in the very deed of the men and women of this heart of Chile. Because, as its main author says, it would perhaps be the reason why Ñuble is the cradle of so much national talent. In other words, the genius of the Parra, the Arrau, the O'Higgins, Los Prat, the Victor Jara, etc., would be linked to wine; yes, to the spirit drink of Itata, that vehicle of the muses.

The Itata Valley has been positioning itself in communities of oenologists, sommeliers and specialists around the world for being a destination worth knowing for its ancestral grapes, but above all for its terroir with unbeatable conditions. Itata will gradually establish itself as a tourist destination and as a land of opportunities for those who want to innovate with white or red grapes that are not as well developed in the territory.

For all the above, this Corfo Regional Office analyzed with the Integrated Territorial Program (PTI) "Ancestral Wine Tourism of the Itata Valley" the convenience of a common account of the history of the Valley. For this reason, he commissioned the ethnographer and writer Ziley Mora Penrose, together with a qualified work team, to restore the value of these vineyards, of these families forged in humble adobe wineries and to rescue from memory procedures, traditions and all the rich peasant culture associated with our ancestral grapes. And it was also done for an instrumental purpose, that of putting in value the historical account of the local productive tradition of a unique winemaking, on a human scale.

They are natural wines, from Creole grapes worked for centuries by families and specific people, who love their plants and who know the history of each one of them, from personal experience or from the story of their ancestors. The vines are very resistant and old, long-lived, some up to 140 years old, the mechanization of the production processes has come slowly and each family carries out pruning, plowing, fertilization and vinification at different stages of

grape maturity. Therefore, no wine is the same as another, even being of the same grape, because in addition to the cultivation and harvesting processes there are factors such as the curve of the hill, the distance from the river, the sun exposure, the distance or proximity to the Pacific Sea (Guarilhue white wines are fresher, for example, than Quillón's; Portezuelo whites have a higher concentration of alcohol, etc.); the factor of the three types of sandy soil where some are with a lot of quartz, others with more granite or with more clays, etc.

Undoubtedly Itata, with a great heritage in the human factor and its privileged terroir, has conditions for the harvest of special wines. Thus, these could easily be massified and sold in the world if production processes are standardized in the vinification, storage and packaging of our wines. For this, the support of public entities and the transfer of technologies to the producers of the Itata Valley is essential.

This book will undoubtedly make you travel many corners of Itata, imagine each character who lived and put his grain of sand in these 450 years of history, stories, experiences, successes, frustrations. And this from both the authorities and the small producers who in many generations have passed on knowledge and love for the land and the vineyards. I personally saw it in my grandparents and my parents.

I invite you to immerse yourself in this fascinating story that Ziley Mora has compiled and researched. His pen, today the most important in the region, will make us feel part of the history that we have built together. For all these reasons, Corfo-Ñuble cannot but be proud of having contributed to this work - "Chile makes wine at Itata. The ancestral enology of a unique Valley"- in this difficult year 2020, the history of Chilean wines, the great chapter that was missing, comes to light and illuminates.

DANIEL SEPÚLVEDA ANDRADE Regional Director of
Corfo-Ñuble



Part I: The terroir of the physical and historical

GEOGRAPHY, HISTORY AND GRAPES OF ITATA

1. THE ITATA VALLEY, GEOGRAPHICAL ENCLAVE OF THE ÑUBLE REGION

Geographical-productive description of the territory

From the geographical point of view, the Ñuble Region turns out to be the geographical basin of the Itata River, because the other rivers in our region are tributaries of it, such as the Ñuble, Diguillín, Chillán, Cato, Trilaleo and several others. In its almost 14,000 km², the Itata is born in the mountain buttresses of the southern sector of our region, specifically in the commune of Yungay, from the confluence of the Huépil and Cholguán rivers, to be called Itata starting from the city of Yungay in a course of great torrent that cliffs through the foothills of our region, leaving beautiful places suitable for tourism as evidenced by the campsites that exist around it or the beautiful waterfalls, such as the saltillo and the imposing Itata waterfall in the vicinity of the town of Campanario in the Yungay commune. It has an average flow of about 190 m³/ sec.

The Itata River attracted the attention of chroniclers and missionaries since colonial times, such as the Jesuits Olivares and Rosales, who describe it with singular emphasis. It will be the geographer Amadeo Pissis who will take care of visiting it in situ to describe it in a more scientific way in his well-known Geography.

Physics of the Republic of Chile, published in Paris in 1875. In its first mountain stage, Itata receives as tributaries the Trilaleó and Dañicalqui and in the central valley the contributions of the Pemuco, Relbún, Diguillín and Ñuble rivers in the historical and well-known Confluence place. Finally, near its mouth, it receives the waters of the small Lonquén and Coelemu rivers. The Itata runs about 230 kilometers from its sources to its mouth and is a true column that crosses our region from east to west on a path that drains the lands of Ñuble, giving space to agriculture, companies, human and animal consumption, as well as tourism and reservations in small intakes.

At some point it was thought of making it navigable, but due to its slow flow and its shallow depth, in addition to the subsequent embankment, this idea was never a reality, except in small sections such as the missing pier

by Cucha-Cucha. Even the liberator O'Higgins and others in their quest for national and local progress, raised this idea, but it never prospered.

The Itata crosses several communes in our region such as Yungay, Pemuco, Quillón, Bulnes, Portezuelo, Coelemu and Trehuaco, where it flows into the Pacific quite diminished. It is a river that has undergone several interventions as a result of the use of its waters in industrial, agricultural and tourist activities, leaving in its wake the utilitarian footprint of the human being that is painfully appreciated from above, when seeing its native forests destroyed and replaced by more profitable plantations in the immediate future. At one time the Italian valley was converted into a lush native forest where peumos, canelos, quillayes, boldos, lleuques, hazelnuts, oaks or palms abounded, while maquis and copihues did it among the bushes, foxes and pumas lived in the pleasant company of a multitude of birds and insects of which only samples remain, such as partridges, (1) quails, thrushes, loicas, treiles, thrushes, pythios, pigeons, etc., while among the insects, dragonflies, blowflies, crickets, fireflies, etc were part of the Landscape; today real news for a child.¹

The new Ñuble Region, created by supreme decree signed in Chillán Viejo on August 20, 2017, was formed based on the old Ñuble province and its 21 communes. The territory was administratively divided into three provinces, namely: Punilla, Diguillín and Itata. The Province of Itata was left with its capital Quirihue and made up of seven communes that were part of a sector called "coastal rainfed". These communes were: Cobquecura, Quirihue, Ninhue, Portezuelo, Ránquil, Coelemu and Trehuaco. The entire surface of this new province reaches 2,858 km², leaving all the others outside the provincial administration, excluding important wine-producing communes such as Quillón, Bulnes or Chillán.

Regarding its location, the Ñuble Region is located in the center-south of our Chile, perhaps our region is the gateway to the south of Chile, as its climate is described as a temperate one with a similar dry and rainy season. Ñuble is characterized by having well marked seasons and our peasants from the vast rural world, make their lives gravitate by the climate, marking their work activities even by the phases of the moon in full harmony with their mestizo roots of which they have little awareness. They do it out of tradition.

¹The father of whom this writes, Don Ciro Arriagada Mora, remembered that in his youth there were many birds that were hunted for sacks.

I PART: THE TERROIR OF THE PHYSICAL AND HISTORICAL GEOGRAPHY, HISTORY AND GRAPES OF ITATA

The region has an average rainfall of about 800 mm of water per year, which was greatly diminished as a result of the drought of eleven continuous years. Fortunately, the current winter rains are reversing this unfortunate situation. Many rural sectors of the region must be supplied by local municipalities.

The average temperature in Ñuble reaches about 13° with a dry season such as summer and a rainy season, as were the traditional winters of the region. Also these precipitations were manifested in the form of snow in the mountain range, frosts in the foothills and the hills of the coast and rains in the central valley sector. The driest and hottest month is January, while the rainiest and coldest is July. These figures vary by height and special conditions such as the microclimates of Quillón and Cobquecura.

Like all central Chile, in our region the three basic units of our orography can be distinguished: the Andes Mountains, the Central Valley and the Coast Mountains, to have the Pacific Ocean as the largest geographic entity in our region.

The Andean mountain range reaches its highest height in the Nevados de Chillán, exceeding three thousand meters, the rivers are born in it and from two thousand meters the native forest begins to be glimpsed, highlighting the Ñuble forest reserve, the huemules reserve and the presence of native forest, as well as the Laja-Diguillín channel that irrigates sectors dedicated to agriculture. It is known as the mountain and the Thermal Baths and San Fabián are located there.

The central valley of Ñuble is the inhabited place par excellence, there are important urban centers such as Chillán, San Carlos and Bulnes, headquarters of the administrative, political and commercial power of the region, as well as a diversified traditional agriculture and an innovative one with the introduction of new crops that abound in the Ñuble fields.

The coastal mountain range is known in our region as the hills or the coastal dry land and it is the sector that was first populated by the conquerors, the royal road of the colony passed through there and foundations such as Quirihue and Coelemu were established, with an agriculture based on vines, lentils, corn, beans, etc., being considered an economically depressed area and in need of technical and innovative help to reverse its situation.

Regarding its population, the Ñuble region reaches about 500 thousand people, 483,521 inhabitants in 2015². The workforce of Ñuble is engaged in forestry activities in 18.5%, while 16.1% does so in commerce and 10.7% in education, among the three most important.

² Information extracted from the Regional Almanac published by La Discusión in August 2017.

Extreme poverty reached 6.5% in 2016 and poverty 28.8%. If we add these figures, it gives us a worrying 34.3% of poor people in a country that in those years had 11.7% of them. Our region was born as one of the poorest in Chile. We hope that this worrying situation is reversed as soon as possible, especially in communes such as El Carmen, Cobquecura, Portezuelo, Ñiquén, Pinto, Ránquil, San Ignacio, Coelemu and Ninhue, which exceed 30%.³

The Province of Itata has an area of 2,858 km², while its population reached about 58,913 inhabitants in 2017.

Table N° 1

Statistics of provinces, communes, surface and population of the Ñuble Region

Province	Commune	Area km²	Population
Itata	Cobquecura	570	5,715
Itata	Quirihue	589	13,419
Itata	Ránquil	248	6,049
Itata	Portezuelo	282.3	5,635
Itata	Coelemu	342.3	16,950
Itata	Ninhue	401	5,897
Itata	Trehuaco	425.4	5,318
Punilla	Saint Charles	874	53,085
Punilla	Saint Fabian	1,568.3	4,044
Punilla	St nicolas	491	11,451
Punilla	Ñiquén	495	11,665
Punilla	Coihueco	1,777	25,843
Diguillin	Chillán Viejo	292	32,319
Diguillin	Chillán	511	179,632
Diguillin	Bulnes	425.4	21,963
Diguillin	Quillon	423	16,840
Diguillin	I paint	1,164	11,307
Diguillin	San Ignacio	364	16,019
Diguillin	Pemuco	563	9,294
Diguillin	Yungay	824.5	18,248
Diguillin	Carmen	664	12,898

Source: Elaborated by Fernando Arriagada Cortés based on information from the Almanac of the Ñuble Region published by La Discusión in August 2017.

3 Source: Casen Survey 2015.

The fertile Itata Valley, a Mapudungun expression that means "abundant grazing", was the dominion of Mapuche chiefs who inhabited it by natural right from time immemorial, in such a way that at the beginning of the Hispanic invasion, the chief Maulén was its lord, according to what he tells us. The historian Fernando Campos Hárriet in his valuable research "El Corregimiento, later Partido del Itata"⁴ points out that since the beginning of the seventeenth century Itata was a corregimiento⁵ whose first magistrate was Don Luis del Castillo Velasco, appointed in 1615 and whose limits were: "North was the village of Maule. This, that of Chillán. South, that of Puchacay and West, the Pacific Ocean. The river was the backbone of the territory: it encompassed the Coyanco valley to the south". This situation was maintained when the king created the Intendancy of Concepción in 1786 and thus reached the republican times, when the valley was integrated into the province of Maule as the Department of Itata in 1828, with the Itata river as its southern limit. In 1786, King Carlos IV ordered the division of the Captaincy General of Chile into two municipalities: Santiago and Concepción; the latter was subdivided into six parties: Cauquenes, Itata, Chillán, Concepción, Rere and Puchacay and its mayor was Don Ambrosio O'Higgins.

In 1826 Chile was divided into eight provinces and the Itata party became part of the Maule province, from the Itata river and the confluences of the Ñuble to the north, therefore, the valley was divided between the provinces of Concepción and Maule.

In 1848 the Province of Ñuble was created, which only consisted of two Departments: Chillán and San Carlos. By law of 1884 the department of Chillán is divided into three: Chillán, Bulnes and Yungay⁶. An important moment was the Autonomous Commune Law thanks to the tenacity of Manuel José Irrázaval, who, emulating the Swiss administrative division, was a national reality on December 22, 1891, becoming the first law issued by the triumphant government of the civil war of this year. It replaced the old councils

4 Campos Hárriet, Fernando: El Corregimiento, later Itata party in History Magazine, PUC Santiago, 1986. Pp: 111 to 144

5 A corregimiento was a colonial administrative unit in charge of a Corregidor.

6 Martínez Labatut, Fernando: Historical Review of Chillán. Page 92.

colonial, gave authority to the mayors and assumed a certain civic maturity of the Chileans that, of course, they did not have and the central government had to continue exercising and even intervening.

In 1927, the government of Carlos Ibáñez del Campo made a new administrative division and handed over the department of Itata to the province of Ñuble, so it had access to the sea. It should be noted that this division handed over the Quillón commune to Ñuble, despite the claims of the Penquistas for what was called by them "the irredenta." In 1975 Augusto Pinochet regionalized the country and the province of Ñuble became part of the Biobío region and as a consolation, received the communes of Ránquil and Coelemu, for which almost the entire Itata Valley was integrated into the province of Ñuble, except the Yumbel commune that has never been part of its administration. It should be noted that in 1973, the government of President Salvador Allende created the commune of Trehuaco with territories of Portezuelo and Quirihue. Finally, on August 20, 2017,

Thus presented, as history supports us, the Itata Valley has gone through various administrative moments over the last 500 years and whose important history is a pending work to be developed where the agricultural world has marked its future, especially wine in all their times, central theme of our next chapter.

I PART: THE TERROIR OF THE PHYSICAL AND
HISTORICAL GEOGRAPHY, HISTORY AND GRAPES
OF ITATA



A typical vine-tree grown in the head, without supports, leaving in its arms the evidence of the multiple efforts of fruit loading (down to the ground) and of the cyclical pruning through a hundred years. (Photo: digital site of Turismo Portezuelo, intangible heritage)

2. WINE AND ITS WORK IN THE HISTORY OF THE ITATA VALLEY

We consider the Conquest process for multiple reasons, at least in America and Chile especially, an unfinished process. Since that distant year of 1492, when Columbus and his fellow adventurers arrived in the Caribbean, a true and uninterrupted bloodletting of foreigners have been appropriating for personal benefit and services to the king of this rich and valuable continent that they, in their idealism, arrived at. see as a simile of paradise lost. However, in 1493, Pope Alexander VI pointed out in the bull *Inter caetera* demarcation of the new lands, that the central objective of these discoveries is to extend the Christian faith to these new people who began to know themselves as Indians, because Columbus called them that because he believed that he had reached India.

What we now know as the Republic of Chile, due to being so far south of the continent, was the last region where the conquerors arrived who, in a second attempt led by Valdivia, managed to settle in these territories between the Pacific and the Andes, which belonged to the Inca empire up to the Maule River.

Our region of Ñuble will be visited by a Hispanic outpost led by the Almagrista captain Gómez de Alvarado, who used to carry some wine among their provisions, therefore, in that autumn of 1536, when they faced the jealous guardians of the Itatino valley in the confluences of the Itata and Ñuble rivers, more than a few glasses of wine poured on its banks and it may be that even a mass has been celebrated for the first time on our soil. Conquistadors will not see the Mapuches in these sectors until nine years later, when the Valdivia captains, Francisco de Villagra and Francisco de Aguirre and their hosts, visit the sector on exploration missions, as Valdivia himself testifies to the king in a letter. signed at La Serena, September 4, 1545.

The following year, it will be Valdivia himself who will undertake the conquest of these territories in charge of an important contingent that gave the Mapuches great concern when they saw these strange beings, so different from them, riding unknown animals, covered in metals and deadly weapons. And what was worse, not knowing his intentions. They crossed the Itata through the El Roble pass

and they continued south until they saw the Biobío. He had some warlike encounters with the Mapuches, noting their bravery and discomfort at their presence, so he decided to return to the north, crossing the Confluencia sector, as described by the chronicler Carvallo y Goyeneche: "This time he acquired more news from the country, both of its fertility, as of the wealth of its mines, and taking a detachment of auxiliary promaucaes, it crossed the Maule river and managed to penetrate to Itata without opposition. But this was not the case with the Italians who received him with weapons in their hands, and he had many fierce skirmishes with them. In a surprise that they camped him in the Quilicura bias, they had him on the verge of suffering a complete defeat. He lost some people and some horses,⁷

Urged on by the serious problems that occurred in Peru, Valdivia must travel north and postpone his conquest until years later, specifically until 1550 where, invested as governor of Chile, with more soldiers and weapons, he intends to restart the conquest of a fertile territory and promising and for this he managed to establish the Penco fort in the summer of that year, but urged by the bellicose aborigines he returned to Santiago and returned in spring where he founded the city of Concepción on October 5, 1550 to the shelter of the fort and immediately, begins to distribute land among his soldiers for outstanding services, such as the one given to Gerardo Gil in the hacienda that took the name of the main chief, called Paguilemu in the current commune of San Nicolás. Another land grant is the one given to Ortuño Jiménez de Vertendona, which corresponds to part of the Bulnes commune, as Muñoz Olave recalls: and subject Indians, who have their land and seat on the banks of the Itata river, towards the mountains, so that you can use all of them according to the royal commandments and ordinances. "⁸

One of the land grants that interests us the most is the one given by Valdivia to its captain Diego de Oro, to whom on December 20, 1550, he granted a four-block grant to an object to plant vineyards in the Penco sector in a period of four years at the risk of expiring the grant, according to unpublished documents by José Toribio Medina and ratified by Eugenio Pereira Salas: "Concepción,

⁷Carvallo y Goyeneche, Vicente, Geographical historical description of the Kingdom of Chile, Imprenta de la Librería del Mercurio, 1875, Volume I, p. 37.

⁸Muñoz Olave, Reinaldo, Chillán, its foundations and destructions, Imprenta San José, Santiago, 1921, p. 6.

starting from the vineyard planted by Diego de Oro in 1551, it became a great production and export center. It was thick, strong and rough wine ⁹. This fact is fundamental and foundational to our historical account, since the vineyards in our area originate there and the fame that it holds uninterruptedly begins there. We do not know if this incipient vineyard on the shores of the Penco sea, gave the fruits that Diego de Oro expected or if he simply lacked time to dedicate himself to it, due to the war with the Mapuches. What we do know is that this faithful officer dies in the surprise of Tucapel along with his boss and dozens of other conquerors at the hands of the Mapuches who now fought against this superior enemy that took away their territory and freedom, in addition to forcing them to work for them.

Origin of wine in Chile

The conquerors brought animals, food and technology unknown to the natives of our continent, such as wine, brought from the Canary Islands and planted with success and prudence in Peru, because the king prohibited its excess due to the negative consequences of abuse. of this type of alcohol. The first vines arrived in Chile in 1547 by Francisco de Carabantes whom many identify as a Jesuit religious, which cannot be because the Jesuits were not yet sent to America in those years and we are not aware that he was religious . The most prudent thing to do is to maintain that Mr. Carabantes was a very trusted merchant of the king to authorize him to bring the vines to Chile, which are planted almost simultaneously in the valleys of La Serena by Francisco de Aguirre, of Santiago by Rodrigo de Araya, ¹⁰

The historian Pereira enlightens us by proposing the type of vineyard that first arrived and confesses that already around 1551 grapes were eaten in Chile: “Wine played an important role in the Colony, becoming the national drink par excellence. The first Hispanic grapes introduced, *Vitis destivalis* and *Vitis rotundifolia*, came from the Canary Islands to Peru in the hands of Francisco de Carabantes, which form the genealogical trunk of the aristocratic vineyards of Chile ¹¹eleven.

9 Pereira Salas, Eugenio: Notes on Chilean cuisine, p. 28

10 Arriagada Cortés, Fernando: Cauquenes Valley, Maule wine corner. Unpublished research.

11 Pereira, op.cit. pp: 27 and 28.

In this way and slowly the vines began to be observed in the Itata valley, first with timidity and scarcity, as something strange that the indigenous people worked and looked at as novel, but very important, given the zeal of their owners and the interesting evolution of the product. planted and how it was adapting to soils that had never seen them grow before, perhaps as much as wheat, vines and other foreign novelties. With what curiosity they would see the first bunches ripen when the generous summer sun of Itata caressed them with relish and they changed their color to black or golden yellow. More than one new Mapuche played them and even secretly tasted them, noticing their good taste. Perhaps that is the remote antecedent of the saying "pinch the grapes" when we sneakily sample something appetizing, although prohibited.

The conquerors continued their occupation of the Italian valley and together with praising the good territory, rich in vegetables, animals and of impressive beauty, it was captured and sung by the poet Alonso de Ercilla, who describes it with singular lyricism:

*"Next to where with strong movement / down from a mighty Itata mountain crossing
that shady seat / with a curved, serious and spacious bias: the trees provoke happily /
the wind blows there more lovingly, making fun of the tender little flowers / red, blue,
white and yellow.*

*Just seven leagues from Penco / in this delightful and fertile land, abundant, capable
and sufficient / to be able to suffer people of war: it has close to the band of the East
/ the great mountain range and high sierra,
whence the swift Itata hurried / comes down to pay his tribute to the salty sea. "12*

Along with the above, the crown, through its governors, tried to reward its captains and faithful soldiers by assigning them land grants and Indian commissions for their maintenance and at the same time, to have permanent military labor before the natives who always go to fight for their freedom and expel strangers from their territory, as has happened in our region since those times. Perhaps there we have a remote origin of two fundamental aspects of our history, such as the miscegenation and the military vocation of many itatenses through time and ratified by history with that of "cradle of heroes and artists." shows a valuable compilation of land grants given to conquerors from Pedro de Valdivia onwards:

¹²Ercilla and Zúñiga, Alonso: La Araucana, song XII. Octaves 43rd and 44th.

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Table N° 2

First land grants granted by the governors in the region.

Authority	Receiver	Extension	Year	Communes current or sector
Pedro from Valdivia	Diego de Oro	4 blocks	1550	Penco
Pedro from Valdivia	Gerardo Gil	?	1550	St nicolas / Panguilemu Saint Fabian,
Pedro from Valdivia	Juan Valiente	Inherit	1550	Saint Charles and Ñ.
Pedro from Valdivia	Ortuño Jiménez de V.	Inherit	1551	From Bulnes to Yungay Chillán,
Pedro from Valdivia	Pedro Leon / Huelva	Inherit	1552	Coihueco and I paint
Pedro from Valdivia	Antonio Beltran / Loz.	Inherit	1552	Coastal rainfed
Alonso from riverbank	Pedro from Aerie	500 c.	1603	Ninhue / San Augustine 1
Alonso from riverbank	Diego from Sanhueza	500 c.	1604	Ninhue / San Augustine 2
Alonso from riverbank Alonso Garcia	Luis from Castle V. Pedro from	500 c.	1604	Truce / Quilpolemu 1
R.	Olmos by A.	400 c.	1606	Truce / Quipolemu 2 Trehuaco /
Alonso from riverbank	Pedro from Olmos by A.	500 c.	1613	Miquiñaco and other
Purchase?	Ramon from Aranda	2,300 c.	1690	Trehuaco / The Apple tree

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Purchase?	Juan de Alvarado	2,375 c	1600	Coelemu / Magdalena
Purchase?	Juan de Alvarado	2,000 c.	1600	Portezuelo / Keep
Purchase?	Family of the Bar	3,000	1610?	Portezuelo / Spoon-Spoon
Purchase?	Miguel de la Cave Family Of The	?	1660?	Portezuelo / Quilliquillay
Inherit	Bar	3,000 c	1650?	Ránquil / Ñipas
Inherit	Luis de Roa Kitty	?	1630?	Ninhue / Chimilto
Inherit	Luis de Roa Kitty	?	1630?	Portezuelo / Leuque
Royal mercy	Pedro Ortiz Palm	4,200 c	1615	Portezuelo / Tanguén

Source: Prepared by Fernando Arriagada Cortés based on information from the historians Muñoz Olave and Fernando Campos.

Most of these large properties were dedicated to the extraction of wood, animal husbandry, chacarería, crops and plantations such as vines, which, despite being restricted by royal cédulas and even prohibited, were still appearing in the Italian valley that began to demonstrate more than enough how suitable it was for the cultivation of good wines that, from those distant years began to be called "Concepción wine", because to this city they belonged as corregimientos and later parties, of which several were good producers of wines like Itata, Cauquenes, Chillán, Puchacay and Rere. Thus, the cultivation of the vine advanced through the coastal hills and valleys, giving a good product that begins to attract the attention of its owners who see in the wine a good commercial path, as confirmed by soldiers, aborigines,

Make yourself very good wine. And the first man who did it on this land was a neighbor who calls himself Rodrigo de Araya, and likewise he was the first to bring wheat to this land. So much wine has already been made that it is enough for the government, and that they can supply to other parties "13. Interesting is the intuition of this chronicler who notices the hope placed in the product not only as of good quality, but also as a product to be marketed, recognized by authorities sent by the Peruvian viceroy to observe these lands such as Rodrigo Vega and Sarmiento who notes the following in In relation to the product under study back in 1570: "In the ordinary Concepción, spend four thousand bushels of wheat to support neighbors and soldiers. I have often contradicted that of the neighbors, because there are few who do not take a thousand arrobas of wine or five hundred who with half and a third that they sell they can buy food ... "14

The Hispanic settlement advances towards the interior of our region and thus the foundation of Chillán arises in 1580 as a place to supply Concepción and an alternative to a retreat from a dangerous Mapuche attack that for centuries will try to recover this area that was theirs since times. ancestral. Chillán will emerge as a city that concentrates scattered agriculture in neighboring estancias, hence its commercial vocation where the market is its oldest antecedent. Indeed, it arises when the aborigines such as Pehuenches, Chiquillanes and Mapuches come to shell their skins, salts and collections for clothes, food and wine, which they begin to taste and value from the beginning.

The production of wine and brandy is largely consumed by the inhabitants of the valley, while another part is sold to Concepción, taken to the south of the Biobío as a business, as recognized by the Olaverría report of 1584: "San Bartolomé. The city of San Bartolomé populated the Marshal Martín Ruiz de Gamboa; the inland is ten leagues deviated from the Conception, in the same place and height. It has a large and good region, the land is fertile and flat with little mountain and suitable for farming and raising cattle, as it has many; drink a lot of wine and well, you will have up to two thousand Indians serving it "fifteen.

13 Vivar, Jerónimo de, Chronicle of the kingdoms of Chile. P. 333.

14 Medina, José Toribio, Collection of Unpublished Documents for the History of Chile, volume I, first series, José Toribio Medina Historical and Bibliographic Fund, 1960, pp. 122 and 123. List of those who mount the fifth and royal rights of his majesty in these provinces of Chile, directed by the factor Rodrigo de Vega Sarmiento to Don Francisco de Toledo, (written relationship between 1569 and 1572)

15 Idem, volume IV, p. 392, second series, José Toribio Medina Historical and Bibliographic Fund, 1960, p. 392. "Report of Miguel de Olaverría on the Kingdom of Chile, its Indians and its wars, 1594."

By the end of the century, many old soldiers have formed their families with an indigenous woman, giving rise to the miscegenation so common in our country, they have been benefited with land and have a good time because the fields are productive where there is indigenous labor and slave dedicated to agriculture. With some of these surpluses, they can acquire some imported necessity such as clothing, household utensils and connect them to the world of commerce despite the difficulties of all kinds such as communication routes, where small ships enter the Itata river in its final course. There is an incipient penetration trail, later pompously called the "royal road" that leaves Concepción heading north, close to the coast. In any case, the confrontations with the natives were varied, all of them having to be clearly aware that the entire valley was a transitional space between the calmer north and the south, always in a state of war, as happened with the battle of Curalaba, the death of the governor and the destruction of strong and incipient cities south of the Biobío. Therefore, there will be several forts in Itata, today all disappeared, such as the following that were built from the governor Alonso de Ribera such as Lonquén, Quinchamalí, San Marcos and San Fabián de Conuco on the banks of Itata and San Pedro, on the banks of the Ñuble river.

Towards 1594 and knowing the damage caused by excess alcohol in people when drinking it irresponsibly, the king prohibits its sale to the Indians, but it seems that this old national aphorism of "it is respected, but it is not fulfilled" was complied with. because wine was a good business, acquiring fame of good and famous those of the Itata valley or "of the hills" as our grandparents knew it, being praised and described by important chroniclers who visited us as the religious Reginaldo de Lizárraga, visitor and future Bishop who mentions the wine of Concepción, as they repeatedly call this area, as the historian Pablo Lacoste tells us in his essay "The Vine and Wine in America."¹⁶

Another religious-chronicler who visits Chile is Diego de Ocaña who refers in conceptual terms to the wine that is produced: "All these very fertile valleys of maintenance of the land such as corn, potatoes, wheat and barley and sheep from Castile and of the earth and they have put many vines of mollar grapes that from the day they put it until today (1600) have not been pruned and they are climbing through very large trees and bear so much fruit that

¹⁶ Lacoste, Pablo. The Vine and Wine in America. In: Revista Universum de Talca N° 19. Volume 2, 2004. U. de Talca, pp. 62-93. Digital edition.

it is something of fright because there are vines of this that take up to twenty or thirty jars of arrobas of must so they drink it without waiting for it to be done. "17 At the end of the 16th century, specifically in 1593, the Jesuits¹⁸ They arrive in Chile and a few years later we have them in this area as missionaries and entrepreneurs of great importance. They were characterized by their organization, good administration and knowing how to work with the best technology the properties that they will acquire, until transforming them into schools-workshops, organizational models and spiritual and material progress.

Despite its discreet and even forbidden condition, the Itata valley adds and adds more and better vines, as the Jesuit Alonso de Ovalle tells us, who writes his Chronicle in Europe, noting how little was known about this kingdom, where , knowledgeable in situ of his reality as a missionary and observer of reality, notes in his well-known Historical Relationship:

"At the end of autumn, the oil is harvested and the harvests begin, which are made in the month of April, May and June, from which generous wines are made, highly celebrated by the authors () Among all, they are better and of more esteem the muscat; I have seen some that seem to be like water, as clear and crystalline as her, but the effect is very different on the stomach, because they heat it up like brandy.

Other wines are also white, which are highly esteemed, such as those made from torrontés grapes, and albillo; Others are red and red, which are made from the common black grape and the mollar, and others of various kinds, whose clusters are so large that they admire. In particular, I remember one who, out of monstrosity, ordered a gentleman to be presented to our lady, who was so grown up that he alone filled a good basket and it was enough for the entire community of friars to eat from him, which are not few. That is how the religious men and the gentleman who introduced him told me. Consequently, they are very thick vines, whose trunk will be in some parts like the body of a man and no one will be able to embrace the head with his arms when they are made from vineyards "19.

The Chronicler Alonso de Ovalle was an important writer who was called by Vicuña Mackenna "the first historian of Chile." Born in Santiago in 1601, he was one of the first Chilean vocations for the Jesuits, professor and traveler, he writes his Historical Relationship of Chile, when he notices the ignorance that existed in Europe about our distant country, therefore he writes from his memories , which gives him great nostalgia for his homeland. The book, first published in 1646 in Rome, which had

17 Diego de Ocaña: Trip to Chile: pp. 37 and 38.

18 Christian-Catholic community founded in Spain by Saint Ignatius of Loyola in 1534 with the name of Society of Jesus, approved by the Pope in 1540, they first arrived in Brazil in 1553.

19 Alonso de Ovalle, Historical Relationship of the Kingdom of Chile, Editorial Pehuén, Santiago, 2003, p. 33.

a remarkable acceptance in the intellectual circles of old Europe. Ovalle died in 1551.

The valley under study was also violated several times as a result of the aboriginal uprisings, who longed to recover these lands. Thus, in 1599 and 1655 mainly, there will be assaults on people, towns and properties, at times of great difficulty for the settlement process of the colony in Itata, hence it is called a transition space.

“Since the parents were convinced of the futility of their efforts to peacefully occupy the Araucanian territory, they contracted all their activity to the cultivation and improvement of their farms, which gave a more profitable benefit than preaching among the wild Indians. The nominee Magdalena became the best estancia in the entire region. Father Diego Rosales, author of an extensive history of Chile, had bought with the alms he collected for the Company an immediate ranch called Huenquehue, which had a very good vineyard and a spacious cellar. The Jesuits, the declared enemies of the service, personnel of the natives, had there more than 150 yanaconas or working Indians, many slaves, a large vineyard, a press, a winery, a lot of cattle, all the necessary implements, and also a well-assembled tannery.”²⁰

Indeed, since 1612, the Jesuits had come to the Bishopric in charge of the well-known missionary Luis de Valdivia with the theme of the "Defensive War", which had been created in 1563 by Pope Paul IV, naming the Franciscan Antonio de San Miguel Bishop. It was bordered to the north by that of Santiago on the Maule River and only in 1603 was the headquarters transferred to Concepción. The first headquarters of this bishopric is striking, in the current city of Carahue, in the heart of the Mapuche area, giving the importance that a missions territory deserved where the work of evangelization was going to be arduous, extensive and with questionable results.

The Jesuits of Concepción will soon begin their pastoral work in the Itata Valley when the defensive war project fails and they begin to receive ranches and other properties that they know how to work and produce together with their entrusted Indians and slaves who make up their permanent staff. The following table gives us an idea of its properties only in the Itata valley, the objective of our study:

20 In Barros Arana: *Ancient Wealth of the Jesuits*, p. 72.

21 In Crescente Errázuriz: *The Origins of the Church in Chile*, p. 209.

Table N° 3

Temporality	Acquisition	Current commune	Jesuit time
Magdalena	Donation	Coelemu	1612 - 1767
Keep	Donation	Coelemu	1613 - 1767
Huenquehua	Alms	Coelemu	1635 - 1767
Spoon-Spoon	Donation	Portezuelo	1727 - 1767
Quinel	Donation	Quillon	- 1767
Pear trees	Donation	Coelemu	- 1767
Ñipas	Donation	Ránquil	- 1767

Source: elaborated by Fernando Arriagada Cortés based on read documentation.

These properties added up to thousands of hectares and were very productive lands that the Jesuits dedicated to planting wheat, planting vineyards, major and minor livestock, as well as developing the technology of those times. Thus they built wineries, large warehouses and sheds to store wheat and fodder for animals, tanneries, mills, as Ricardo Cox writes: “With so many and such valuable properties, it is not surprising that the Jesuits of Concepción enjoyed a much more important position. more comfortable than the other religious, they could keep more subjects in their college, and would render more valuable and considerable services in the city and across the border than those rendered by all the rest of the secular and regular clergy at the beginning of the 18th century”²². From the above table we can rescue the short time that Cucha-Cucha was in the power of the Jesuits. In just forty years, its fame spread so much that many associate the Jesuits only with this portezolana property, creating one more myth in the history of Itata, despite its importance, where it was settled until the only pier that counted the river and the valley to transport their products by river.

In short, the estancias or haciendas of Itata fulfilled the following roles that we noted in our last investigation with the historian Armando Cartes Montory: “The estancias, in the colonial period, played an important role in the itatense party. They organized a distribution

²² Cox and Méndez, Guillermo, History of Concepción, Imprenta Barcelona, Santiago, 1892, pp. 279 and 280.

of indigenous encomiendas and delivery of land grants, in accordance with the legality imposed by the Spanish crown. They made it possible to concentrate dispersed labor in agricultural work, for agriculture, livestock and vineyards. They supplied the food and wine necessary for the cities of Concepción and Chillán, as well as for the permanent army that the crown ordered on the border of Biobío. They also provided manpower and eventual soldiers, in cases of greater danger, warlike or natural, such as uprisings and earthquakes "2. 3.

Also in colonial times, an institution that reached the last century such as tenancy was established, where peons and nomadic peasants with families received some land for usufruct in exchange for working for the employer, constituting a new form of settlement for some young people and struggling couples in Itata, who acquired a small inheritance and thus many stayed for generations giving life to new families of humble origin, many of them ascendants of small vine growers who are still present in the valley.

The wine continues its production in the valley, increased by its plantations that by the end of the 17th century are traditionally famous, which calls for it to be commercialized with some success outside the region, as the Jesuit and chronicler from Chilla Miguel de Olivares recalls when he notes : "Wine is a lot and very unique; But the one in the city of La Concepción is not only of better quality than the rest of Chile and all of America; Rather, he does not recognize advantage to some of the softest and most generous in the world, at the vote of those who have him in this, especially foreigners, who many times experience in themselves the sweet betrayals of this liquor, which after flattering to the sight, smell and taste with its color, fragrance and softness, it shows the effects of its robustness, in that it drives out those who drink it with less trace and more appetite.²⁴

Thus, the wine of the valley was consolidated by its quantity and quality, delivering it not only to the area but also, supplying the southern south that belonged to the Viceroyalty of Peru, as this North American researcher points out in his work based on primary documentary sources: " Many of the landowners in the area sent their surpluses to their grocery stores in the city of Concepción, while some supplied the city of Chillán. Those who could

23 Arriagada, Fernando and Cartes, Armando, *Viñas del Itata*, p. 39.

24 Miguel de Olivares, *Military, Civil and Sacred History of Chile*, CHCH, p. 25.

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Joining with the Jesuit merchants they sent large quantities of wine to the Arauco third and the presidios of Valdivia and Chiloé. The Jesuits used their religious privileges to over-supply their border facilities, without paying the corresponding real rights, in order to obtain the missing materials through the exchange of their wine or, in some cases, the formation of grocery stores in the churches and missions of the ultra Biobío "25.

Therefore, we consider it of great interest to transcribe this valuable table that shows us wine production in the seventeenth century, highlighting the plants from greater to lesser quantity.

Table N° 4

Stay	Owner	Commune current	Plants vines	Year
Conuco	Ines Cordoba	Take	31,000	1666
Huanquehue	Miguel Quiroz	Coelemu	28,000	1658
Spoon	- Juan Ocampo	Portezuelo	25,000	1691
Spoon	Wed			
Take	Juan de la	Take	24,000	1644
	Concha N.			
Butalco	Maria Cea		20,000	1655
	Fco. Garcia			
Ránquil		Ránquil	20,000	1695
	Sobarzo			
Mengol	Juan Narvaez	Quirihue	17,000	1693
	Valerian			
San Miguel			14,000	1700
	Coloma			
	Pedro Sanchez			
Ninque			14,000	1685
	Sands			
	Garcia			
Magdalena		Coelemu	13,000	1613
	Alvarado			
	Francisco			
Saint Stephen			12,500	1635
	Constanzo			

25 Daniel Steward in RIVAR Vol. 2, No. 4, ISSN 0719-4994, IDEA-USACH, Santiago de Chile, January 2015, p. 112.

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Relehue	Francisco Constanzo		12,000	1635
Tubtuquen	Baltazar Gomez gentleman Fco. Núñez de		10,600	1652
Leguapo			10,000	1655
Tank	Pineda B Fco.		10,000	1635
Quinchaquilla y	Constanzo Francisco	Portezuelo	9,000	1635
Trailer	Constanzo Juan Antonio		8,000	1700
Cobquecura	Espineda Francisco	Cobquecura	4,000	1635
	Constanzo			

Source: rearranged and augmented by Fernando Arriagada Cortés based on the work of Daniel Steward in RIVAR Vol. 2, N° 4, ISSN 0719-4994, IDEA-USACH, Santiago de Chile, January 2015, p. 124

Numerous testimonies from contemporaries give an account of the enormous viniferous activity in the 18th century Itatense valley. According to the Jesuit Felipe Gómez de Vidaurre, “its territory produces the best wine in Chile, which, because it is commonly made on the estates that belong to Concepción residents, is known under the name of Concepción wine. All these vines are so low that the bunches touch the ground. They are placed on high hills and have no other irrigation than the rain ”²⁶. Cosme Bueno, king's greatest cartographer, visiting the Concepción area, also referring to the Itata wine, points out: “What is particular is that the most generous wines of the kingdom are harvested here, whose harvest usually reaches 10,000 arrobas per year. anus” ²⁷.

For his part, the Valdivian and military chronicler at the service of the crown, Vicente Carvallo, who reports that Itata is abundant in fortified wines, red, white and muscatel. “Of the first 14,000 arrobas are shipped to Lima, and 400 are sold to the bishopric of Santiago. Las vegas (a) one and the other side of the Itata river, are very fertile, and supply the city of La Concepción with all species of legumes, both green and ripe, and all fruits, mainly brebas, figs, watermelons and exquisite melons ”.²⁸

²⁶ Gómez de Vidaurre, Felipe, Geographical, natural and civil history of the Kingdom of Chile, Imprenta Ercilla, Santiago, 1889, volume I, p. 341.

²⁷ Well, Cosme, Description of the provinces of the Bishopric of Santiago and Concepción, p. 306.

²⁸ Carvallo y Goyeneche, Vicente, Historical and Geographical Description of the kingdom of Chile, p. 121.

Regarding the manufacture of these wines, their preservation in leather containers was still very precarious, as the historian Eugenio Pereira tells us, the elaboration system was quite primitive. "The broths were kept in immense baskets made of bovine leather, cooked and tied with ribbons, to four round sticks, joined on the outside. These wineskins were supported by four 3 to 4 foot high pitchforks, planted on the floor of the cellar, at each corner of the press. Some of these devices had, in the leather that formed their bottom, a small cannon made of the same leather that served as a key to empty it; other times, the key was the tail of an animal"²⁹. This technology was somewhat detrimental to the conservation of the wine, its transfer and commercialization that was done in a precarious way. Wooden containers that replace clay are just beginning to appear, such as pipes, barrels and large capacity fudres, they warn that the noble woods of the native forest, such as oak, turn out to be quite good, starting the work of cooperages in a very rudimentary way, as still sealing with baked clay. Many regret this situation that is detrimental to production in quality and quantity, but when crossing the 18th century the situation begins to improve as the communication routes, such as El Camino Real or current Conquistador route that leaves Concepción to the north, passing through Tomé, Coelemu, Quirihue, Cauquenes, San Javier, Talca and from there to Santiago, along with the numerous towns founded in that century, such as those made by the governors Domingo Ortiz de Rosas, called the Count of Populations, founder of Quirihue, Coelemu and Cauquenes. José Antonio Manso de Velasco and Ambrosio O'Higgins himself, active, enterprising and hard-working.

The river was crossed by raft and by this means the products were taken to Coelemu and from there to the port of Tomé. All of them in numerous caravans that were associated to protect themselves from jumpers and bandits that roamed the valley. Like wine and other alcoholic products such as brandy, chicha or chacolí, so desired by so many and prohibited by the jealous royal authorities who ordered to limit vine plantations, punish those who took brandy, but the business was so good that few did case to the royal mandate that will continue in republican times, especially when alcoholism becomes a social scourge.

The French traveler Amadeo Frezier who visits the area in 1712 notes in relation to the vineyard tasks and their conservation: "the inhabitants did not cultivate the vineyards with care, to have good wine and also, because they did not cook the vineyards well.

²⁹ Pereira Salas, Eugenio, Notes for the History of Chilean Cuisine. Editorial Universitaria, Santiago, 1977, p. 64.

jars, they are forced to seal them with tar, which, together with the taste of the leathers in which they were transported, produced a bitter taste and an odor that is not easy to get used to "30. A better opinion has other travelers who began to visit the Concepción area and its surroundings more frequently, such as the sailors Antonio and Juan Jorge Ulloa, who note in their book *Journey to South America*: "It produces with no less abundance the grape of various varieties, and with it all sorts of wines are made so good, that they are the most esteemed in all of Peru, not less for their generosity than for their good taste; Most of them are reds, and muscatel is also manufactured, whose fragrance and delicacy surpass those of this species that are known in Spain; Almost all the grapes, or generally all, are born in vineyards and not in vines, and there are well-expanded pieces of land, where, as in the sowing fields, lacking the output and consumption, it happens that they are totally abandoned, because, although they produce a lot, being few the buyers,31.

The Itata wine begins to attract the attention of other markets, such as Valparaíso, the small north, Peru, where the fame of these good wines, produced in suitable lands and worked with care, dedication and experience. Hence, the many ships that arrive in Concepción, satisfy their throats, share it with friends, drink it at parties and nourish their pantries with generous wines from the area or from Concepción as it was called in those years. It is opportune to emphasize that also by "Concepción wine" Rere, Puchacay and Cauquenes were also known for being part of the great bishopric of Concepción. Famous expeditions that praised the wine, apart from those named were those of Alejandro Malaspina, Alexander Caldcleugh, Teodorico Bland, the Abbe Courte de la Blanchardiere, Hipólito Ruiz or the Count of La Perouse, sent by the King of France to carry out a complete study of South America, all of whom drank and praised the good wines of the area and left testimony of their visits, such as the one transcribed below by a Spanish scientist in the area of natural sciences: "During our residence in Culenco, we toured the forests and countryside of all those extensive estates; whose fertile lands abound with various plants, delicate waters through its streams and beautiful pastures everywhere, for raising cattle "During our residence in Culenco, we toured the forests and countryside of all those extensive estates; whose fertile lands abound with various plants, delicate waters through its streams and beautiful pastures everywhere, for raising cattle "During our residence in Culenco, we toured the forests and countryside of all those extensive estates; whose fertile lands abound with various plants, delicate waters through its streams and beautiful pastures everywhere, for raising cattle

30 Frazier, Amédee, *Relation du voyage de la mer du sud aux cotes du Chili et du Pérou*, facsimile edition of the first, pub. in Paris, 1716 and modern edition with presentation of Gastón Arduz Eguía et Hubert Michéa, Editorial Utz, France, 1995, p. 100.

31 Ulloa, Antonio de y Juan, Jorge, *Journey to South America*, edition by Andrés Saumell Lladó, Madrid, 2002, volume II, p. 248.

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and horseback. Few farmers grow wheat and barley; Because, the pastures being abundant, they are content with raising cattle, from which they make great slaughters to get jerky or jerky, Fat and Tallow, and with the cultivation of one or two Vineyards, from forty to fifty thousand grapes; of which they make copious harvests of exquisite wine, as good, according to common opinion, as that of Valdepeñas in Spain "32.

Table No. 5

Population evolution of the Bishopric of Concepción based on its parties in the 18th century

Place/ years:	1720	1756	1759	1781	1791	1793
Itata	1,483	9,187	14,109	9,558	17,674	18,388
Chillán	2,739	13,794	Yes	25,308	26,030	32,047
Concepción	1,022	4,660	2,178	6,009	4,810	6,294
Puchacay	962	3,815	3,558	6,854	5,884	7,121
Rere	3,814	15,544	9,070	13,614	24,429	26,723
Totals	10,022	47,000	28,915	61,073	78,827	90,573

Source: elaborated by Fernando Arriagada Cortés based on Patricia Cerda's book, Fronteras del sur. The Chilean Biobío and Araucanía region.

From the previous table, we are struck by the population increase of Itata between 1720 and 1759, to then descend and continue advancing for the rest of the century, as well as the fact that Chillán had more population than Concepción in 1720 and Rere, current Yumbel town, has reached a notable population development, higher than Itata in five of the six years studied. The previous table speaks of important immigration in the area under study during the century under study, due to the agricultural importance that all the parties generated, especially the estancias, where the population is concentrated above the urban world of cities such as Concepción and Chillán, despite having a high rurality.

In 1767, the Jesuits were expelled from the possessions of the King of Spain and their confiscated assets, which brought a delay to the progress of the entire kingdom, especially in the places where they worked with great success and commitment as in our valley under study. Such a draconian measure was taken to warn

32 Ruiz, Hipólito, Peruvian and Chilean Flora, descriptions, p. 228.

the social and economic power that they were acquiring, as well as the enormous influence on the people who influenced them as aborigines, students of all levels and authorities in general. They were also accused of being a political power and even fear of becoming one state within another. Such news caused deep sadness in everyone, especially in Chile and particularly in Itata and its surroundings where they had important and productive ranches, as we have seen.

The historian Raúl Sánchez Andaur in his work on the subject tells us what they had at the time of their expulsion stay by stay according to the inventories carried out at the time of their expulsion: “The Hacienda El Torreón, which was located 18 leagues from the The city of Concepción, had 1,400 blocks, where “six jars of pouring wine were counted, the three of twenty arrobas of vessel breached, one of eighteen, and two of fourteen arrobas; two pipes, the two of twenty arrobas of ship, and other two more of to fourteen arrobas each, with wooden arches; in one of these jars, two pitchers of brandy”. This translates into 106 arrobas of storage capacity in jars and 40 arrobas in pipes, which means 5,183 liters "33.

While another important stay provided the following information: “The Perales farm reports“ a vineyard with 18,673 very old plants that produce little and two others that add 14,429 plants, three small hawks with 5,366 plants that begin to bear fruit and a hawthorn new with 20,000 vine plants, which were planted not a year ago ”. Two leagues from the farm is the town of Hachen, belonging to the property, where there are “3 jars of medium quality aged wine with 58 arrobas and 258 arrobas of breaded vessel. Two old wine presses with a fourth skin and a 14 arrobas piquera

of ship, pailas, bottoms, an old vineyard of 8,150 plants "3. 4

33 Sánchez Andaur, Raúl, Jesuit winemakers in the Bishopric of Concepción, p. 5

34 Op. Cit. P. 5

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Table N° 6
Production of the Jesuit estancias of Itata the year of their expulsion

Stay	Red wine, lts.	Aged wine, lts.	Muscat wine, lts	Schnapps, lts
Keep	5,183			
Pear trees	16,188	6,639	426	1,030
The Magdalena	21,300		355	1,065
Spoon- Spoon	29,962			1,491
Huanquehua	11,946		497	639
Conuco	20,697			
Saint Joseph of	12,851			
Ñipas				
Totals	118,127	6,639	1,278	4,225

Source: prepared by Fernando Arriagada Cortés based on research by Raúl Sánchez Andaur.

From this valuable information, it can be inferred that wine and brandy were the most abundant wine products in the Jesuit estancias, while the most productive estancias were Cucha-Cucha, La Magdalena and Conuco. The absent boxes indicate a lack of data or collected without specifying total wines as is the case of Torreón, Conuco and San José de Ñipas.

The famous ranch that gave the valley so much fame, at the time of making the inventory, reported the following information: “In Cucha-Cucha, of 2,000 blocks, located in the Itata district, there were inventoried“ 28,070 current vine plants, 2,000 ordinary vineyard plants of one year, a vineyard a little more long and 25 to 30 yards wide ”, which were valued at 4,384 pesos⁹. In the cellar, 42 & frac12; rods long, with corridors covered with tile, there were recorded “31 jars full of wine, containing 844 arrobas of wine and 2 pitchers, 3 jars of brandy, making 42 arrobas and a pitcher. Various empty jars, 5 coolers or pylons, funnels, wooden stirrers to season the wine ”³⁵.

Finally, the Huanquehua ranch, the one that Father Rosales acquired with alms, had the following tools for making wines: “In utensils for specific use, two presses, one for 8 and the other for 2 hides; a piquera,

³⁵ Ibid, p. 6

some thirty jars, two stew coolers and a still with a copper lid. Their production levels must have been high, since in periods of adverse conditions the yields are appreciable, as can be seen from the following annotation: “The year 1721 was very dry in the summer, the grapes did not grow and a lot of lobster also entered the summer. in the vineyard and cut down much of it, with the year 1722, the harvest was short; wine was not taken without settling, but seasoned 503 arrobas”³⁶

In this way the Jesuit estates of the Itata valley were extinguished. Released to public auction, they were awarded to Spanish civilians or military men who came to America willing to achieve some of these properties such as Alejandro Urrejola Peñaloza who was awarded Cucha-Cucha, Francisco Javier Manzano who stayed with Torreón, Francisco Urrutia was awarded Perales and several others. Finally and as a curious fact, Lorenzo Arrau, direct ancestor of the famous pianist Claudio Arrau León, was awarded the great stay of Cato.

Stripped of their temporalities, “380 Jesuits were shipped from Chiloé and Valparaíso to exile, among whom were several of our acquaintances, such as a young Maulino priest named Juan Ignacio Molina, scientist and writer, who died in exile. he remembers him as 'El Abate Molina'. The 93-year-old Jesuit from Chillanense and historian Miguel de Olivares was also exiled to Lima and stripped of his valuable research, to die in Italy. Another exile was the Penquista and historian Felipe Gómez de Vidaurre, who managed to return to Chile and die in Cauquenes in 1818. They were confined to Italy where they could survive despite having their community suppressed by Pope Clement XIV in 1773 and restored by Pius VII in 1814”³⁷ as we noted in our work on Cauquenes, still unpublished.

Another wine issue worth highlighting was that the vineyards and wine came to constitute a payment guarantee or a means of sale to do business, especially in times of scarcity of money and as Gilbert points out: “merchandise such as wine used to be accepted as goods cash (as well as) vine plants, vessels, jars, jars and other objects came to be considered as elements of payments, leases, wages and services, or they entered the economic circuit as part of donations or marital assets”³⁸ Thus, whoever had vineyards had a desirable heritage that could be traded for others

36 Ibid, p. 7

37 In Arriagada Cortés, Fernando, Valle de Cauquenes, op. cit., p. 14.

38 Guilbert Ceballos, Jorge, Chile, country of wine, page 69.

goods or money. A well cared for and productive vineyard was highly regarded by the community and surely competed in the competition for being the most productive. In addition, it was economical as an investment, since it was enough to plant it and continue caring for it year after year, they could also reproduce it without major costs for its owner. It was, when saying at the moment "a round business".

Throughout the colonial period, there were many restrictions on vine plantations throughout America and Chile, of course, the jealous royal authority, warning that the wines produced in "las indias" could rival Spanish musts, chose to prohibit their planting, limit their commercialization or record with special taxes the wine production of these corners of the world, which began to stand out as good and acquire a certain fame, such as those of Chile and especially those of Itata, developing a wine culture that was taking root in all countries. social strata where wine always began to be present at parties, celebrations, even becoming customs and gravitate to the economy, since it turned out to be a good business.³⁹

In this way, the new owners assumed from 1768 the management of these properties that, together with the other rooms, will give life to the large agricultural property, now in the hands of civilians and it is in this situation that at the turn of the century they are some of they are the scenes of the Revolution of Independence.

The emancipatory process in the Itata valley

The emancipatory process due to its influence on the future of our history is an integral part of our past, but since our theme is wine, we should only raise generalities such as those noted in previous works and review how this true civil war, especially at the beginning After the war, it had a negative effect on the vineyards and their chores, to which we must add the so-called "war to the death" the outlook is bleak and for more than ten years, Itata will be shaken by the opposing sides. Indeed, between 1813 and 1823, the Italian valley will contemplate this struggle that will destroy people, institutions and property. The ranchers of the valley are going to opt for the royalist side as historian Fernando Campos reminds us: "Itata was a corregimiento loyal to the king, it must be said without euphemisms. Colonel Don Melchor de Carvajal y Vargas, third count of Montes de Oro, led the clan of his relatives Roas, Alarcones, Bustos de Lara and others. The chillanejo guerrilla Juan Antonio de Olate had many friends in Itata"⁴⁰. This

³⁹ Ibid, pp. 74–77

⁴⁰ Campos Harriet, Fernando, *The Corregimiento, after the Itata Party*, op. cit., p. 142.

Loyalty will be expressed in the unrestricted support for the cause of the crown where respectable families of the area will support this cause such as Urrejola, Campos, Alarcón, Urrutia, Lantaño, Mendiburo and many more, many times encouraged by religious like the Franciscans of Chillán who they had great influence in the valleys and ancestry in the aborigines⁴¹, war activities that continued with the so-called "war to the death", by Vicuña Mackenna, a fundamental work to understand the process.

The valley was the scene of several encounters such as El Roble, El Quilo, Membrillar, Combate de Cucha, Quirihue, site of Chillán, and several more, all circumscribed to the so-called Old Homeland. With the arms of King Rancagua triumphant, realistic normality returned to the valley, but from the battle of Chacabuco, hostilities and warlike ups and downs continued with the passing of the victorious troops that pursued the royalists in Talcahuano or on their return to the North. For years, the stubborn Italian royalists continued to defend what was practically lost and only after the hanging of Benavides did the situation begin to calm down, although the Italian people, humiliated by defeat, returned to their tasks, as noted by the historian Campos: "Consolidated Independence, these families of Itata were impoverished and humiliated. It took work for them to realize that theirs was a lost cause. A new republican generation opened their eyes. They offered their modest services to the country: as judges, deputies, mayors, governors"⁴².

Slowly, the battered valley, now an integral part of the new Republic of Chile, will be divided by the river and a large percentage will be part of the Itata department that will be integrated into the Maule province, starting in 1826. Wine farming will continue delivering the good musts that began to be tasted from the times of the triumphs of the patriotic weapons. For example, says the historian Eugenio Pereira at a banquet offered by the patriot Enrique Rosales to General San Martín, there were among other delicacies: "in addition to many small wedges of Chanco cheese, olives salted with chili peppers, pickled onion heads and other fuels whose fire should be put out by dint of chacolí from Santiago, sunny from Concepción and not a few peninsular wines"⁴³. So again and now in its sweet version of sunny, the wine of the area was once again consumed in the palates of the victorious forces.

41 In Campos Hárriet, Fernando: The defenders of the King; and Arriagada Cortés, Fernando: The Franciscans of Chillán before the emancipatory movement.

42 Campos Hárriet: The Corregimiento... p. 142

43 Pereira Salas, Eugenio: The kitchen... p. 76

WINEMAKERS OF THE XIX CENTURY:

Pedro Fernández, Claudio Gay and Julio Menadier

Since ancient times, specialization has been a sign of advancement, progress and development in the most varied areas of human endeavor. And agriculture does not escape this: rich and very varied, for its better development it has been important to dedicate full time to a special field such as wine in our case. It first appeared as an appendage of agriculture to slowly evolve and acquire its own tints as evidenced by the three names that head this text. They are, in our opinion, incipient winemakers who are going to contribute a lot to the subject. Let's meet each:

Pedro Fernández, the pioneer

In 1817 an original manual appeared written by Pedro Fernández Niño called *Cartilla de Campo y Otros Curiosidades* aimed at teaching and the success of a son, "worked in Chicureo" from 1808 to 1817 and dedicated to General San Martín. Handwritten in its first edition, the *Field Primer* had 451 pages that later gave way to a second edition in 1867 and now "for the use of farmers" in 118 printed pages, although it warned that it was "increased and corrected." The important thing about these texts is to make known, step by step, the most important agricultural tasks, explained in a simple and pedagogical way, such as planting, harvesting, killing, caring for, castrating, various workers with their obligations and even salary suggestions, use of the weather, chores according to each season, soap works, etc.

Starting on page 50, the *Primer* begins to work on our theme starting with the harvests and extending to page 69, where it explains how to do it, based on experience and trade. Don Pedro Fernández tells us that "Arrange a vintage , it results from demanding the harvest of good vineyards, in corresponding wineries, skilled servants, comfortable tackle and various implements" ⁴⁴ like a good winery, jars, coolers, piqueras, presses, yoles, sieves, bands, bottoms, fishermen, mates, pitchers, candlesticks and baskets.

⁴⁴ Fernández Niño, Pedro, *Cartilla de Campo*, 2nd edition, p. fifty

As some of these artifacts are already in disuse, we explain their meaning and use. For example, if you still have leather presses, one hundred arrobas of wine need six large and thick cowhides, firmly cooked and waxed to avoid the attacks of rats that leave them in poor condition, taking care to make a cut in the center to harbor a kind of manizuela to distill the broth from the press and form a sleeve that at the beginning must have a stick inside to maintain its formation and thus the liquid can be introduced or expelled.

He defines the yoles as: “These are the same as arguenas, but they are formed inside with four firm rods fired against the same leather, thus freeing the grape from being crushed and the yolero easily loading and unloading, leading it to the sieve, and if you can, you will prepare two charges”.⁴⁵ Four. Five

The vintage fishermen define them as basket seats with individual ears and which serve to pass the pressed grape from one press to another to load the suncho and to grate the broth that falls into the piquera or whatever is offered.⁴⁶ The mates are used to build skimmers with holes in their sticks and other work destinations. The candlesticks are defined as a kind of stakes to affirm the jars, bottoms, presses, etc.

Next, and in great detail, he explains the details of the harvest, step by step, in order to do things correctly, such as that very early in the morning, everything is ready for work and nothing is left to chance. He proposes that six go out to harvest, two to prepare a fire for the cooking and one to the sieve, armed with a wooden shovel. Carriers and yoleros will be in charge of treading the grapes four by four, taking care not to leave whole grapes, especially those that run down the shore, so that they are all scrubbed. He proposes that in the middle there should be a shaking table that divides the press into two and allows the pisadores to be located on one side and on the other, those that collect the broth that is draining, while others hover ollejos and stalks. After this, the part corresponding to the grapes is filled again and stepped on and continue with all the rest of the grape. The next day work is continued in another press, carrying the screen: “The next day the screen is moved to another press, keeping the order mentioned in the first one, only with the difference that before the laborers go to pick grapes they have to unload another I suncho passing the pomace to the moat for brandy or to the third press for standing water”.⁴⁷

45 Ibid, p. 53.

46 id. p. 53.

47 id. p 55.

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Then he delivers a list of 15 recommendations to optimize the work, always with the purpose that the whole harvest goes well, as the second recommendation where he warns that the laborers be warned that everyone is going to step on the grape because nobody wants to do it. The sixth recommendation is that for every five arrobas of broth it is seasoned with one of them cooked, so a 25 arrobas jar will be added 20 of broth and five of cooked. It suggests that the funds should be under a roof against possible rains and thus not risk the cooking.

Recommendation ten is intended to prepare a special wine, "as a gift" as Fernández calls it. He says that you have to add a boiled preparation consisting of four ounces of round black pepper, four ounces of cloves (of smell), all the peels of twelve sweet oranges and twelve sour lemons, two handfuls of oregano and some half-ground cumin. . "At night it is put to the serene and in the morning you empty it in the jar, which comes out of taste, I promise you and very good"⁴⁸.

Thus, this concerned father teaches his son in the agricultural arts and its secrets that he reveals to his father with honesty, pedagogy and affection, as when he teaches him what to do with chopped wine or how to make a good vinegar.

In the second part, the author refers to the nine different wines that can be extracted from a good vintage and these are: lagrimilla, chacolí must, standing must, standing water, boiled water, chicha, cooked, wine and brandy, which he explains in some detail. He says that the Lagrimilla is: "the one that produces the sieve, with no other movement than to distill itself, at the time of sifting or removing the stalk from the grape"⁴⁹, while the Chacolí must defines it as: "the broth that the grape produces in the first or second step and that of the squeeze that pours the table before rising the pomace of the suncho"⁵⁰. He thinks that the Must of Pie is "the one that produces the third step and the one that squeezes the suncho after the apprehended one"⁵¹To continue, he defines Agua Pie as: "the broth produced by the third press, infused with the pomace, water, plaster and three pisas, the pomace of which here is reloaded in the suncho with plaster in layers trodden on. If a bushel is one day and if two days, two almudes "⁵².

48 Fernández, op. Cit, p. 58.

49 op cit. p. 60.

50 id. p. 60.

51 id. p. 60.

52 id, p. 61.

This original explanation continues, giving an account of how we get the Sancochado and points out that “it is made with broths of the three kinds: lagrimilla, chacolí must and standing must: boiling and frothing it, until the second, third or fourth part of the bottom, according to what you want and the more it boils, the sweeter it is and the more resistance, but be careful not to sell without first boiling it in the jar and frothing it without adding plaster, because it is harmful, and you will sell one of those with less body ”⁵³Of our well-known and appreciated Chicha, he says that this is made with the three previous kinds of broths, but without boiling it, a well-stirred plaster plate is thrown into the jars. It suggests that a variety can be cooked, but you need to add coarse ground pepper.

As for the Cooked, this author tells us that the preparation is made by boiling four funds that each contain the previous broths. He says that they should be boiled until half is lost and then empty the first in the second and the third in the fourth. The first and third empty are refilled with new broths and again all four continue to boil and the operation is repeated until they give a honey thread point, which can be achieved up to the fourth operation. Finally, he clarifies that six arrobas of broth, gives one arroba of cooked "well done, without burning it."⁵⁴

For the manufacture of wines and spirits, he says that these are formed from three broths such as lagrimilla, plus the musts to which gypsum and cooked compounds are added to mix them according to what I want to get, such as in terms of to sweet wines: “If you want sweet wines, add the stew to the jars, after the must has boiled, because by boiling the jar with the dressing, the sweet is exhaled and you get sour even if you increase the stew and this does not make a good mix otherwise it is incorporated from the beginning ”⁵⁵Regarding the brandy, the last broth that he indicates can be extracted from a vintage, he indicates that the most important thing is a good alembic and as for the raw material, he says that this can be very varied, since many natural elements such as foams, lees serve , marc, water pie, boiled, chichas, peaches, apples, etc. All of the above reminds me of a neighbor who once asked me that he could make brandy "even from sawdust." Immediately, Don Pedro goes on explaining one by one the ways to extract brandy from each of the indicated materials.

53 id, p. 61.

54 Fernández, op. cit. p. 62.

55 ibid, op. Cit. p. 63.

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Finally, the author of this novel *Field Primer* explains how to prune the vineyard and the various ways of making grafts such as: canutillo, seeds and auger. In conclusion, the *Field Primer* is a valuable manual of agricultural practices, explained with that natural pedagogy that gives us the experience, the trade and above all, the affection for what is done and wants to transmit, what its author achieves. fully. Just reread it and practice.

On February 20, 1835, a violent earthquake devastated the center and south of the country, causing various material damage and some fatalities, to which we must add the war against the confederation of Peru and Bolivia that demanded many human and material resources, plus the cruel drought that devastated agriculture, the outlook was bleak. Such as

It is recalled by two historians: “in the central south, the drought prevented the germination and the development of wheat sowings and the chacarería in spring became impossible. The peasants left their homes and flocked to the villages for help and food. It was necessary to move to the north of the Maule the hungry masses who wandered in vain through the farms and towns. Both the government and the private initiative made great efforts to avert the disaster. It was not totally prevented, but the casualties were reduced to a few hundred. To prevent a repeat of the catastrophe, the government ordered the study and planning of a series of channels”⁵⁶.

A pertinent fact to our story is the creation of the National Agricultural Society, on May 18, 1838, whose first president was Don Domingo Eyzaguirre and whose objectives were to unite farmers behind common objectives, apply new technologies to the agricultural sector, organize exposures from time to time, etc. The fruits of this society are the introduction of fertilizers, agricultural machinery, intensive crops, publishing a magazine called *El Agricultor* where “reports or simple news about innovations that should be introduced in those slaughter, in the exploitation of vineyards and other branches were published. of the agricultural industry”.⁵⁷ Barros Arana points out the tasks, about new crops, about the most practical and beneficial procedures in this institution, he was concerned with related matters such as colonization, promotion of industry, promoting the founding of schools, such as Arts and Crafts in 1847, ask for the opening of roads and become a scientific and intellectual center. Outstanding promoter of the society was Miguel de la Barra and partners

56 Encina y Castedo: *Summary of the History of Chile*, volume 2, p. 954.

57 Barros Arana, Diego: *A decade in the History of Chile*, volume 1, p. 118.

they were Claudio Gay, García Reyes, Andrés Bello, Ignacio Domeyko among many more, like the liberators who were declared honorary members.

Don Claudio Gay, the first scientist to study vineyards

This French gentleman who lives between 1800 and 1873, is the first person who is systematically concerned with studying the world of vineyards in Chile. Hired by the government to teach at the "Colegio de Santiago" in 1829, but they soon realized that the talent of this young Gaul goes far beyond teaching and Minister Portales asked him to make a scientific trip throughout Chile, to present the result of their research, deliver the collected material and write a political, physical and natural history of Chile that of course did not exist⁵⁸. Mr. Gay, commits himself to work until it becomes the passion of his life, traveling through our country from the Atacama desert to Chiloé. He entered the Maule in 1838 by Constitution, visits Chanco and Cauquenes, to continue along the royal road to Quirihue, and reach Concepción, investigating everything that may be useful to his work. He contacts leading scientists and collects documents in Europe. He takes notes and makes drawings of what he sees and observes with admirable diligence, leaving his famous Atlas as one more memory of the Chile that he knew, admired and loved as his second homeland.

In the volumes dedicated to agriculture, Don Claudio dedicates himself extensively to the theme that brings us together. Starting on page 171, he begins it, making an interesting contribution regarding the arrival of vineyards in Chile, varieties and cultivation methods, the prejudice of frost and the geographical distribution of crops and even a reference to the raisins of Huasco. . In a new vineyard chapter starting on page 186, he deals with the subject of the general use of fermented beverages, the knowledge of some from before the conquest, the vintages and the way to prepare the wines. From chicha, chacolí, boiled and muscatel, local wine, must, ease with which they are chopped, way to correct their alterations, poor condition of the wineries and yield of the vineyards. In a third chapter,

⁵⁸Cartes Montory, French in the Biobío Country, p. 222-224.

In other words, there are 47 pages that this outstanding scientist dedicates to national vineyards, given their presence and importance in much of the territory. Let's see their studies, contributions and conclusions in more detail:

In the first place, we are struck by the extension that he dedicates to the subject, noting the importance of the product for a young country and especially being it from the country that knows and knows best about wines. Another point that catches our attention is the general view of the national vineyards, observing them as a whole divided into valleys that he visits, observes and analyzes, talks with vine growers and owners, draws sketches and stimulates work that requires patience and constant dedication. Finally, we are struck by finding so much and varied information that escapes everything published before and during your stay with us. Leading chroniclers and historians give few lines to the subject, but the French scientist expands with interest, warning of the natural and social problems that this crop can cause.

Observing our country, he points out that: "The lands of Chile are admirably suitable for the cultivation of vineyards, either because of the nature of their lands, or because of the amphitheater shape that their hills represent. This last advantage is more precious than anywhere in the southern provinces, where the somewhat moderate heat needs a good exposure for the fruits to ripen."⁵⁹

He states that he saw vines south of Concepción as in Valdivia and Chiloé, but due to lack of heat from the sun, they do not reach true maturity. He distinguishes four varieties in Chile: black, which is good for making wine; rooster, long and thick grain, round and dark; Muscat Italy, considered very good for making wines and consuming it as fruit, and the abundant San Francisco in the north, with a fine ollejo, good for consumption and other minor varieties.⁶⁰

He emphasizes that some Chileans are interested in bringing French vines, but he maintains that they serve as long as: "the winegrower is the one who must choose the varieties that suit the climate and the terrain that he wants to take advantage of, and above all add to this choice a good exposition, that of a well-sunny place, and in the South, the low lying hills."⁶¹

It points out the comparative advantages of growing a vineyard that is cheaper in the medium term than another crop, because it adapts easily to the land. When looking at vineyards in different parts of Chile,

59 Claudio Gay, *Physical and political history of Chile*, volume 2, agriculture, p. 174

60 *Op. Cit.*, P. 175

61 *Ibid.* p. 176.

manifests the direct relationship between heat and irrigation necessary for a good ripening: “To the south of the Maule, irrigation is not used for the vineyards, nor are the proper stakes used to provide the clusters with the triple influence of the atmosphere, light and sunlight. hot. Left to themselves, the vines rise little and the grapes can, however, take advantage of the heat of the earth day and night and obtain excellent maturity. ”⁶²

He then goes on to explain how a vineyard is planted in the Maule and Concepción area and the differences he finds with France, to continue detailing in detail how the vineyard is worked from its childhood to harvest its first fruits, to achieve from the The maturity of its production has been planted for eight or ten years, as he explains: “A well-cared for vineyard lasts more than a century, but in Chile it is generally said that it does not produce good products until it is forty years old, which happens only with those whose production has been forced in the first years leaving them with more eyes than they should have. They are already being replaced with new establishments or already crowding the rods ”.⁶³ He points out that some vine growers have burned their vineyard in order to improve production.

According to the vineyard cadastre ordered by the Ministry of Finance and Economy in 1833, we have the following result as transcribed by Don Claudio Gay:

Table N° 7
Number of vines that Chile had in 1833

Province	Total grapes	Percentage
Coquimbo	1,070,242	5.44%
Aconcagua	3,311,985	16.84%
Santiago	1,314,298	6.68%
Colchagua	776,993	3.95%
Talca	461,070	2.35%
Cauquenes	2,916,190	14.83%
Conception	9,814,127	49.91%
National Total	19,664,905	100.00%

Source: Claudio Gay, *Agriculture*, volume 2, p. 184. Percentages of Fernando Arriagada Cortés.

62 id, p. 178.

63 id, p. 181.

From their analysis we can draw some interesting conclusions such as, for example, the quantities are expressed in planted grapes and not in hectares or other surface measurements. We also note that the main wine valleys are in Concepción, Aconcagua and Cauquenes. Another conclusion is that more than half of the wine is produced south of the Maule River. Between Maule and Concepción there is a respectable 64.74% of vines planted of the national total, which will continue for almost the rest of the century.

Since Noah made his famous wine and over-consumed it, the West has recognized wine as one of its favorite beverages. It is very difficult to find a culture that does not have a spirit drink as its favorite, for this reason, Don Claudio says with that common sense so typical of a reasonable and sensitive spirit: "Humanity has always counted among its needs that of wine or so minus the fermented liqueurs. From the most remote times the peoples of the Old World have formed their preferred drink, and, with the symbol of joy, have associated them with all their social, political and even religious ceremonies".⁶⁴In Chile this situation is not alien, we already raised it, it is fundamental in the Christian mass, but it is also the Honorary President of Chilenidad, as recognized by the writer Mario Ferrero, when we see it more fully in the chapter dedicated to Literature. Or when Mr. Alvarado proposes to name the distinguished poet Pablo Neruda "Oenologist Honoris Causa"⁶⁵, for his brilliant and emotional poetic creations allusive to wine, an idea that we support with a closed applause and a toast of honor with a sunny day from the Itata Valley.

The French scientist is right when he warns of the proliferation of alcoholic beverages throughout the world. In America they were made with corn and our Mapuches made it based on maqui, murtilla, apple, molle or huingán that they shared with the conquerors, finding it a pleasant taste and even making strong competition to our chicha vinera, the pleasant apple chicha, until today. very common from the Biobío river to Chiloé, consumed fresh or cooked.

One of the most beloved and traditional activities is the grape harvest festival. When the vineyard reached maturity, the clusters must be cut, thrown into a basket and taken to the trucks to transfer them to the storage warehouses where they will be subjected to the process of crushing, separation, and other activities of their own, until finally we have the product in our glasses. Very different

64 Claudio Gay, op cit., P. 186.

65 Rodrigo Alvarado, The World of Wine, p. 99.

It is the process that many people miss, as is the traditional vintage, where shaking was a work observed and admired by many as if it were the essence of the vintage. Don Claudio was an eyewitness of these vintages with technology surpassed by time and modernity. Let the esteemed author explain to us the process of which he testifies: "In one corner there is a tub made up of two, four or six boiled bull hides, and in the large estates there is a real vat built with bricks and an extension higher or lower, depending on the importance of the crops. As the operation of removing the grape is momentarily placed on the vat the sieve, a kind of rectangular wattle formed by a lattice of cords or rods of coligue on which the bunches of grapes are thrown that some men squeeze with their hands so that the half-crushed grains fall into the vat, and the stalk remains on top, which it is voted or saved to be used in the distillation with the pomace; again the grape is trampled with it, and then it is removed. However, it should be noted that the stalk contains a very acid-astringent principle to activate fermentation and help preserve highly sugary and low-alcoholic wines. "66

Mr. Gay affirms that this system is similar to the one used in his native France, but here he is struck by the whole process that he describes step by step: "On farms where crops are of little importance, they are content with the pressure of their hands. But in general, they use their feet and for this purpose young people enter the tubs dressed only with underpants that roll up as much as possible. United with each other by means of their arms, they begin to tread the grapes, sometimes without moving from their position, at other times advancing and retreating in a rhythmic operation that they animate by accompanying it with popular songs. In this way they crush the grains and the juice is directed down the natural slope of the press towards the sloping floor of the tub where it finds a small hole that opens its way to a shallow well. "67

As a curious fact, he points out that the manufacture of brandy is very good due to the high prices that the product provides and that it can perfectly afford all the previous expenses, to continue describing the ways in which national wines and their varieties are prepared such as chicha, chacolí, parboiled, muscatel, ordinary wine, must, sunny must. He says about muscatel that it is a pleasant and traditional wine: "this is the wine of choice and the one that

66 Claudio Gay, op. Cit. P. 189.

67 Claudio Gay, op. cit., p. 190

esteemed is found as dessert wine. It owes this privilege to the excellence of its taste and to the other qualities recognized for a long time and highly appreciated by foreigners, by Father Feuillée, Don Jorge Juan and Don Antonio de Ulloa and by all modern travelers who have had the opportunity to try it. . It is white, rosy, very sweet, very spirited and with a very pleasant flavor. It is made with the white grape from Italy, which is the one that is eaten the most, which is why it is manufactured in small quantities. "68He affirms that the true wine is the must produced south of the Maule and explains at length how it is prepared back in 1840, the year in which he observes and describes. He says that it differs from wine because it contains neither cooked nor syrup and the ollejos are left to ferment with the juice, thus obtaining a dark purple color and more tannin.⁶⁹

He says that one of the problems with Chilean wine is that it does not last, so it is customary to add pieces of meat from an edible or non-edible mammal such as beef, ram, cat or dog and then proceed to cover it tightly, for after a while to warn that it is better. He relates that spurred by his scientific curiosity, he explained this situation to the famous chemist friend of his Luis Pasteur, who informed him that there is a whole process between wine and meat that releases certain chemicals that can perfectly help wines maintain their quality indeed. weather.⁷⁰

Producers concerned about the rapid acidity of their wines, Don Claudio criticizes the use of tar to spread the inside of the vine jars that cause a bad taste to the wine, as well as the exposure to different temperatures that occur in wineries, forcing them to add syrup to counteract the problem. The issue of transportation, such as those carried on the back of a mule along rustic roads, also undermines wine, but he hopes that the jars will be replaced by modern barrels that are already made with native noble woods of raulí or oak and rings (hoops) of iron that they manufacture in Valparaíso. He tells us about the existence of cooperages in Concepción, Valdivia and Santiago, as well as those imported from France.⁷¹

The last chapter dedicated by Mr. Gay to the vineyards deals with the issue of making cider made from apples, which were abundant in southern Chile and people picked them up when they were dragged down the river, making

68 id, p. 194.

69 id, p. 197.

70 id, note 2, pp. 198 and 199

71 Gay Op. Cit. p. 201.

The very cheap and appetizing product. He tells us about the brewing of beer that abounds in Valparaíso and Santiago.

It gives an account of the new vineyards in the sector where Messrs. Tocornal, Saavedra, Ossa and Ochagavía, are just starting new wine crops with French grapes, the results of which are still recent to warn them,⁷² so it provides abundant information about how those vineyards are working for now experimental.

Another theme that he develops is that of brandy, praising Aconcagua as the best, although he recognizes that Concepción, apart from being good, is cheaper. He acknowledges that they are far behind in the type of material to extract it, describing an old-fashioned one: “These alembics were extremely simple and imperfect, they were made up of a pail on which they placed the upper part of a jar that was glued with a mass made of clay and on top of it a cucurbita bent most of the time made of wood: and from which a tube 10 to 12 yards long started, into a simple rifle barrel that led to a completely exposed clay pitcher. When a jet of water could not be directed and the cucurbita was soaked by hand to cool it.⁷³ Fortunately, many vine growers are making efforts to purchase stills imported from England or France, to lower the costs of the appreciated liquor, “Chileans also make brandy with peaches, pears, figs, etc., the same as with wheat, corn, barley. and lately with rye. Wheat, and especially candeal wheat, is the most used, because it offers a better and more abundant result”.⁷⁴

Finally, the author shows his concern for the endemic alcoholism of many, especially indigenous and proletarians, as he calls the poor. He points out that this problem comes from colonial times and that is why the king ordered the limitation to grapes, he states that there are many people dedicated to the excessive consumption of all kinds of alcohols due to their price and abundance. Republican governments have tried various solutions to no avail, such as fines, bans, imprisonments, etc., but all to no avail. The author is in favor of a moderate, rational and even social consumption, what he considers serious is the excess, the vice and the serious consequences in the victims and their families. Mr. Claudio Gay, for his extraordinary contribution, was graced with Chilean nationality and, as a corollary to his work, the reflections

72 Ibid. p. 204.

73 id, p. 210.

74 id, p.214.

scoring from France, longing for his second homeland. In a letter to President Bulnes's wife, he stated: "Since I have returned to my work office I have turned my head in the work, I correct my notes and review my old manuscripts and believe me my dear lady, although I find myself so far from Chile, I am in the morning, afternoon and night, all day, at every moment in this good Paris, with soul and heart, possibly in a more intense way than many Chileans who inhabit it with indifference and distraction ".⁷⁵

SAW. Don Julio Menadier, a visionary of our agriculture:

A new invited author to this work is Mr. Julio Menadier, who lives between 1823 and 1886, is the founder and editor of the Bulletin of the National Society of Agriculture, SNA) agricultural analyst and ideologist of the 19th century and his main concern was modernization and optimization Chilean agriculture and of course rural society. Knowledgeable as few of the agrarian world, Mr. Menadier for years published the SNA Bulletin where the topics covered were broad and even controversial, but of great historical value, being compiled by the agrarian historian Claudio Robles Ortiz and published under the name of Agriculture and Progress of Chile in the Library of Fundamentals of Construction of Chile.

The subject of viticulture occupies a space in his works, he makes a historical review of the arrival of the vines in Chile and gives a testimony of how these grow naturally in a sector north of Rancagua where he ensures that in competition with the natural forest These have been guided by their trunks and branches to reach heights of 20 meters and whose roots some develop in aquatic environments such as estuaries and river banks. Its height is so imposing that the grape pickers go up with their collation and lower the baskets filled with lianas to save time.⁷⁶

He points out that "vineyard owners in the main agricultural nations of Europe cannot compete with those of Chile in terms of capital, climate and land and, nevertheless, being less favored, they produce infinitely better wines; the majority of our farmers, with some very notable exceptions, still do not know the true principles of viticulture, the science of which almost does not yet exist in the country "⁷⁷. This he writes around 1870.

75 Excerpt transcribed by Sergio Fernández in the Introduction to Gay's Atlas, s / p.

76 Menadier, Julio: Agriculture and Progress in Chile. p. 440.

77 id. p. 445.

He criticizes the low quality of most wines and by-products to the extent that he should ban them instead of stimulating their production, to then point out that the great exception is in the south-central region when he clarifies: "the musts from Concepción and Cauquenes are infinitely superior and what matters most are still very susceptible to sufficient improvements to turn them into valuable export items, which is what above all should be kept in mind, bearing in mind that production far exceeds possible consumption in the interior."⁷⁸ Valuable reflection, especially when in those years 70% of the production or more was concentrated south of the Maule.

The above is supported when we know that in 1869, Maule harvested 113,000 arrobas of wine, that is, about four million liters⁷⁹not counting the penquista production that added 250 thousand arrobas more. It should be noted that in those years Cauquenes had a large part of the Itata valley as an integral part of its province, and whose department was made up of five communes (Quirihue, Ninhue, Pocillas, Cobquecura and Portezuelo) that added all its production to Cauquenes, situation which remains until 1927.

He argues that it is very important to take into account the wine valleys with their own characteristics and based on that reality, analyze their soils and see which is the grape that best suits them, the one that best grows and produces the best yields.

Table N° 8

Average cabotage compared

Average cabotage in 1863 per	Average cabotage in 1873
Constitution: \$ 60,000	\$ 181,896 for 1,299,264 liters
Talca and Tomé: \$ 100,000	\$ 75,258 for 537,560 liters

Source: Agriculture and Progress of Chile, p. 449. Selection of the researcher.

The same author concludes that: "it is noted then, that the viticulture of the Maule province is the one that has taken on greater proportions since a large part of its land does not lend itself well to the cultivation of cereals"⁸⁰and what indicates the primacy of wine production south of the Maule River. It also highlights the export of some bottled wines, a novelty for the time,

⁷⁸ id, p. 445

⁷⁹ Del Pozo, op. cit. p. 73.

⁸⁰ Menadier, Julio: op. cit. p. 449.

that in 1873 it reached the interesting figure of 1,797 dozen red wine, that is, 21,564 bottles, to which we must add 74 dozen of white that add up to 888 more bottles, with a total of 1,871 dozen in 22,452 bottles. Quite an achievement for a product that is difficult to maintain given the precarious storage conditions.

Finally, Mr. Menadier gives us a series of ideas to improve the vineyards, such as the following:

“First: grow more varieties of vine plants, classified according to the time of their maturity, alcoholic strength and they would extract from the grapes, their shape and color, according to the height and rusticity of the plants.

Second: take into consideration, when choosing the varieties, the quality of the land, the exposure, the temperature, and the destination that you want to give to the harvested products.

Third: perfect the cropping system.

Fourth: adopt modern methods of winemaking, fermentation and preservation " 81

He also tells us that at the beginning of the fifties the National Wine Growers Society was formed, which organized themselves to improve their products and prepare to export, for which they prepared wine competitions to select the products to send, which is still in full swing. organization process, to immediately ask: “if now the must manufactured in the provinces of Concepción and Cauquenes, despite its imperfect production system, often manages to perfectly represent the wines of Europe, what would happen so soon that a society of winemakers, proceed to conscientiously illustrate through the periodic press and the distribution of brochures to national winemakers the main conditions of good winemaking, operating it in a way that is in harmony with the important achievements that this industry is making in most of the wine regions of Europe?"⁸² This is a question asked more than 140 years ago by this visionary researcher who in those years longed to transform his Chile into an agri-food powerhouse, a dream we all long for.

Until well into the 20th century, the area under study provided most of the wine produced throughout the country. Indeed, south of the Maule River, for decades it was the wine-producing matrix, as shown in this graphic by Raúl Guerrero, transcribed by José Del Pozo, p. 76.

81 Menadier, Julio: op. cit. p. 453.

82 Ibid. p. 460.

Table N° 9
Wine production in 1861

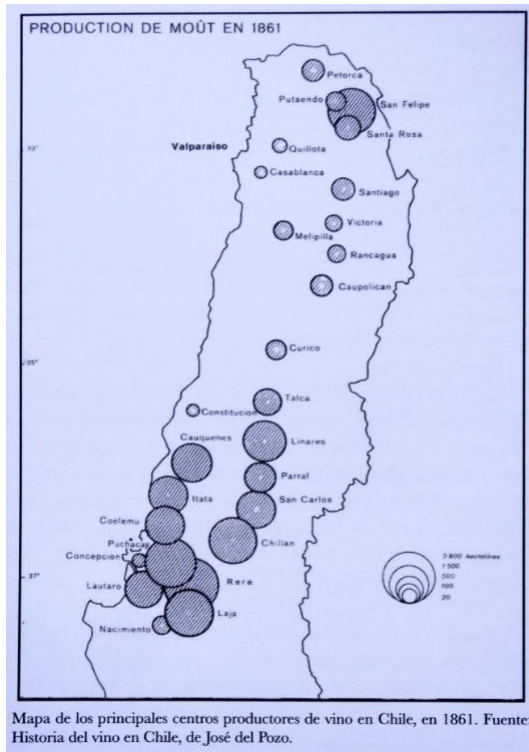


Table No. 9 shows us very clearly what many researchers have pointed out when stating that until 1920 the wine produced south of Maule came to be more than 50% of the total produced in the country, reaching its largest productions to represent 80% of the product in the generous decades from 1850 to 1890. The advance of the production established to the north of the Maule began slowly to rise, while that of the south was maintained, until it equaled it in the decade of the 20, that is to say about 90 years ago, such As the researcher Couyoumdjian puts it: “Traditionally, most of the wine production came from the lands south of the Maule River. According to the aforementioned statistics, the provinces of Linares, Maule, Ñuble, Biobío and Concepción represented more than 80% of Chilean production in the five-year period 1861-1865. Nevertheless, from then on, the downtown area has been acquiring increasing importance; at the beginning of the 20th century the proportion of

the aforementioned provinces had dropped to less than 70% and for the five-year period 1916-1920 it reached 54% ”.83

Another subject of interest is the importation of fine wines and spirits that the wealthy class brought from Europe, especially France, Italy, Portugal, Spain and Germany, who came to send up to 6.4% of national consumption, little in Five-year percentages, although in practice they turned out to be almost 20 thousand liters. They were spirits brought by those who yearned to try other wines such as champagne, sherry, port, frontiñán, and French wines that gave undeniable status and status to those who drank them despite being produced in abundance within the country.84

Notwithstanding the foregoing, Chile already exported wine since colonial times to Peru, whose first shipment dates back to 1687 and which continued to grow over the years, until its peak from 1844 and which has continued to advance since those years.

Wine importers had a major setback when European and French grapes in particular were affected by phylloxera, a tiny invasive and destructive aphid that attacks plant roots, wreaking serious damage wherever it strikes. Chile, due to its remoteness from the center of the problem, did not suffer from this plague, although the authority hired scientists specialized in detecting any problem that affected national vineyards such as René Le Feuvre, Gastón Labergne and Federcico Phillipi, the latter in charge of studying the Talca vines. Quirihue, as indicated by the studies of the academic Félix Briones Quiroz.85

The emancipation process brought a great backwardness to the valley under study, the war of independence, added to the war to the death and the depopulation of the sector of many families in search of other horizons such as the colonization of the mountain and the earthquake of 1835 conspired to that those first decades the situation was more problematic. Only from 1840 did its emergence begin again, despite being administratively divided. It will be the Urrejola-Unzueta family that recovered Cucha-Cucha and added other valuable Italian vineyards such as Ranguelmo, Rafael and Chaimávida, all of them with a deep wine vocation and from which they are going to make good use of a lot of work, modern technology and abundant production. This will give a

83 Couyoumdjian, Juan Ricardo: Wines in Chile from Independence to the end of the Bella Époque. History Magazine N° 39. P. 38. Digital edition.

84 Ibid. pp. 46–60.

85 Briones, Félix: Chilean Study Missions and Viticulture (1875-1900) Time and Space Magazine, UBB, year 17. vol. 20 pp. 73-90.

new impulse to Itata, and of course, the contacts of many with positive and intelligent people like Don Claudio Gay, who invites them to opt for agriculture and the world of wine in particular. That is why we have a new boom from the forties with important productions that deliver to Chile a very respectable production of wines and brandy, which draws the attention of travelers like this German who predicts a renaissance of the vineyards. The German traveler Poeppig, for his part, those who traveled through Chile around 1828, is more critical and accurate when describing national wines. However, he especially values the wines of Concepción, which, as we know, are produced in Rere, Puchacay and Itata: "For various reasons, the southern provinces are much more suitable than those in the north for viticulture; Concepción wine surpasses in quality those of other parts, and it is highly sought after in the capital. In general, Chilean wines contain such a high alcohol content that they can become inflamed after heating them a little on a stove, but in general their elaboration is so imperfect that they do not please the foreigner. Those that have been cooked until reduced in volume and half are disgustingly sweet and unhealthy." Those prepared in the ordinary form (musts) have the color of Port wine and a similar taste. Both classes are kept only for a short time, they do not tolerate long sea voyages, and they are not suitable for consumption in hot countries, as they are very heavy and overheat the body"86.

With such efforts, multiplied in all the farms in the region, high levels of production are reached. In 1861, in the department of Chillán, 2,345,130 liters of wine were made. The contiguous department of Rere reached higher figures, with 3,823,244 liters, one of the largest productions in the country. "Along with the production of wines, also the production of brandy, chacolí and chicha, reached a prominent place"87.

The soaring production was a visible phenomenon, even to travelers. The Swede Carlos Bladh, who lived in Tomé for a few months, comments: "The planting of vines increases in Chile from year to year, and it seems strange that the producer can still find markets. There is hardly any quinta, even the most insignificant, where a beautiful vineyard cannot be seen, and in a space of only some areas it receives an annual entrance of several hundred steps.

Concepción or Penco, as it was formerly called, is the main center of wine production. It often happens -when addressing an owner,

86 Poeppig, Eduardo: *A witness at the dawn of Chile*, p. 331.

87 Leaman de la Hoz, Felix, *Urban History of Chillán (1835-1900)*, Editorial IPROCH, Chillán, 1982, p. 25.

that he has bothered to prepare a good wine of his harvest-, that you can buy a type that is both healthy and pleasant to the palate "88.

In this period, what the historian Gabriel Salazar calls peasantization appears, where those who stayed opted to become more and more linked to the land and to work hard on it in charge of a patron through the tenant system, very pressured by a progeny that does not wait. . The low value that the land had, due to the lack of plantations, contributed to this social phenomenon. "In peasant wills, the value of land is comparatively low in relation to that of plantations (especially vineyards), animals and adobe houses"89. We have already pointed out, in addition, that the advantage of the vines is that they did not need annual replacement of the productive capital, as it happens with other crops. According to Salazar, "this avoided the need for indebtedness, which, instead, the 'harvesters' felt so acutely." It also explains the comparatively high price of "vineyards".

In the particular case of agriculture in Ñuble, together with the "smallholding and tenancy", two social, economic and cultural phenomena must be recognized. According to Reyes, they correspond to the strengthening of the towns-villages and the reconcentration of some agricultural properties: "The 'towns-villages', such as Portezuelo, Quillón, Ninhue, Nueva Aldea, San Nicolás, Ñipas, Pueblo Seco, etc., they concentrated small smallholder farmers, specialized in various productions, predominantly wine, marketed directly in their wineries - domicile. Or, they were dedicated to the old colonial trade of the 'conchavo', especially in the new "Frontera", opened in Araucanía, to carry out the exchange of wines and spirits, for animals and blankets "90. Thus, the sum of the effort of ranchers and peasants explains the rise of wine production in the Itata, Ñuble and Biobío basins.

Another aspect that is worth highlighting is the female contribution so well expressed for art by the Chillanense sculptor Marta Colvin Andrade, called "La Vendimiadora", an important tribute to the peasant woman who works alongside her husband or alone when the pressures of the life leads her to work "whatever it is" in order to contribute to the sustenance of her beloved children. There is evidence that many women did more than simply lease the land. They worked the vineyards with perseverance, when their parents and husbands died. A study from the wills of women, between 1840 and 1900, which preserves

88 CE Bladh, *The Republic of Chile, 1821-1828*, Geographical Institute Workshops Military of Chile, p. 139.

89 Salazar, Gabriel, *Farmers, peons and proletarians*, Ediciones Sur, Santiago, 2000, p. 81.

90 Aurelio Reyes, Marco, in *La Discusión*, on 03.16.2000.

the Notarial Archive of Concepción, provides interesting data. 36.7% of single women declare that they own between 5,001 and 20,000 plants. In the case of married or widowed women, the vineyards represent more than 30% of their patrimony, considering their own contributions, those of their husbands and those acquired within the conjugal partnership.⁹¹

A case illustrates what we have been saying: Mrs. Josefa San Cristobal, widow, testa at 74, in 1865. She states that her husband, Mr. Baltasar Alvares, contributed to the marriage a small 42.5-block estate in Puchacay, in addition to 5,531 plants of vines. In the distribution of the goods to his children, he makes explicit that he has advanced their inheritance to them: to Juan de Dios, 3,000 vine plants, 47 arrobas of clay pots; to his daughter Gregoria 1,560 vine plants and to his daughter María he had given 1,560 vine plants. From this document we can recognize that the most important productive activity on their lands was that of vines. The testament also mentions some important items in the production, such as clay pots, jars and presses.⁹² With all these testimonies, it can only be concluded that many women maintained, based on the vineyards, meritorious agricultural and commercial endeavors, as well as that what is described is an argument to destroy that myth that yesterday's women were only available "for the kitchen and upbringing".

In 1848 the Province of Ñuble was created, which has two departments: Chillán and San Carlos. Itata will have to wait almost 80 years to join Ñuble. The following year, the country is divided into sub-delegations. The Department of Itata will be divided into "14: 1st and 2nd of Quirihue, 3rd of Guanaco, 4th Manzano, 5th Lonquén, 6th Treguaco, 7th Portezuelo, 8th Ninhue, 9th Lircay, 10th Pocillas, 11th La Raya, 12th Buchupureo, 13th Cobquecura and 14th Colmuyao"⁹³ in charge of a subdelegate. The municipalization will take place only in 1891 and the Department of Itata will be made up of five communes, namely: Quirihue, Cobquecura, Portezuelo; Ninhue and Pocillas.

An important place for the output of wine in those years was Tomé, a true wine port where the precious liquid will leave for other latitudes for its commercialization. It is a time of expansion of Chileans to different places such as Araucanía or La Montaña and for this they will need communication routes, so new roads are repaired and built, such as the one from Chillán to Tomé that came to have car exits every week

91 Brito Peña, Alejandra, The insertion of women in local productive activities. Concepción 1840-1900, Espacio Regional Magazine, year 3, vol 1, Osorno 2006, ps. 19-33.

92 Notarial Archive of Concepción, Vol 79, 1865, in: Brito, op. cit., p. 27.

93 In Espinosa, Enrique: Descriptive Geography of the Republic of Chile. p. 553.

and more frequencies. Another boost to communications was given by the railroad that joined Chillán with Talcahuano through a route that went south and in San Rosendo, the branch to Concepción and Talcahuano started to operate in 1874, while in Tomé, hard-working entrepreneurs created a whole system of purchase, maintenance, production and sales of the wine of the region, where Antonio Aninat and José de la Gouveya, French and Portuguese respectively, stand out. According to our investigations, these gentlemen were the first to think about exporting in a big way and for this, they invested capital in warehouses, material for work, personnel and links to export the wines from Itata. Soon other visionaries joined. With such good prospects, the Argentine businessman Antonio Carlón later settled with a large winery. As orders continued to increase, Joaquín González, Jerónimo Montaldo and Burgeois Hermanos wineries opened successively. They were followed by those of Galán Hermanos and other minor ones, such as those of Antonio Lavagnino, Gustavo B. Wolff, and Cayetano Cruz, until reaching a number greater than fifteen⁹⁴. Little by little, wine sales began to overtake flour and cereals, which had given so much importance to the port, in previous years. This despite the fact that, in 1875, wine consumption in Chile was still moderate, since it did not exceed 25 liters per inhabitant per year; figure that would double in the following years. By 1903, it would reach 89 liters per capita⁹⁵.

Some very important wineries, which included "sumptuous buildings" and a complete block of land, established in the same port, around 1880, the associated entrepreneurs Rogers, Zerrano and Company. In 1886 he had four magnificent vessels of 25 thousand liters, 26 of 12 thousand and 70 of 5 thousand liters, plus others to be assembled. The journalist and traveler Eugene Chouteau, resident in Chile, who visited the facilities that year, commented that the commercial movement exceeded 2 million liters: "last year more than 5,300 barrels (120 liters each) of table wine came out from a single class, i will probably go up to 8,000 this year; 4,000 quarterolas (350 liters each) have also come out. The establishment's four huge cellars can barely hold that much liquid. The house does more than 3,000,000 million pesos of business a year"⁹⁶. The administrator of the establishment was Juan M. Sannier. This industry

94 Caviedez, Eloi T., "Tomé, by the traveling agent Eloi T. Caviedez, published in El Heraldo and reproduced in El Faro de Tomé, from March 23, 1889, in: Rolando Saavedra, Puerto de la Herradura de Tomé, Ediciones Perpelén, Tomé, 2002, p. 82.

95 Keller, Carlos. Revolution in Agriculture. Editorial Zig Zag, Santiago. 1956, p. 230.

96 Chouteau, Eugenio, My summer portfolio, reports published in El Mercurio de Valparaíso, June

created many jobs, to the relief of the city, which was in decline, after losing its status as a major port. His greatest contribution was the enhancement of the wine, through bottling and attractive labeling⁹⁷.

It should be noted that an important part of this research is based on the previous one that one of the authors did with the historian Armando Cartes Montory called *Viñas del Itata* and published in 2008.

A prominent wine entrepreneur was the Frenchman Antonio Aninat, who came to Chile with the desire to install a textile plant, but here he changed the category for other businesses such as wheat and wine. He was appointed vice consul of France based in Talcahuano and here he marries Francisca Serrano with whom he is the father of eight children. Owner of the Totoral farm in Coelemu, which had eight hundred thousand vine plants that produced 15 thousand arrobas of good French wine and Santa Fe in Laja, which had more than 500 thousand vine plants. He was the founder of the Concepción Club. The traveler Choteau who knew one of these wineries, describes it in the following way in 1886: "The building is made of lime and brick, with two spacious warehouses and one under construction. Has a

1886, in: Rolando Saavedra, *Puerto de la Herradura de Tomé*, op. cit., ps. 71 and 72.

97 "The wine, settled, clarified and decanted, was put in properly covered bottles and anointed with the seal of elegant labels" Caviedez, op. cit., p. 85.

98 Chouteau, Eugenio, *My summer portfolio*, reports published in *El Mercurio de Valparaíso*, June 1886, in: Rolando Saavedra, *Puerto de la Herradura de Tomé*, op. cit., ps. 71 and 72.

block long and half wide. There are 56 pipes (casks) containing 150 hectoliters and 30 of 100 hectoliters. I saw a machine called an enotherm, the Pasteur system, which prevents the fermentation of traveling wines and heats them up to 60 degrees "100.

It is opportune to highlight that the wine production of the sector was not only in quantity, it was also in quality, due to dedication to work in all its stages, application of modern technology and putting production in demanding national and international markets that allowed them be awarded in international tastings such as the medals they received for their products, silver and bronze medals in Barcelona, where even a cognac produced by businessman Guillermo Cox was awarded. In 1887, more than two million 765 thousand liters of wine left for Tomé in an incessant bustle of transporting the precious liquid from the interior to the port of Tomé, hundreds and even thousands of carts with their wine pipes towards the wine collection of Tomé. This is how Jorge Hunneus Gana, a vacationer in 1895, relates the activity of the port:101. This precarious shipping system forced freight forwarders and shippers to spend all day with half their bodies in the water.

100 Idem, p. 73.

101 Huneus Gana, Jorge, Tomé, holiday notes, published in *El Héroe de Tomé*, April 4 and 10, 1895, in: Rolando Saavedra, *Puerto de la Herradura de Tomé*, op. cit., p. 95.

Table No. 10

Main estates of the department of Itata, according to the 1896 appraisal rol

Commune	Name	Owner	Appraisal in \$ of 1896
Quirihue	Quilpolemo	Victor will	300,000
Quirihue	Guanaco	The most Emeterio Letelier	92,000
Quirihue	The fifth	Jose del Carmen	74,000
Quirihue	Donimuelo	Fields Luis Fuentealba	70,600
Quirihue	Matancilla and	Tes. Manuela	66,000
Quirihue	Baggins Saint Peter,	Figueroa	61,700
Quirihue	Rentocura	Pedro Concha	61,700
Cobquecura	Nogolhue	Jose M. Pinochet	12,110,000
Cobquecura	Nogolhue (other)	Ruperto Pinochet	110,000
Cobquecura	Truce	Jose I. Pinochet	110,000
Cobquecura	Tregualemu (other)	Javier Pinochet	110,000
Cobquecura	San Fco. From	Mariana molina	80,000
Cobquecura	Negueche		
Cobquecura	Reform	Pantaleon Garcés Gonzalo urrejola	70,000
Portezuelo	Spoon-Spoon	Unzueta	185,500
Portezuelo	Spoon-Spoon (neighbour)	Guillermo E. Cox	148,750
Portezuelo	Quince	John the baptist	131,600
Portezuelo	Maquis	Mendez Tes. Jose T.	123,500
Portezuelo	Keep	Arancibia Tes. Juan jose	119,800
Portezuelo	Leuquén and Lloicaco	Stuardo Ramon Campos	107,030
Portezuelo	Taiguén	Leoncio Palma	95,450

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Ninhue	Llohué Rincon	and Tes. Blas maira	215,000
Ninhue	Colonel	Mariana carvajal	150,000
Ninhue	Collipeumo	Juan Benavente Eduviges	90,000
Ninhue	Panguilemu	Benavente	70,000
Ninhue	San Agustin	Javier Codina	70,000
Ninhue	Chimilto	Ramon Campos	60,000
Wells	Curimaque	Tes. Victor Lamas Tes. Manuel S.	136,840
Wells	Strike	Medina Benjamin	112,000
Wells	Grill	Dominguez	94,930
Wells	Manganal (mangarral)	Pedro Thomas Busts Tes. Juan de D.	79,475
Wells	Stripe	Busts	51,655

Source: Descriptive Geography of the Republic of Chile by Enrique Espinoza. P. 557 to 559.
Selection and ordering of Fernando Arriagada Cortés.

Table No. 11
Other properties of the Itata valley

Commune	Property	Owner	Appraisal in \$ of 1896
St nicolas	Dadincó	Pedro Nolasco Valenzuela	265,000
St nicolas	Coipín	Beneficence of Concep. Juana Ross from	156,000
St nicolas	Ranchillo	Edwards	120,000
St nicolas	Lilahue	Juan Merino	120,000
St nicolas	Saint Joseph	Joseph Smith	90,000
Chillán	Ñuble	Aníbal Zañartu	450,000
Chillán	Colihues	John Schleyer Robustiano	200,000
Chillán	Saint Elisa	Bustos	120,000

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Chillán	Pelehue	Tes. Diego Borquez	120,000
Chillán	Ñuble	Fernando Lantaño	120,000
Bulnes	Carmen	Tes. Alberto Valdes Lecaros	229,000
Bulnes	Larqui	Mercedes V. v de Davila	215,000
Bulnes	Good water	Luis Urrutia Rozas Carlos and Victor	130,000
Bulnes	The Oak		122,000
Bulnes	Plain White	Poplars Rafael de la Sotta	105,000
Raphael	Conuco	Manuel Olivares John the baptist	150,000
Raphael	Bularco		130,735
Raphael	New village	Mendez Lisandro Martinez	119,350
Raphael	Saint Joseph Carmen and San	Pedro Del Rio Leonidas	91,300
Raphael	Bruno	New house	81,000
Coelemu	Total	Antonio Aninat	291,115
Coelemu	Beautiful view	Juan Castellon	185,350
Coelemu	The Majuel	Eduardo Délano	168,300
Coelemu	Quilteu	Jorge Délano	110,000
Coelemu	The Laurel San Ramón, San	Enrique Pastor	95,700
Quillon	Miguel	Juan Pradel	108,000
Quillon	The Apple tree	Bernardo bambach Agustin Vargas	92,950
Quillon	Quillai		92,950
Quillon	Yoyahue Saint Juvenalia	Novoa Gregorio Bustos Jose Gomez	58,250
Quillon	Quinel	Rosemary	56,000

Source: Descriptive Geography of the Republic of Chile by Enrique Espinoza. P. 569, 576, 580, 595, 596 and 599. Selection and ordering of Fernando Arriagada Cortés.

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Informative and important these boxes that show us the most important vineyard properties of Itata integrally, where known and historical properties stand out, unfortunately the author does not include data on vineyard production, or of any kind. But we do not hesitate to point out that many of these estancias have large vine plantations which are an integral part of the vineyard productivity of the area.

An important issue to be developed is related to wine, as is the case of its containers, which at first were made of baked clay, wood, leather, animal horns, because glass as a container was a strange and expensive luxury that only it began to become generalized after the industrial revolution of the 18th century. In our area, cooperage began in the mid-19th century, where, according to our previous and current research, these wooden containers made with noble trees from our native forest such as oak began.

To meet the needs of the industry, cooperages operated in the main towns and cities. In Tomé there were six, around 1880, that made barrels, casks and canoes to store wine. During the first years these vessels were brought from Europe or manufactured in Chile by foreign technicians, using American oak. Then the Chilean workers learned from them the art of building these vessels, using national woods, such as raulí, pellín, larch, etc. By 1920, this industry employed hundreds of workers in Tomé, with a capacity for thousands of arrobas, and its products, says a contemporary author, "have nothing to envy to foreign work."¹⁰².



Maestro Pedro Pardo, who died in 2014, cooper of the La Posada Estate. Author: Arndt Heimann, year: 2012.

¹⁰² Miranda, Rafael, Historical and geographical monograph of the commune of Tomé, Printing and Lithography

In Chillán, there were five cooperatives in 1872, the main one belonging to Luflade Hermanos. By 1895 there were seven and years later, that number had risen to nine. The cooperage La Feria de José Félix Sánchez stood out, created in 1875 and which employed more than twenty workers. Also the Bouey and Janín cooperage, which had steam machinery and around 50 workers¹⁰³.

By the end of the century, the vineyards are the main product, in the estates of the area. The General Guide of 1891, published in the days of the Revolution, gives us valuable information on the departments and sub-delegations, in which the territory was decomposing at the time. Let us remember that the Itata valley was divided between the departments of Coelemu, Tomé, Puchacay and Quirihue, the latter integrated into the province of Maule. In the Guide's description of the area, the frequent allusions to the production or wine potential of the entire region are striking.¹⁰⁴

Thanks to these hard-working and visionary entrepreneurs, the Itata wine had a very important boom. They joined in a large company that they called Sociedad Vinícola del Sur, being founded on February 27, 1906 in Tomé by Messrs. Ramón León Luco, Pablo Wolf and Enrique Pastor. It had the character of a public limited company, with a duration of five years, its main objective is stated in the fourth article: "The Company aims to:

1. Make the trade of wines and spirits that currently do the appearing Firms and buy, sell, lease, exchange and enable similar or similar establishments to those that constitute this negotiation.

2. Perform commissions and agencies.

3. Carry out commercial, industrial or merely civil operations, of whatever kind and extent, provided that in the opinion of the Board of Directors they are suitable for the purposes of the Company "¹⁰⁵.

Their capitals amounted to three and a half million pesos and the business was so good that they continued it until the 1920s when the initial capital had almost doubled. It was a very large company that for years, owner of properties In addition to its Batuco and Majuelo estates, the Society supplied itself with wine from more than fifty harvesters from the wine region of Coelemu, Ránquil and Itata, annually delivering between 250 and 280 thousand arrobas of wines from the country, Bordeaux and Italy. For the most part they were shareholders of the Company.

They acquired Bordeaux

Wescott, Concepción, 1926, p. 89.

103 Turner, Recaredo Santo: Chile Ilustrado. p. 318. Leaman, op. cit. p. 38.

104 Espinoza, Roberto, General Guide of the Provinces of Ñuble, Concepción, Biobío, Arauco, Malleco and Cautín, Imprenta Cervantes, Santiago, 1891.

105 Saavedra, Rolando, Historical and geographical vision of Tomé, Ediciones Perpelén, Tomé, 2006.

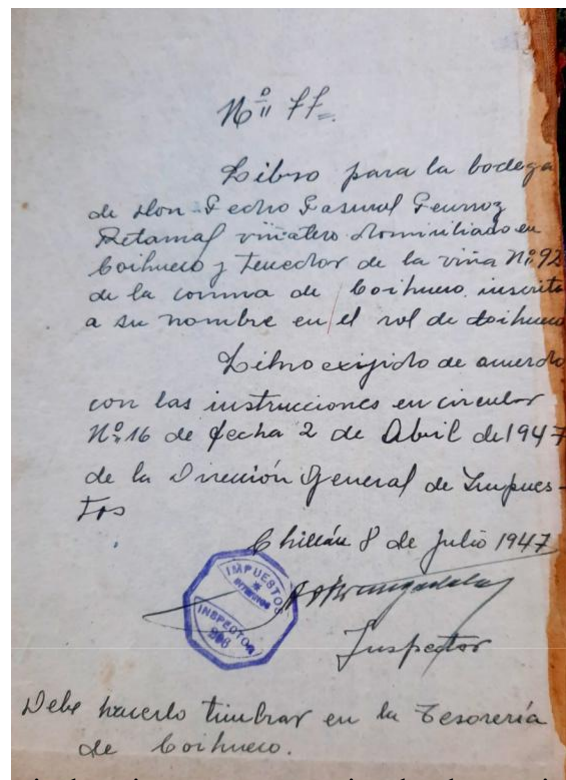
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of the Central Zone in the province of Talca, buying annually from 20 to 30 thousand arrobas, according to the needs of the business.

The Company owned five boats, lined in iron, of 45 tons each, for the mobilization of its cargo within the bay. She also owned the 100-ton steamer Tomé. Constructed of Siemens Martín steel plates, eight millimeters thick, with cauldrons and English machines, it was 28 meters long by 6 meters wide and had a speed of 10 miles per hour. It easily entered all the bays of the country and made continuous and regular trips between the ports of Tomé, Lota, Valdivia and Talcahuano.

In 1910, it offered the following types of wines, in oak and raulí pipes and barrels: Corriente, Pinot, Mesa, Batuco, Carbenet, Reservado, Tinto Dulce, Superior Port, Blanco Seco, Semillon, Semillón Especial, Blanco, Dulce and Special Sweet White. In 1926, the offer was completed with white Riesling; and Oportos Oro, Mercurio and Requer.¹⁰⁶

By the mid-twenties, the Company had strengthened its financial situation, raising its capital to around six million. He had acquired vessels of American oak, raulí and other woods, to complete a capacity of 200 thousand arrobas of 16 liters. It had a still, composed of a copper rectifier, with a capacity for 7 thousand liters and a continuous distillation column, in addition



Typical registry, or accounting book, required of wine producers by the General Directorate of Taxes of Ñuble for the control of their harvests, expenses and income from sales. This record from 1947 corresponds to the small winemaker from Coihueco, Pedro Pascual Penroz Retamal (Photo: Ziley Mora).

¹⁰⁶See Arriagada and Cartes: Viñas del Itata, op. Cit. pp: 111- 114

of iron tanks for alcohol storage. At that time, its annual sales averaged 200,000 arrobas of 16 liters.

Very important was the construction of the Itata branch train that left Chillán, crossed the river in the vicinity of Nueva Aldea, to go to Ñipas, Coelemu, climb coastal hills or cross tunnels and reach Dichato, a small cove of fishermen that many They became their favorite spa, continuing along the coast until arriving at Concepción. This unforgettable branch of such nostalgic memories for so many remained in circulation between 1916 and 1984, when it was abolished. It was the work of the political visionary and landowner Gonzalo Urrejola Unzueta. Its route managed to unite the central valley, the coastal mountain range and the Pacific Ocean in a journey characterized by its change of landscapes, originality of its stations and people of all social classes who occupied it as the most appropriate means of mobilization.

In 1923, Juvenal Valenzuela published a valuable work that contains a lot of information for our study. This is the Album of the Central Zone of Chile, from which we extract the following data from the department of Itata: “Population: 19,591 males and 20,747 females. Agricultural surface: 603 irrigated hectares and 219,864 of roller. Production: white wheat: 127,999 qq, potatoes: 34,097 qq, corn: 9,088 qq, wine, chicha and chacolíes: 82,757 hectoliters, brandy: 1,070 hectoliters, milk: 2,423 hectoliters, cattle: 22,574 animals, sheep: 51,721 animals, horses: 5,908 animals ”.107

107Valenzuela, Juvenal: Album of the Central Zone of Chile. Digital edition of Chilean Memory.

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Table N° 12

Main wine-producing properties in the Department of Itata.

Commune	Property	Owner	Extension h.	Vineyards h.
Quirihue	Manzanares	Pedro Angel Gomez	300	100
Quirihue	Quilpolemu	Juan Pablo Barrueto	8,000	82
Quirihue	Llollehue	Shell Benjamin	1,000	80
Quirihue	Santa carolina	Jose from Carmen Fields	1,600	35
Quirihue	Saint J. of God	John of God Contreras	1,000	32
Portezuelo	Cox spoon	Loreto Mendez of Cox	2,220	205
Portezuelo	The Maquis Urrejola	Borja Arancibia Gonzalo	320	160
Portezuelo	spoon	Urrejola	1,500	136
Portezuelo	Panguilemo	Unzueta Ramon Leon	1,100	115
Portezuelo	and 2.	Luco Blanca Palma		
Portezuelo	Traiguén	by González Luis Urrutia	800	66
Portezuelo	Keep		2,000	63
Portezuelo	San Javier	Rozas Charlie Quezada Hernan	1,200	60
Portezuelo	Vineyards of Keep	Mendez	866	55
Ninhue	San Agustin	Eguiguren Javier Codina	2,221	60
Ninhue	Llohue and Corner	Brothers Maira Daniel Carrasco Soto placeholder	3,700	60
Ninhue	The Quince	image - TO.	650	40

Wells	Mangarral	Brothers	1,044	68
		Busts - Leon		

Wells	Curima qui	Edward Wordhouse Apollonide s	4,000	47
Wells	Quince	Vera Benjamin	2,000	30
Wells	Grill	Dominguez	1,500	

Source: Juvenal Valenzuela: Album de la zona Central de Chile. Digital edition of Memoria Chilena. Information collected and classified by Fernando Arriagada Cortés.

From this table we can deduce that we are missing the Cobquecura commune, because its wine production is scarce or non-existent. The criteria used are the main farms and their vineyards, regardless of the size of the property. Of course there are many more wine-producing estates, but they appear with smaller quantities than those presented. It should be noted that more than some information appears expressed in arrobas or vine plantations in number of plants. This was tabulated according to the following criteria: 1 hectoliter = 100 liters. 1 hectare = 3,000 vine plants. 1 at

= 16.13 liters. 1 hectare of vineyard production is variable between four and fifteen thousand liters of wine. We opted for the high average, that is, 10,000 liters of production.¹⁰⁸

From the new and informative Valenzuela Album we will continue to observe information from other areas of the Itata Valley that were not part of the Maulino department, regretting not being able to include itatina communes of the Concepción Province such as Coelemu, Ranquil, Quillón and Rafael, all of them important, but the work of this researcher reaches Ñuble.

Table N° 13

Main Wine Producing Properties of the Province of Ñuble.

Commune	Property	Owner	H.	Vineyards. H.
Saint Charles	Ranchillo and	Baldomero	730	27
Saint Charles	Peumo Pomuyeto	Maple Julio Palacios	420	15
Saint Charles	Coipín	Baeza Charity of Concepción	1,000	8

¹⁰⁸ Information searched on the Internet, Google search engine.

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Saint Charles	Saint Nicanor	Jose Maria Eguiluz	600	7
Saint Gregory	Virgüín and Zemita	Rivas family	60,000	87
Saint Gregory	Saint vincent	Rosario Valdes Stop	200	10
Chillán	Colihues	John Schleyer Society	676	455
Chillán	The Ñuble	Ñuble / Rupanco	2,075	130
Chillán	Boyén	John Schleyer	1,800	120
Chillán	Huape and Mailén	Leoncio	2,000	120
Chillán	Reedbed	Martin Uberlinda	400	45.
Chillán	Mongolillo	Puga busts Alberto	450	37
Chillán Viejo	San antonio	Mussard Rafael Dueñas	200	67
Chillán Viejo	Quilpon	Gazmuri	1,000	30
Chillán Viejo	The Vega	John Schleyer Rafael Dueñas	35	24
I paint	Las Higueras	Gazmuri Ester Salazar	300	16
Coihueco	Relbunco	by Orrego Inés Cruchaga	1,000	3. 4
Niblinto	The stone Good view and	by V. Cox Family - Mendez	1,700	12
Bulnes	other	Carlos Palacios	1,800	43
Bulnes	Los Tilos	Manuel Bunster	2,600	40
Bulnes	Whistle	Victor Villagra	430	33
Bulnes	The lighthouse	Richard Troncoso Puga	1,099	33

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		Zoila Palacios		
Bulnes	Santa Clara		1,400	33
		V. de Bustos Mercedes		
Bulnes	Larqui		1,559	30
		Valenzuela		
	San Antonio and other	Jose Maria Merino Community	200	30
Yungay	Los Puquios	From the river- Highlander Natalia Garcia	3,058	28
Yungay	The Barns		1,457	20
		from Orchard Mercedes		
Yungay	Dañicalqui		2,800	15
		Latham from S. Ferdinand		
Pemuco	Pemuco		800	30
		Stevens Natalia Garcia		
Pemuco	Culenco		600	30
		from Orchard Natalia Garcia		
Pemuco	saint Louis Rosal and San	from Orchard	3,148	20
Pemuco	Pedro	Juan Serrano	5,000	20
		Julius puga		
Carmen	The Saltpeter		fifty	10
		Terminal		

Source: Album of the Central Zone of Chile by Juvenal Valenzuela. Selection and ordering of Fernando Arriagada Cortés.

From Valenzuela's novel and informative album, we can still extract more pertinent information to our research as a synthesis of the vineyard production of the Ñuble province. In it he tells us that Ñuble has an agricultural area of 115,453 hectares. That the department of San Carlos produces between wines, chichas and chacolías 48,765 hectoliters and 229 of brandy. The department of Chillán gets 70,053 hectoliters of wines, chichas and chacolías, while the department of Bulnes does it with 14,302 hectoliters of wines, chichas and chacolías, while the department of Yungay does it with 12,327 hectoliters of wines, chichas and chacolías.¹⁰⁹ All this sum makes the respectable production of 14,544,700 liters of wines, chichas and chacolías, while the brandy only from the department of San Carlos reaches 22,900 liters, drawing our attention

¹⁰⁹ In Valenzuela, Juvenal: Album of the Central Zone of Chile, 1929. Digital edition of the National Library.

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that there is no registered production of brandy in other departments of Ñuble, when it was a desired product, well sold, although prohibited.



The patrimonial gift of the Itata river; peasant life, artisan work in the vineyards and later a wooden bridge, declared a National Monument in 1993. This connected the communes of Coelemu and Tre-huaco in the Ñuble Region.

On December 30, 1927, through decree with force of law No. 582, the government of the dictator Carlos Ibáñez del Campo, proceeds to administratively reorganize the country and divide us into those known to our grandparents "25 provinces and one territory." Ñuble will be fully joined by the Department of Itata and several communes lose that status throughout Chile. In our Ñuble Pocillas, Chillán Viejo and Niblinto disappear, while Quillón will join, much demanded by the penquistas, who will call her "the irredenta", along with Tucapel and Antuco.¹¹⁰With this reform, Ñuble gains and integrates practically the entire great valley of Itata, allows it to have direct access to the sea through Cobquecura and adds 7 new communes, while the territories of the disappeared are integrated into the neighboring ones. We will have to wait almost 50 years for the entire Itatense valley to belong to Ñuble, as it is today.

¹¹⁰In Martínez Labatut, Fernando. Op. Cit. p. 190

One of the most delicate social dramas of those years is alcoholism, a true social scourge that occurs, among other reasons, due to the overproduction of the product that did not have the desired international market, so its price went down, it was within the reach of many people who consumed it in excess, reaching alarming figures and the proliferation of customary drinkers, alcoholic patients, oral, physical and personal violence against the family and society, which was expressed in very serious problems of people surrendered to the god Bacchus who squandered not only their personal livelihood, but also that of their family, jobs and inheritances. In Chile there are painful and sad testimonies of these brutalized alcoholics and their dignity lowered as a result of the excessive intake of wines and their varieties. The governments tried to put an end to this situation by means of restrictive laws on sale, but the clandestines emerged. Others chose to uproot the vineyards in order to reduce their production, tax the sale, apply fines, closures and even dump the spirits into the ditches, but all these restrictions with little result. The wines lost quality because the land was impoverished and the ancestral work techniques in many small vineyards continued without any innovation, due to the subdivision of the property, perhaps they did not have advice, training, access to credit or to unite around cooperatives , as they will later.

Table N° 14.
Evolution of per capita wine consumption in Chile

Year	Per capita consumption nationwide in liters
1875	25
1903	89
1930	70
1972	60

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1976	45.3
1991	29.5
1997	13
2001	14.6

Source: prepared by Fernando Arriagada Cortés based on information collected.

3. THE ANCESTRAL GRAPES OF ITATA

The gift of vines

1. The Terroir concept

The typicality and what makes a wine unique is what we call Terroir and that is nothing more than the interaction between the genetics of the cultivar (that is, its intrinsic conditions of production of aromas, colors and taste sensations), the soil / geology where the vineyard is planted, the climate of that town and finally the people who work the vineyard and the winery, who are the ones who transform the grape into wine. In addition, microorganisms come into play in this transformation: yeasts, which transform sugar into alcohol, and in some cases lactic acid bacteria that transform malic acid (a more aggressive acid) into lactic acid (a softer acid in the mouth). Regarding microorganisms,

Wines impact us sensually, drawing the attention of sight, smell, taste and touch. Regarding the aroma of the wines, there are primary, secondary and tertiary aromas. The primary ones correspond to those that are genetically determined and that generate certain aromatic characteristics of the cultivar, such as the floral aroma that Los Moscateles have due to compounds called terpenes. The secondary ones are those that appear due to the fermentation carried out by yeasts and eventually bacteria. Finally, the tertiary aromas, which are obtained once the wine has passed through wood.

Being clear about the main factors that affect the sensory characteristics and the typicality of the wines, we will now describe each one of them in more detail:



In Itata, various grapes originate a diversity of wines and vintages, all with musts of great personality, intense and vast social, historical and cultural terroir. The tertiary aromas of the wines are obtained once the wine has a passage through the wood. In the image, a varied offer of one of the crops in the vineyard.

2.1 Heritage grapes

Chile currently has a little more than 137,000 hectares of vines for wine, of which 10,000 hectares belong to the Ñuble Region, fourth nationwide in number of hectares destined for vineyards. It is in this Region that a large part of the Itata Valley is located next to a part in the Biobío Region. The Itata Valley includes the communes of the Ñuble region: Bulnes, Chillán, Chillán Viejo, Coelemu, Ninhue, Portezuelo, Quillón, Quirihue, Ránquil, San Nicolás and Trehuaco, to which the Florida commune of the region must be added. of the Bío Bío.

In the Itata Valley the most relevant varieties that correspond to this classification are: Moscatel de Alejandría, Torontel, Chasselas, Cinsault, País and Carignan.

Country

This is the grape that has been in Chile for the longest since it was brought by the Spanish from the Canary Islands, as demonstrated by a group of Chilean researchers using molecular techniques. There has been talk for quite some time about the Black List of the Canary Islands, an inveterate fighter against the wind, which survives in volcanic and mineral soils, with medium clusters and



compact, blackish blue berries that are almost always varietally found. As a fundamental characteristic is that it accepts very well carbonic or semi-carbonic maceration, that is, the use of whole bunches, since it offers a very interesting fruit expression of red and black berries and a firm but silky tannin in this type of winemaking. It turns out that, according to history, this grape or its closest blood sister, had to travel in times of Spanish colonization in the Americas. It is said that it made up for the lack of grapes in some countries such as Chile, the United States (California) and Argentina. It was brought by the Spanish colonizers through Peru in the 16th century and appeared as "Country" in Chile, "Mission" in California and "Criolla" in Argentina. She was treated as the "Common Black" by many settlers, travelers and expert makers of musts and broths. Since then it has been used even in blends with the noblest, such as Cabernet Sauvignon. Hidden behind the mixtures it has traveled for years inside a bottle, without identity, without designation of origin, without even appearing on labels. It corresponds to the Spanish Prieto List, also known as Mission in California (USA) or La Criolla in Argentina. Its cultivation in Chile is concentrated in the southern regions of Maule, Biobío and especially Ñuble. In fact, almost 60% of the vineyards of this variety are located in the Itata Valley. without even appearing on labels. It corresponds to the Spanish Prieto List, also known as Mission in California (USA) or La Criolla in Argentina. Its cultivation in Chile is concentrated in the southern regions of Maule, Biobío and especially Ñuble. In fact, almost 60% of the vineyards of this variety are located in the Itata Valley. without even appearing on labels. It corresponds to the Spanish Prieto List, also known as Mission in California (USA) or La Criolla in Argentina. Its cultivation in Chile is concentrated in the southern regions of Maule, Biobío and especially Ñuble. In fact, almost 60% of the vineyards of this variety are located in the Itata Valley.

It is a vigorous vine with large clusters, weeping (downward) growth. It is able to tolerate conditions of low availability of water in the soil. In this area it forms a glass or head; that is to say, there are no poles or wires that support the growth of the plant. It sprouts and matures late. It delivers red wines with a not very intense color compared to other red cultivars. However, it is surprising in its aroma when it is

well vinified. Currently, in addition to giving red wines, it has ventured into making sparkling wines.

In America it is narrated that the natives and creoles have used it by hand, especially in Chile. It was the most drunk grape juice and the most planted grape until the appearance of Cabernet Sauvignon, in the 19th and 20th centuries. They have called it "Pipeño", its best and most popular expression, and it has been the mass wine of the Catholic temples that settled in these areas of Ñuble and Itata and that also brought the culture of drinking and making wines at home. The work of winemakers, in their eagerness to always find a new feeling and palate in their research, have found and developed their potential. Add to this that there is a lot of Country grapes planted in Chile, with more than 90 years, that like small and strong bushes, live in the driest and mineral soils, as typical as those near the Itata river, but also of others, like the Maule river and the Biobío. Then the new life of the grape arises. In Chile, as a rescue that has been tested and exercised day by day, the Country is processed as a varietal wine, the less human intervention it has, the better the broth it delivers. Thus, artisanal wines emerge, unfiltered, without the application of sulfite, with excellent aromas of red fruits, rose hips and campechanos, which can be drunk at cool temperatures, offering high quality. As it gives rise to thin wines with little color, in Ñuble and in Itata it is usually accompanied with legumes and some stews, where they are mixed with meat or smoked sausages (longaniza) from the pig, something very typical of Creole peasant food. that the less human intervention it has, the better broth it delivers. Thus, artisanal wines emerge, unfiltered, without the application of sulfite, with excellent aromas of red fruits, rose hips and campechanos, which can be drunk at cool temperatures, offering high quality. As it gives rise to thin wines with little color, in Ñuble and in Itata it is usually accompanied with legumes and some stews, where they are mixed with meat or smoked sausages (longaniza) from the pig, something very typical of Creole peasant food.

Muscat of Alexandria



It is a very old variety with an origin from the Mediterranean region, being one of the first varieties to be cultivated in Chile. In the Itata Valley it is erroneously known as Italy, since the true Italy is the Pirovano 65 or Ideal. In the North of Chile it is cultivated and is part of the composition of pisco giving its characteristic aroma, however more than 90% of the Muscat of Alexandria is found

in the Itata Valley.

It sprouts and matures late. It is a not very vigorous vine with a rather weak and very knotty trunk, it ages quickly. It has good fertility in the basal buds which makes it possible to prune very short, generating a "head".

It is a multipurpose cultivar, since it can be used for fresh consumption, winemaking, sweet wines, sparkling wines, distillates (such as liquor, pisco, brandy), and its berries are even dehydrated to make raisins. It produces an elegant, medium-bodied wine, with aromas of Muscatel (characteristic), intense and floral, due in large part to its aromatic compounds called terpenes.

Cinsault

In Chile it is known as "Cargadora" and it is found essentially in the dry region, it is originally from the south of France. It is introduced in Chile in the late 1940s, as an alternative to the País variety. It has a special status in decree No. 464, being able to indicate on the label of the wines that come exclusively from the interior rainfed area between the river



Mataquito to the north and the Biobío river to the south, "Inland Dryland Special Origin".

Its vigor is medium, but it is a fairly productive grape. The wine is finer and smoother than the Country. Its sprouting and maturity are late, although not as long as the Country. In France its wine is used to be mixed with others that lack perfume and roundness, for this reason it is mixed with Carignan and Grenache, in its area of origin. In Chile, Cinsault's wine is medium-bodied and with an intense and fruity aroma. You can also make good sparkling wines from it.

Chasselas

Internationally it is well known since it is the variety that defines the first maturity, that is, it ripens very early in the season.

It is a variety that is found in Chile, especially in the south of the country, under the name of Corinto, being used for table grapes and for white wine.



In France it is the most widely used variety for table grapes. Its leaf is quite lobed, with a few hairs on the underside. The bunch is medium, cylindrical and loose. The grains are also medium, spherical, very juicy and with very fine skin. It is a moderately vigorous vine that adapts to any type of pruning, generally in the south, it is in Gobelet or glass. It sprouts early and its maturity is quite precocious. Of production medium rather than high. Its wine in general is insipid, especially in hot climates.

It is one of the earliest cultivars in maturity. There are white or dorée Chasselas, pink Chasselas and Musque Vrai (muscatized), which is very susceptible to botrytis.

Torontel

It is a variety that is found in Chile in the Central zone and also in the South and North. It has a plush apex. Its leaf is moderately lobed, the underside of the leaf

It is woolly like a cobweb. The bunch is large, conical cylinder, quite compact, with medium grains and more or less golden in color according to the clones.

This variety is also known for Torontel yellow, white and / or plain or simply Torrontés. In Itata it is one of heritage grapes as it corresponds to the old colonial grape to make the so-called “mass wine”. On the other hand, in the north of the country, it is the one with the least surface area, among the five most used in the Pisco area. But in the Itata Valley, it is used to make various varieties of sweet wine and Late Harvest. It is characterized by having a large, cylindrical, moderately compact bunch. Its fleshy berries are irregular in size and uneven in color, with golden tones when ripe. It is used in both Chile and Peru to make piscos given its aromatic properties and high quality alcohols.



In fact, it seems that there are several types of Torontel in Chile. The ordinary Torontel that would have a more compact bunch and the smaller and less golden grains of dimension and the yellow Torontel that would have the less compact bunch and even a little more millerandage, but larger, more golden beans, with a flavor a more marked Muscat. The yellow Torontel would mature a little later than the common one and would have the petiole and the initiation of the veins of a slightly pink color.

It is a very vigorous and productive grape with medium budding and late maturity. Good rusticity, it has adapted well to poor soils from the south to some areas of the Bío Bío region. It is noted that Torontel wine often has the defect of being too aromatic. It has more perfumed tones that give wines that are too aromatic. The more aromatic ones seem to have better aptitude for table grapes or for distillation, for this reason it is considered to have a dual purpose.

Carignan

Its origin is Spanish, probably from the Aragon region. (In France, Bordeaux, it would have come from Algeria). In Spain it is known as Mazuela. In La Rioja, as it is used to improve blends of common wines, it does not qualify to be entered into the court of its noble grapes. It was introduced to Chile as an alternative to growing Country. Gives a red wine with intense acidity. Ripens late in the season. Fits very well in areas

rained. It can give very excellent wines but in very fertile soils it is difficult to handle it to obtain a good quality. In addition, it is a cultivar known for its susceptibility to powdery mildew, a fungal disease. In Chile, a group of winemakers from Cauquenes (Maule Valley) has achieved excellent results with their wines.

It gives rise to light wines, of great color, rich in tannins and floral notes. It was a beautiful red color, very dark and bright. It smells of flowers, of wild fruits like maqui and sour cherry. Rustic in texture and at the same time gentle, with pronounced natural acidity, with juicy flavors and a long palate. In Itata, the memory is lost regarding when it was brought to the Valley where it had a sustained



cultivated by family tradition for many anonymous generations of peasants. However, it is now a common place that extends further north, to the Maule, from the Chillán earthquake, that is, since 1939. Like the other ancestral grapes of Itata, plants grow free without a conduction system, poles or wires. Here there is no irrigation, only seasonal, because it is land of roller or dry land, so that together with the solar predominance of its hills, the fruit is unique, almost wild, concentrated and powerful. Regarding its pairing with specific types of food, in the Itata and Ñuble area, it is traditionally accompanied with hare, rabbit stew, stews and mature cheeses. It is suggested to serve at 17°c., Working very well with poultry casseroles, sautéed frog legs, roast duck, river shrimp, empanadas, corn cake, humitas. That is to say, with the more than typical meals that have always characterized the Ñuble region.

San Francisco



There are vineyards planted 100% with this variety, but rather some plants in between other varieties. It is distinguished by being a vigorous and quite productive plant. Ripens late in the season. Its grapes are used to make wines,

distillates and as table grapes

The San Francisco variety was one of the first varietal grapes introduced in the 16th century by the conquerors and

religious congregations in Chile and was designated as a "grape of merit", since it was used both as table grape and for winemaking tasks. The investigator

Alvaro Tello found records of the grape called San Francisco from 1646, in the book "Historical Relationship of the Kingdom of Chile", by the Jesuit priest Alonso de Ovalle, where it appears as a vine for wine. Later it would be recorded by Claudio Gay and also by Manuel Rojas. The San Francisco grape passes throughout history without anyone claiming it. According to Tello's findings, it became a grape of merit, which means -as he explains- the following: "When the State is not clear if it is good for wine or as a table grape, then it leaves the producer to decide what to do with she. From there, it became a table grape, they reviled it a bit, the yield dropped, the production dropped".

I PART: THE TERROIR OF THE PHYSICAL AND HISTORICAL GEOGRAPHY, HISTORY AND GRAPES OF ITATA

In Itata it has always been preserved, although lately it appears mixed with Cinsault and País. Today there are vine growers in this valley who are finding alternative uses of maximum relevance to this very old and almost "despised" grape variety. As in the Maule, in many localities of Ñuble it subsists in vineyards.

The few wines from Itata with San Francisco, today are wines made in open presses with native yeasts, which allows expressing the smoothness of the tannins and its great fruit character.

Other relevant grapes

There are other grapes that arrived well after the Spanish colonization and that are largely of French origin. Within these grapes we can mention some white grapes such as Chardonnay, Riesling, Sauvignon blanc and Semillon. Red grapes such as Cabernet sauvignon, Carmenère, Merlot, Malbec, Syrah and Pinot noir.

Chardonnay

It comes from Burgundy. It produces a very aromatic white wine that has the peculiarity of having enough volume in the mouth to be a white, which allows it to make wines with and without going through the barrel. In general, dry wines are made but it can also be used as a base wine for sparkling wines. It is a short cycle.

Riesling

This variety is native to the banks of the river Rhine. It is a very important grape in Germany. It produces white wines with high acidity and can have aromas reminiscent of oil. In Chile it is not so planted since it is a difficult wine to sell although it is of very good quality. It is a medium cycle.

Sauvignon blanc

The origin of this cultivar can be the center or the south west of France. It produces very aromatic and fresh white wines. It is one of the parents of Cabernet Sauvignon along with Cabernet Franc, which is a red grape. It is a medium cycle.

Semillon

It comes from the Bordeaux area, France. It is a cultivar that was planted a lot in Chile but was later uprooted due in part to its susceptibility to some fungal diseases. It can make dry, sweet white wines and has a certain aptitude for aging. It is a medium cycle.

Cabernet Sauvignon

It is of French origin, from the famous Bordeaux area, it is the most widely planted wine-making grape in the world since it adapts quite well to different climates, although it is a late-ripening variety, so to mature well it needs relatively hot areas. It produces red wines with a lot of body (volume in the mouth).

Carmenère

Also of French origin, from Bordeaux. This red grape became well known in Chile since due to a plague (an aphid) that ravaged European vineyards in the second half of the 1800s, it practically disappeared in Europe and was rediscovered by a French ampelographer (a specialist capable of distinguishing the different varieties. vine based on the shape of its leaves, shoots, clusters, etc.) in a Merlot vineyard in central Chile, a grape with which it was confused. It is a variety that matures very late in the season even longer than Cabernet sauvignon.

Merlot

grape like the previous ones, originally from Bordeaux. It gives a medium-bodied red wine that is smoother on the palate than Cabernet Sauvignon, hence many are mixed with this wine to deliver a more balanced wine.

Malbec

This grape is native to the south west of France. It is known as Cot in France. It produces medium-bodied red wines. In the high areas of Mendoza in Argentina and in some areas of Chile such as the Colchagua Valley and the Biobío produces very good wines.

Syrah

This variety is native to the northern part of the Rhone Hills or the Dauphiné Region in France. It produces medium-bodied red wines. It is medium cycle so it adapts to hot and slightly cooler areas. Pinot noir

It is a grape that originated in Burgundy, it delivers rather light-bodied red wines, of little color like the Country and that produces some of the most expensive wines in the world. It has a short cycle, so it is a red cultivar that grows very well in colder climates.

Soil / Geology

When we speak of Edaphology and Geology we speak of two different but closely related concepts. The first refers to the study of the soil, which is the substrate where vine plants are planted, grown and developed. The second focuses on the Mother Rock, which in a weathering process, which corresponds to a set of external processes that cause the alteration and disintegration of the rocks in contact with the atmosphere, is the one that generates the soil.

The soil present in the Itata Valley derives mainly from the Cordillera de la Costa, generated from three parent materials: Soil of metamorphic rocks, which are found in different sectors of the Cordillera de la Costa. They have a clay texture and low water infiltration. They are usually found in highlands in areas with a topography that varies from steep hills to hills and mountains with complex and variable slopes. Formation of Catenas can be observed, which correspond to different soil profiles that occur on a slope. Granitic rock soils that have originated from the weathering of granitic rocks or quartz diorites, which form a large part of the mountainous massif of the Cordillera de la Costa. They present clayey texture and low water infiltration in a topography of hills and hills with variable and complex slopes, which makes this soil susceptible to water erosion. Many times these soils are classified for Forest use due to their steep slopes, however they present exceptional conditions for viticulture. Fine alluvial sediment soils located in the Intermediate Depression, which are the result of the deposition of large amounts of sediments

fluvioglacial. These soils have clay loam and clay textures and poor drainage. The topography is almost flat to wavy.

Climate

Much of the compounds that determine the quality and typicality of a wine are formed and developed in the berry itself. Climatic factors (temperature, humidity, solar radiation, among others) affect the development and accumulation of these compounds in the berry. Some of the most important parameters are the thermal accumulation that has an area counted from when it sprouts to the vine until the grape is heard. Short-cycle cultivars are adapted to areas where thermal accumulation is low as well as long-cycle cultivars need greater thermal accumulation.

It is important to note that climatic factors act at different scales, from a macro to a micro scale. When we speak of macroclimate, we refer to the climate that could describe the whole of a region that has a few hundred kilometers, that is, it can be affected, for example, by proximity to large bodies of water such as the sea or a lake. Then we have the mesoclimate that can describe the climate of a locality and can be affected by the elevation of the terrain for example. Here we speak of an extension of hundreds of kilometers to several kilometers. Finally, there is the microclimate that describes the climate around the plant's canopy, that is, when we speak, for example, of the clusters microclimate, it is understood as the climatic conditions that affect the development and ripening of the berries,

In general we can say that the Climate that characterizes the Itata Valley is a Mediterranean-type climate, like many other famous wine valleys around the world, that is, it presents high temperatures and is dry in summer and temperate and rainy winter with autumns and Variable springs, both in temperatures and in rainfall. The vine adapts very well to this type of climate, although they have had vineyards for some years and wine is produced in subtropical and tropical areas.

More specifically, there is a great climatic difference from sea to mountain range. The Itata Valley has four well-differentiated sectors: Coastal Plain and Western Slope of the Cordillera de la Costa (zone 1), Inter-Montane Valleys of the Cordillera de la Costa and its eastern slope (zone 2), Intermediate Depression near the Cordillera from the Coast (zone 3)

and intermediate depression near the Andes Mountains and its western slope (zone 4).

Zone 1. Due to the proximity of the first zone to the sea, it is characterized by a cooler climate, with higher humidity and low thermal amplitude, which means that there is little difference between the temperature of day and night. This area is suitable for the maturation of short-cycle cultivars (several white cultivars and some red ones such as Pinot noir).

Zone 2. It is a fairly warm area, drier since the Cordillera de la Costa retains part of the humidity that comes from the area near the sea. It has a high thermal amplitude. A wide range of medium cycle white and red cultivars and some long cycle cultivars can mature well here.

Zone 3. This is warm but cooler and more humid than zone 2. It has a medium temperature range. It allows red and white short and medium cycle cultivars to mature well. As well as some long-cycle cultivars.

Zone 4. It is a colder area. Greater probability of frost. Greater precipitations that in some zones can be in the form of snow. More suitable for short cycle cultivars and some medium cycle cultivars.

Vineyard management and ancestral versus modern forms of winemaking

Regarding the vinification process today in the Itata, this continues - in general terms for the different grapes - more or less the same regime is followed: the fruit is destemmed and ground, then it is taken to the medium-sized vats where the fermentation is under controlled thermal regime. After a short alcoholic maceration, the wine is racked for its malolactic and subsequent sulphite. In the end, one part goes down to the barrel to stay there for almost a year and the other remains in the pond.

But if we compare what was done in the vineyard and in the winery in the Itata Valley hundreds of years ago, we will see that there are some things that remain and others that have been changing. As an example we have:

In the vineyard

- Weed control and soil movement used to be done physically with the strength of man and horse. They used to do what they know

Call the cava and collect. There are still many who maintain this tradition. On the other hand, animal power was used to move the earth, control weeds in the street (space between the rows of vineyards) and facilitate the infiltration of rainwater into the ground. Due to the lack of manpower, the aging of the population and the harshness of these tasks in some places, weed control has been replaced by chemical control.

- The vast majority of the vines are kept in dry land, that is, the vines survive only thanks to the rainfall, which decreases in winters.
- They are formed in a head, a small tree or a gobelet; In other words, it is a free conduction without idlers or wires.
- In practically all vineyards the harvest and all the work in the vineyard are by hand, not mechanized.

In the cellar

- In some cases, the sieve (made up of coligue sticks) is still used, which allows the berries to be destemmed and crushed. In some areas they have been replaced by mechanical and stainless steel destemmers.
- Fermentation in wineries, fermentation used to be done in open tanks called lagares. It is still used but closed stainless steel tanks have also been introduced.
- The barrels, pipes and wood deposits in general were made of the Chilean raulí tree (tree of the Genus *Nothofagus*). Now there are wineries that occupy barrels and casks made of French and American oak (trees of the Genus *Quercus*).
- The Muscatel of Alexandria cultivar has a hard berry that makes it difficult to extract the juice, so it used to be left to ferment with skins for a few days to facilitate the extraction of must and then it was pressed to separate the pomace. This practice has been lost in the larger wineries, but is maintained in the medium and small ones. Currently, with the use of pneumatic presses, it is pressed at the beginning and only the must is fermented, without the presence of the skins.
- They have almost always been vertical basket presses, which in the case of harvesting white cultivars have been replaced by closed pneumatic presses.

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PART II

THE SOCIO-CULTURAL TERROIR OF ITATA WINES

It is commonplace in the wine world to assume that terroir is an inclusive concept of various factors that influence and give a certain wine its uniqueness. That is, the interaction of various factors that modify the genetic expression of the vine made wine; such as the soil, its geological component, the climate, the thermal differences, the basic micro-organisms, the environmental yeasts and the human ways of treating the winemaking processes. And to be fair to this historic valley full of small owners with signature wines, for a better understanding of the specific qualities of the Itata wines, this last factor is necessary to expand and strengthen. Therefore, the decisive role of the human here demands that we forge the concept of “social terroir and cultural terroir”. Because if there is something that distinguishes and differentiates the wines of Itata, it is the factor of human culture and its customs, so present and gravitating in the whole wine process, as it was in its origin: in Mediterranean antiquity when they did not exist intensive Industrial production. That is to say, the cultural and social tradition of the specific place or terroir where the wine is grown leaves unappealable traces in its uniqueness. To the point that we can say that every consumer is capable of perceiving in the Itata wine a marked "own personality", - something common to all wine- but which is notably accentuated here, far more marked than in any of the wines of the other valleys, where production is and has been intensively industrialized. Here you do not have to invent a story or a story about wine, the one that has lost all connection with the traits of its origin, but rather the power of the wine that comes from its cultural matrix, invents the history to the humans of the place. Consequently, reality authorizes us to point out that the most distinctive characteristic or category that defines Itata wines is their social terroir and cultural terroir, two concepts that the description and deployment of the following elements will fully justify.

4. REALITY AND UNIQUE FEATURES OF THE ITATA VINEYARDS, WINERIES, PRODUCERS AND OFFERS OF WINE TOURISM

1. FABIÁN MORA REYES, Viña “Mora Reyes” Guarilhue 111

“I am very happy to work in this vineyard, which is obviously a family tradition. I am proud to continue an ancient work. I have a lot of affection, a lot of passion for everything I do, since I love this job, largely because I do it relaxed. I do not intend to compete nor do I have any ambition to get rich, because I like the art of wine; I just do what I like very well and have my time in pursuit of the only thing I am looking for: better and more quality every day. In this job I feel happy, without pressure, at ease, I don't feel uncomfortable at all and I think I would make him happy until the end of my life. I have worked to avoid having to go out and sell my wines, everyone comes here to look for them ”.

History

This property and the work of producing wine and caring for the vineyards, comes from his grandfather, Gabriel Reyes Fuentealba. In addition to having vineyards in Guarilhue, he had some plantations in what was the former Jesuit farm of Magdalena, today within the commune of Coelumu. Gabriel's father, that is, his great-grandfather, was called Álvaro Reyes. His family planted these vineyards that today Fabián develops and refines, the first winemaker and agricultural engineer of the Guarilhue valley. Therefore it is a vineyard on that side of the family, since his father Elier took over the inheritance from his in-laws. Their names were Gabriel Reyes Fuentelba and María Jesús Hinojosa Venegas, who were the first owners of this vineyard that the grandson works today and which he inherited from his father, Elier Mora Cabrera. A daughter of Fabian is active in the vineyard, and she is the author of a notable native liquor: liquor de maqui; that apart from innovating with the chicha of these berries (ancestral Mapuche tradition), he macerates it in brandy, then mixing it with a portion of grape juice.

111 Telephone interview of 07/22/2020), and 2nd. Personal interview on site, in his Guarilhue vineyard (August 10, 2020, La Leonera sector). Complement: Interview with Juana María Teresa Fuentealba Reyes, Fabián's mother's sister, a gastronomic entrepreneur in the same place.

PART II: THE SOCIO CULTURAL TERROIR OF ITATA WINES.

The harvest used to involve the whole family, even the little ones. These, for example, were collected by the branches before digging the earth around the vines. A part of them was for reproduction, to plant, and another part was for the fire, since the branches had to be burned to prevent the spread of fungi: it was done so that they did not accumulate and then could be transferred to the new shoots. , infecting it. Despite the machismo in the tasks of the harvest, Fabián's grandmother, María Jesús Hinojosa, in her childhood also participated in stepping and squeezing the grapes with her feet on the sieves of colihue. His father, great-grandfather, Jacinto Hinojosa, had been drafted to fight as a soldier in the War of the Pacific. It is interesting to remember that before the ashes of the branches were used to cut the chichas, In other words, the chichas will be sweeter. Ash was added to this freshly squeezed grape juice and this inhibited fermentation.



The old Mora Reyes vineyard, in the words of its current owner Fabián, attests with quality that in Güarilhue, “in this part of the Itata Valley, that artisan tradition that Spaniards and Jesuits brought in began and was maintained, being us the origin of the production. -tion of domestic wines from Chile ”. (Photo: Ziley Mora).

Before the family plantation, there was a lot of native forest here. My grandparents and those who came later, cleaned the logs that were still visible, because it was a rich land, with abundant organic matter, with humus of leaves. I think that's why the quality of today's wines is explained and, by the way, of those wines that were produced. Therefore, the family tradition and their knowledge have a very fundamental role in our Guarilhue vineyard. I think that here, in this part of the Itata Valley, that artisan tradition that Spaniards and Jesuits brought began and was maintained, being us the origin of the production of domestic wines from Chile.

Apart from the tradition of cultivating and caring for plants, and despite the earthquakes, the adobe cellar and certain rejuvenated vessels are still in use. The current winemaking techniques remain fundamentally as in the past. In truth, they have not changed much, almost nothing compared to sixty years ago, only in the cleanest way of making the harvests in winemaking and in the care of the containers and packaging. Thus, the barrels for preservation, maturity and fine tuning of the wine are made of French oak. The work of the harvest has been modified to a great extent because before there was an intensive collaboration between the neighbors. Formerly it was done through a Monaco, where everyone helped each other because the reciprocity law operated very actively. Today instead, it is hired and paid for it, but generally to the own neighbors and people of the zone. For the rest of the process, everything is done by Fabián, including bottling and labeling.

Description of associated services

I do not have a special tasting room as this is done with visitors in the same winery where the wine is kept. For meals, we work in partnership with my sister, about two hundred meters from the winery, who has a Creole restaurant called "los hornitos de doña Juanita". She offers the flavors of the peasant cuisine of the valley and I invite you to taste the wines that best complement what she offers.

Anecdotal History

1. In this area it is also said that there were more than one misfortune regarding the work with winemaking. It is remembered of three people who would have died from carbon dioxide cleaning a large wine press. And this was because the last to die wanted to help the first to

suffered suffocation. I think it is a myth that of throwing dead animals to improve the wines. This belief would be based on the bad smell - rotten and feces - that the residual yeasts, already dead, give off when falling towards the bottom of the container, where the waste accumulates. This leads people to think of rotten animals.

2. Gabriel Reyes Fuentealba, a vine grower from the Guarilhue valley, had just turned 45 and already had ten children. The last of them, still remained in the womb of his wife María Jesús Hinojosa. Five men and five women, it was already their offspring. This repeated fatherhood did not make him as happy as having been gifted by the goddess of fortune and being blessed by the fate of Heaven: plowing his vineyard not long ago he had stumbled upon a greater treasure: a pot of gold coins. It was said that this was an expression of the large profits that the Jesuits had left, so that they could later be rediscovered once their exile ended. His euphoria grew with the days. And as no one could not find out very soon about this extraordinary event, Gabriel feared greed and wanted to prepare to defend his enormous profit. He had also learned of the malicious talk of his Countrymen, regarding that due to that blow, misfortune was going to haunt him. To bear that burden, but above all to control the ecstasy of looking rich overnight, there was not a night that did not feel dizzy with the rude wine of his harvest. He wanted to be strong, cheer up with courage, and prepare. Then, one night, he pushed hard to clean his old shotgun and thus have it ready for any unforeseen use. The powerful effluvia of his bronco wine, prevented him from noticing or that a shot was stuck inside him. And he struck it, almost like a sentence. The denouement was short and deadly, because a shot ended his life. As the weapon held her between her knees, the shot entered her below the chin, went through the mouth, and came out above, uncovering her skull.
3. Manuel Pulido was one of the most beloved drunks. Its common nickname was that of "legs with thorns", due to its particular way of walking. Without a doubt, in Guarilhue he was a very popular consumer of local musts in love. He is credited with the song that denied any other non-alcoholic drink other than pipeños: "if water destroys the roads, what will it do with the intestines!" His trade was to make charcoal in a clay oven. As the rains were approaching, one autumn he saw that by staying for several days at the foot of a foudre, he had neglected the order of a

pattern of making charcoal. As was his custom, wobbling he went to light the oven and discovers that all the wood accumulated inside had been wet with the last rain. The process was rushing him, so he resorted to a can of gasoline that he found available there. Quickly he emptied it onto the damp wood and brought the fire closer to her. Without realizing how, it abruptly turns into a bomb: the oven explodes into a thousand pieces and the wood is thrown like a projectile in all directions. The body of Manuel Pulido flies more than fifty meters from the place. Very injured, saved by a miracle, with a relatively good prognosis for the magnitude of the accident. The community quickly mobilized to be sent to the Chillán hospital. The accompanying orderlies return to Guarilhue with a good prognosis from the doctors. In the valley everyone celebrates and talks about the miracle: "luck of curao", they all repeat jokingly toasting in each winery where Manuel Pulido was the main consumer. But after a couple of days the tragic news arrives. The health personnel, unaware of the special condition of their patient, commit a mortal sin: parched by the explosion, they had given water to drink! to the fiery Polished. There they did not know that the vines of the coastal dry land are not watered in the way that other Christians are hydrated. they had given water to drink! to the fiery Polished. There they did not know that the vines of the coastal dry land are not watered in the way that other Christians are hydrated. they had given water to drink! to the fiery Polished. There they did not know that the vines of the coastal dry land are not watered in the way that other Christians are hydrated.

2. OMAR FUENTEALBA. Viña "San Vicente" of Guarilhue

History of the vineyard

The family base of the vineyard was the ancient antecedent of the vineyard possessions of the great-grandfather, Candelario Fuentealba. They were then part of the La Palma estate, one of the Jesuit settlements from where the Moscatel and País vines prospered. The other viticultural pole in the valley was the Magdalena farm, also once owned by the Jesuits. Omar historically considers both farms to be the origin of the old vines, distributed in Guarilhue and in a large part of Itata. The vineyards are transferred to his grandfather Pedro Fuentealba, the grandfather of the current owner, whose father in turn was called Germaín Fuentealba. Pedro - born in 1885 and quite a character - was a highly relevant producer in the valley, a very good conciliator among the community given that he held the position of "justice of the peace". He emphasized his services, and his very good arrival with people.

created a very popular and almost mythical wine called "Marcelo Salas, El matador". The reason was given by the apparently soft character of the first drinks, but which suddenly "killed" with its high alcoholic degree, not noticed at first sight. This dry, bitter red wine was kept in jars from April to September, a month that caused havoc with consumers, such as the soccer player Marcelo Salas in the rival area. He made it with the San Francisco grape. Its fanatical local consumers appreciated the must so much that their favorite expression to refer to it was "It's chewing it."

The works of the vineyard, in the past, were very supportive, a matter that today has been changed by temporary contracts to carry them out. Before, everything was arm strength. The first destemming and pumping machines only arrived after 1950. Everything was hoe cultivation, the so-called "digging and collecting works"; That is to say, twice the earth had to be removed around the bush, to make it a retaining source for the rainwater.

Characteristics of the vineyard

Omar Fuentealba strives to take care of Guarilhue's own vines, maintain the varieties and give the crops a minimum of chemical load. It has a tasting room that it plans to enlarge and improve the services in a "Reception Center". His is three hectares, although the extended family inheritance is 15 hectares. It grows and has Cargadora or Cinsault, País, Semillon and Chasselas or Corinto grapes In the work of the



Omar Fuentealba, a native winemaker from Itata, is president of the Cinsault de Güarilhue Vineyard Association and his wines participate in the first canned red wines in the country. Here, on the ground of the vines of his wife's family, he properly explains that "for some sunny wines it helps to cut the grapes and leave them on the plants, whose dehydration contributes to the concentration of sugar". (Photo: Miguel Ortiz)

harvesting and vinification soils, the least possible intervention of technological aspects or industrial machinery is sought. It has steel tanks and some wooden containers, such as a traditional 205-liter barrel. The vats and casks are on the way to disappear because the art of cooperage is almost lost in the valley, and also because of the difficulty of ensuring the total asepsis and cleanliness of old containers, large accumulators of fungi. His two most established brands of light and micro-oxygenated wines are "Don Germaín" in honor of his father, and "Conciliator", in honor of his grandfather. Coinciding with other colleagues, he considers that the specialty of the valley is to be a producing area of great whites, particularly the Censault grape, due to the moderate temperature and the presence of quartz in the soil, among other factors. Omar Fuentealba is President of the Guarilhue Censault Vineyard Association. It sells and distributes at fairs, and this year 2020, faced with the restrictions of the Covid-19 pandemic, it has ventured into electronic commerce: offers and sales over the internet.

Vision of the future wine culture

Faced with the question of why the Itata wine is valuable, important and different, Omar Fuentealba. The following is noteworthy: "Guarilhue wine will develop if it cares for and enhances its ancestral varieties, if in its production a minimum chemical load is maintained and without carbon footprint generating machine passes. And parallel to this, with a solid role of the state that is capable of selling the "Image-region", supporting an attractive "Heritage Wine Route".

3. SOLEDAD PRADO, Viña Prado, Portezuelo¹¹²

"La Viña Prado corresponds to the fourth generation whose ancestor is my great-grandfather, Soledad Abraham Prado Marín. It is located in Portezuelo and this man, who was a doctor, bought this vineyard and buying it was the result of the union of three previous properties, three vineyards: Quitento, San Javier and La Posada. " This is how the architect Soledad Prado informs the conformation of the property where Viña Prado currently sits. They currently make up

¹¹² Telephone interview on 07/22/2020, supplemented with a 2nd. on-site interview, at "La Posada" in Portezuelo, the

29 hectares of the “La Posada” farm, where Viña Prado is located. This purchase of Abraham Prado is made prior to 1900, and as we have already said it corresponded to three different properties of small owners. There are 29 hectares that today have a semi-industrial work, with a certain contribution of up-to-date technique, but basically preserving the character of a natural vineyard. This vineyard, from its origins, was and is sober in innovating, improvement processes have always been sought to be done with subtlety, so that the essential remains. It produces and wants to aspire to produce organic wines, grown in natural cycles that include, of course, the horse plow, zero machinery intervening in the soil, a matter that has been maintained from remote origins. In addition, within the natural is the conservation of the old winery and all its vessels, predominantly from raulí. Only the harvesting activity has varied somewhat, as the difference today is that harvesting personnel are hired for the occasion. But they are still fixed people, locals from Portezuelo, artisans who know the trade a lot, belonging to families of traditional vineyard growers, all from the place. Approximately make up a group of about 20 people.

The vines that Viñas Prado cultivates are the traditional ones from the Valley, fundamentally the País and Moscatel vines, but with an accentuated preference today for the Moscatel Rosada, Carignan and Cabernet Sauvignon, fundamentally. “The current owners, my father, my sister and I, are focused on the identity of the Itata Valley wine. Our concern is basically natural wines and we understand natural wines as a wine with a clear edge. The eraser for us is a symbol of purity. And this is so because it means that it is not filtered, and when the liquid is not filtered, the wine makes sediment, forms a film that is, in short, the organic material of the wine. It is a natural wine because it has minimal or zero chemical intervention, and we hope that it does not have anything chemical; this is, reach the total absence of chemicals, in all its processes and phases. We want to make this predicament - and it is becoming - the first commandment of organic wine from the "La Posada" farm. And it aspires to be organic apart from what has already been said, because only sulfur, work with the horse are included, factors that together produce a very healthy grape. They are seeking that the fertilizers are also natural ”.



Soledad Prado, at the La Posada de Portezuelo farm, continues the wine tradition of her father Miguel Prado Petermann, who in turn followed in the footsteps of his ancestor Abraham. Viñas Prado produces a special wine because it contains a lot of identity, ensured by an intergenerational peasant community with deep local identity. (Photo: Ziley Mora).

Viñas Prado produces a special wine because it contains a lot of identity. It is a wine with a lot of history, intense territorial history, both local to Itata and Portezuelo, as well as family history, since it is more than 120 years old. It is a special wine because identity is ensured by a highly visible community that works on wine production, a particular community, an intergenerational peasant community with a deep local identity. Thus, this Viña Prado produces a wine that corresponds to the fourth generation, whose ancestor is the great-grandfather Abraham Prado along with the generations of his assistants and employees, whose families were also built around the work of the vineyards and wine.

It is a type of wine that has a special way of producing, where the human factor is fundamental because it is a wine with terroir, with and from a place, with belonging, a wine that is produced by a particular type of people. Thus, the human factor of the Itata Valley and its cultural landscape, are the determining factor reflected and impregnated even in the special sediment that this wine contains. Because the man, the people, the people who

cultivate this wine, they are like the wine itself. Our vineyard Soledad Prado, could not be clearer with respect to this distinctive characteristic of making wine in Portezuelo: “Both the people who inhabit it and their culture, which represents much of the Chilean Creole culture, are immersed in nature, they coexist in a permanent dialogue with nature. It is always said that the wine and the vineyard are worked "from sunrise to sunset"; say people

that follow the course of the sun. People sunbathe as much as wine, keeping that rhythm, attentive to the fruit, attentive to every change in the plant. Its cultivators are people sensitive to changes in nature, with a great capacity for waiting. Therefore, we can affirm that the wines from Viña Prado are waiting wines. "



4. MIGUEL PRADO PETERMANN. Prado Vineyard, Portezuelo¹¹³
TESTIMONY of Miguel Prado Petermann, 77 years old.

“The first truck that owned this vineyard to transport grapes and wine arrived here around 1940. It was a gift that Emilio, my father's brother, makes to his brother for the work of the vineyard. Consequently, it was then a gesture of solidarity. Because in these years the vineyards were fundamentally a family effort and community and solidarity work. That uncle also gives my father a Fullograph machine. It is one of the first destemming and destemming machines that, on the one hand, threw out all the stalk after the grapes were shelled, and on the other hand, it pumped the liquid product resulting from the crushing into the press. I came to this farm in 1946 when I was 6 years old. I have the vivid memory of having seen the way of crushing the grapes, of harvesting, before the machine. On a screen or platform made of half-open colihues, placed on the top of a vat, the squeezing process was carried out by barefoot people, crushing the bunches with their feet. I saw four or five barefoot men and women trampling the grapes or "shaking"; that is, dancing on

¹¹³ On-site interview on 07/23/2020, at the “La Posada” farm in Portezuelo, at 11 am-1pm.

the bunches placed on that sieve, whose liquid fell into the winepress. This huge wooden vessel, the lagar, was a roofless vat on which this platform was accommodated. Then it is introduced into a hand grinding machine, with two people complemented in their movements. The grapes arrived at this machine in a cart taken by hand from the vineyard. Each cart contained a wooden pylon or container where the grapes traveled.

Today there are hardly any true cooper artisans left. They are very few and with much less skill in the art of manufacturing the staves and fitting them perfectly together through the metal plates. No one can yet match a deceased Grandmaster Pardo. In the construction of casks, his perfection was such that I never observed a drop of liquid drip off when the cask, the pipe or the press or the vat was freshly made.

I myself, for a few years, was also a producer of chicha here. Some years he delivered the best chicha to a certain customer in the central area. He was later known in Santiago as "El Rey de las chichas", Mario Rivas. There were times when he bought me up to 60,000 liters, which he sold wonderfully in the different inns or wholesale consumers of the inns on September 18, still until the beginning of 2000. Obviously



Miguel Prado Petermann proudly displays his wines, the fruit of the patience and effort of a community of peasant-artisans who work in the annual harvests of the La Posada estate. Miguel is also the creator of the Museo del Vino Campesino de Portezuelo. Behind, the first truck, a Volvo, that owned this vineyard for the transport of grapes and wine arrived here around 1940. (Photo: Ziley Mora)

The process that I used was a chemical yeast but other people in this place boil and cook the liquid from the grapes in order to kill the yeast and inhibit fermentation. Or, the artisanal resource of putting vine ash in the press.

Here, in the hills of Portezuelo, you can easily see who makes brandy just by looking at the house from a distance. Because in the distance you can see the classic "smoke signals" made by artisanal distillers. Well, there is smoke, this indicates that the pomace and the residue of the grape are being cooked over a low heat, and then go through a process of tubing, cooling or condensation of the drops, which are distilled at the end of the process in a container. In this regard, as the harvest and distillation of liquor is still prohibited in illegality, there are several anecdotes that circulate in these hills of Portezuelo. In one of them, an inspector cuts a cart with two large pipes of a brandy that was traveling for sale. This is seized. But since the official officers in charge of doing so cannot arrive at the place of the seizure during the afternoon, that Inspector must sleep in the same cart to wait the next day for the arrival of his colleagues. When they arrive at the next one, with amazement they observe that the said pipes of that cart were totally empty, despite having been guarded in situ! It was then a magical disappearance of the liquid, since the theft could not be noticed. In an extremely cautious way, at night - and through a small hose - others dislodged all the contents of the brandy towards some other hidden vessels on the side of the road. And so they could not confiscate it. When they arrive at the next one, with amazement they observe that the said pipes of that cart were totally empty, despite having been guarded in situ! It was then a magical disappearance of the liquid, since the theft could not be noticed. In an extremely cautious way, at night - and through a small hose - others dislodged the entire contents of the brandy into some other hidden vessels on the side of the road. And so they could not confiscate it.

In my case, there were seasons when I was also a producer of grape honey. This other by-product was made by hand in a pressure cooker, where the grape juice was boiled at 40 degrees. And through a vacuum process, I was able to obtain a very special honey that had the characteristic of non-crystallization with the passage of time. This made all the difference from a company that was formed in Yungay, a grape honey processing plant. This could not achieve the objective of not crystallizing because I rejected the offer to work for them as a consultant. The honey that I made through a long experiment of trial and error, I managed to sell in some supermarkets. Of this grape honey, to which I myself put cardboard labels that closed a plastic bag, I came to sell 150,000 kilos, But the production process was stopped because packaging was not the most attractive for a very demanding market 25 years ago, which already demanded a lot of attractiveness in packaging and its product presentation design. And it has been in this vineyard, with my long experimenting in processes of

distillates and in trial and error tests, that I have practically developed a kind of laboratory, an alchemist-type vineyard

Here in Viñas Prado we have very old vines up to more than 100 years old and still very robust. These vines are planted on very clay soil, with abundant aluminum silicate. It is known that clay stores water and this water is what our soil delivers later to the vine in the driest spring-summer season. Thus, the storage process occurs first in the clay that accumulates and retains water. It is logical to think then that the definition of Ñuble that you give from the Mapuche tradition makes a lot of sense: "for when the earth is dry." In other words, here we have a spongy land that conserves water, where the clay does not let the water pass, to deliver it or reserve it later, for "when the earth is dry", according to its Mapuche meaning. "

5. GUSTAVO RIFFO, Viña Llahuen, Portezuelo 114

History

La Viña Llahuen belongs to Gustavo Riffo Pasten and is managed by his son and producer Gustavo Riffó Fernández. It has been with them for about 30 years. Initially it was formed from an ancestral property of six hectares, a traditional property that previously belonged to the Cucha-Cucha vineyard. Gustavo Sr.'s work began halfway with an uncle, Manuel Pasten, from whom - after working as a media producer - he bought the first piece of land with 30 hectares of planted vineyards.

The oldest part of this vineyard called Parmenia, has been planted for at least two hundred years. In it we find vines that we could consider as "grape trees". My 93-year-old grandmother Ernestina, who at a very young age already knew the name "Parmenia" given to the place, testifies that her grandparents already worked with these same vines. Some reach one meter sixty (1.6) and have a trunk thickness of 60 cms. Ernestina Pasten is then the witness and living memory of these ancestral vines of Portezuelo

In the Portezuelo area, the first tools for winemaking work were a large pipe due to the wine tradition in Chile. That is, traditionally it was required to have a good container for storing the wine. There in

114 Telephone interview conducted on July 24, 2020

The sinices were also kept in clay jars that were used to make and store the must, as long as it was consumed within the year: this was a wine without much processing. The jars were made and brought from Quinchamáli, a place where there was a long pottery tradition. But today this tradition has ended and it is kept in barrels and pipes that an artisan makes for the vineyard. They are made by an artisan, also from the Valley, but who lives in Quillón, named Silverio Valenzuela. At first the vineyard was assembled by buying and building the barrels, which were assembled and built right there.



In 2020, Viña Lomas de Llahuén, with the support of ProChi-le, carries out the first exports and shipments of pipeño wine from Ñuble to the United States and Canada. Its manager and current vi-ñatero is Gustavo Riffo de Portezuelo. (Photo: Viña Lomas de Llahuén)

Anecdotes

There is talk of an anecdote, that of a famous alcoholic winemaker who was saved by "the Angel of Wine." He also fulfilled the role of a tractor driver and one day when he was working, I saw him very dizzy from the wine, he fell asleep at the wheel, while it was raining profusely. Despite this, and without realizing anything, he was on the tractor in motion for a whole night, while the vehicle buzzed and buzzed buried in a stream without moving forward. He was found the next morning unharmed, still asleep and soaked inside and out. This happened in the San Francisco farm, which belonged to a Brazilian who had 50 hectares of vineyards. Unfortunately today this place is in the hands of forestry companies, although one can still see, under the pine groves, complete abandoned wineries.

Regarding the oral history that wine was improved with dead animals, he considers that this would arise from a case that became popular in which a dog fell into a winepress. Most likely, this animal became intoxicated and remained there inside the container, thus generating the yeast and bacteria that make the wine ferment. Now, with or without an animal, a toxic layer is formed on top of the broth, and that is why some living beings and some people have died from this very powerful gas, these barrels already falling.

Traditional drinks and wines

The retafiao -at least in Portezuelo- is the mixture of chicha plus brandy. The pipeño here is a wine that is aged and preserved in oak pipes, made from "country" grapes. Chacolí is a red wine of mediocre invoice, thick, that preserves erasure or sediment, to which a little brandy is added. That is to say, the chacolí is unrefined red wine, with lees and malice. The lees have more yeast and that is a by-product of the grape and corresponds to the sediment or precipitate of the grape. The typical Creole expression here "to make the morning" refers to a morning drink, made with a portion of toasted flour in a glass, which is filled with red pipeño wine and then its content is stirred with energy. Although later, much greater is the energy that it unleashes in the blessed body that receives it and thanks it.

Winemaking process

Borra is the mother of wines. Viña Llahuén has old flock up to five years old. With a paddle, or generally with a stick of colihue (chusquea coleu), it is stirred inside the press, in order to make the wine ferment with these yeasts. Before, on the sieve, the grapes have been squeezed, shelled and crushed to generate the wine. The fruit is crushed with an old manual press that is still in use. This press squeezes the sweet juice to which sugar is then added to make it alcohol. This is already the fermentation process.

Humanized vision of wine culture: The special "affective terroir"

Due to ancient times, obviously in these vineyards various romances have occurred, particularly of people and couples who have met in pruning and planting.

harvesting of vines prior to harvest. Thus, love in the shade of the vineyard is another gift; and it would then be a particular blessing of the Itata wine. "I consider Itata to be the best place in Chile to make wine. And this was stated by the people and how they work the process of producing wine. Because here people consider the plant as part of their family: they recognize the plant from one year to the next when pruning it, they speak to it as a you to you. They have a dialogue with the plant. The vineyard workers develop a family relationship with her. For example, some workers speak to him and say: "This little plant holds a bud and a load, let's leave it several shoots", in a friendly conversation. At work there is an almost romantic attachment to the plant. There have even been cases in which some farmers have cried in front of their vines because of their affection and love for them. And this has happened because of the link with it and because of the impotence of seeing that the market does not care or value the unique character of those plants of hers, since the wholesale price does not assume or see any difference between the "industrial" and those. personal with so much history. That is why the producers here cry.

6. MARÍA LORETO ALARCÓN. Viña Ñipanto, Ñipas.115
History of the vineyard

The origin of the vineyard was the Ñipas farm, which grew to 700 hectares. The current producer's grandfather, Bernardino Segundo Alarcón Ramírez, gradually acquired land, starting from the bottom and adding properties successively. At the beginning, Bernardino was a very diligent worker on the farm, and he made a self-promise to acquire all this large property at the end of work, savings and production. He married Florinda Vásquez with whom he had four children. An important feature of his company was to leave land to his workers. Thus, he shared land with his closest and most loyal people in the services of the farm: his housewife, his cook and his personal driver, who in turn share spaces with the respective descendants of each one. But the great rest of that farm is divided with the heirs and today it has been reduced to 300 hectares, 159 of them correspond to the Ñipanto farm. Of these, 25 are clearly vineyards. But it was his son Mario Alarcón Vásquez, father of

115 Comunicación personal en entrevista telefónica realizada el 3 de agosto del 2020



Tiempo de poda y arado en la Viña ancestral Ñipanto. El caballo cuida el camino del vino; por lo que el humano arado no hiere las profundas raíces de unas viejas cepas que nunca se cansan de dar dulzura y embriaguez. (Foto: Facebook oficial de la Viña Ñipanto)

María Loreto, who basically inherits the vineyards. In this vineyard, traditional grapes predominate, some the fruit of centuries-old vines: country or mission grapes, Muscat of Alexandria, cinsault, cabernet sauvignon, pinot noir, carmener and carignan. All grown in vats and vats made of wood, steel and cement. The care of the vines (pruning, mooring) is done in the traditional way, by hand. For the cultivation of the vines, the land is still being plowed with a mare-drawn plow, but also with the use of the tractor, in recent times. Likewise, the current head of the vineyard has reintroduced - as a demonstration - the classic barefoot harvest, where the grapes are pressed and crushed on a sieve.

María Loreto Alarcón, manager and producer of Viña Ñipanto, is the first woman vineyard in the family with a very active role. After spending and living in Santiago for a few years, he returned to the country, to a house of his own, with a small daughter still and resolved to the task of the exciting task of

viticulture. One day, buried there, he came across some wines that turned into a great find. Start tasting forgotten bottled wines in an underground cellar. Thousands of bottles. "And I realize that the wines are very well maintained. It was basically a variety of Cinsault, kept in 2005. And although these wines are not characterized precisely by being reserve, there in the inheritance of my grandfather and father, it turned out that they had been preserved very well. In truth, I was soon awakened by a vocation that I did not know I had: I liked to sell wine, because the sale quickly seduced him. So I am realizing that that was something has to do with blood. And I begin to look for where best and most to sell ... I am aware that with me a new tradition begins in the family: that of packaging and selling bottles, because they, my relatives used to be just bulk carriers. " The recognitions come soon, because he decides to appear at fairs and contests. The year of 2017 is the date in which you are invited to present your products in a contest in heritage wines. In front of a demanding national jury in ancestral tastings, it decides to give him the first prize as "the best Cinsault in Chile and the second best Cinsault in Latin America.

The reason why the wines of these grapes were stored there so favorably, apparently it is due to the good and balanced acidity, probably from being underground. The find constituted a type of fortuitous test, because that is how the wine was found. "These grapes are making a comeback because the public's taste for them has re-emerged. And I was motivated to continue this legacy. I am moved by a passion to recover these vineyards and all our vines. My father has given me some old properties, just out of my interest to preserve and rescue them. My work is inspired by the love of plants: I am grateful to God for the privilege of cultivating a vineyard. In addition, after obtaining the wine, I feel real pleasure in offering it, in offering the visitors of my vineyard that homely welcome space to fully enjoy it, together with that ideal pairing that is Chilean food. I really like hospitality, serving all the people who come to us. "

María Loreto, therefore, in the act of cultivating a vineyard, has been able to make flesh and life the famous biblical mandate of the Gospel, that of not only extracting and serving the best wine "always at the beginning of the wedding", but also learning the spiritual morals that it entails. a job done in justice and wisdom.

Anecdotes and stories

1. There is no doubt that, in the course of history, there is an anecdote that repeats itself and generates consequences ad infinitum: hundreds of couples

formed in the shade of the vines. Many children of Ñuble and Ñipas were engendered by the influence, either from the work of the wine or - as would be expected - by the audacity of the wine itself, the one that uncorks the passions, demolishes inhibitions and makes the seductive verb loquacious. The word wine derives etymologically from the Sanskrit "vein" formed from the root come (love, therefore Venus is Goddess of love, and venereal). This term gave rise to others such as "oinos" in Greek, and "vinum" in Latin, "wein" in German and "wine" in English.¹¹⁶ From Latin comes the term in the domain of the Romance languages, vino, vinho, vin, vi, etc. The term that relates wine to love is due to the fact that all civilizations have considered it to be a source of life, joy, love and the desire to live. It therefore seems logical that wine, love and life have a close semantic relationship with each other. It has not been an exception in Chile, not least in the Itata valley.

2. At the beginning of our wine tourism services, we paid the novitiate because of offering so many tastings to a group of visitors. One cold winter day, we gave full hospitality to a group of twenty people. They all felt very comfortable near a stove. But because of the pleasure and pleasure of savoring the wine, they insensibly got drunk until they got very close to the ground. So we had to quickly activate an emergency plan to partially restore sobriety. Most were taken to the cook's house, some as packages, to "inject strong coffee into their veins." Especially it was necessary to recover the drivers of the vehicles, who were also made to eat special emergency dishes, since eating would reduce the risk of accidents on the road.
3. It is very difficult to convince the women of the kitchen to accompany their owner in the direction of the winery where the cellars are. They fear that place. More than one cook says that she is very afraid to walk at night and enter those cellars, even if she is accompanied. Because they say that the spirit of grandfather Bernardino has stayed there to spy on her work and to reprimand or scold her. They say that he has appeared to them there in that attitude and with that look. And the gloomy thing about the experience is that they always remember him was very severe "very screwed up as he was in life", strong of character,

116 Palmero, Juan Riera, Wine and culture. Communication presented on February 27, 2014. *An Real Acad Med Cir Vall* 2014; 51: 201-240.

very demanding. The fear of that fiery character has grown over the years as the cava grows more and more gloomy.

7. FERNANDO VALENZUELA. VIÑA “Don Feña” Quillón¹¹⁷.

Vineyard of about ten thousand plants, highlighting the country, Moscatel, Cinsault, pink table grape, Chasselas and San Francisco. Of the latter, rescued in a current half hectare, mainly syrup and jam are manufactured. Family business with vineyard and artisan production. That is to say, with wooden presses -and some steel vessels- with all the traditional processes: cultivation with a plow, mooring, harvesting with neighbors, selection by hand of the GRAPES, vinification on a human scale, with pumping over, piponeo and individualized mixing and ad hoc according to the grape and the type of wine to be obtained. The mixture is not made in the winery, but afterwards. It also includes a mini farm and a tasting room, which offers cocktails in the shade of fruit trees, eventually homemade Creole food, run by a chef, the owner's daughter, who intends the development of the kitchen and restaurant service. Since 2015 it has been awarded for its sweet wines; at various fairs. Vineyard very active in innovations, such as aerated pineapple punch, cheeses, jams with grape pulp, vine grape jam with strawberries and about a dozen types of wines, including pipeños, chacolí, chicha, chichones, arrope, retafiao and types of vermouth or cinzanos.

History of the vineyard

The first brand was that of "Margarita Valenzuela, mother of the current owner and founder of the" Don Feña "Vineyard. With her, he became an ambassador for Vino Pipeño. Then “Vino Las Delicias” appeared, Fernando Valenzuela's first own brand. In the beginning, the mother made chacolí, between 2000 and 4000 liters, collecting waste where they had harvested others. For his part, Fernando, little by little and in stages, began to buy pieces of land, rent, take half, etc. At the age of twelve, he was already working intensely in harvesting work, weeding, harvesting. “I learned from uncles and with an older brother. I later realized that the grape gives better results when it is more attached to the earth, closer to its nutrients. Therefore, the human who watches over it, only has to take care that it does not crawl”.

¹¹⁷ Personal communication, in an interview on August 7, 2020.



"Very soon I realized that the grape gives better results when it is more attached to the earth, closer to its nutrients", says Fernando Valenzuela, owner of the family vine "Don Feña" who currently –among many other wines and spirits– generates a special wine without sugar on request to combat the effects of diabetes (Photo: Ziley Mora)

He made wine in a sieve at the age of twelve, also working in steel destemmers. "I still get on the sieve, and I consider myself to be a good trampler because I can still, at seventy years of age, spend two or three hours crushing the vines. Not surprisingly, he was one of the first to make wine like this. "

I am happy in the field, the plants talk to me

During his daily visits to the vineyards Fernando, he detects early the sadness of the plants. He suffers when they suffer and is happy when they change their mood: "I don't like to see them overwhelmed in the middle of summer, with a 42 degree sun above. Until after four in the afternoon they are very sad, but after

after that hour, they begin to recover and begin to lift their leaves, already in better spirits. Here the basin is very hard because of the heat and I feel sorry for the little plants”.

Today, with the new environmental reality, the vineyards of lomajes remain very stressed. “That is why we have changed the hills for the valleys, where a little more shade: Here now the best vineyards are in the valleys, in the lowlands; plants suffer with climatic changes. " Because of this, Fernando and his clan, together with a partner, are trying to set up a vineyard in the southern zone, in Puerto Montt. The problem there is the high humidity that affects the plant during the ripening time of the grape. “That is why you have to protect and help them. There now is like here, but thirty years ago. "

Types of wines from Itata (Quillón area, according to data from the “Don Feña” winery)

Pipeño: According to the ancient tradition of Itata, it indicates the own and artisan production of a wine by natural decantation in the pipes. It contains a minimum of preservative, always raised in wooden vessels, with small production levels and well controlled by the author of the wine. Today it has been discredited by the massive amount, by the improper levels of acidity, by neglect in the balance of flavor when making wine with "toasted grapes" (very ripe), with too much lees or tartar, etc. It was a denomination given from the year 1980, finally undermined of its totally artisan character, when they authorized it to call this - “pipeño- the wine on an industrial scale manufactured by large companies from outside the area. In addition, in these wine companies in the center of the country, the container stopped being raulí or oak because it replaced it with steel.

Schnapps: old distillate that is obtained by precipitation, after releasing -in and from an alembic- the alcohol from the grape residues. The brandy has a high alcohol content.

Chacolí: A type of mestizo wine of 11.5 degrees, obtained by mixing various kinds of grapes from old vineyards, which do not reach maturity in the fullness of their colors: Therefore, the chacolí is neither red nor white. Then with this mixture it can be derived to make bumps. It came with little color and sugar, but it was not sweet.

Bumps: young, sweet wine, sometimes the product of mixing grapes and handling the chacolí as a base.

Arrope: not so consistent grape honey, made with the pulp and juice of the grape. The manufacturing process involves cooking for a whole day, where the grape is slowly reduced in its juice. After all, in the final product, you should not feel the pulp or the ollejo on the palate, unlike what happens with jam. Since ancient times, it has been used to sweeten desserts.

Grape jam: A thick and consistent product is obtained, cooking and stirring the whole grape - except for the seeds or seeds- with a certain appreciable proportion of extra sugar.

Drunk grape: grape sweet, with ollejo, pulp and seed. When before, in the field, it was cooked in an iron pot, it turned out to be clearer. It used to be kept in clay pots. It was a type of rustic and rough honey, highly appreciated by the families of more modest vine growers because they replaced sugar with it.

Retafiao: it is a mixture of red grape juice with brandy. It has a reputation as an aphrodisiac, which is why the popular name –especially in the mouth of the old men- of breakup. Sometimes it is made to taste, as if imitating an old cinzano, made of white grapes, to which a little brandy is added.

Soon relief: It is a liqueur wine used as a post-meal bajative. Popularly recommended "pa'l frio".

Concentrated must: grape juice to sweeten, between the syrup and chicha, a cooked chicha, to sweeten the wine, a type of sweet liqueur wine ... they use it as a liquor regulator.
Wine and ancient medicine from Itata and Ñuble

Since its origin, wine was used as a medicine, also in the Itata Valley. Thus, a remedy to lower and reduce the cough, applied to the old misnamed "convulsive cough", was to give the patient a boiled white wine, with grilled lemon and honey.

Currently, Viña Don Feña in Quillón manufactures a sugar-free wine to order to combat the effects of diabetes. It is a special wine,

with zero chemistry, which helps regulate and control sugar. There a wine is prepared with zero sugar that lowers blood sugar. Likewise, and to achieve the same result, drinking the well-known pipeño red wine with lemon balm cuyano, likewise lowers diabetes and regulates sugar in the person affected by this disease.

8. THE PRODUCTION MODEL OF FRANCOIS MASSOC (Quillón) “Massoc Frères” Winery

François Massoc (51), renowned Chilean winemaker and cooper, trained and qualified in France, develops his wine production as a service to the small signature vineyard or artisanal vineyard with long roots in Itata. It is a type of winery that, without having its own plantation vineyards, has certified high experience and maximum technical skills in winemaking. By associating with the local vine grower, its purpose is for them to achieve excellence with their wine product; that is, to enhance and highlight the natural virtues of the GRAPES. Something like what Bielsa did with the human “raw material” of the Chilean soccer team. Massoc ensures the purchase of the harvest at a fair price, which in any case is well above what the large winegrowing groups pay for the grape to the producer, He advises them on the care of the grapevine cycle, gives them various tips for pruning and harvesting, and then vinifies their product, treating the said old vines through a process that is guaranteed to be clean and organic, in order to -finally- achieve wines of excellence. , many times awarded. It is considered a guardian of the artisan processes, the care of vines and musts, which for centuries are so typical of Itata; a restorer of the colonial prestige of being this land "the mother producer of the best wine in Chile", all on a family, manual, affective and festive scale. We could say, a wine with an optimal “socio-cultural terroir”, such as the love for the centuries-old vines that rose to take care of the sacrificed and tenacious peasant Juan Hinojosa de Guarilhue, who a week after being operated open pit,

Basically, the great and restored still life of the place of Santa Ana in Quillón, stands as a true technological center for the recovery of the ancestral prestige of the Itata vines. Combining old machinery with modern and very aseptic vessels and presses, it represents the prototype of what should be the upper stage of high standard winemaking. Massoc's service is the systematic improvement of the wine year after year, with zero manufacturing chemistry, always focused on enhancing the natural and own virtues that the old vine brings, the nature that it possesses in itself and that it has torn from the ground. One of the main virtues of the winery is the extraordinary recovery of the role of Chilean native wood as the optimal container for wine. To the point that François has restored - to again give him a second long chance



The Francois Massoc office is inside a large winepress restored by the hands of Silverio Valenzuela. Because one of the virtues of this winery, advising on the quality of Itata wines, is the extraordinary recovery of the role of Chilean native wood as the optimal container for wine. (Photo: Ziley Mora).

of use- ancient fudres, vats and vats of raulí. After locating the best cooper artisan in the Ñuble region, Silverio Valenzuela, it was proposed to dismantle, brush -without the use of any polluting sandpaper- and reassemble the staves and

join them with impeccable tightening straps. The master touch was to seal the red wood interior with a beeswax coating at the joints, in addition to lifting these containers on higher pillars to facilitate cleaning and maneuverability in the exit of liquids.

“I have not invented anything here, I am just a working ant who, as a good French descendant, before proceeding has seen and thought a lot about how to optimize the winemaking processes, to intervene as little as possible. I only apply to the production of the Itata wines the best that I have seen in the places of Europe, a tradition that has centuries of viticultural experience. I add and apply here what really serves to refine the quality of a wine taking care of the product and the environment, such as beeswax, for example, then taking advantage of everything that the vine gives us, including the logs (stalks and marc) and rinses (riles). Because with those liquids we will soon fill a wetland where all diversity of birds meet. Those waters purified by aquatic plants,

François Massoc, who already exports to England and Korea with his Massoc Frères brand, criticizes the endemic evil of Chilean centralism, and considers that - together with a national law of denomination of origin - investment should focus on the image of the Itata valley and its producers. Work to highlight the notoriety and the news of our singularities. The State becomes an investor towards the small winegrower, who cares for the diversity of the grapes and the ancient culture of their processes. And in parallel, allocate resources to the regional University to support local wine science with high studies and research.

"The wealth of Itata is the great variety of vine growers, who sometimes working only with the ancient grape Country, generate an enormous diversity of wines." And suddenly, we speculate - more and more with a certain solid basis of reason - here, in the mysterious components of said grape, the one that releases all its spiritual power in the mud or sediment, could be the explanation of the enigma of why The soil of Ñuble is the generating region and cradle of such an abundance of national talent, particularly in the arts and heroic deeds: this would be the property of its spiritual musts that it has produced since ancient times.

Faced with the question, why are the vineyards and wines of the Itata Valley valuable? Our so expert winemaker, without hesitation, answers precisely: “Because we are unique, we are clean, we are from old vineyards. We have everything that the most famous wine cities of Europe have: river, hills and ancient vines. With the difference that ours, the old ones, those that are used without rootstocks, are healthy, the only ones

in the world that are naturally free of the phylloxera pest. This is why, for these and other miraculous properties, is what motivated a great French professor I had in Burgundy to say, "Chile is the paradise of vineyards".

The proposed path of the winemaker Francois Massoc is work; honest, serious, methodical and long-term planned work. "You have to join forces, be supportive, seek associativity and have the State as a partner, since you will be able to reap excellent fruits, if you believe in your vineyards. Itata has everything you need for success, its terroirs and its people, its culture and its traditions are fundamental pillars. The key is to return to making products of indisputable quality that can generate added value. This will make everything that surrounds it increase in value, the land, the grapes, etc ... In short, this will make those who were unjustly exiled to the cities due to poverty, want to return to their origins to continue developing what they always have. it belonged, which forms its economic, cultural and traditional heritage. "

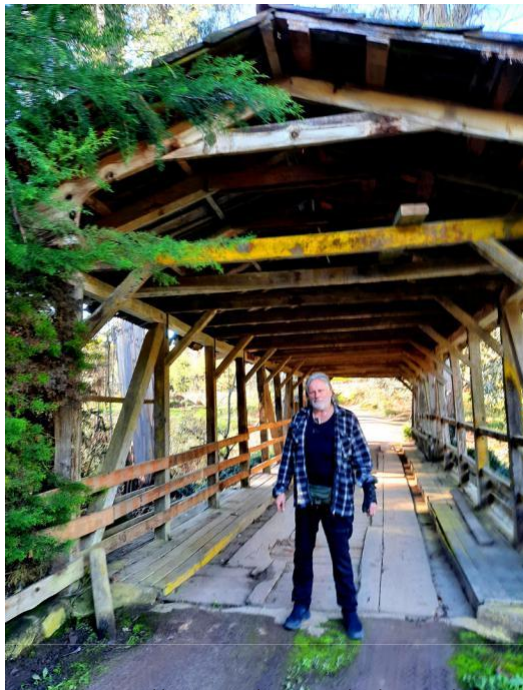
The patron symbol of the winery are two white owls that have come to make it their home at the top of the roof. With the first owl chick born there, they naturally became the queens of the winery. An old Mapuche, a kimche or wise man would say "an ngen was born to his wine"; In other words, the "spirit-owner" was manifested, the intelligence of the place, which began to take charge of endowing the must that is vinified there with soul, after seeing such a remarkable and clean body armed. Not in vain in Greece, Athena-Minerva, the goddess of Intelligence and the awakened mind, was an owl in an eternal state of wakefulness. Not surprisingly, these two owls arrived because Massoc's most sought-after and awarded supreme wine bears the so Greek name of "Aristos", that is, "the best", "the one with the greatest virtue".

Mother Nature is not wrong in making her nests. Less when it comes to cradling the birth of a memorable wine.

9. RICARDO MÜLLER ESPINOZA, Former Vineyard and farm “El Milagro” Ránquil 118
Inheritance of the Jesuit presence in Ñuble

The Society of Jesus, before going into exile in 1767, apart from the famous colleges, left great productive inheritances, especially linked to a culture of wine.¹¹⁹ This was the case of “El Milagro”, an old vineyard and farm in Cayumanque (part of the great San Joseph de Ñipas or perhaps Conuco?), Today very limited only to family consumption. However, it keeps much of the history associated with artisanal wine

from Itata and from the colonial province of Puchacay. After almost 150 years of neglect, Emilio Müller Guller, a Swiss engineer for the Tomé-Coelemu railway, settled there as a hermit on the hillside. And he re-created a prosperous farm totally self-sufficient, with diversified crops, fruit trees, mills, vineyards that with its vineyards supplied abundant must that was received and marketed from the port of Tomé, transported there in pipes on ox carts, such as the Viña Santa Gertrudis on the other side of Cerro Cayumanque owned by the Unzueta. Emilio Müller arrived in the country in 1907 hired by the Pedro Montt government for the construction



Ricardo Müller Espinoza, heir - along with other cousins - of one of the most notable works of the Swiss engineer Emilio Müller Guller in the El Milagro estate in Ránquil: the first roofed bridge in the country and perhaps in South America, currently intact. (Photo: Ziley Mora)

118 Personal communication delivered by Ricardo Müller Espinoza, in an on-site interview, on July 29, 2020 at the El Milagro de Ránquil ranch

119 A historian said that "the peoples of the Mediterranean began to emerge from savagery when they learned to cultivate the olive tree and the vine." What is truly curious is that the Athenian historian and military man Thucydides said it in the 5th century BC.

of the coastal branches of the railway. But in 1908 he returned to Europe and brought his girlfriend-wife Eduviges Rychner from Switzerland. Officially, the captain marries them on the same boat, before going down in Valparaíso: a law prevented single women from entering the country by getting off a boat. She goes up single and goes down married and on the arm of her husband. Shortly after, he acquired the El Milagro farm and settled there fully, after he also built the Ñipas station and the Ñipas bridge.

Located in the northeastern sector of Cerro Cayumanque¹²⁰, in the Ranquil commune, its facilities and part of the winery are still preserved along with significant agricultural and wine-making machinery (presses, juicers, remains of vats, barrels and electric motors). Since at least 1910, he was the first landowner in the area and in all of Itata that generated its own energy to supply itself. I create mechanical and hydraulic systems, installing electric power generating turbines, using the waters of the Nitrihue River. There he created a small dam to divert part of the water into a canal and a dam, the force of which moved a paddle turbine. Apart from this first great rural innovation of having abundant electricity, when no town in Itata or Ñuble dreamed of something similar, they built the first roofed bridge in the country and perhaps in South America over the same river. currently intact. To support it, he built some formidable pillars, using the same reinforced concrete technique as that used for railway bridges.

120 Here we transcribe a story collected in the work *La misión oculta de Chile*, Edit. Kushe, 2019: "Don't you think that Ñuble and this area of Quillón, here, at the confluence of the Itata river with the Ñuble is the Ma-puche Zion of Chile? Well, the first is the Treng-Treng del Cayumanque, this sentinel hill, the highest in this valley, whose ngen is a bull. Nearby is the lagoon of the same name where, if you shout next to it, it starts to rain. In addition, on these same sides, since before the Incas, there are worshiping stones for water rites. There are also several recognized kuels, those small Mapuche pyramids that hold the mystery of the undeath of some great longkos. This Cerro Cayumanque, the "six condors", saved the few awake people who climbed to the top with rali, with some dishes on their heads when the great flood came. That flood that once spread across Chiloé islands is going to reoccur - people who have had powerful dreams here have told me - and just a few are going to be saved, when from Valparaíso to the south, by the ascent incredible from the sea, the land is going to split and separate in many small islands, when the whole of central Chile is like a big Chiloé. A cataclysm will come, and again the Cayumanque will save us. Again those vessels will have to be put on because those who go up can be burned with so much light that they will receive from Above. But they will be few. In addition, you should know that a very authorized author, the Mapuche peñi blew that Ñuble meant "land that will remain dry" ... It is clear that this foothills of Chillán is going to be like Noah's ark, one of the few that will remain dry to live and keep climbing. It is that here before all Ñuble and all Itata, were called Renühuelen, or Reniwelen. That same author investigated that this name is because there were many caves here, because he says that in Mapuzungun, the word literally means "secret or initiatory cave where sorcerers make changes and transformations" ... In the renü all the most occurred powerful ceremonies of Chilean antiquity. For all this, Ñuble is like the spiritual center of Chile, because it was a kind of Mapuche Zion. " In the renü all the most powerful ceremonies of Chilean antiquity took place. For all this, Ñuble is like the spiritual center of Chile, because it was a kind of Mapuche Zion. " In the renü all the most powerful ceremonies of Chilean antiquity took place. For all this, Ñuble is like the spiritual center of Chile, because it was a kind of Mapuche Zion. "

Both the bridge and its supporting pillars are currently still intact for more than a hundred years, despite the once great floods of the river.

The place chosen by the Swiss engineer Ricardo Müller to settle with his family was an abandoned property that had previously had other pioneering developments. He used a former Jesuit hacienda, who had already built a mill with hydraulic power that moved paddle blades, which at the same time turned round grain grinding stones. A couple of these stones are still found on one side of the river, in the manufacturing stage and devastated with some ancient chiselling technique. Likewise, in the underground cellar of the patronal house's wines, there is a resounding proof of the viticultural work of those Jesuits, continued by Ricardo Müller Guller: three ancient clay jars arranged there for the storage and conservation of the wine. It is also noteworthy the characteristic presence of indigenous cultural vestiges of the area, such as metawe (pitchers, pots) of worked and cooked clay, such as the now classic katankura (pierced stones) and stones for grinding and grinding grain by hand (kudi). This last antecedent, apart from the very evident antiquity of the property, reinforces the very safe "labor force" used or organized by the Jesuits in the so-called "Indian towns" and haciendas, during the 18th century when they ruled the production of " The miracle".

10. PABLO HERRERA, Viña "Santa Berta", San Nicolás¹²¹ .

Although Viña Santa Berta is a relatively young vineyard in Itata, it gathers the best of the long Italian wine tradition. He opted for the undeniable goodness of these soils with such noble heritage GRAPES. The first principle that we must consider is that the expansion of the industry and its boom, the modernizing development of Chilean wine, only reached as far as Parral. While here in Itata the traditional way of working the vineyard and producing the wine continued to be preserved. After the ancient and ancestral way of working the wines in Itata, there is also an ancient experience. And this links directly with the person who does it, with the one who is behind each of the processes. Therefore, there is a humanized process, without major machinery yet, and this involves a value, a difference. This is so because precisely the Valleys of Tutuven (Maule Sur), Itata and Biobío share the characteristics of having vineyards managed in a traditional way (dry land, grapevines in the lead or gobelet). In addition, many vineyards have less than 2 hectares. If you ask people how much vineyard they have

give the number of plants. For example 5000 plants instead of saying 1 hectare, which speaks of a more "human" scale, since they are not large vineyards as in the Central area.



We support and believe in this fundamental premise: the real development of the local wine industry necessarily passes through a national law of appellation of origin

Entrance of the Santa Berta Vineyard, San Nicolás commune, which in 2014 opened the way for wine exports from the Itata Valley to China, Mexico and Canada (Photo: Ziley Mora).

of Chilean wine. Because today the law only requires that the grape be from Itata, so it is enough for the large vineyards to buy it in the place of origin, and then forget about it and take it to the large wine-making centers in Curicó or Santiago. Such a law would directly benefit all valleys, not just that of

¹²¹ On-site personal interview, carried out at Viña Santa Berta, on the day July 14, 2020 in the commune of Saint Nicholas.

Itata. And the appellation of origin must include three fundamental aspects: a specific territorial area, the varieties of the species and the specific people, with all their history through which they have been producing wine for many a long time. Therefore, for there to be a designation of origin, the entire process must be carried out in the territory; In other words, both the vinification - the making and aging of the wine - and the bottling. But here in Chile, the large company comes to Itata to only buy the wine production in bulk, and for reasons of economy of scale, the entire process is centralized near Santiago, leaving no externality in the area of the productive tradition where I buy. There is not even any tax left here. And also it is worth and uses the prestige of the name of an area without collaborating with it. In France, for example,

A law of designation of origin is lacking to develop small and traditional productive areas such as the Itata one. Let us consider that the Ñuble area has 15% of the total number of vineyards planted in Chile, no less data of which a very high percentage are worked in the traditional and ancestral way. There will be no development of the local vineyards without the development and prestige of the purchase of the wine with the designation of origin, after the establishment of the large wine-producing company in the place. Thus, it would become a partner with the producer, generating the required support that it could not do on its own. This should be required by a Chilean law of appellation of origin. Because the international market, the global world of wine marketing, values, rewards and pays particularly for *Savoir faire*, in other words, "the way of doing things" -something like know-how- because it is the people who give identity to both the territory and its products, the identity of the wine. People are part of the concept of *terroir*¹²².

It is not much use that the effort of a municipality invests, for example 200 million pesos, to position the name and the wines of the vineyards of its commune in a certain marketing campaign, even if it has an ally with ProChile. In my opinion, it would be more useful if those 200 million were used for such a global company to come to the commune, install a winery there, work for local wine artisans, stimulate the local improvement of certain services such as restaurants, and then make use of it. of its immense experience and infrastructure for the global commercialization and marketing of Itata's local brands.

¹²² *Terroir* it is a concept applied to wine. To some extent, it would be equivalent in Spanish to the term *terroir* and to the German *Heimat*. It's about the sum of the climate, microclimate, soil, grape variety and vineyard arrangement: all this constitutes the concept of "terroir" in certain wines. Therefore we can affirm that the quality of a wine depends both on the elaboration and aging processes, as well as on the "terroir".

It is about making large companies part of the development of the area, but forcing them to invest in the area, and not only to buy the grapes, keeping the rest of the value chain. It is important to consider that of the price of a bottle of \$ 2,000, the price of the grape is not even 5%. In more expensive wines it can be close to 20%.

In the case of wine, the job or role of the State should be to generate the rules of the game and the regulatory conditions that stimulate development, not necessarily as a leading commercial actor in that development, an aspect that the private sector takes much more progress. We can arrive and aspire that 5% of Chilean wine could be of denomination of origin. And that will imply a cultural leap, an artistic, historical, philosophical aspect, all within a story that shows it as such. The story would show and explain, for example, why the Cabernet Sauvignon from Maipo is different from the Cabernet Sauvignon from Itata. If it is valuable when the State enhances the prestige of the name of a valley like this one.

Why is the Itata wine so different in relation to other parts of Chile and the world? For several reasons. In the first place, due to the particularity of its lands, because the vineyards are not irrigated here since they are coastal rainfed. Secondly, because here it is according to history, the origin of Chilean wine, of the native wine that the Jesuits brought, the first cultivation and development of the country grape, etc. That is to say, it is different because it has heritage grapes, such as Pais and Muscat of Alexandria. That is to say, these grapes, European of origin, arrived 450 years ago and here, receiving the influence of the terroir, the climate, the soil, they adapted and mutated, giving a different clone to the original or initial clone of the same grape in France or in Italy. Even different from the Moscatel of the valleys of La Serena, within Chile itself. And this has an immense value because, in truth, the valley has a unique variety of grape in the world. Therefore, here in Itata, we must promote not a landscape tourism –every place in Chile has a spectacular mountain range, hot springs and the sea very close– but rather a social tourism with wines with terroir included. In other words, promoting and supporting signature wines. Because it is the case that the Itata valley is where naturally there are more wines with a royal designation of origin in all of Chile; that is to say, where the entire chain of the production process takes place in the winery of the owner of the property. This is the place in Chile where there are more people who make their wine with their hands, many small producers at home, in their land, a must that has been making it with their tools for generations, with all the burden of its history. Grape and wine production is on a human scale.

The Chilean case of signature vineyards is unusual: their owners and managers live and lodge very far from there, where they own their vineyards. In Europe and other parts of the world, it is not conceived that wine producers do not live - eat or sleep - in the same vineyard that they are supposed to work, care for and reinvest. Wine must be "produced where the cow is milked." That is the merit of a wine with a designation of origin, and that is the great distinguishing characteristic of the Itata vineyards.

11. TOURIST COMPLEX "LLANQUIRAY". Maria Rosa Vidal, Quillón

The Quillón commune is probably the communal territory with the most development of traditional wine tourism in the Itata Valley. There, the most competitive due to its volume of services, is perhaps the "Antu Water Park", a tourist complex of cabins, hotel and restaurant, whose extensive infrastructure facing the lake attracts many people. But for that very reason, it gives space for the offer to be complemented by the personalized and very detailed service of other undertakings. This is the case of the "Llanquiray Tourist Complex" belonging to María Rosa Vidal.

Description "Complejo turístico Llanquiray". It is an urban complex, a place closed to privacy, a few blocks from the center of Quillón, composed of cabins (54 beds) and a restaurant that includes an outdoor pool and a heated pool, as well as a spa. In just half a hectare, optimal conditions meet here to ensure a quiet rest, entertainment and ideal conditions for relaxation. Apart from the silence and the proximity to the Avendaño lagoon, the large roofed terrace stands out and the formidable view of the mythical Cayumanque hill. Both in the restaurant and in the aforementioned services, they have a capacity to receive and serve 70 people. These groups can be satisfied here according to their various requirements: events, wine tastings, requests for social gatherings, family celebrations, etc.

Offer. For visitors, the strong aspect of the Complex's wine tourism offer –apart from the traditional wine and liquor tasting of the valley- is the visit and transfer to nearby vineyards and obviously the on-site tasting. Among the associated vineyards to visit, there are agreements mainly with two: "Nobles Viñedos", where its owner Felizardo Barriga offers his well-known "sparkling" (sparkling) wines with bubbles that are not diluted, and the winery "Don Feña", Fernando Valenzuela, who personally serves with pipeños and jams, explains and shares in the shade of his old wineries and leads the group through the natural attractions of his mini-farm. In addition to these tours, the farm "la Isla" is added, where tourists receive samples of chocolate flavors and other chestnut-based sweets. To the vineyard and country offer,

"In my space, apart from the tranquility, the people who visit us value neatness and cleanliness. And the detail that illustrates this concern is that all kinds of clothes that they wear will always find them impeccably ironed ", assures the

owner, María Rosa. “Here we offer - he adds - the best of the Itata Valley, that is to say, the homemade products and above all its Piper wines. Apart from those from Cerro Negro, there is no shortage of Cabernet sauvignon from Panguilemu. It is about giving visitors the opportunity to taste something unique, handmade, made with love, grown in small productions, reduced batches of wine that is not filtered, and for that reason all different. Thus, the visitor feels “king” because he is always tasting something exclusive”. Its management understands it as a way to ensure good customer treatment, providing confidence, familiarity and security to the tourist, who feels that he can safely leave his keys placed on the door of the respective cabin. Faced with the question of what the government agencies that administer the Itata Valley need to do to promote visits, María Rosa Vidal responds from her perspective and experience: “Promote and make known more intensively the history, achievements and medals already achieved. from the Itata valley. And this, by continuing to vigorously support the studies of the terroir of its wines, campaigns focused on specialized audiences - you should not “give pearls to pigs - also with a focus on the international public.

12. VIÑA CASTELLÓN, ESSENCE OF THE EARTH. RANQUIL COMMUNE

Victor Castellón Campos¹²³ He is a farmer and winegrower from the commune of Ránquil, Paso el León, (Fundo Los Mayos), who has been working the land for more than 30 years. “It was always a beautiful challenge to be able to know and identify the name of all the existing varieties in the vineyard...” he tells us. This is how this long path of research and development begins, it is the intention of incorporating these varieties into viticulture and thus being able to contribute with the purpose of promoting and highlighting the dry land of the Itata Valley. After knocking on many doors, he succeeded in getting the prominent and renowned researcher Dr. Patricio Hinrichsen Ramírez, Deputy Director of Research and Development at the INIA La Platina Regional Center, to commit to a rigorous study of several unique and different GRAPES present on his farm. The doctor. Hinrichsen has spent more than two decades researching and studying different wine grapes in their characterization, adaptation to the environment and their development; many of them turning out to be very significant for the development of the wine industry in Chile. This is the case of "Carmenère", which today is considered a grape

¹²³ Various (telephone) interviews that occurred between September 27 and October 1, 2020



An ancestral grape still unknown. It is the NN-314 found in Viña Castellón (Photo Victor Castellón)

emblematic of Chilean viticulture and one of the preferred and most consumed grapes by Chileans. Upon receiving the first scientific analysis study

genetic, he was surprised that they were "genotypes that are not in our Chilean collection and some of them unidentified", also establishing that several of these grapes are described for the first time in the Chilean vineyard "124. We are talking about the 'Criolla Sanjuanina Grande' and the French variety 'Folle Blanch', emblematic of Armagnac and Cognac, 'Cristal' or 'Blanca Ovoide', a white grape corresponding to a Creole genotype that has recently been "rediscovered" in the Maule and Itata, although its presence in Argentina is also known. In addition, these studies confirm the existence of Listán Prieto (Country), Black Prince (San Francisco variety), Moscatel de Alejandría, Mollar Cano, Chardonnay, Pinot Noir, Cot (Malbec), Chasselas and Cabernet Sauvignon, making the Vineyard Castellón in the diverse and rich in ancestral grapes from all of Itata and probably from all of south-central Chile. Of the unidentified genotypes, there are red varieties NN-245, NN-311, NN-330, a white variety NN-310 and a pink variety NN-314. All these varieties have the particularity of being on the head, open and dry footing and with a known date of 146 years, as shown by the physical magnitude of their plants. The analyzes were carried out according to standardized protocols in the laboratory for grapevines and other woody species (Narváez et al., 2000. Agric. Technique 60: 320-340). Each plant was analyzed separately¹²⁵, selecting the leaves of less development. The identification of the genotypes was carried out through the analysis of microsatellite markers (SSR), the system of choice for this purpose on an international scale. Laboratory validated protocols and markers were used (Narváez et al., 2001. Agric. Técnica 61: 249-261), plus others of recent development proposed as minimal markers for the study of germplasm of this species (This et al., 2004. Theor. Appl. Genet. 109: 1448-1458), and applicable to the analysis of genetic identity. There it is proposed to use six SSR markers (VVMD5, VVMD-7, VVMD-27, VrZAG-62, VrZAG-79 and VVS-2) for this work. All these markers have a high discriminant capacity and their heterozygosity indices, Combined, they allow a level of confidence in the identification of grapevine genotypes greater than 99.9%, an estimate that includes the grapevine genotypes most used in the country and in the world. Reference genotypes obtained from various sources were used, such as the Registry of Protected Varieties.

124 In Report genetic identification of table vine. Study requested by Víctor Castellón Campos Viña Castellón, Ránquil, INSTITUTE OF AGRICULTURAL RESEARCH CRI, La Platina, Biotechnology Laboratory.

SAG (RVPSAG), the collection available at INIA La Platina, as well as international genetic repositories, mainly the European collection described on the website (www.vivc.de).

Therefore, this comparison gives firm grounds to think that they would be really very indigenous grapes of Chile, very endemic or native to Itata, with such an original DNA and different from any other known in the world. In other words, the same responsible researcher clearly confirms it in his final Conclusion: "their genetic patterns do not coincide with any variety known locally or internationally"¹²⁶Currently, in a collaborative work, Viña Castellón together with the Universidad Mayor through its Director of the Agronomy School and former professor of Viticulture PUC, Dr. Philippo Pszczółkowski Tomaszewski, leads an important investigation in the description of ampelography and the analysis of morphology of said NN grapes, in order to obtain more information on the origin, the main attributes and determine the oenological potential of the peculiar autochthonous plants not registered anywhere found in the vineyard. The vineyard where Viña Castellón wines are currently produced was registered as Viña 291 de Chile, according to the cadastre organized by the National Department of Agriculture based in Tomé. And in the second part of the 20th century,¹²⁷

According to his own information inquired by Victor Castellón, the first fort in Santiago to the south is made in Altos de Pinto (Penco Valley), where the city of Concepción was founded on October 5, 1550. And very close to there, 37 km towards Inside, the second Fort of Ránquil is established, dating from 1551, which has the importance of being a strategic place to recover the hosts. In that fort, the first vines would be planted by order of Rodrigo de Araya, already mentioned in the year 1556, with the observation that "very good wine is harvested there." Don Antonio Casanueva Inzunza married to Mrs. Gertrudis

¹²⁶ In Report genetic identification of table vine. Study requested by: Víctor Castellón Campos Viña Castellón, Ránquil, INSTITUTE OF AGRICULTURAL RESEARCH CRI, La Platina, Biotechnology Laboratory.

¹²⁷ Responsible for the report is Dr. Patricio Hinrichsen, together with his technician in charge, the chemist-labo-rator Mag. Herminia Castro. In Genetic identification report of table vine, study requested by: Víctor Castellón Campos Viña Castellón, Ránquil, INSTITUTE OF AGRICULTURAL RESEARCH CRI, La Platina, Biotechnology Laboratory.

Basabe Osorio, inherited the ranch of the Fundo de Ránquil on November 17, 1768 and from there today we still find descendants in the surroundings. It is the Navas Bugman Casanueva Farm, El Manzano Casanueva Farm, Casablanca Casanueva Coke Farm, Buenavista Casanueva Lavaderos, Quilaco Casanueva Lavaderos, El Carmen Casanueva Lavaderos Farm, El Laurel Baquedano Casanueva Farm, San Juan de Dios Baquedano Casanueva Farm, San Agustín Casanueva Farm Washers. On the other line, with the arrival from France of Juan Castellón Dupri, in 1795, who married María Jesús Binimelis y Andrade, comes a long list of important names. These are parliamentary positions and others of appointment of the president as ministers, mayors, who stay both in the Castellón farm, sector known in as Valle Nonguén as in the Fundo de Recreo of the Department of Coelemu. The property where the Castellón Vineyard is located, also has the antecedent of previously having belonged to a congregation of missionaries of the Church, probably the Redemptorists, French priests who arrived in 1876 and / or the Franciscans, who arrived earlier, from Peru to the city of Concepción, in November 1553. However, both occupy the Hermitage of Nuestra Señora del Socorro. In this regard, this Marian antecedent is important, and would somehow confirm the presence of the religious in the current estate. A trace is added to this. One day, Victor, while working on the vineyard of Carmenere, found an ecclesiastical medallion, which corresponded to a date from the end of the 18th century.

All of the above would suggest that perhaps the Redemptorists or Franciscans would have brought some of the unique or unknown grapes in the national or world cadastres, and that they still grow and produce in the vineyard. On the other hand, and adding some related antecedents, according to the records, Viña Conuco de Ránquil, neighboring the current Viña Castellón, would be the first officially recognized and registered vineyard in Chile. There would only be one record of it dating from 1666, although there is a previous one from Magdalena's stay in Coelemu, in the year 1613. It would be a fine thread that Conuco is the same favor that Diego del Oro received from Valdivia in 1550. We do not know if Diego del Oro planted a vineyard that year; We only know for sure that I know

You can date your authorization for a land grant granted by the first Governor of Chile.

13. VIÑA CUCHA-CUCHA, integrating history and environment

Located in the current commune of Portezuelo (Confluencia road, km. 35, Portezuelo, Itata Valley), today it belongs to the Arauco company. It develops a permanent and joint work with local producers, with the aim of sharing good practices and experiences, recognizing and respecting their tradition and culture. Currently, the company has 140 hectares, among which the 90 hectares of the Cucha -Cucha farm stand out. Through this project of shared value, the aim is to turn this historic vineyard into a benchmark in the production of quality wines and a space available for small local producers.

The winemaking tradition dates back more than 400 years, and the practices of local vine growers for the production of wine for family consumption still predominate there. Initially, the Cucha-Cucha vineyards were not strictly inherited from the Jesuits, although their modernizing work in management was, who had only arrived in Concepción in 1612. The period of Jesuit work in Cucha-Cucha was only forty years, between 1727–1767, when the estancia was under the efficiency of the power of the Society of Jesus. There they had 28,000 plants in 2,500 blocks of land. In 1730 a lawsuit was registered over the Itata river basin (border with Membrillar, after the confluence of the rivers). The Jesuits in Cucha-Cucha ask for exclusivity and the raft is withdrawn. With everything, Around that date the neighboring estates of Magdalena and Torreón are donated to them. But long before that date, already in 1655, the Cucha-Cucha estate had been formed from the union of six adjoining estates. Its first owner of that totality is Juan de Ocampo y Velasco, son of the councilor of the Cabildo de Chillán at the time. He married Jacinta de la Barra. But when Ocampo died, Jacinta married Ventura de Lerma, who became the new owner. Although the Jesuits remained only those forty years as owners, we reiterate that it was enough time in which they left a remarkable productive mark, both in the quantity of the vines and in the art of winemaking, which earned them fame for contributing so effectively to the tradition of excellence of the Itata wines.

Today the vineyard has various wine products, derived from grapes La País, Moscatel, Cinsault, Moscatel. The winery has promoted associativity as a way of enhancing the prestige of the appellation of origin of the wines produced in wines from the Itata Valley. Thus, the creation of the “Alma Del Itata” store is a relevant proposal. This wine shop provides a space for sale and exhibition to heritage vineyards in the communes of Ránquil, Coelemu, Portezuelo and Quillón, representing more than 100 local producers from the Itata Valley. In four years it has become an opportunity for all those entrepreneurs who do not have the option of marketing their products. This boutique was born as a Shared Value project of the ARAUCO company, which is present in the Ñuble region. A) Yes, The joint work with the vineyard pole that started with a winegrowing GTT, allowed the company to know the needs of this area in the area and within which, one of the main difficulties was the inexistence of a point of sale that would grant the possibility to visitors and tourists, to discover the great variety of wines in their different expressions that the Itata Valley offers and that, until then, were unknown. Today, Alma Del Itata represents more than 130 local labels and aims to become the viticultural heart of the Itata Valley. to discover the great variety of wines in their different expressions that the Itata Valley offers and which, until then, were unknown. Today, Alma Del Itata represents more than 130 local labels and aims to become the viticultural heart of the Itata Valley. to discover the great variety of wines in their different expressions that the Itata Valley offers and which, until then, were unknown. Today, Alma Del Itata represents more than 130 local labels and aims to become the viticultural heart of the Itata Valley.

The Alma del Itata store (Viña Cucha-Cucha) of the Arauco company and the Municipality of Ránquil have supported and are generating a wine tourism tradition that has been called “The night of the Cinsault”. Three versions have already been held, held in the commune of Ránquil at the beginning of 2019. This festival is projected as one of the meetings with a positive projection in the Itata Valley, since year after year it is attracting a good number of national tourists and foreigners, who seek to know part of the local viticulture and, in addition, taste the Chilean vines: among them the cinsault or cargara.

When Cucha-Cucha was administered as a Jesuit temporality¹²⁸

On August 26, 1767, in the Bishopric of Concepción (Chile) - with jurisdiction between the Maule River and the Strait of Magellan - the decree of estrangement, which determines the expulsion of the Company regulars from the dominions of Spain, becomes effective. de Jesús, who had been established there since 1612. In order to determine the amount of assets owned by the Company, it was ordered to draw up separate inventories by authorities expressly appointed by Governor Antonio Guill y Gonzaga, responsibility that fell, for the jurisdiction of said bishopric; in Lieutenant Colonel Don Antonio Narciso de Santa María and the Field Master Don Salvador Cabrito. Said documents, the majority collected in the Fondo Temporalidades Jesuitas - Chile, of the National Historical Archive of Chile, They allow determining the agrarian real estate that the Jesuits owned among the five existing colleges in said bishopric (San Francisco Javier de Concepción, San Bartolomé de Chillán, Buena Esperanza, de Arauco and de Castro) and the Missions Attorney's Office; that will help us to have a vision of the wine-growing activity carried out, namely: El Torreón, La Magdalena, La Chacarita, Perales, Cucha-Spoon; Longaví, Tomeco, Toguigue, Cato, Ñipas, Caimacaguin, Guaque, Conuco, San Joseph, Millague, Teguquelén, Ventura, El Roble, San Rosendo, del Rey and innumerable minor properties; since it is a general appreciation that the Itata area was home to the most appreciable and best quality productions.

The study carried out by the academic Raúl Sánchez from the University of Talca¹²⁹, allows establishing in Cucha -Cucha, for 1767, number and type of vine plants, condition of said plantations, types and quantity of tools for specific use, types and quantity of presses, production figures for musts, wines and spirits, and production circulation. This helps to appreciate the real significance that this item had in the formation of the "wealth of the old Jesuits", since in Chile, since the time of the conquest - as we have already seen - the wine industry had an important development, both in its territorial extension as well as in the levels of production. As we already know from the chroniclers, there were wines of various types: muscat, which according to Ovalle seemed to be "like water, clear and crystalline", torontel grape and more ordinary black grape - called mollar-, from which wines were made. reds or

¹²⁸ Data collected and synthesized basically in Sánchez Andaur, Raúl; Jesuit winegrowers in the Bishopric of Concepción. UNIVERSUM Magazine. N° 21. Vol. 1. 2006. University of Talca. Pp. 1 - 15

¹²⁹ *Ibid* in Sánchez Andaur, Raúl; Jesuit winegrowers in the Bishopric of Concepción ...

Reds, the "ordinary Chilean wine," according to Gay. Travelers like Frézier, left important testimonies about this activity, especially when detailing some practices such as conservation and transportation. Regarding conservation, they refer to breaded clay jars and goat hides on transport, which would give them "a bitter taste like that of triaca and an odor that you do not get used to until after a little work."

Specifically in Cucha-Spoon, located in the Itata District, the Jesuits cultivated 2,000 blocks, at the departure and exile of the Jesuits, they inventoried "28,070 ordinary vine plants, 2,000 ordinary vine plants of a year, a vineyard of a block a little longer and 25 to 30 yards wide ", which were valued at 4,384 pesos. In the winery, 42 ½ yards long, with corridors covered with tile, there were recorded "31 jars full of wine, containing 844 arrobas of wine and 2 jugs, 3 jars of brandy, making 42 arrobas and a pitcher. Several empty jars, 5 coolers or pylons, funnels, wooden stirrers to season the wine ". Estimated in liters, it would be 29,962 of wine and 1,491 of brandy what the Jesuits left when leaving Cucha-Cucha. The existence of a traditional construction of 46 yards long is pointed out, where there are "four cots of presses with their corresponding mud pylons, a coligues press and a sieve, five large leather presses, 12 baskets for carrying grapes and 8 for a third ". In another construction of 30 ½ varas long, covered with reeds, without corridor, 130

14. VIÑATRES C, CENTENARY OFFICE WHOSE QUALITY SINKS ITS ROOTS IN GRANITE

Interview with Miguel Angel Molina Ortiz, producer 131

In the Guarilhue field, Viña Tres C and then "Vinos Tres C" was formed after the perseverance and support of a traditionally vineyard family. It is located in the La Piedra property in the Guarilhue sector, Coelemu commune, in the heart of rural Itata. A family that always had the clear purpose of bringing the work of the vines closer to people, who increasingly need to know

130 *Ibid*, in: Sánchez Andaur, Raúl. Jesuit winegrowers in the Bishopric of Concepción ...

131 Apart from data from the information on the Viña Tres C website, this article was prepared based on various telephone interviews conducted in October 2020.

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of history and peasant sacrifice. Today it is promoted and managed by the representative and member of the Ortiz family, the electrical engineer Miguel Ángel Molina Ortiz, 38, who also shares his working time in power generation jobs.

Carmen, Claudia and Constanza well know about this. From them, from the initials of their names, comes the brand of the wines and the name of the vineyard. It is about the mother, daughter and granddaughter of Miguel Ángel. Carmen Ortiz inherits it from her great-grandparents. Later Salvador Ortiz, Carmen's father and married to Juana Rojas, enlarged the vineyard, reaching about sixty hectares. Today, after the partitions with Carmen's brothers, her son Miguel and family have only ten hectares of land, of which six are vineyards and four are farms and hill-forest. The uniqueness of its vineyard follows the typical and unique characteristics of the valley: traditional methods of growing the vines, naturally without chemical intervention, with plow, horse and hoe. The work of the vineyard maintains "cava and recava" around the plant; This way, it is manually avoided that it does not cover the grass and the weed does not suffocate the vine. In addition, Miguel Angel adds, "by having the soil that covers the roots surrounding the plant loose, it allows the scarce rainwater that falls only in the increasingly short winter season to better impregnate."

The business strategy has been to enhance the attractions of producing and generating the wine tourism experience from home. That is to say, sell a comprehensive experience that includes wine as one of its products. According to this formula, Miguel Angel has not had to go out to offer his wines outside the home, since they are bought by the guests he receives. There they remain loyal and later, they continue to ask that the bottles be sent to their homes of origin. Producing complex and high quality wines since before 1950, this family winery is a privileged place with great potential to produce the best wines. As we have pointed out, its origins are rooted in a vineyard tradition that involves knowledge that has passed from my grandparents to a 4th generation, today it has them recovering vineyards, rotating floors and innovating wine tourism products. With centuries-old vines, the Vineyard currently builds a lodge in the open countryside, full of fresh air and centuries-old buildings. Ideal panorama to wake up and get up to the chirping of the chickens and the crowing of the roosters. "Our hostel has two spacious rooms to give a pleasant rest, with both rooms with double beds, satellite TV, heating and Wi-Fi." Build an attractive dome in the middle of the hill, in the middle of the vineyard. There you will have two

more rooms, supplied with solar panels, ecologically suitable to receive a whole family.

The attractions of a visit

Apart from a very old typical winery built of adobe and tiles over a hundred years old, it has an underground cellar, where the harvests are stored and, by the way, tastings can be carried out with the varieties available. Among the services offered is the Harvest Festival, periodic tastings and the Wine & Flavors Tour. The visit begins with the vineyards in the variety garden, followed by a tour of the winery to learn about the wine process, and culminates with a wine tasting, and by the way an outdoor picnic. It also offers a Tour called "Make Your Own Wine". This activity seeks for everyone to create their own blend, bottling their final wine and even making their own personalized label. "Make your own wine" includes participating in the harvest, the guest takes the grape, the harvest from his hand, squeezes it on foot

, He keeps it, and then, once the winemaking process is completed, his wine is sent to his home. The final process is also done on site; that is to say, sticking the label, the corking and the plastic or sealing encapsulation on the cork.

As it is a place surrounded by nature, it is ideal for a pleasant rest, with room services, typical meals, hot tub, trekking, wine tastings. To relax and enjoy the surroundings in different areas within the Vineyard Visitor Center, there are two types of picnic: Cinsault and Moscatel. The basket includes breads, cheeses, fresh fruits of the season, dried fruits and nuts.

Of soils, grapes and achievements

In 2017 production started with 500 bottles, which now reach 3,000 units. Currently Tres C has different wines made with love, affection and dedication to show in their splendor the aromas and quality of each vine grown in the field. Moscatel de Alejandría, Semillón, Chasselas, Cinsault and País are grapes that for years have been adapted to valley soils, which, moreover, are soils with non-irrigated rainfed plants placed on heavy soils that make ideal conditions to magically balance production /quality. The Cinsault Moscatel and País grapes, in that order, are here the basic ones and with the highest production. In various local and national competitions, in Ranquil and Chillán, these grapes have already won awards, highlighting a gold medal in the "Ancestral Taster" Competition. Such distinctions, in judgment

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of its manager and manager, they are mainly due “because of its old vines, where the fruit is highly concentrated, since they bring out quality in the fruit. The fact that each plant delivers few clusters of fruit influences its concentrate. Then there is the granite type of soil, which is a ground quartz and clay. Clay retains moisture, while granite allows the roots of the vines to penetrate lower.

A milestone for this vineyard of fresh and fruity wines occurred in 2019 where it exported 300 bottles to France, a management supported by Indap. The exporter reported six pains per bottle. According to Miguel Molina, the plans are to grow in the quality of oenological services and continue venturing into niche exports, which, due to the quality of its products, is the true vocation of Viña Tres C.

15. VIÑA MÄNNLE, THE GREAT GERMAN REINFORCEMENT TO THE QUALITY OF ITATA¹³²

After touring vineyards in an intense preliminary study throughout Chile, in 1987 the winemaker Heinrich Männle from Germany settled in Itata (in Bulnes, Route 148, Km 1, Sector La Piscina). And it does so with the clear certainty that in this area there are optimal conditions to preserve and grow the winemaking tradition of the European family. And shortly afterwards he proves his thesis: here, in this corner of Chile, far away and forgotten by the large exporting companies, it was possible to achieve the glory of wine, the same one that his father successfully achieved in the Weingut Andreas Männle Vineyard, in his country of origin. The family business was born at the beginning of the 20th century and, prestigiously, has survived to this day in the city of Durbach, Germany. There the other branch of the family persists in maintaining the same high standard of origin.

Once established in Chile, the German winemaker began to work in the manufacture of alcohols such as fruit distillates, spirits, wines and their different varieties, whose recipe has been developed in favor of time, knowledge and experience. Manager Heinrich's main idea was always to maintain the tradition of his European origin and, without any doubt, he decided to patent his work by founding his own family business, Viña Männle. And along with it, take advantage of

¹³² Data extracted in personal conversation with Heinrich Männle (November 2020) and from the official website of Viña Männle.

the undeniable comparative advantages offered by the ancestral grapes of the Itateño soil, so unique in its geological and climatological characteristics.

And with methodical Germanic care, it strategically chooses two places to supply the vines that originate its prestigious wine brands: Guarilhue and Quinchamáli, two geographically different sectors. In Guarilhue, small hills upholstered by old vines planted upright, with a leading system, have only the marine influence for their hydration, without any irrigation system. Here Viña Männle produces wines with great acidity thanks to its Mediterranean coastal climate. With clay soils and about 300 meters above sea level, the Magdalena Alto sector produces its excellent examples of the Moscatel de Alejandría, Cinsault and Pinot Noir varieties. The Muscat of Alexandria and Cinsault vines are around 50 to 100 years old, and those that produce about 4,000 kilograms per hectare in the case of the first grape and 4,500 of the second, allowing the Winery to obtain a higher concentration of extracts and aromas in its wines. As we know, Guarilhue is located twenty kilometers from the Pacific Ocean and on one of the slopes of the coastal mountain range, with ideal temperatures for the aforementioned grapes.

In Quinchamáli, an area located in the middle of the valley's intermediate depression, it is characterized by its high temperatures and optimal climatic conditions for obtaining vines such as Carmenere, Cabernet Sauvignon, Sirah and Petite Verdot. Quinchamáli is a small town located in the Ñuble Region, 30 kilometers to the southwest of the city of Chillán, on the road to Huape. In a vineyard of only 5 hectares, it has gentle hills with exposure to the sun throughout the day, existing within this sub-valley a micro climate that gives special characteristics to the grape, since it is protected from the winds. This factor helps to concentrate the heats and thus achieve the necessary maturation for future Männle wines: Carmenerè, Cabernet Sauvignon and Syrah.

Among the Premium products, the most prominent and outstanding wines in its long list of special wines are “Línea de Huape” and “El Incógnito”. The latter is so called because it comes from the spontaneous mixture of several ancestral grapes, planted more than a century ago in a specific sector of the Itata valley. It is truly a unique wine, as it is a mixture of vines, an astonishing natural ensemble developing there a very specific and inimitable terroir in a small space. All Viña Männle's “star” products follow a quality standard in their grapes, combined with an impeccably neat, meticulous, methodically German production treatment. A) Yes,

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at random we can highlight the Pinot Noir wine with its corresponding winemaking process. That is, fermentation at controlled temperatures between 20–25 ° C, using natural yeasts, pre-fermentation maceration for 2 days at 10 °, post-fermentation maceration for 3 days, stored in stainless steel for 8 months. In this wine, no oenological product is added, such as enzymes or artificial yeasts, only a small amount of sulfur dioxide for the correct conservation of the wine. In its oenological notes, its high intensity ruby red color stands out. Aromas of red fruits, highlighting the strawberry, red currant, cherries, blackberries and cloves. Medium acidity on the palate, with firm and powerful tannins, good structure, mineral, medium persistence and a fruity finish.

Special mention should be made of the production of an important innovation in Chile: the blueberry “wine”, the Beeren Männle. In truth, it is a fermented blueberry juice, made 100% with selected blueberries from the Ñuble region. By Chilean regulations, Viña Männle strictly cannot call it “wine”, since wine is made with wine grapes, which is contradicted because in Chile wine is also made with table grapes. However, at Viña Männle, we work to achieve different and quality products year after year, that is why we decided to work on an alternative line of fruit “Wines”. This line has been called by Beeren Männle. In this regard, it has blueberry juices and two years ago it started with blackberry, which was widely accepted by its customers. Therefore, on the Beeren Männle line, the consumer will be able to discover new flavors of an original product and of the Ñuble area. These are unique and innovative, exclusive products, as they cannot yet be found in any supermarket.

Likewise, the wines Moscatel de Alejandría Late Harvest, Moscatel de Alejandría Late Harvest, Cabernet Sauvignon Gran Reserva, Cabernet Sauvignon Reserva, Cinsault Rosé Seco and Cinsault Rosé Seco have also gained justifiable fame. Among the wine tourism offers, La Viña offers a very complete explanatory tour. The two-hour tour refers to and explains the wine-making process considering machinery for grinding, fermentation, storage, packaging, labeling and maturing in the bottle. At the end of the tour, four random wines are offered for tasting, explaining each of their grapes, accompanied by a table of cheeses and why those precise grapes were selected in different places in the Itata Valley.



It is now more than 33 years that Heinrich Männle, with the help of his son the winemaker Martin Männle, continue the German tradition to increase the quality of the winemaking processes at Itata. Just like the Massoc Winery, they work on the production of excellent wines that, year after year, have managed to captivate the palate of their customers and contribute to the prestige of the Itata vines. Andreas, Heinrich and Martin add talent, craft and wine quality from the old common trunk of the red river of German blood.

5. SOCIO-CULTURAL TERROIR: STORIES AND

ANECDOTES OF ITATA WINE 1. Stories and anecdotes of

Ránquil wine¹³³

- Gustavo Adolfo Vera Muñoz, is an elderly farmer and former producer of wines on a human scale, a prototype of the valley's vine growers. Until the early 21st century, it produced 18 wine pipes a year, fairly regularly given its intimate knowledge of its vines and personalized wisdom in the trade. In an old truck from 1950, every year Gustavo Adolfo personally transported the wine pipes to the port of Tomé, where he delivered them to his very loyal buyers. Deeply proud of the wine that his hands produced, he felt that the best gift was to invite his friends and his chosen clients to taste the harvest of each year. But it had a downside:

everyone had to taste the wine from each of the 18 pipes in a row. Difficult matter, because at the end of the round, it was known in advance that the problem was going to be the possible unworthy starting package, despite the food with which they were celebrated. But one of his guests, the commune's manager of rural affairs,

Juan Muñoz, found the solution. "The first drink of yours, Don Gustavo Adolfo, I will enjoy it even more with this toasted flour that I bring you as a gift." That was a wise move that prevented him from

any major dizziness afterwards

and helped him sober up in each visit, that for their work does not

they were few.



Work in the tailored to the human hand and in the seasonal time of the circadian cycle or the shadow cycle. That is, horse and plow are save when the sun saves. (Photo Gonzalo Nova)

¹³³ Compiled from the lips of the informant Juan Muñoz, in a field interview that took place on August 6, 2020. Muñoz was also a former councilor of the Ránquil commune.

But on one of these visits, Muñoz found Gustavo Adolfo very sad and saddened: “I will no longer make wine. I am retiring as a winemaker”. But why Don Gustavo, what happened to him? -Because I tell you that all my great friends from Tomé have just died...”-Although we can fix that, Don Gustavo: let's look for new buyers- Juan replied solicitously, adding:“ - Look, you can sell the grapes to those great businessmen from abroad, and we with the Municipality help them with the issue of reaching the price ... -No, not Don Juan, the old man replied even more dejected. -It is not a low price problem; It is because it makes no sense to make a wine or sell my grape to those who don't care what they are drinking, who do not love the way they loved my wine. I would not have the heart to do that evil to my parrites. That my wine is drunk by city boys as if it were any beer? No, no sir”. In Gustavo that supposed principle of "producing to sell" did not apply. In his philosophy of life, a profession is loved because the final destination of that unique product, the consumers, are not anonymous, they are specific people, with a unique face and personally loved. The imperative of absolute loyalty for those who really appreciated their musts, that were their values. To the point that "if you are no longer there to taste and love my wine, it is not justified that I raise it and generate it." For Gustavo Adolfo, the cultivation of the vines, the harvest and all the winemaking and packaging, was a matter that ends with the death of those who gratefully unwrap and drink. Those were and still are its rules, the ones that still exist in Itata, the magical land of the most personalized Chilean wine.

- There were memorable and hospitable vine growers in Ránquil such as Don Manuel Fierro, who literally locked up his guests while they tasted his pipeños. The smell of screeching roasts and singing guitars made us forget all notion of time. The case of this generous and inordinate wine producer was very famous throughout the Itata area. He was from the town of San Ignacio Palomares. He is also one of the most extraordinary hosts in memory. He always had a bountiful harvest of fifty thousand plants. And to celebrate both the gift and gift of nature, -a matter repeated several times in the year, especially close to the Chilean festivities- he invited to his simple but spacious cellar. When the many guests were inside her and already very happy, he locked them up: cautiously and unexpectedly he locked the doors. By the way, at first nobody noticed the detail. Because the multiple tastings that the protocol required were combined with

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the abundant smells of the juicy and crunchy roasts that were prepared and with the also very happy guitar tunes by popular cultists hired by him. And he did it that way because this host felt real pain when someone of his friends or guests dared to leave the party -when it was just beginning-, according to Manuel Fierro's particular concept of time. There are many local testimonies that assure that certain special friends, had to stay up to a week there locked in an endless celebration. It was enough for Fierro to hide the iron of the key to his still life to force them to enter Paradise.

2. Stories and anecdotes of Guarilhue wine¹³⁴

• Gabriel Reyes Fuentealba, a vine grower from the Guarilhue valley, had just turned 45 and already had ten children. The last of them, still remained in the womb of his wife María Jesús Hinojosa. Five men and five women, it was already their offspring. This repeated fatherhood did not make him as happy as having been gifted by the goddess of fortune and being blessed by the fate of Heaven: plowing his vineyard not long ago he had stumbled upon a greater treasure: a pot of gold coins. It was said that this was an expression of the large profits that the Jesuits had left, so that they could later be rediscovered once their exile ended. His euphoria grew with the days. And as no one could not find out very soon about this extraordinary event, Gabriel feared greed and wanted to prepare to defend his enormous profit. He had also learned of the evil talk of his Countrymen, regarding that because of that coup, he was going to be haunted by misfortune. To bear that burden, but above all to control the ecstasy of looking rich overnight, there was not a night that did not feel dizzy with the rude wine of his harvest. He wanted to be strong, cheer up with courage, and prepare. Then, one night, he pushed hard to clean his old shotgun and thus have it ready for any unforeseen use. The powerful effluvia of his bronco wine, prevented him from noticing or that a shot was stuck inside him. And he struck it, almost like a sentence. The denouement was short and deadly, because one shot killed

his life. As the weapon held her between her knees, the shot entered her below the chin, went through her mouth, and came out above her, uncovering her skull. Gabriel dies before just before the year, as prescribed by the oracle of those who find a greater treasure.



¹³⁴ Compiled from the lips of the informant Juana María Teresa Fuentealba Reyes and the winemaker Fabián Mora Reyes, both grandchildren of the protagonist Gabriel Reyes Fuentealba. In a field interview that took place in La Leonera de Guarilhue, on August 10, 2020.

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- Manuel Pulido was one of the most beloved drunks. Its common nickname was that of "legs with thorns", due to its particular way of walking. Undoubtedly, in Guarilhue he was a very popular consumer of local musts in love. He is credited with the song that denied any other non-alcoholic drink other than pipeños: "if water destroys the roads, what will it do with the intestines!" His trade was to make charcoal in a clay oven. As the rains were approaching, one autumn he saw that by spending several days at the foot of a foudre, he had neglected the commission of a patron to make charcoal for him. As was his custom, wobbling he went to light the oven and discovers that all the wood accumulated inside had been wet with the last rain. The process was rushing him, so he resorted to a can of gasoline that he found available there. Quickly he emptied it onto the damp wood and brought the fire closer to her. Without realizing how, it abruptly turns into a bomb: the oven explodes into a thousand pieces and the wood is thrown like a projectile in all directions. The body of Manuel Pulido flies more than fifty meters from the place. Very injured, saved by a miracle, with a relatively good prognosis for the magnitude of the accident. The community quickly mobilized to be sent to the Chillán hospital. The accompanying orderlies return to Guarilhue with a good prognosis from the doctors. In the valley everyone celebrates and talks about the miracle: "luck of curao", they all repeat jokingly toasting in each winery where Manuel Pulido was the main consumer. But after a couple of days the tragic news arrives. The health personnel, unaware of the special condition of their patient, commit a mortal sin: parched by the explosion, they had given water to drink! to the fiery Polished. There they did not know that the vines of the coastal dry land are not watered in the way that other Christians are hydrated.
- In this area it is also counted and remembered¹³⁵that there were more than one misfortune regarding the work with winemaking. It is remembered of three people who would have died from carbon dioxide cleaning a large wine press. And this was because the last to die wanted to help the first to be suffocated. The old myth of throwing dead animals to improve the wines is also narrated. This belief would be based on the bad smell - rotten and faeces - that the residual yeasts already dead give off, when falling towards the bottom of the container, where it accumulates.

135 Information collected from the informant and winemaker Fabián Mora Reyes, telephone interview verified on 07/22/2020.

the sediment of the lees. This would induce people to think of rotten animals.

3. Stories and anecdotes of the Portezuelo wine¹³⁶

- In the hills of Portezuelo, you can easily see who makes brandy just by looking at the house from a distance. Because in the distance you can see the classic "smoke signals" made by artisanal distillers. Well, there is smoke, this indicates that the pomace and the residue of the grape are being cooked over a low heat, and then go through a process of tubing, cooling or condensation of the drops, which are distilled at the end of the process in a container. In this regard, as the harvest and distillation of liquor is still prohibited in illegality, there are several anecdotes that circulate in these hills. In one of them, an inspector cuts a cart with two large pipes of a brandy that was traveling for sale. This is seized. But since the official officers in charge of doing so cannot arrive at the place of the seizure during the afternoon, that Inspector must sleep in the same cart to wait the next day for the arrival of his colleagues. When they arrive at the next one, with astonishment they observe that the said pipes of that cart were totally empty, despite having been guarded in situ! A paranormal case of magical liquid disappearance? Indeed, in an extremely cautious way, throughout the night - and through a small hose and under the cart - the man managed to dislodge the contents into some other hidden vessels by the side of the road. And since the theft could not be noticed nor was there any evidence of the liquor, there was no matter to confiscate or sanction.

- They talk about an anecdote¹³⁷, that of a famous alcoholic winemaker who was saved by "the Angel of Wine". He also fulfilled the role of tractor driver and one day working the vineyard, dizzy from the wine, he fell asleep at the wheel, while it rained profusely. Despite this, and without realizing anything, he was on the tractor in motion for a whole night, while the vehicle buzzed and buzzed buried in a stream without moving forward. He was found the next morning unharmed, still asleep and drenched.

¹³⁶ Compiled from the lips of the informant Miguel Prado Petermann, in an on-site interview on 07/23/2020 at Viña Prado, founding La Posada, Portezuelo.

¹³⁷ Lips compilation of Gustavo Riffo, in a telephone interview conducted on July 24, 2020

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inside and outside. This happened in the San Francisco farm, which belonged to a Brazilian who had 50 hectares of vineyards. Unfortunately today this place is in the hands of forestry companies, although they can still be perceived, under the

pine forests, complete wineries

abandoned.

- There is oral history¹³⁸ from that in the past was improved

he came with animals

dead to help the fermentation of wine in

the wineries. But this popular belief would arise from a case that would have become popular, with the accident of a dog falling into a winepress. But according to expert winemakers from Portezuelo, it is most likely that this animal became intoxicated and remained there inside the container, thus generating the yeast and bacteria that make the wine ferment. Now, with or without an animal, a toxic layer is formed on top of the broth, and that is why some living beings and some people have been struck down and killed by this very powerful gas, falling into these barrels.

Four stories and anecdotes of the Coelemu wine¹³⁹

- By agreement of the downtown merchants, in the mid-1960s, Coelemu's beggars, almost all of them drunk, spent every other day asking for and collecting alms. Almost without exception, everyone used them to "do the morning." In other words, paying for "a potrillo" (large glass) of Guarilhue wine with toasted flour. And there was the case of a beggar who was always in a military uniform.

138 Lips compilation of Gustavo Riffo, in a telephone interview conducted on July 24, 2020

139 Compiled from the lips of the informant Miguel Prado Petermann, in an on-site interview on 07/23/2020 at Viña Prado, founding La Posada, Portezuelo.



Typical house of the small farmer or tenant of Porte-

still maintained in the mid-1980s. (Note the second similarity that it still maintained with the classic ruka or dwelling Mapuche, giving an account of the solution of continuity of the of mixed race). The teacher of the Chaplaincy sector school, Walter Mora, testifies that some of his most poor people, they only received wine with toasted flour and even tooth as the only breakfast (Photo: Walter Mora Penroz).

Don Jacobo, a grocer and former hardware dealer in the center, one relaxed day made the following comment: -Hey, I think you messed it up with dedicating yourself to a drink; if you had dedicated yourself to the military, you would have reached the rank of general ". Without any hesitation, the interpellated responds: - Look, Don Jacobo, those who become general have more than thirty years of career to get there. On the other hand, I have a couple of drinks and I am already marching and giving orders like bad in the head ... With the pipeño from here I am

general to the shot... "One judges things with one's own subjective eyes, according to the perspective of the observer and then affirms, but a few sips of the Itata wine are enough to offer us another logic, open a wide horizon of possibilities and emotions. This wine, which quickly intensifies the experience of being alive, triggers the imagination, making possible unthinkable worlds at hand.

1. Stories and anecdotes about the Ñipas wine 140

- There is no doubt that, in the course of history, there is an anecdote that repeats itself and generates consequences ad infinitum: hundreds of couples are formed in the shade of the vineyards. Many children of Ñuble and Ñipas were engendered by the influence, either from the work of the wine or - as would be expected - by the audacity of the wine itself, the one that uncorks the passions, demolishes inhibitions and makes the seductive verb loquacious. The word wine derives etymologically from the Sanskrit "vein" formed from the root come (love, therefore Venus is Goddess of love, and venereal). This term gave rise to others such as "oinos" in Greek, and "vinum" in Latin, "wein" in German and "wine" in English.¹⁴¹. From Latin comes the term in the domain of the Romance languages, vino, vinho, vin, vi, etc. The term that relates wine to love is due to the fact that all civilizations have considered it to be a source of life, joy, love and the desire to live. It therefore seems logical that wine, love and life have a close semantic relationship with each other. It has not been an exception in Chile, not least in the Itata valley.

- At the beginning of the wine tourism services in Viña Ñipanto, they paid for the novitiate because of offering so many tastings to a group of avid and at the same time relaxed visitors. One cold winter day, they were given

140 These three anecdotes were told to the author from the lips of the informant María Loreto Alarcón, in a personal telephone interview carried out on August 3, 2020

141 See: Wine and culture, Juan Riera Palmero. Communication presented on February 27, 2014. *An Real Acad Med Cir Vall* 2014; 51: 201-240.

full hospitality to a group of twenty people. Everyone felt very comfortable in the warmth of a good central stove. But because of the pleasure and pleasure of savoring the wine, they insensibly got drunk until they got very close to the ground. Then, the hosts of Ñipanto, quickly had to activate an emergency plan to partially restore the lost sobriety of the visitors. Most were taken to the cook's house, some as packages, to "inject strong coffee into their veins." In particular, he had to recover the drivers of the vehicles, who were also made to eat special emergency dishes, since only making them eat would reduce the risk of accidents on the road. From that date, the Viña regulated and protocolized the tastings, without neglecting the way of drinking,

- It is very difficult to convince the women of the kitchen to accompany the owner of Viña Ñipanto in the direction of the winery where the cellars are. They fear that place. More than one cook says that she is very afraid to walk at night and enter those cellars, even if she is accompanied. Because they say that the spirit of grandfather Bernardino, founder of the vineyard, has stayed there to spy on her work and to reprimand or scold her. They say that he has appeared to them there in that attitude and with that look. And the gloomy thing about the experience is that they always remember him was very severe "very screwed up as he was in life", strong of character, very demanding. The fear of that fiery character has grown over the years as the cava grows more and more gloomy.

2. Quillón wine story and anecdotes: a typical vintage

Here, from the first source, is the testimonial and detailed account of a local harvest in the 1950s, a kind of prototype of the vine harvest work in the Quillón commune, which at the same time was almost identical task in Coelemu, and the entire Itata Valley:

"Sailor, bean flower...! This is how the herder encouraged his team of faithful quadrupeds, standing on the cart that the slow animals were pulling yoked to the wide wooden yoke, from whose center the pole of the rustic carriage was tied. Marching through the lonely streets of the town, through an uncertain dawn, we began the slow journey towards the family field, my brothers and I, the youngest of all, to work on the black grape harvest in the vineyard owned by our father. . The man already had a good advantage over us, because he was

traveling on horseback, on his robust mare La Bambuca, with my mother sitting womanizing on her haunches.

This was one of those cold days in April, already declared part of a typical autumn, with the yellowish color of the leaves and a very suitable temperature for working, free from the oppressive summer heat. Wrapped up in our thickest clothes and seated on the floor of the cart, some and others standing, among baskets, groceries and various pots, we felt the clean morning air and the immaculate aroma of a new day. The road was unpaved and there were few other types of vehicles at that time, since cars and trucks were a rare issue in 1955. We did hear the song of the birds and the morning quiquiriquí of the roosters, along with the barking of the dogs that were replicated especially where there were houses and ranches.

After an hour or so, and with a clear day, we finally reached our destination, the adobe winery in the countryside, a place that on one of its sides had a couple of pieces and a kind of corridor, opened by two sides and that mom used as a kitchen. The cellar was very solid, with thick adobe bricks, raw wood beams, and a dirt floor. In them were located the press, the pipes, fudres, the press, tools, drawers, baskets and all the implements and work tools. The roof was made of tiles, at that time zinc or slate was little used, because they were materials of high price and, also because the tile is an excellent thermal insulator: in summer it does not allow the temperature inside to be very high.

In the large stove the fire was already burning, lit by mother, while she busied herself preparing breakfast for her family and the staff, generally locals from the neighborhood who attended to work on the grape harvest. We all had a task to fulfill, some carrying firewood, others going to fetch water, those from beyond taking out and preparing the baskets to pour the grapes, washing work equipment, serving the morning chupilca, a nectar consisting of red wine with toasted flour and sugar; in short, a total activity. I remember that our father took advantage of all the available time; Thus, while the substantial broth for breakfast was cooked in a sturdy iron pot, he sent people to cut a basket of grapes to the nearest vineyard. Then people went to the table to have breakfast a broth of potatoes, onions,

The real harvest then began, in an exclusively artisan way, as surely was done in colonial times, without any artifact or mechanical equipment, only with ingenuity and muscular strength, as it was since there were grapes and grape harvests in Chile, as here I will try to describe.

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My family's vineyard was one of the so-called "head vines", this means that its trunk had no sustenance, such as posts or wires. They were plants about 50 centimeters tall with the red grapes, and even shorter the white grapes. In the field we had the most common varieties from the Ñuble el Itata and Concepción area; this is Country grape in black grape, and Muscat of Alexandria grape in white grape, popularly known as Italy grape, a very sweet, large-grained and pulpy grape, very pleasant as a fruit. "The people on the hill", a familiar way of referring to the workplace in the field, took a row and with a knife cut the peduncle of the bunches and placed them in their wicker basket. Men, women and even children were scattered on the hill throughout the day. When their basket was full they threw it on their shoulders and lined up towards the cart with oxen, where they had deposited a large open wooden vessel, called a pylon, where the collected grapes were dropped. Once the pylon was full, the carter began the journey to the winery, through a scary road down the steep slope, downhill and loaded. The herdsman, as a precaution, went ahead of his animals trying to stop them to secure their valuable cargo. Meanwhile another team of oxen and cart was already on the hill so that the harvest would not come to a standstill at any time.

In the winery, on the other hand, another important task was started, the popular tread or scuffle of the grape, which in simple terms can be described as a human machine destined to grind the grape to produce the juice or juice, destined to be transformed in came after about 4 months. This was a very picturesque work because of the archaic and artisan way used. The participants were five workers, two of them who worked on the floor and three who did it at the height of the wine press. The first two were in charge of moving the grapes from the basin, located at the doors of the winery, to the wine press. The press was a large wooden deposit, wrapped in some rows of bands, and its purpose was to receive the juices produced by the pressing or grinding of the grapes. On its upper part there was a wide screen made up of a series of sticks of colihues, all joined by a thin string, a kind of mat, which was extended across the width of the press supported on wood of a certain thickness to give it firmness and consistency. In the front part a drawer was placed where two people would fit to receive and tread the grapes and behind them the sieve was located. And so we have the five people.

The job then was next. The cajonero traveled between the pylon and the tread drawer, supplying grapes to the two treadmills, who on foot barefoot (barefoot) and rolled up on the knee, proceeded to grind the grapes, passing

repeatedly over them, making the juice drain through holes in the bottom of the drawer. When they saw that the grapes could no longer be ground, they turned the drawer towards the back of the press, so that the sieve could do the next job. This man had the job, with the sole strength and skill of his legs, to make the ground pomace pass through the interstices of the screen to the bottom of the press and to separate the stalk from the grape, leaving it clean of pomace and stacking it on one side of the mat or screen. All this work was very demanding of physical effort and it was necessary to be hydrating the footpads because they perspired all day. Water and wine or chicha had to be retailed in the winery.

At 12 o'clock, all work stopped because it was time for lunch. Mom and her assistant had worked preparing casseroles, salads and even making bread kneaded in a rudimentary clay oven, or jar, in order to have everything ready for the vintage people and cellar. Seated around a long table, on rustic plank seats, the workers served themselves the appetizing beef casserole. In the absence of plates, the food was served in two large common dishes, one was made of clay, and from there the diners spooned and took out the prey of meat and held it with their hands. The second course consisted generally of beans with mote or with homemade noodles, all accompanied with salad of tomatoes and onions and drizzled with the generous wine that stimulated the appetite, and that it was deposited in a clay jug with a capacity of about three liters. Once the demand of the stomachs was satisfied, the people went to take a brief nap under the trees, and after this rest they resume the second part of the day, with a slightly more relaxed mood than in the morning, for easy reasons. understand.

Of course, those who know something about viticulture, are clear that the vineyard demands work and expenses throughout the year, from pruning to harvesting, passing through sarmentation, which is to collect pruning waste and that at that time they were burned in the hill, you dig and collect to control weeds, fertilizations, sulfur, chapodas and other minor tasks. In the times that are detailed in these lines, the business was good, mainly because there was high consumption of wine in the country, the prices were not bad and the costs were acceptable. In my father's case, he had a wine warehouse in Coelemu, so he could sell at a better price than any other producer, an easy victim of merchants.

Finished on harvest day and exhausted from fatigue, the family members stayed in the field to carry out cleaning and ordering tasks the next day. There was not enough space for beds and comforts, and so the

Young people like us went to "sleep with the rucia", a colloquial way of saying that they were going to rest in a place with wheat straw, golden in color.

They were beautiful and productive times, and the memory surfaces with ease and with a pleasant feeling. Too bad they left forever. "142

3. Story of a grape harvest in Portezuelo: Mariluz, the queen of the grape harvest.143

Eight-year-old Mariluz ran down the slope of the hill because she wanted to soon be near her grandfather, Don Arturo, and Don Arcadio, her father; those who were in the plan watching over the work of the harvest, the first; and cutting bunches, the second, along with 18 other workers hooked up in the neighborhood of Portezuelo. April shed sunlight on the brown, yellow, and orange vines. Each vine plant delivered its load of white Italy grape saturated with sweetness and autumn aroma by hand. The rough and opportune hands of the grape pickers carefully removed each one of the bunches entangled between the vines and the fickle runner-fly climber. Mariluz, sitting in a drawer near her grandfather, was picking wild flowers.

He chose tiny ones of a bright pink color and interspersed others of a strong violet hue. Then he would organize them in a makeshift bouquet and show it to whoever he wanted or who might be interested in that hustle and bustle. In those fine hands of a delicate girl, the undergrowth became a watercolor palette. Without knowing it and without anyone proposing it: Mariluz was the little queen of that Portezuelo vintage.

Among the vines a chorus of jokes, jokes, stories and anecdotes reigned. With her mouth speaking and her hands working, one of the laborious grape harvesters was saying aloud. Many laughed, some listened to music on their mp3s and others answered calls on their cell phones. The hookers agreed to participate in this temporary and entertaining job at the same time. They knew the rigor of picking grapes under the sun and transporting the voluminous crates full of produce to the storage and weighing place by their means. Don Arturo offered them a payment that was agreed upon, for eight hours of work complemented with breakfast, lunch and dinner, food made at home. Right there your

142 Testimonial account of Manuel Osorio Retamal, 79 years old, requested by this researcher, in January 2020, in the commune of Bulnes, Ñuble region.

143 Chronicle in situ belonging to the journalist Nelson Palma, published on the "Pacífico" digital site. In <http://nelsonpalma.blogspot.com/2011/04/la-pequena-reina-de-una-vendimia-en.html?m=1>



Mariluz and her modest offering of wild flowers for the gift of the grape harvest (Photo: Nelson Palma, “Pacífico” digital site).

His wife and daughters spent hours working on preparing food for the family and the workers. At lunch, the grape pickers made comparisons of this year's grapes with those of previous seasons. "This time we will harvest half of what we harvested last year because this season was bad for the grapes," said the experienced Don Arturo firmly.

After the abundant and tasty lunch, everyone returned to the vineyard to complete the other half of the day. Mariluz led the retinue running up the steep hill. Soon the truck arrived to take the batch of crates to the fray. And in the afternoon, fall played its transitional role between summer and winter. In an hour the sky was covered with innocent clouds at first. Then there was a cool breeze that came down from the heights. At an order from her grandfather, Mariluz ran like a small gazelle up the hill, to the house to get him a vest. Bees in increasing numbers and coming from nowhere took advantage of the sweetness deposited in the drawers to return loaded with nectar to their combs. Some died in the attempt by sticking their painful stingers into the

pickers fingers. Swollen and reddened hands from the allergy, despite the discomfort, they had to continue with the tasks. It was Mariluz who rushed up to the house to look for an anti-inflammatory to provide relief to the victims of the poisonous lancet. "We will continue tomorrow," Don Arturo shouted to the grape pickers scattered on the ground. Thus, the last crate of the day overflowing with grapes was lined up in the row. The boxes and their cargo would be left there out in the open, waiting for the truck to arrive the next morning. On the way to dinner. In the dining room of Don Arturo's house, the atmosphere was once again flooded with jokes, anecdotes and stories.

"Tomorrow we will surely end up removing the last crate of grapes from that hectare of vineyard," said the most veteran of the grape pickers. Sure! The others at the table replied. Later, to the truck because Don Arcadio was waiting for them to take them all back to Portezuelo. Having fulfilled that purpose, he returned to the field with a bottle of rum, a bottle of soda and a piece of beef, for a moderate celebration of the beginning of the harvest with his closest circle.

Then the last stage began: the gathering of that intense day of hard work. Mariluz and her little sister, exhausted and yawning, said goodbye to the crowd and left accompanied by their mother. The autumn night kept its promise of light rain enough to wash the grapes and hold the dust off the road, according to Don Arturo's accurate judgment. At that time, the little vintage queen was sleeping exhausted from playing and running among the generous vines of Portezuelo.

4. The wood craftsmen, that shirt that wraps the wine

Wood, the extension and survival of the forest, deposit and inheritance of the life of the tree, is the "frozen" legacy of the virtues of that same living being that once had such an active exchange between the ground and the sky, a fertile passageway where they fused the earth with the elements of the air. Wood, as a living memory of life, as a record of the vicissitudes of that centenary being that in life was called oak, raulí, cypress or oak.

The old vessels where the Itata wine is kept give this record, the catalog of the virtues of the Chilean oak (*Nothofagus oblique*, from the Fagaceae Family) and the raulí (*Nothofagus nervosa*), or their last and last "son": the sap of the wine. The arms of the staves of the barrels and containers, which maternal and elongated arms, welcome that creature-wine

and they breathe into it their last “soul”. Because the so noble raulí is exceptionally adapted to the wines that this same land produces; They give it flavor, color, preserve its aroma, ensuring the clear identity that the wine brings from its matrix or vineyard. Because wood breathes with wine. Its active and lively microporosity becomes a kind of "organic suit" so that the vital content of a vessel continues to have its own unique life. The vats, pipes, casks and barrels made of raulí wood, absorb from the environment the peculiarities of the seasons and even the accidents of the environment, such as the smoke from the burning of nearby vegetables. That is why it is the case that in Itata - the 2019 harvest in Guarilhue, Viña Mora Reyes,

well it surrounded the planting of the vineyards. This wood not only cradles the wine, but also allows it to be "itself and its circumstances", as if beyond its life with roots, it continued its tree vacation in active dialogue with its surroundings and environment.

Like all art, that of oak cooperage, requires traditional wisdom and enormous patience to deal with the peculiarities of wood, that living raw material in an evolving process, although it has been detached from its vital environment and is disconnected from the roots of the tree. In truth she, the wood, is now the tree itself, sliced into fragments, devastated and adjusted to shapes. In short, to rip off its



The oak and Chilean raulí woods are optimal to contain the intense wines of Itata. They conserve, modulate and precipitate vigorous sediments that give the wines, and these give it aroma, color, vitality, that is to say, a spirituous survival, embedded in the still living soul of the vegetable. Here, the winemaker Fernando Valenzuela shows an old stave restored by the young cooper Silverio Valenzuela. (Photo Ziley Mora, Cerro Negro, Quillón).

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secrets it takes a calling. And it is precisely the requirement that three great exponents of this artisan cult in Itata meet, all with a common workshop in Cerro Negro, Quillón commune. First, the teacher, Daniel Jara Jara, a very active 72-year-old craftsman and inventor who has devoted his whole life to the art of giving "cradle and dress to wine" as he himself affirms. She is seconded in the trade by her son Daniel Jara Concha, 47, and a nephew, the already well-known craftsman and restorer Silverio Valenzuela, 30 years old. "The teacher", a

Self-taught, who barely received an example tangentially, at the early age of 18, he made his ingenuity explode by inventing a harvesting or grape or stemming machine. And his creative spirit did not stop any longer, to the point that still in the harvest season, he goes out to grind in a maquila in the surrounding vineyards. Proudly exhibits another agricultural machine, a kind of small artisanal tractor of its own manufacture and manufacture, which effectively breaks and removes the land, either to turn it or to make furrows.

More than fifty-five years ago, the absence of tools and the need to create the diversity of barrels for wine, pushed him to design and create the



The greatest cooper from Itata, Daniel Jara Jara, an active craftsman and inventor, has devoted much of his 72 years completely to the art of giving "cradle and dress to wine." Necessity and his ingenuity led him to make his own tools. Here with a large wooden compass of his own invention and manufacture (Photo Ziley Mora, in Cerro Negro, Quillón).

basic tools: longitudinal, stable brushes with legs and handwheels without them, shaving chisels, planers of various sizes, toritos, flat, return saws, various types of compasses and measuring instruments, etc. "These rasps and hand knives to cut or polish the wood, I made them myself with these same hands," he explains and teaches us, both the tools and his rough but impeccable hands, strangely

no scars. In his best days, his average was making twenty immense ten thousand liter wineries per year, without any drop dripping. Today, further away from his tools, - largely because cooperage work stopped being profitable two decades ago - he assists and advises his great disciple Silverio who has known how to take the post of the trade in a pre-eminent way. Silverio Valenzuela, despite his youth, is already a seasoned man with vast experience, not only in creating new vats and fudres, but also in restoring barrels larger than most of which exceed one hundred



Here, in his Cerro Negro workshop, the well-known and highly sought-after artisan and restorer cooper Silverio Valenzuela, 30 years old.

years. As his tutor, he expertly explains certain secrets so that the vessel is hermetic and does not distil any drop: “apart from the fact that each stave is locked with its companion by dowels, we use a vegetable, the inea, which is like a delicate tongue between the staves. and it hurts. This fiber is hidden, taking care that it is not in contact with the wine. This way we avoid that only the one that lulls the wine is raulí inside. Throughout the Itata Valley there are already several important wineries such as Massoc Frères, which give eloquent testimony to the quality, precision and artistry of Silverio's work. In this winery, in addition to restoring a set of old vats, a modern emptying and washing device was adapted to the base, leaving these vessels fully operational with the highest standard of purity and reliability.

These masters of the iron and beautiful union of the staves, reveal their uses in situ, in a modest workshop that does not agree with the great difficulties of an art. Because another critical point prior to the joints of the narrow woods, is the practice of forcing them to the curvature of their own

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traditional style. To do this, in the valley, they moisten the woods in hot water for the first twist. And in the case of large tanks, after the base structure is formed, they place a lit bracero inside it, while they soak the staves.

y simultaneously -with a winch or manual squeezer- they regulate and squeeze the other end of them, until they join them and cause the classic “pipe güata” (bulging belly) to form in the middle of them.

Proud, Silverio, synthesizes the laborious and precise process of manufacturing the barrels: “We work without a template, without any industrial or computational model; therefore



Family art, unique and in the process of disappearing. But here is a providential link between uncle and nephew, in a knowledge transmission post: the young Silverio Valenzuela received the wisdom and secrets of an excellent cooperage from his expert uncle Daniel Jara Jara (Photo Birgit Türksch, in Cerro Negro, Quillón).

We make the barrel that the client wants, the size that he likes, because here - like the wine from Itata - what we do fully reflects what the person wants and thinks ”.



PART III

CULTURAL WINE TOURISM OF THE ITATA VALLEY

INTRODUCTION.

THE IMPORTANCE OF DISTINGUISHING BETWEEN "TOURIST PRODUCTS "AND "TOURIST EXPERIENCES "

"Creative Tourism is the journey oriented towards a commitment, authentic experience, with participatory learning in the arts, heritage, or in the special character of a place and its connection with those who reside in that place, and thus create living culture." (Definition UNESCO, 2007)

If the objective of this cadastre is to identify the central cultural tourist experiences of the Itata Valley territory, it is well worth asking what differentiates one from the others. For example, the difference between visiting and celebrating a marriage in the very aseptic and modernized winery of Viña Santa Berta (San Nicolás) and participating in a Creole-peasant vintage experience in the Viñas de Ránquil or Portezuelo. The big difference is made by the very positive attractiveness between one model and another. The souvenir of cultural tourism is the memory - perhaps a few bottles as a product, in addition to the cocktail.

- of having been in a place of cultural importance at the local, regional or national level. But, on the other hand, tourism anchored in creative and participatory cultural capital -conversing and savoring with the producers the personalized social-cultural terroir of wines, in this case- hopes to offer an experience that not only involves that great attraction , but adds to it intangible and human elements that make it unique and close. Cultural Tourism is a learning experience based on the heritage elements of a culture, in a given territory. For its part, Creative Tourism is the journey aimed at a change in the vision of the world, a commitment and authentic visitor experience, with interactive-participatory learning, the one that takes place fundamentally with the dialogue with some very concrete and singular hosts. And this learning is linked to arts and crafts, to the intangible heritage of Creole history and culture, or to the special character of a place and its connection with those who reside in that place. and thus create living culture.

First of all, we must start by stating that today's traveler, unlike the one of yesteryear, has a large part of the "hard" cultural information at hand on the web and in numerous media, so that his trip is not a search for it, but the other story behind the museum, the mark of the vineyard or behind the memorial plaque of the fort, goes after an "experience" that brings that great story to the present.

In this context, the situation of the territory of the Itata valley is expectant, since it is at a crossroads where it is possible to see the tension in which it has developed for years, because it offers a type of tourism with a regional stamp that does not differ mostly, and on the other hand, it possesses first-rate cultural assets in its territory to generate a different and differentiating strategy, only on condition that these assets are mobilized from deeply local and self-managed experiences.

6. SITES FOR THE TOURIST EXPERIENCE AND HISTORICAL SPACES OF THE ITATA VALLEY

Despite the abundance of figures, historical sites and even with profound Chilean practices, Ñuble has not yet conceived of itself from its tourist potential. Despite what a local historian said: "here the freedom of Chile was paid for with blood and wine ..." It is a region that has a diverse but still diffuse tourist offer, where the existing cultural tourism products are basically traditional festivals, cyclical traditions Creoles, certain historical sites, certain museums, as fixed cultural assets. The Ñuble region in general and the Itata Valley in particular, historically is and has been a privileged space for the birth of national talent and for its expressions and creations, linked from doing or living. Here many historical sites and cradles of great men and women converge, decisive for the history of the country. But this whole scenario, from the tourist point of view, shows us that the region is still a destination under construction in terms of historical and cultural tourism experiences, and that it currently offers and sells partial experiences, more focused on the fixed cultural capital of the territory. associated with great characters. But precisely in this process lies the importance of the development of the territory of Itata, the route of its ancestral wine, since this territory, due to its characteristics and location, can, in addition to adding to the offer of the Ñuble Region as a whole, become a place of a growing tourist-cultural experience around that "El Dorado" which is the ancestral natural wine without phylloxera.

The quality glasses at the Itata are filled to the brim. For 23 years, the Municipality has organized the Ránquil and Itata Profundo Wine Contest in Ñipas. (Photo: WIP.cl news digital site).

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It is also lavish in its tourist sites and destinations that many have invaluable historical value like these that we present below, following the criterion from commune to commune:

Fundo la Posada Museum

Monument and Historical Museum "Sanctuary Cuna de Arturo Prat". The Historical Museum of San Agustín de Puñual is located to the west of Ninhue, it is a space administered by the Navy because the hero Arturo Prat Chacón was born on that property. It has a large house converted into a museum - sanctuary with objects that belonged to the glorious captain and national hero and some from the local past.

Handicrafts in braided straw and embroidery: located in Ninhue and Portezuelo, hats and "chupallas" made with the technique of the cuelcha or braided of wheat fiber, a practice that is recognized by the State as part of the intangible cultural heritage of Chile. In the road that connects Chillán with the coast (Route N-50), in the middle of the route, is the access to the urban area of Ninhue, where the Artisan Park of the commune is located. There are the typical Chilean huaso chupallas, which have the Denomination of Origin Seal, a distinctive that identifies them as originating from Ninhue. In addition, toys and souvenirs are made, along with sheep wool embroiderers that color and make tapestries with beautiful motifs, highly valued outside of Chile.





Ninhue bedspread. The technique of the *cuelcha* or braided of wheat fiber, is recognized by the State as part of the intangible cultural heritage of Chile. (Photo: The Discussion)

The Old Railway Bridge over the Itata River.

Bridge of steel pillars and built with Chilean oak or *pellin* wood, between 1914 and 1916, the year in which it was made available for public use, it was declared a National Monument in 1993, connecting the communes of Coelemu and Trehuaco, in the Region of Ñuble. Its importance lies in the great impact it had on the economic and cultural history of the area, as well as the territorial development of the Itata river environment and the experiences of the nearby communities. A singular and highly representative work of engineering from the period in which the technique shaped the economic and territorial development of Chile.

Festival and Contest of the communal wine of Ránquil and deep Itata.

Since 1997, the municipality of Ránquil has started the now popular and prestigious “Ránquil and deep Itata wine competition”. Today it is already in its version No. 23, where the medals have been taken mainly by women vine growers, taking place under a very original roof: under the solid beams of the



The Itata river already close to the sea, in Coelemu. Railway bridge built with the same oak wood as the wine pipes. Today it is part of the heritage of the Ñuble Region. (Photo La Discusión)

bridge over the banks of the river Itata, which connects Ñipas with Portezuelo. It is the only commune that has hired a winemaker to support the vintners and he collects the samples participating in the Contest on site. It awards, among other categories, Moscatel, Cinsault, Country, White Pipeño, Oenological test, Red, Mix traditionalist grapes, Living human treasure, etc. It offers lunches, tourist circuits to vineyards, wine tasting courses, huasa party, hopscotch competition, exhibition of local wines, Chilean gastronomy and wines contest, pairing courses, exhibition of agricultural products, games



popular, tourist circuits, music and

Under the bridge of Ñipas, all summoned by the joy of the family harvest of artesanales. Eating and sipping drinks in the Ránquil and Itata Wine Contest Party *deep*. (Photo: Digital site WIP.cl news)

Chile makes wine at Itata

folk dance by renowned performers, sparkling wine exhibition, among other attractions. The night of the Cinsault in Ránquil.

Now in its 3rd version, the incipient party “La noche del Cinsault” in the commune of Ránquil, Ñipas, contains the potential to become a tradition. Gathering more than 200 attendees, where local producers expose their best wines made with the Cinsault variety. The day has the participation of different labels from the communes of Coelemu, Ránquil, Quillón and Portezuelo, delighting the public with a unique flavor offered by this grape better known as "cargara". The event is sponsored by Empresa Arauco and the Municipality of Ránquil.

Historical Museum of Bulnes

Located in the streets Bulnes and Bianchi of the city, it keeps many memories of the past of the commune. Its creator was the cultural gesture Raúl González Allende.

Laguna Santa Elena de Bulnes

Originated in a spring, it is located in the town of Santa Clara, it has a great variety of birds and vegetation. It has camping sites and cabins. Salto La Mávida (mawida) of Bulnes

It is located 5 kilometers west of Bulnes, in the homonymous estuary where there is a beautiful waterfall of about three meters.

Cerro La Cruz

About 8 kilometers from Bulnes, it is ideal for walks to the hill whose summit there is a cross and a beautiful landscape.

Dañicalqui river waterfall in Pemuco

Located 16 kilometers south west of Pemuco, it is of great natural attraction.

Dañicalqui Lagoon

Located in the pemucana foothills in the Placilla sector (Pemuco). The homonymous river, a tributary of the Itata, is born there.

Los Boldos Spa in Pemuco

On the banks of the Itata River, it has an extensive sandy beach, with basic services. Paso El

Roble Monolith in Quillón

Located on the banks of the road to Concepción and next to the Itata River in commemoration of the famous battle of the so-called Old Homeland in October 1813.

Nitrihue waterfall in Quillón commune

Located on the edge of the commune with Concepción, in the Queime sector, there the river's waters fall from about four meters high, from a rock that looks like steps.

Cerro Cayumanque in Quillón

With 740 meters above sea level, it has native vegetation that has returned despite the fires, an access route to the summit and a beautiful and panoramic view of the Itata valley. It is an ancient and mythical "sacred hill" because according to the Mapuche tradition, this was the main Treng-Treng or saving hill of humanity (a snake makes the hills rise), after a great tsunami caused by the snake Kay- Kay filu. He is a "watchman" with a magical lagoon ("El Toro"). In one of the great rocks of its summits, there are signs where it is probable that it has served as a ceremonial altar for some remote cult to the water; or, a pinnacle to make certain offerings. Avendaño Lagoon in Quillón

Just two kilometers from Quillón and with a direct route to Route 148, it is a well-known resort that is very visited in summer, which has basic services, a varied gastronomic offer, a beach, native forest, boats ("galleón") and boats,

Chile makes wine at Itata

among its attractions. Every year the municipality organizes various popular festivals for most of the summer.

Wine Route in Quillón

It leaves from Quillón itself and is one of the first wine routes of Itata that covers a circuit of about 15 kilometers where you can see vineyards, old houses, basic services, typical gastronomy and sale of various wines and spirits in the same wineries of the vineyards to be visited.

Quillón Zoo

Located on the road to Cerro Negro, km 7.2 is known as the biopark, it is a place where you can admire mammals and birds, many of them recovering from human abuse.

Piedras de la Lobería in Cobquecura

Known and natural Marine landscape in front of the beach of the tourist commune, where thousands of sea lions naturally live since time immemorial. Declared a nature sanctuary.

Stone church in Cobquecura

Located about five kilometers north of the town on the coast, it is a beautiful natural set of rocks where the sea hits, giving the appearance of a church from yesterday. Much caution with children on a visit.

La Boca beach

Located in Buchupureo, it was a minor port in the 19th century located about 15 km from Cobquecura, it is surrounded by a river and is suitable for bathing. Recommended for surfing.

Rinconada Beach

Located about 6 km from Cobquecura, it has a small bay with a rocky point with various formations such as the hole of the puelche, the arch of the

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lovers, the cave of the purple ducks and some cliffs that must be visited with care.
Candlemas Festival

It is on February 2 of each year where a series of activities is carried out with neighbors and vacationers who come to enjoy the various attractions of the coastal commune. La Candelaria is an invocation of the Virgin Mary that has many devotees.

Calquín de Quirihue Spa

River located about 12 km from the city, with a swimming area, picnic and lifeguards. Cerro

Coiquén de Quirihue

It is located about 7 km northwest of the city, it is a natural viewpoint that has a very attractive panoramic view.

Quirihue Anthropological Museum

Located in municipal offices, it is a recent municipal work, thanks to the quirihuana anthropologist Zulema Seguel, which contains valuable pieces of the commune's past.

Guarilhue wine route

Located in the commune of Coelemu on the road that goes to Ñipas, an area that produces excellent vines, vineyards and musts. A tour leads to observe various vineyards with heritage grapes, old traditional houses of interesting heritage value. In summer, the entire sector that includes small towns such as Huaró, Los Castaños, Checura and other towns come together to celebrate the wine festival. In Guarilhue there is also accommodation for wine tourism, such as Villa Taly that offers Rural Hostel with pool, hot tub and gastronomy on request, with private parking. The lodge serves an American breakfast and has a terrace and garden. In the La Leonera sector, the peasant restaurant "Los hornitos de Doña Juanita" is very typical and popular, specializing in Chilean Creole cuisine. On the lunch menu



Doña Juana Ma. Fuentealba Reyes, since 2002 maintains in Gñarilihue its Creole gastronomic offer, family and deeply linked to artisanal vineyards, called Los hornitos de Doña Juanita. (Photo: Ziley Mora)

you can find casseroles, corn cakes, roasted with boiled potatoes; and for eleven o'clock, as the rescue of traditions is his hallmark, mate with sopaipillas, honey, syrup and kneaded bread, among other products. At the same time, they participate in the organization of traditional festivals, where the visitor can consume the food that has been prepared according to the festivity that is celebrated, from the stew (in Las Cármenes), to the ribs or smoked rabbit for San Juan. .

Perales Beach

Located about 30 km towards the coast, bordering the Itata River, is this well-known beach and fishing cove in the Vegas de Itata sector, south of its mouth, with great

beach and strong waves. It has a microclimate where you can fish for sole. Harvest Festival in Coelemu

The chicha festival is held in March and April, organized by the municipality with an exhibitor fair, wine tasting, typical food and artisan samples. Railway bridge in Rangelmo

It has a small spa and the iron structure of the branch that crossed a river. Monolith to the battle of Membrillar

Located on the road from Confluencia to Portezuelo, this monolith evokes the triumph of the patriotic forces on March 20, 1814.

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Harvest festival in Portezuelo

Generally at the end of March, the Municipality of Portezuelo organizes a great popular festival open to all, in the middle of the town square. Includes traditional grape grinding, election of the queen of the harvest, local peasant gastronomy, folk music and a great popular show.

Portezuelo Peasant Wine Museum

Under the tiles and sheltered inside the old adobes of a very typical old winery, the family and the Viña Prado hold a true monument to the memory of the ancestral wine of Itata. The visitor there can appreciate the amazing manufacture of old machines and pumps for wine (presses, alembic), working tools in the vineyards, the "ox shovel", cultural vestiges of the native inhabitants such as native hammers and grain grinding stones, and personal utensils of the first owners of Fundo La Posada. There are varied and very



Two pieces from the Museo del Vino Campesino de Portezuelo. It is a continuous press to squeeze the pomace, and on it, an old "stick plow" that, when pulled by animal force, was used to plow the earth (Photo: Ziley Mora)

valuable implements typical of the old life of the field such as wooden plows, pylons for grapes (containers that were in the carts) and others. A "handrail" stands out, a kind of wooden tray of about half a square meter that has four handles, which before the wheelbarrow was loaded with earth or stones and transported by hand between two people. It is considered a kind of agricultural protoexcavator. Because precisely in this museum we find its evolution: it ranges from the aforementioned trolley, the wheelbarrow, the ox shovel, the mechanical scraper and even the hydraulic scraper, the latter, currently in use, as it is attached to a tractor. The museum has more than 80 pieces, and as such it opened its doors in 2007, its creation being an initiative of Miguel Prado Petermann, owner of the "La Posada" Estate.



Corridor of the very historic estate of Viña Cucha-Cucha, which has seen the regional evolution and the vicissitudes of old Chilean wine pass by (Photo Viña Cucha-Cucha)

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Traditional vine in Portezuelo

Located in the main square, it reminds us that we are in one of the communes that produces the most and best wine in the entire valley and the centennial vine is a natural tribute to work and wine.

Historic winery of the estate of Viña Cucha-Cucha

Traditional old town of a hacienda (1649) that has been an active witness to the passing of the history of the nation and of Chilean wine. Cucha-Spoon is a historic winery that, along with producing, provides technical support to winegrowers in the area and enhances wine tourism in the Itata Valley. It seeks to preserve the traditional culture associated with heritage wines. The company "Viña Cucha -Cucha" has 140 hectares, among which the 90 hectares of the Cucha-Cucha farm stand out. Through this shared value project, the aim is to turn this winery into a benchmark in the production of quality wines and a space available for small local producers. Located in Camino Confluencia, km. 35, of the commune of Portezuelo.

Confluence Bridge

It crosses the Ñuble river near its junction with the Itata river, it is made of wood and was declared a national monument. In its vicinity the battle of Reinohuelén took place. and in colonial times there was a small pier for rafts and small boats. The bridge is one of the oldest of its kind in the country, connects Chillán and Portezuelo, has witnessed the development and history of both communes, is associated with the wine-growing development of the Itata Valley, and witnessed human rights violations. Although there is no clear date of its construction, it is presumed that it was built during the 1910s, repaired in the 1930s and periodically maintained due to its intense use. With the publication in the Official Gazette of Decree No. 240, the Confluencia wooden bridge, in the Ñuble Region,

Quinchamalí, artisan center

Traditional town located 30 km west of Chillán. Originated in a colonial fort, it became famous thanks to the crafts in black and decorated clay and the



Bridge-Confluence over the Itata River. The bridge is one of the oldest of its kind in the country, connecting Chillán and Portezuelo (Photo: Chillán Municipal Heritage Unit, Chillan Activo digital magazine)

which is still being made. The artisans or pottery were declared "Living Human Treasures" by the government. They are also famous for their fruits such as grapes, cherries, quinces, etc. Salto and saltillo del Itata

They belong to the Yungay commune in front of the town of Campanario and are only 3 km away. away. The waterfall is an imposing waterfall where the river falls from about 30 meters, forming a beautiful rainbow with a very beautiful natural landscape. The saltillo is small, but its banks are suitable for bathing.

Royal road

It is the old name of the road that goes from Concepción through Cauquenes, until it reaches San Javier. Go through Coelemu, Itata bridge, Quirihue and continue north.

7. LITERATURE AND VOICES THAT FORGES AND INSPIRES THE ITATA WINE

*"Wine is the only filter that can return you
your youth
divine season of roses, wine and friends
sincere*

enjoy in this fugitive moment that is life

*Be careful because they will separate your soul, they will
put you behind the secrets of the curtain of God.*

Drink wine because you don't know where you come from,

Take your joy because you don't know where you're going

*Wine gives the wise men an intoxication similar to
The one of the chosen ones.
It gives us back our youth, it gives us back what
We had lost.
And it gives us what we want. It burns us like a torrent
Of fire, but also
It can change our sadness into refreshing water ...*

*I hear it said that lovers will be damned
There are no truths, but there are obvious lies
If lovers of wine and love go to hell
Paradise must be empty "144*

[Omar Khayyam¹⁴⁵, Wine poem]

Always a literary chapter in a good pairing with wine and especially if we are talking about a valley where it is the land of writers, artists and soldiers, as is the case of our Italian valley. If as an endorsement of our writers we only mention those born in this region, the National Literature Awards, (Marta Brunet, Mariano Latorre, Nicanor Parra

144 Alvarado Moore, Rodrigo: Los Caminos del Vino, pp. 95–97.

145 Sensitive poet of Persian origin who lived around the year 1,000 of our era.

and Volodia Teitelboim) to the Academics of the Language (Fidel Sepúlveda, Fernando González Urizar and Sergio Hernández Romero) to the residents (Antonio Acevedo Hernández, Gonzalo Rojas, Carlos René Ibacache or Juan Gabriel Araya) and to the almost three hundred authors of books in the More diverse subjects, we would have a good reason to justify this part of our story. For this we have summoned chroniclers, creators of legends, songs, poems, toasts, a wine vocabulary and our toponymies, which account for two phenomena: 1. how our language is at the service of a noble, traditional and deeply rooted cause in the soul vineyard of Itata; 2. How wine conditions the language of a region; In other words, it not only alters the syntax of the language, but also inspires the creation of important literature.

1. CHRONICLES OF WINE

The vintage. (Fragments)

By Gonzalo Drago

“And the harvest begins. Men and women come with large baskets, which spread out through the military lines of the vineyards, gathered in friendly and fraternal mingaco, which will continue until the last bunch in the area is harvested. The bunches decapitated by the expert and powerful hands of the grape pickers fall. The baskets are quickly filled and transported to the creaking wagons. From there, to the wine presses, where the vermilion load is emptied into the bottom of the container.

And the barefoot men, with their trousers rolled up, begin the task of stepping on the crunchy bunches, without haste, turning around the vat, threshing the glass spheres, which melt into sweet and aromatic lumps. Then the vineyard broth begins to slide down the spout of the slow sugar jet that fills and finally barrels, where the chicha begins to boil slowly, in a miraculous transformation process. After six days, the chicha sings. in the barrels with their muffled underground murmur. And the men and women begin to fill the slender chuicos and the plump demijohns with the sparkling blond liquid that gushes from the buzzing belly of the vats.

Later, the chicha will fulfill its telluric destiny: it will be laughter in the mouths of the girls, a vibrant song in the throat of the huasos, mischief in their eyes

of the females, boldness in the gestures of the men and enthusiasm in the hearts of all. "146

Folk Wine (fragments)

By Hernán San Martín

“It seems that good Noah was the first man who knew the effects of excess in drinking grape juice. Legend has it that the event occurred when Noah saw a fiery and half-toned male goat after eating grapes. So the patriarch decided to plant his little vineyard and water it with the blood of a hairy lion to give it more strength.

Much later, Pliny the Elder affirmed that the truth is in wine. The broken Chilean says: perhaps you don't have the right to drown your sorrows in vinoco. Unfortunately, the penalties know how to swim and always come out afloat.

In any case, wine must have something very special so that it has accompanied us for so many centuries as a panacea for many ills. Egyptian papyri from the year 2,000 BC. C. prescribe wine as an effective medicine for the soul and melancholy. In the Iliad it is related how doctors washed the wounds of fallen warriors with wine at the siege of Troy. Hippocrates used it to cure fevers and Cicero advised it to cheer depressed patients. So there is no doubt that wine is important In Chile, wine has roots as old and deep as the nation. The first vines were planted by Pedro de Valdivia's own companions and perhaps the first musts served as a company for the conquistador and Doña Inés on their intimate evenings.

The wine provinces par excellence are those of the agricultural center. There are vineyards in the central irrigated valley and there are vineyards in the foothills of the coastal mountain range, with a roll. The localities dispute which is the best wine in Chile If that of Coelemu or that of Cauquenes.

In such a way that wine is present from the beginning of our mestizo conformation. And it was also introduced from the beginning as a habit in our ways of life, until it became something like a true wine culture in these ways, wine has been so closely linked to our way of life that we consider it as something indispensable . In this sense, wine follows the fate of all cultural phenomena and, therefore, it is also folklorized when passing from one social stratum to another at the end of the

146Extracted from the work *Autorretrato de Chile*, pp. 234–235, Nicomedes Guzmán (compiler)

six holy days the chicha sings in the barrels with a foamy voice and then goes with the demijohn to fulfill its telluric destiny and the biblical hopes. The same happens with the chacolí, the pipeño wine, the filtered wine and all the alcohols that are squeezed from our grape there is an incomparable pipeño from Coelemu, the white from Portezuelo is not negligible And as wine makes the heart of man happy, they drink all, for better or for worse: A drunkard died / and left in his will / to be buried in the vineyard / to suck the vine. "147

2. LEGENDS ALLUSIVE TO WINE IN ITATA:148

Don Timo's fudre¹⁴⁹

A lot of years ago, it was said that a rich man named Timoteo, but On Timo for everyone, owned several properties in Portezuelo and that he had beautiful vineyards that gave him generous wines and the picarón brandy, which was sought after and poured by palates come from distant lands for the fame they had. Asking, asking, they arrived at the well-known farm and On Timo invited them to visit the winery where the phyllite fudres opened an avenue inside the building illuminated by lumps and inhabited by owls on its high beams. There, asleep among the fudres, the wine snored his summer nap and from time to time, when there was a moonless night, there would be heard shouts of a Christian who according to what they said, the old boss had murdered and thrown into the biggest fudre an insolent worker who had the audacity to ask him for a raise in his pay. That is why the wine of this former businessman had the bittersweet taste of punishment.

A grandmother who was passed as a child as a cook apprentice in the manors' houses told many years later that On Timo hired andantes for harvest times and among those men there was a special one, young and very good for work, she remembered him, but read as he alone,

147 In *Nosotros Los Chilenos*, San Martín, Hernán, pp: 205 - 207. The author was a doctor, a friend of Neruda and a researcher on Chilean culture.

148 Legend is understood as "a literary story with real bases that continues through creativity until it goes back to the metaphysical." (Balderes Tiznado, Spanish language teacher and literature specialist).

149 Compilation, research and writing by Fernando Arriagada Cortés, made especially for this work.

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I claim my rights, he said, and asked the foreman for more benefits. His claims were not echoed and there was no shortage of people who told him to be very quiet or to leave because out there he did not get used to asking and had to settle for what they gave him: just a few dollars for the faults, breakfast of broth with omelette, Lunch of beans with chuchoca and food the same as lunch, plus wheat coffee and going to bed in the old shed to wake up the next day at six and follow the harvest routine.

That season she remembered her grandmother, the harvests were very good, the grapes were granadita and the chicha was sweeter and more runner than ever. Several workers between men and women made their silent hit to the song of thrushes and thrushes that accompanied them through those hills on whose slopes beautiful vines grew that it was a pleasure just to look at them. On Timo would give them a horseback ride from time to time, well foraged with a good breakfast and his traditional eleven o'clock chupilca.

When this laborer at the end of the season, received his modest pay for more than a month of work, he did not hold back and told the boss that it was little, that he had done a conscientious job and wanted him to pay him more, that the food was barely to live and the accommodation was in a dirty shed, in the straw and covered with an old blanket. The boss listened angrily and told him that he did not pay more and if he kept claiming, he was going to have a bad time. That was when the dark worker got the most anger and when he said a couple of scribbles, in the midst of the stupor of his colleagues, he was grabbed by the arms and the furious insulted gave him such a whip that left him bleeding and stunned. The boss told them that if he left, they would throw it into the fudre, so he would continue to serve him. After a while, the foreman informs him that his order had been carried out.

Great was the joy of the local priest when On Timo told him that he had planned to build a chapel on his estate and he wanted even the Bishop to go to the inauguration, because everything was going to be done first. It was just like that, with a sung mass, a good feast for all, beautiful cuecas and the best house wine. Only a young woman who was sad and full of sorrow made a modest cross that she left in a corner of the chapel. When a friend asked her who it was for, she only said, for a love that I never had and that now rests in these andurriales. And sobbing he kissed the cross.

The vineyards of Guarilhue150

The well-known marriage of the widow Tomasa, left her with three young daughters and owners of a vineyard that reached about 10 thousand plants, with their work implements among which there was a press, a press, several pipes, pipones, baskets of wicker that they made according to an old family tradition and other household items such as a small flock of sheep, a watered bit for the farm and a small hill to sow wheat even if it is harvested for spending only, as the doña told them.

The beautiful vineyard was well cared for and climbed up the slopes of the property adjacent to the house where these good women worshiped Jesus, Mary and the work they did in hopes of harvesting good chicha and seasonal wine. Far from being plated, they were women happy with their lives and their chores.

Early in the morning, Dona Tomasa got up and as she said, the sun never caught me in bed, and she immediately busied herself baking bread and preparing breakfast, while her daughters washed in the neighboring estuary and distributed the chores. of the day while they shared. That day the oldest went with the middle one to continue pruning the vineyard, while the youngest was dedicated to cleaning the house and helping her mother with lunch. This is how they passed their lives, while time passed at the pace of an old wagon. Only once did they hear a noisy case that occurred in Conce, where a military man died and the church denied him mass and burial for having died in sin while living with a woman without being married. Doña Tomasa crossed herself and told her daughters that they could not do that, that it was a sin and it was wrong, that they had to marry hardworking men without vices. They also said that the military man was buried by order of the Mayor in open conflict with Bishop Salas.

In harvest times, the Álvarez women were sought for being hard-working, clean and honest, so they left for neighboring properties very early, received breakfast, a basket each and a well-sharpened knife to cut the bunches, fill baskets and deliver them to the carts. loaders that took them to grinding, while a scorching sun caressed them with force and even annoyance. There was no time for rest and so many women accompanied them equipped with large chupallas and even with a baby that they left the little shadow, along with an older child. There were no shortage of pawns who looked at these beauties with a certain love interest and even spoke to them.

150 Compilation, research and writing by Fernando Arriagada Cortés, made especially for this work.

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on the sly and without stopping working. The moment they most waited for was the day when the women shook according to an old tradition, there the patron authorized to see such a beautiful show, where the beauties with their rolled up skirts crushed the grapes amid the hubbub of their companions who they encouraged and made sure they didn't get the dress wet. There, many were expected by their work colleagues who helped them get off, congratulate them on their work and start an incipient pololeo as happened to the Álvarez sisters, just in the same season at three o'clock and they were married in the spring of that same year. Doña Tomasa was happy that her daughters were going to have good luck with men known to her as honest, without vices, and well-working. Because,

For Christmas of that year, doña Tomasa and don Peiro also came to fulfill promises of fidelity and love at the altar, while their daughters announced in unison that she was going to be a grandmother. She, happy and content with her life, said sarcastically: have beautiful children and know how to raise them, I just settle for this Christmas, to finally have a good night after so many years alone

3. SONGS ALLUSIVE TO THE ITATA WINE

Song: The Harvest.

Author: Nolfá Marín Varela¹⁵¹

Yesterday morning
I went to the vineyard at dawn
to see how it is charging
and if the grape is ripe.

I became very happy
giving thanks to my lord
for the fruit of my work
which is pure sweat from my forehead.

¹⁵¹Well-known portezolana singer-songwriter with deep peasant roots. He has participated in multiple folkloric encounters.

Chile makes wine at Itata

I'm going to look for the oxen
the wagon with railing
I'm going to prepare barrels
the winepress and the sieve.

I'm going to invite my neighbors
come to help me
that when they harvest
I will pay them with a hand turn.

Before going to work
a broth with flour
that already arriving
gangs are forming.

Between plants and baskets
there is no lack of topics to talk
the huasos throw grapes
sweet way to fall in love.

When it's already noon
Cheetah, the sun is burning
the kettle casserole arrives
beans and hot bread.

The carts with pylons through the hills
up and down
erre bright star
the screaming carter goes.

And while in the cellar
the chungero is waiting for you
a zaranda dancer
and a potting for broom.

And the chicha is coming out
as sweet as honey
I thank my lord

for yesterday's work.

I'm leaving the vintage
I say goodbye singing
from drinking so much chichita
It seems I'm getting dizzy. "152

Song: Vinito de Portezuelo
Author and Composer: Alex Urrutia¹⁵³

The wine of my land
Is born singing to love,
With black grape verses
That the sun gave the vineyard. (Bis)
Between clay jars
His voice was maturing,
To reign at the table
Chilean of the heart. (Bis)

Chorus:
Vinito de Portezuelo
Of unsurpassed purity,
Nobility of the Chilean soil.
Lord of lords the grape harvesters
Field and winery semblance. (Bis)

The wine of my land
To the guitar he swore,
That in the ring of the cueca
The two would meet. (Bis)
Toast the huaso re ladino
Who is looking for a love,
And in that glass of wine

152 Sammon, Ricardo and others: Portezuelo, a story turned into a song. Printer The Discussion. Chillán, 2001, page 87.

153 Language teacher and sensitive creator of valuable literary works.

The verse became a woman. (Bis)
Vinito de Portezuelo ...154

4. POETRY ALLUSIVE TO WINE.

Chilean wine drunk with thanks (fragments) Author: Edilberto Domarchi Villagra, one of the founders of the Ñuble Literary Group.

"Wine, I welcome you in my warm corolla of copihue, wise evening,
you unfold impatient and cautious,
and you give joy to the heart ...
Your pink body seduces me,
your amaranth, your coral red,
your manners of a gentle prince on a Saturday of glory.
I want to be your singer, Chilean wine,
I want to review your life that resembles mine; you came from
Spain,
of France or the banks of the Rhine,
from Italy, from Greece,
from the Sen, the white or from the black Japheth, serpentine
blondes or light brunettes conceal the spiritual brilliance of
your ardors. "155

154 Copied from CD of the Pinto group Voces de Tierra Nueva with the authorization of its director Ismael Toro Matus.

155 In Poetic Anthology of his authorship. Department of Graphic Production of the University of Biobío. Chillán, 1992, pages 60 and 61. Professor Domarchi was a well-known surrealist poet, author of several poems and President of the Ñuble Literary Group of which he is a co-founder. He was born in Linares in 1924 and died in 2000

Wine couplets

Author: Nicanor Parra Sandoval

Nervous, but not grieving
To all the crowd
For the bad voice I beg
Forgiveness and condescension.

With my coffin face
And my old butterflies
I also make myself present
At this solemn feast.

Is there something I wonder,
More noble than a bottle
Of the well preserved wine
Between two soul mates?

Wine has a power
That he admires and that puzzles
Transmute snow into fire
And he turns fire into stone.

The wine is everything, it is the sea
The twenty-league boots
The magic carpet, the sun
The seven-tongued parrot.

Some drink out of thirst
Others for forgetting debts
And me for seeing lizards
And toads in the stars.

The man who does not drink
his bloody cup
It can't be, I think
Christian of good stock.

Chile makes wine at Itata

Wine can be taken
Canned, glass or clay
But it's better in Copihue
In fuchsia or lily.

The poor man takes his drink
To pay off debts
That cannot be paid
With tears or strikes.

If they gave me a choice
between diamonds and pearls
I would choose a bunch
of black and white grapes.

The blind man with a drink
See sparks and see sparks
And the lame from birth
He begins to dance the cueca.

The wine when you drink
With sincere inspiration
Can only be compared
to the kiss of a maiden.

For all of which I lift
My cup in the evening sun
And I drink the holy wine
that sister the hearts. "156

"If to the wine of my singular
destiny And I barely give the sun
what I gave to the wine, I only
have the pilgrim arre

156 Parra Sandoval, Nicanor: Thick Work,
pp: 57 to 59

Sonnet to wine

Author: Mario Ferrero

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Of that grace that shortens the road.

If some night I would like to remember
That lost grace, the chimera
Of everything that has been and is already gone
At the bonfire of the wine I would lie down.

And lying there over brief hell
Broken the enigma, the slight head
Thread of blood that lost the groan.

I would turn the fountain back to the breeze
And overturned the cup of ash
I would drink in the hand of oblivion.¹⁵⁷

Birth (fragments)

Author: Pablo Neruda

“... Central land of Chile, where
The vines curled their green hair, The grape feeds on the light
And the wine is born from the feet of the people ...

The wine kept living
Going up to the grapes
Shelling
For the fall
Wandering,
He went down to deaf wine presses,
to barrels
that were stained with his soft blood,
and there under the fright
from the terrible land
he remained naked and alive "¹⁵⁸

¹⁵⁷ Ferrero, Mario: Wine Poetic Anthology, 1969. Outstanding researcher and writer of Chilean literature. Lives between 1920 and 1994.

¹⁵⁸ Neruda, Pablo: Memorial de Isla Negra, pp. 9 and 10.

Presence of wine (fragment)

Author: Galvarino Merino Duarte

Your name comes up
from an april pitcher
in a river of foam;
you walk at night
and the bohemian
leaving
with your rain of bubbles
a song that goes crazy
and a kiss that tires
and when you travel
by the sea of the world
on the sailboat without a rudder
of the bottles,
there in the glaucas
branch networks
sun drops cry
the buds of your vines. "159

Popular toast to the history of Itata wine¹⁶⁰

Brindo said a peasant
For the bean harvest
For my mares, for my foals
For my cattle that are fine,
For the vine and its bunch,
Celery and cauliflower
The fruits that with love
I take care day by day

159 In *Almácigos de Sol*, poetry collection of his authorship. Talleres Iproch, Chillán, 1983, page 36. Outstanding poet born in Trilico, author of several literary works. He was a teacher and member of the Ñuble Literary Group. Linked to San Carlos and Coihueco.

160 Compiled from oral tradition by Fernando Arriagada Cortés.

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I have broken hands
But they caress better.

I toast to the huaso man
For his iron point plow
For his work on the hill
From dawn to dusk,
So weary his steps
I must climb the top
I toast to the finest voice
A good drink clings to me
For who cares for us on earth
The peasant culture.

To sing the great
I would like to make myself small
And be part of this dream
From a more successful Chile,
It is my country so beautiful
With beautiful human beings
People shaking hands
Against everything suffered
I love you dear Chile
Hopefully a country of brothers.

I toast to Itata
Through its valleys and meadow
For its wine hills
And for its river of silver.
If telling history is about
The Jesuits worked
Patriots here passed
Gallop freedom
Duke Carvajal was born
And also Don Arturo Prat.

For a chief they toasted
Whose name is Maulén

Chile makes wine at Itata

Owners of these lands of good
Everyone here worked,
Along with Hispanic settlers
They planted thousands of vines
They also founded Quirihue
And other neighboring towns,
A train crossed the roads
There goes the history of Chile.

They harvested very good wine
In Itata, fertile valley
They harvested in detail
Drinking it with neighbors
Sharing with friends
On this blessed ground
From Yungay to Portezuelo,
Cobquecura, Quinchamáli
All welcome here,
Always closer to heaven!

8. THE ITATA WINE GEST: OF NAMES, LEXICS AND DATES

1. Outstanding sons of the Itata Valley

As of 1550, historically the first grants of *hijuelas* in Ñuble and Itata were marked by a certain isolation and a mestizo homogeneity, typical of the small agricultural smallholding. This reality forced us to innovate inwards, away from the city, ingeniously supplying the scarcity of technological resources. It would be the virtuous accumulation of knowledge of a local community that would make its appearance in certain human types, a creative synthesis of these isolated factors. It would then be a particular influence of the environment and its tradition, brought together in certain outstanding children in whom the accumulated talent would mature in a special way. Because here, early on it was learned not to entrust destiny to others. "Without the King, I am king: isolated from the metropolis, it will depend on me to do everything", it would be more or less the implicit premise that guided the unconscious of the riverside residents of the Ñuble river, Cato and Itata. Far from the help of the ships - the ports of Tomé and Penco were several days by cart - isolated by such a high and laborious mountain range, from the beginning it was perceived that each man, each woman, each family had to forge their own tools, plant your own vineyard and drink your own wine. That inhabitant, ancestor of the ñublensinos, was forced to develop his own inventiveness to supply all his material and immaterial needs, including in these the spiritual ones of memory, those of the arts, those of thought, intellect and culture in general; even the religious-theological, because it was a question of ensuring the reflection of the catechism.

More than our mestizo genes, the phenomenon of the reunion of so much individual greatness and with it the impact of that personal talent on the development of a territory like Ñuble, would fundamentally be based on the type of decisions we make. And these would be directly induced or unconsciously motivated by certain influences of energetic forces and / or by inspirations that the landscape, its tellurism and its history suggest to us. And it would be treated from a story that would go much further back than the Creole-mestizo stage of Ñuble / Itata, perhaps coming from the remote past of its indigenous trunk or from the first ethnic groups that made this territory the scene of their actions. And these could well have been "ritual-sacramental activities", those that would have left a

imprint of "call to a lifting mission of the human", a mission later picked up by some individuals, illustrious auditors of said imprint. Geography conditions the appearance of the individual daimon or "genius".

But perhaps the explanation is simpler, and the one who best expressed it was the great journalist Tito Castillo, National Journalism Award winner and director of the very prestigious and old (the second oldest in Chile), the newspaper *La Discusión de Chillán*. It would be linked to wine, yes, to the spirit drink of Itata, that vehicle of the muses: Ñuble is great and special "because here the pipeño has a taste of borra". The mission of everyone, particularly of the authorities, will then be to take care of the physical and especially the spiritual waste, that yeast, that hot embers of creativity and the arts capable of continuing to set fire to the soul of the entire country.

But a lavish valley this one has been able not only to produce valuable agricultural products, like the good wine. It is natural that outstanding children have emerged and continue to emerge in their regions, such as some of those we have found in this research, and which are representative of multiple tasks, where they stood out for their outstanding arts, such as those below in order alphabetical we present *161:

Alarcón Arellano, Pedro. Born in the Cobquecura commune in 1920. Child entered the Franciscans, reaching the priesthood and serving as parish priest and superior of several convents. He cultivated poetry and published a collection of poems called *Flores de Cardo*. He died in Angol in 1985 and is buried in his native Cobquecura.

Arias Cruz, Virginio. Remarkable sculptor born in Ránquil in 1855, self-taught artist from a young age, thanks to his talent he managed to go to study in France where he perfected himself and stood out for his mastery in metalworking, leaving us an invaluable artistic legacy. His works are *El Roto Chile-no*, *Monument to Arturo Prat* in Iquique, to *Barros Arana* in Santiago, etc. Awarded with gold medals in exhibitions in Paris, Liverpool, Buffalo and Santiago. He died in Santiago in 1941.

Canales C, Gilberto. Modest worker and peasant leader born in Portezuelo in 1932, becoming elected deputy for the period 1965 -

161 We exclude here, due to its vast distribution, the well-known series of heroes, artists, politicians and military personnel from the capital of Ñuble and its surrounding towns, such as Bernardo O'Higgins, Violeta Parra, Nicanor Parra, Claudio Arrau, Ramón Vinay, Víctor Jara, Marta Brunet, Marta Colvin, etc.

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1969, approving with his vote many laws that dignified the peasantry such as agrarian reform, peasant unionization, peasant royalties, cancellation of tax on wine production, headquarters of the University of Chile in Ñuble. Forgotten by many, he passed away in 1983.

Carvajal Vargas y Alarcón, Fermín Francisco: Duke of San Carlos. Born in Quilpolemu in 1722, a student at the Seminary, he settled in Lima and married Joaquina de Brun, Countess of Puerto and Castillejo. He obtained his title of Duke, the only one granted to an Indian who barter it for the mayorazgo of Correo Mayor de Indias and other perks. The Duke of San Carlos died in Lima in 1797.

Cid Herrera, Otto. Born in Yungay in 1928. Normalist teacher, lawyer and writer of poetry and essays.

Contreras Valenzuela, Francisco. Important writer born in Quirihue in 1877, who carried out a large part of his life and work in Paris. Outstanding as a poet, essayist, novelist, and literary critic. It was an important diffuser of national literature in Europe. A work about his life was published in Cuadernos del Bío Bío by the author Luis Contreras. He died in France in 1933, his remains rest in Quirihue.

Cortés Gallardo, Pantaleón. Marino born in Quirihue in 1860. As soon as he knew about the Pacific War, he enlisted in the army and was immediately assigned to the position of cornet, which he heroically fulfilled, because he did not stop calling for slaughter despite being all lost and he, Bleeding out on the deck of La Esmeralda, he gave his life for Chile in 1879.

De La Torre, Luis. Born in Portezuelo in 1943. Normalist teacher, academic, poet and cultural diffuser. He has several published books.

Duvauchelle Concha, Hector. Born in Bulnes in 1932, the brother of Humberto, he was a member of the theater group La Compañía de los Cuatro and the musical Los Cuatro de Chile. Unforgettable his voice in the texts of the well-known Cantata Santa María de Iquique. Exiled, he died assassinated in Caracas in 1983.

Duvauchelle Concha, Humberto. Born in Bulnes in 1929. He was an outstanding actor, academic and playwright, a member of the La Com-

company of the Cuatro and the musical group Los Cuatro de Chile. Exiled, he received multiple awards and died in Santiago in 2019.

Escalona Muñoz, Benjamin. Born in Portezuelo in 1938. Normalist professor, prominent painter and academic at the University of Bío-Bío. Municipal Art Award in Chillán, member of Tanagra with various exhibitions and awards to his credit. Deceased in 2019.

González Urizar, Fernando. Outstanding poet born in Bulnes in 1922. He is the author of a score of works that earned him important awards for a life dedicated to literature. Nominated for the National Prize for Literature, he was a Member of the Chilean Academy of Language and an illustrious son of his native commune. He died in Santiago in 2003. The Bulnes library bears his name and a literary workshop in Concepción.

Gatica Aguilera, Germán. Born in the town of Buenos Aires in Portezuelo in 1972. Agricultural Technician and civil servant of the prodesal of his commune. He is a writer of stories and poems with four books already published and recognized in Chile and abroad. He is a member of the Ñuble Literary Group.

Gutiérrez, Hipólito. Born in Bulnes in 1859, he was a brave soldier who fought in the war of the Pacific. Back in Chile, he wrote a picturesque account of the actions in which he participated, which were published at the initiative of the writer Yolando Pino in 1956, under the name *Chronicles of a Soldier of the Pacific War*.

Guzmán G, Ernesto. Professor and writer born in Bulnes in 1877. Rector of the Barros Borgoño high school in Santiago. He was a member of a literary association known as The Group of Ten. Poet author of several books, he received some awards for his literary work. Deceased in 1960.

Hernández Jaque, Juvenal. Born in El Carmen in 1899. Lawyer, academic and prominent rector of the University of Chile. Deceased in 1979.

Hernández Romero, Baltazar. Born in Bulnes in 1924. Normal teacher, nationally recognized painter and university academic. He published several essays on artistic heritage. In Chillán he received the Municipal Art Prize in the city where he died in 1997.

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Latorre Court, Mariano. Notable writer born in Cobquecura in 1886, when it belonged to the Maule, so he did not feel Italian. Professor of State in Spanish, he was a notable academic at the University of Chile and the Pedagogical Institute, as well as a fruitful writer of short stories and novels that allowed him to receive the National Prize for Literature in 1944. He is considered the father of the literary school known as criollista. Died in Santiago in 1955.

León Pérez, Hernando. Born in Yungay in 1933. Outstanding painter and printmaker currently residing in Germany. Creator in Chillán of the International Museum of Graphics. His pictorial work is scattered in America and Europe where he enjoys great prestige.

Lira Sepúlveda, Armando. Born in Yungay in 1903. He was a remarkable artist of international renown. He lives in Venezuela where he is an academic and a National Art Prize winner. Died in Caracas in 1959.

Llanos Garrido, Domingo. Born in Portezuelo in 1919. He was a notable painter and sculptor with an important national and international career. He obtained the Municipal Art Prize in Concepción and won several gold and silver medals for his valuable works. He passed away in 2012.

Mardones Barrientos, Pedro. Born in Ninhue in 1928. Professor, writer and prominent cultural animator in the fifth region, settling in Villa Alemana where he published several books. Deceased 2006.

Marín Varela, Nolfá. Outstanding folklorist born in San Nicolás who now lives in the Portezuelo commune. She has been a singer-songwriter since her youth with multiple performances in various regions.

Merino Navarrete, Pedro. Born in Quillón in 1933. Teacher, accountant, high school director and writer with several publications. Author of hymns and musical teaching texts.

Millar Castillo, Walterio. Born in Yungay in 1899, he was a painter and cartoonist. Author of the well-known *Historia de Chile Ilustrada*, which has already been published for 70 editions.

Official of the National Library. He passed away in 1978.

Muñoz Astudillo, Manuel. Born in Quirihue in 1942. Lawyer, judge and writer with several poems published. Member of numerous cultural entities such as the Ñuble Literary Group.

Neira González, Felipe Antonio: Born in the commune of Ránquil in 1989. Agronomist, winemaker, winemaker leader, producer and diffuser of the Italian valley. Known as "the bandit" due to his relationship with the mythical José Miguel Neira, friend of Manuel Rodríguez.

Prat Chacón, Arturo. The most important hero of the Chilean Navy was born in the ranch of San Agustín de Puñual, current commune of Ninhue in 1848. A child entered the Naval School and participated in the War with Spain in 1866. A lawyer and diplomat, he died heroically in the well-known Naval Combat of Iquique, an outstanding event of the so-called Pacific War in 1879.

Riquelme Acevedo, Ramón. Booksman and self-taught writer born in Concepción in 1933. He lives in Quinchamalí, where he became an important cultural reference as a writer of poetry, short stories, chronicles, literary critic and contributor to national newspapers and magazines. He received the Municipal Art Prize in Chillán and the Regional Prize for Literature in 2012. He died in 2018.

Roa and Alarcón, Tomás. Brother of the Duke of San Carlos, he was born in Quilpo-lemu in 1738. He studied at the seminary of Concepción and in Lima he obtained his doctorate in Theology, as a missionary he attended the Parliament of Negrete. Pope Pius VI elected him the XIX Bishop of Concepción in 1794 until his death in 1805.

Ruiz Pereira, Flaminio. Born in San Ignacio in 1883. He was a Mercedarian religious and a student of natural sciences. Co-founder of various related institutions, such as the Santiago Zoo and creator of the valuable Science Museum of his community in Santiago, where he died in 1942.

Sammon O'Brien, Ricardo. Born in New York, United States in 1928, descendant of a family of Irish immigrants. A religious of the Maryknoll congregation, sent as a missionary to Chile, he arrived in Portezuelo where he worked tirelessly for more than fifty years for the peasants and their dignity as people and Christians. He receives Chilean nationality by merit and is honored by the government and Congress.

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He was distinguished with the "Bernardo O'Higgins Decoration" as Commander, which the Government of Chile gives to foreign-born citizens who have made an invaluable contribution to the development of the country. Among his many works, he is remembered for the management for the provision of wells for drinking water and his constant calls to the civil authority for the recovery of the El Ala Bridge and the paving of the road to Portezuelo, a work that was finally achieved. . He was also a youth trainer, founding and directing the Liceo Nuestra Señora del Carmen and multiple basic schools in the communities in the area. In the promotion and development of culture, he was an active shepherd who taught in the deep Itata to value the wealth of the rural world, starting with recognition of the peasant person, their customs, his knowledge and, even more, his popular wisdom. In this sense, the promotion of traditions such as the Threshing Festival, the Harvest Festival, the support for the art of the popular singers and, especially, the cultivation of the devotion of the Peasant Virgin among the inhabitants of the rural world. He left an indelible mark particularly in rescuing the peasant traditions linked to the vines and the virtues of those works. He died in 2007 in his beloved Portezuelo where he rests in peace. He left an indelible mark particularly in rescuing the peasant traditions linked to the vines and the virtues of those works.

Sandoval, Juan Manuel. Professor and soldier born in the Vegas de Itata sector in 1838. He participated in the re-founding of Cañete, was an assistant at the Military School and took part in the war of the Pacific. Governor in Puchacay. Retired from the army, he returned to teaching in 1892.

Sepúlveda Llanos, Fidel. Born in Cobquecura in 1936, he studied with the Franciscans, State Professor in Spanish, researcher of culture and language with multiple books published as a poet and essayist. He was an academic at the Catholic University and a Member of the



Peasant Virgin, patron saint of the Itata winemakers, thus instituted and declared by Father Ricardo Sam-mon, illustrious son of Portezueol. In his parish, popular devotion always keeps his altar filled with bunches of grapes and leaves from his vines (Photo: Cónica Chillan, in Chillán Activo).

Chilean Academy of Language. Died in Santiago in 2006, he is buried in his native commune.

Stuardo Ortiz, Carlos. Born in Yungay in 1885, State Professor in Biology and Chemistry where he stood out as a notable scientist specializing in entomology and dipterology, died in 1962.

Turenne Bravo, Ernesto. The son of a French industrialist, he was born in Quirihue in 1851 and studied in Concepción and medicine at the University of Chile. He worked in various cities and wrote in magazines. Dr. Turenne worked in the war in the Pacific. Author of a novel and a memoir. The erection of the first monument to Prat in Quirihue in 1880 is attributed to him. He retired to live in Concepción.

Unzueta Urrejola, Francisco. Charismatic character of great simplicity and a marked vocation for public service, the agricultural community and for the integral promotion of the valley and its watershed. Born on April 12, 1910, he is a pioneer of cooperativism in Ñuble and in particular in Itata. Founding partner and president of the CAV Quillón: Cooperativa Vinícola de Quillón, being its president from 1954 to 1970. Also member and very active leader of the Cooperativa Eléctrica (current Copelec), Cooperativa Remolachera de Ñuble, Cooperativa Lechera de Chillán, cooperativa Agopecuaria, etc. In this commune, he held the position of mayor for six periods (1941, the first time and 1960, the last). Heir and active vine and wine grower in the Santa Gertrudis farm on the slopes of Cerro Cayumanqui, which before 1905 belonged to the bishopric of Concepción. The “Don Francisco de Quillón” wines bear his name in homage. Both his wife, Margaritha Doll (with whom he had seven children) and his son Miguel, were also mayors of three communes in Itata: Quillón, Quirihue and Portezuelo.

Uribe Casanueva, Inelia. Born in Quinchamalí in 1936, poet with several published books and founder of a subsidiary of the Sociedad de Escritores de Chile, headquarters Ñuble in 1976. Died in Spain in 1996.

Urrejola Peñaloza, Alejandro. Born in Santiago del Estero, Argentina, 1743; comes to Chile after commercial negotiations. He was Mayor of Concepción in 1797-1798 and 1808. At the auction of the Jesuits' temporalities on March 15, 1775, he acquired the estates of Cucha-Cucha and Pomuyeto. He was energetic,

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in one piece, and so addicted to the King's cause, that he sent his sons, Luis and Agustín, the last canon in Concepción and later Bishop of Cebu in the Philippines, to the first National Congress in 1811, as royalist deputies for Concepción. In the process of independence in 1822 due to his pro-crown affiliation, he lost ownership of the Cucha-Cucha and Pomuyeto estates, which were expropriated and handed over to General Ramón Freire, where the family could only recover them in 1830.

Ulloa Carrillo, Buenaventura. Born in Quinchamalí, prominent as a potter, cultural entertainer and neighborhood leader. She was a zealous defender of the Itata Valley and its traditions. Married to the poet Ramón Riquelme, Dona Tuly, as she was affectionately called, died in her native land in 2005.

Urrejola and Peñaloza, Alejandro. He was born in Santiago de Estero, Argentina in 1743 and the son of a Spanish immigrant. His father sends him to do some business in Lima, but the ship stops at Penco where he is based, acquiring Cucha-Cucha's ranch at auction, he also owned Pomuyeto. Mayor of Concepción, royalist and founder of his family in Chile, he died in Chillán in 1815. Of his 13 children, one of them was Bishop in Manila, Philippines.

Urrejola Unzueta, Gonzalo. Great-grandson of Alexander, born in 1853. Farmer and politician. He was a deputy, senator and minister. He fought tenaciously for the construction of the branch train that ran between 1916 and 1984. He died in 1940.

Urrutia and Mendiburo, José Francisco. Born in San Sebastián, Spain in 1746 to the warmth of a wealthy family. He traveled to Chile when he was only 19 years old and in Concepción he dedicated himself to commerce and agriculture, Master of the Field, Mayor and Attorney General. Owner of several agricultural properties in Itata. At his death in 1804 he left a great inheritance and legacies for pious works. One of his daughters married the patriot Juan Martínez de Rozas.

Yáñez Betancourt, Fernando. Born in Chillán in 1950, but has lived in Campanario all his life. Valuable folklorist and payador representative of peasant culture, with presence in meetings of payadores where he stands out for his traditional spark to improvise verses in various forms of popular poetry, as well as publishing his work on radio and television. Author of several CDs with performances in Argentina.

Yáñez Betancourt, Pedro. Fernando's brother, born in Campanario in 1946. He is an outstanding folklorist and payador with artistic beginnings in Tomé. Founder of Inti Illimani and member of the duo Coirón. His work to rescue singing and popular poetry and interpretation has been very valuable, which he has left on several albums and awards for his permanent career.

2. Traditional wine vocabulary still in use in the Itata Valley

Tipsy: person who has consumed a spirit drink.

Schnapps: alcoholic beverage obtained by distilling wine or other organic substances.

Kedge: wooden barrel with a capacity of 30 to 50 liters.

Anisao: Liquor made from brandy and essence of anise.

Sunny: sweet mature wine that results from being a late harvest, generally from the Muscat of Alexandria grape.

At sign: Old measure of liquid that varies in weight. A Spanish arroba was equivalent to about 16, 13 liters.

Barrel: Wooden vessel used to preserve and transport liquors especially.

Drunk: A person who is systematically fond of alcohol consumption.

Bomb: Cane of various alcohols that their consumption can cause problems.

Botija: Round earthenware vessel with a narrow and short neck, widely used in travel since conquest times. By extension, it also applies to leather, a "bottle" made of leather.

Chub: bovine horn made for saer used as a glass to generally consume chicha or wine. Tradition of toasting with this gadget.

Basket. Very traditional wicker basket with two handles.

Cane: Large glass tumbler.

Canyon: Large glass of wine or chicha, also called large cane.

Monkey's tail: Drink made with brandy, coffee, milk and spices that is customary to drink at Christmas and New Years. It also has an urban legend in Chile.

Cooked: drunk person.

Conchabos: It is said of the commercial exchange and of products -as in the case of wine-between natives and Spaniards. It comes from the Mapuche voice konchotun, "compadrazgo".

Chile makes wine at Itata

Cuba: Wooden container that is used to hold water, wine, oil or other liquids. It is made up of staves joined with arches or iron bands. The ends are closed with a round of boards. Person who drinks a lot.

Feed: Remolienda and tomato with girls of life.

Leather: Odre or vat. Ancient vessel generally made with the stomach of an animal to carry alcoholic liquids.

Cufifo: said to be the drunkard in his state of intemperance.

Curator: Drunken session with friends. Also called tomato

Curahuilla: person given to the vice of alcohol.

Curao: who gets drunk. Drift of curing, that is, "cured in health"

Chacolí: rosé wine produced with a mixture of ancestral grapes. It came with little color and sugar, but it was not sweet.

Chicha: fermented grape juice, there are them raw and cooked.

Chuico: glass container lined with woven wicker, equivalent to ten liters.

Chupilca: drink made from red wine or chicha, toasted flour and sometimes sugar.

Devil's Chupilca: drink made from gunpowder with brandy. According to tradition, this concoction was given to Chilean soldiers prior to a battle in the War of the Pacific.

Demijohn: Glass container lined in wicker equivalent to fifteen liters.

Decaliter: Measurement of capacity equivalent to ten liters.

Taste: Gallicism to be liked.

Double. It is said of the vessel that contains two liters of alcoholic liquid

Twisted: Sweet alcoholic drink obtained with brandy and cherries in syrup.

Pour out: Drink wine or other alcohols. Cultured term used by people of high socio-cultural level.

Broom: said of the cluster already crushed in the harvest, without grapes and withered.

Fudre: large wooden vessel, similar to a giant pipe where the wine is kept. It is usually arranged lying down or horizontally on wooden sleepers.

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Glorious: popular drink based on brandy, burnt sugar that was consumed at wakes. Sometimes a sprig of rue, wormwood, or rosemary was attached to the glass.

Guachacay: name given to the brandy.

Güargüereada: take a few quick drinks making a typical sound in the throat.

Jug: vessel with a neck and wide mouth, with one or two handles.

Hectolitre: measure of capacity equivalent to one hundred liters, widely used in the past.

Huachucho: another name given to the brandy.

Huasqueado: drunk person. From huasca, whip, whip. "More huasqueado than fair horse": very drunk

Winery: container where the grapes are stepped on and where the harvest process is carried out.

Parrot: Glass jug with a handle. They come in various sizes.

Majuelo: vines or young vines.

Bad eh the cane: walking with a hangover, post healer

monkey: Drunkenness.

Must: sweet wine concentrate.

Wineskin: Old leather container, usually goat, suitably cooked to contain liquids.

Vinero leather: It is said of the customary alcoholic, such as the leather of the containers of yesteryear, which contained the wine and was cooked because of the repeated alcohol.

Ollejo: Grape leather once squeezed.

Marc: set of residues that remain after squeezing the grape.

Picucho: person who has had a few drinks, freshly "stung" by alcohol.

Pipe: wooden vat or barrel specially made to contain wine and its derivatives.

Pipeño: traditional wine preserved and extracted from a pipe.

Chile makes wine at Itata

Piroja: Another synonym for brandy.

Punch: Prepared based on wine mixed with pieces of some fruit and syrup.

Foal: a large glass of wine or chicha that was drunk by passing it from hand to hand.

Puco: jug or vessel.

Ramada: improvised ranch of branches that is built for peasant festivals, especially national holidays, and where liquors, food and dancing are sold.

Resurfacing: party with women of life, alcoholic beverages and music, where it is shared and consumed.

Retafiao: Alcoholic drink made with brandy and red grape or cooked chicha.

Rompon: typical alcoholic drink that contains milk, eggs and brandy as ingredients. It is the Chilean version of the Mexican and Spanish rompope that usually contains more spices.

Have icy feet : Not having the money to finance a morning drink - "doing the morning" - that would save you from being sick all day.

Jar: large pot and traditional handcrafted construction based on clay or other material.

Tomato: meeting of men where it is caused, it is drunk without measure and without women.

Barrel: large tank.

Cooperage: place where the barrels, vats, presses, fudres, pipes, barrels, pipones and other vessels are manufactured for their commercialization.

Drink: portion of liquid that is drunk at once.

Bar: Excessive alcohol consumption among several people. Memorable binge

Cruet: small jars where the wine and water are at mass.

Zaranda: Rectangular sieve made of colihues where the grapes were placed in order to be crushed.

3. Toponymy of Itata linked to its grapes. The ancestral Mapuche names that modify and color

wines

Altue: "Where the shining (of the sky) begins"; from alof "to shine", "to sparkle", and from tuwül "to initiate". Today it is a farm in the Quillón commune.

Batuco(from the Mapuche batu, name of a plant and ko, water): "agua del batro". The batu, vatrú obatro (*Typha angustifolia*) is a plant of aquatic environments two meters high, with a showy inflorescence, also called mat straw. Locality of the commune of Ránquil.

Bulnes: The original and vernacular name of the territory of the commune, today the new capital of the province of Diguillín and seat of its Government, was actually Larqui. And the toponym would mean "destruction of sown fields", from the voice larkün, "to destroy", "to demolish", and from larün, "to fall the trees", "to lodge the sows" (of wheat), probably because of their robustness, which speaks of the quality of the land.

Candelaria: Old farmhouse of San Carlos, formed in 1754 on the land that Félix Ponce and a certain Méndez gave. The name comes from "the Virgin of the Candles"

Cayumanque: "Six condors": kayumañke. From the mapuzungún kayu, six and mañke, "condor." Hill and hamlet of the Quillón commune. For the Mapuche culture it had the category of "sacred hill" because it was the main Treng-Treng savior of humanity after a great tsunami or the endless dilution –caused by the Kay-kay snake- and which made the waters rise.

Cobquecura: from kofke, "bread" and from kura, "stone": "breadstones" for the schites that the stones enclose there. Or perhaps it could also be "stone bread", alluding to some ancient legend.

Cocharcas: "Racket, bustle, uproar like the noise of the waves." Fray Pedro Armengol derives the toponym from the Quechua kocha, "lake", "sea" and from the Chihakhuay voice, "stir with a loud voice." Small valley next to the Ñuble river.

Coelemu: Native Mapuche voice that means "forest where owls abound"; koa, owl, and lemu, native forest.

Coleal: "Abundance of coligües". It would also mean: "where a fruit is grasped (by hand)", if it were a deformation of Coleral. It would come from the

kollmang root deformation, "grasp by hand." Rural place in the commune of Ránquil.

Coleral: "Where a fruit is grasped (by hand). It would come from the deformation of the kollmang root, "grasp by hand". Rural site of the commune of Ránquil.

Spoon-Spoon: "Rewashed". Both Juan Valderrama and Fray Pedro Armengol consider that the translation of the Mapuche would be, "washed and re-washed", from kücha (n), reduplicative of "to wash, washed clothes". It would also admit the translation of "the intense scrubbing of the vegetable for a remedy"; from küchodl'awen and from kuchodün, scrub the grass. Hacienda, today rich in vineyards and wine production on one side of the confluence between the Ñuble and Itata rivers, current commune of Portezuelo.

Changara: "Abundance of branches", from chag, branch, leg "Rural place in the commune of San Nicolás. They used to call the same place Chángaro. Changaral: "abundance of branches", chag, twigs and the Spanish particle of the collective endings. It is an old village of San Carlos and a tributary river of the Ñuble.

Chillán: The name of the capital city of Ñuble would come from its first inhabitants, the chiquillan ethnic group, which Juan A. Valderrama translates as "angry people". For what Chillán would be a contraction of chiquillán, an ancient town of semi-nomadic hunters According to fray Pedro Armengol Valenzuela (1918), Chillán would be translated rather as "falling what one carries on one's back", since he derives it from the contraction of precisely chiquillán; that is to say, from chiquin, "to carry", and from llañ, "to lose or fall." Also, contraction of "chilla-antü, that is," solar fox or fox.

Chudal: "To shelter (from the rain)", from chütual, future participle of the verb chütun "to shelter from the rain". I am a farm with many vineyards in the Portezuelo commune. Also, an old brand of wine.

Dadenco: "Spring water" (spring) that springs from the rarin bush "; from rarin, the indigenous name of a bush, and from ko, "water." The plant is common in the area of the San Nicolás commune, where a farm with a famous wine-growing past is located.

Denecan: "Skewer to sell", dengden "sell", and kangkan, "skewer, go through." Rural place of the commune of Trehuaco.

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Guaca: “Sacred”, “apart from profane use, from huaca Quechua voice. It could also be a mapuchization of the "cow". Rural place in the commune of San Nicolás.

Guanpangue: “Hollowed trunk (where the puma hides)”. From guam, huam (Quechua) trunk for a boat ”(wampu: boat) and from pangue,“ puma ”. Rural place in the commune of San Nicolás.

Goropeumo: “Zorro del peumo”, from ngürü, fox, and from peumo, native tree. Rural place of the commune of Trehuaco.

Guarilhue: “the clearing or dawn of the gorge or güargüero ”(perhaps due to the abrupt refinement produced by the passage of the good must produced by the place). From huagühl, the throat (güargüero, old voice), and from liwen, to clear or dawn. There would have also been a cacique or longko called Huarilongo, “that is,“ longko del Guari ”. A town in the Coelemu commune that produces an old and very remarkable artisanal pipeño wine, from very remote vines, probably the kind that Pedro de Valdivia planted. . Therefore, together with Portezuelo, the town could be considered the cradle of the ancestral wine routes in Chile. Remarkable is the natural character of its vines, produced by small vine growers.

Huape: "island ", although it is not safe. Probably from the Mapuche wapi; that is to say, a piece of land cleared of trees and weeds (the local forest was so dense in the past). Corresponds to the name of a town about 15 km. west of Chillán. Alto el Huape is also a town in the commune of Ránquil.

Huenquehue: "Site or place that is hidden behind something"; from wemken, "which is hidden behind". “Old Jesuit farm. Around 1612, the Society of Jesus acquired the ranch that "had a very good vineyard and a spacious cellar." In accordance with the description that Barros Arana gives us, said hacienda had quite a lot of cattle, slaves and working Indians, as well as a well-assembled tannery. For its part, the data provided by Fr. Tomás Gamboa, cited by Hanisch indicate that in addition to the aforementioned ranches, this Order had in the areas close to the current San Nicolás, others such as the Toquihua ranch and the Landa farm that in his words, the order "does not maintain them due to lack of service people, as there are volunteer Indians who come and go when they want ..."162

Itata: "where cattle graze or graze abundantly ", from the verb üthan or üta, graze, graze, and from üthatun (frequent particle):” graze often or in

162 Hanisch, Walter. History of the Society of Jesus in Chile. Editorial Francisco de Aguirre, SA, Buenos Aires – Santiago de Chile, 1974, p. 145.

abundance". If it came from the Aymara, it would be "departing", since it would be a corruption of ituchatha, a word that gave its name to the Ituata river in the department of Puno. Name of an important river and of the easternmost province - one of the three - in the Ñuble region. Today it is made up of seven communes: Quirihue, Ninhue, Cobquecura, Trehuaco, Portezuelo, Coelemu and Ránquil. Some historians affirm that the Inca domination reached this river. However, Pedro de Valdivia crossed it in 1546.

Laguilagui: "Very well peeled", probably from lawümün, "to peel". Rural place in the commune of Trehuaco.

Leuque: "To lie on the belly", from lëpulen. (Minas de): sector of the Trehuaco commune where vineyard producers for both table grapes and wines survive, despite forest depredation, which has reduced the traditional peasant dynamics of that territory.

Llahuen (Low): Probably from lawen, "remedy or medicinal plant", Portezuelo commune.

Llequén: "Almácigo", from llekemn, "to give birth". Rural place in the commune of San Nicolás.

Lloycura: "Wound from, or with stone", from lloy "wound, sore", and from kura, stone. Rural place in the commune of Coelemu.

Maitenco: "Water from the maitén"; probably the sap of the native tree. Rural place in the commune of Trehuaco.

Mela: Possibly deformation of meli, numeral "four". Small town in the commune of Trehuaco.

Molligua: "Always muddy", deformation of molhuilla. It is a sector of the Quilpolemu farm in the Trehuaco commune.

Ninhue: "Where it is woven dense and tight", sometimes with the fiber of the nilwe. The Mapuche voice, deformed or Castilianized, can come from the root ngüre (len), "the fabric is very dense", and this one from ngüren, "weave, press, compress", perhaps alluding to the art of ancient basketry, which evolved in the fine tissue of vegetable fibers, very dense and tight, of the today very recognized chupallas.

Nitrihue: "Hanging, place of the gallows", from ngëtrün, "to press", "to hang", and from we, effect of the verb or place. Pleasant place in the Quillón commune.

Ñipas: Its name probably comes from ñipe, "ciruelillo", a shrub also known as "seven shirts" or "corontillo". But it could also

proceed from ñüpëd, "to give the round shape to the bread." The plum tree is also another of the native names to the tree of the species *Embothrium coccineum* (notro or phosphorite). It is the name of the capital of the commune of Ránquil.

Ñuble: "(Land) for when it is dry." Its most secure etymological matrix is the Mapuche word Ñüfle, a concept that alludes to a kind of "land of promise", perhaps the only habitable or dry region that will remain as a shelter for that remaining surviving humanity, after an immense aquatic catastrophe; that is to say, after the cosmic struggle of Kay-Kay, divine serpent of the waters and Treng-treng, divine serpent of the mountains. Therefore, it is associated with the mythical, with what was and what will always be, with the eternal return of saving a remnant - which, as it once was - will undergo the cyclical test of starting human evolution again, after failing The gift of life.

Pangue: "Nalca", native plant (*Gunnera chilensis*). Locality of the commune of Coelemu.

Portezuelo: "Little hill "; lowest point between two hills or mountain ranges. Commune of the Itata valley (tbn. Province) where it is said -and not without foundation- that the wine (pipeño and ancestral) of Chile was born there. The commune is on a land of hills typical of the coastal dry land and where vineyards are mainly cultivated, being a great producer of wines and brandy in the region.

Puralihue: "Eight dawns", from purra, numeral eight, and from liwen, clear, "dawn." Rural place in the commune of Trehuaco.

Queime: Probably from kawmün, "stir." Rural site of the Quillón commune.

Quilo(El): "stick to weave", from külow, probably a type of colihue, and so would be the singular of quila, a native species of bamboo (*Chusquea quila*). Locality of the commune of Ránquil, where O'Higgins won a victory against the royalist army. The Combat of Quilo was an act of arms developed near Ñipas, on the south bank of the Itata River and a few kilometers from it, on March 19, 1814.

Quilpolemu: "Forest where one falls from grace", perhaps from the külpan voice, "fall from grace". Estate of the Trehuaco commune, created in the 18th century. It belonged to the Field Marshal Francisco Perceval de Roa, father of the former Bishop of Concepción, Tomás de Roa y Alarcón. It consisted of 8,550 hectares in its time of maximum splendor.

Quillon: "Assistantship", derived from the Mapuche word *kellun*, "to help" or from *keillun*. It is also a native "face lotion" (according to data from J. Valderrama). Commune of the province of Diguillín. In times past, the area where the town is located today was a break for travelers who traveled to and from Concepción.

Quinchamalí: "Grouped girls", "tied", from *kincha*, "tied" and *malen* "pure girls", all of the showy inflorescence of the *Quinchamalium majus* species. "Paired lancet" is the translation that Juan Valderrama gives us according to his sources. First-rate heritage site in the Ñuble region and in the Chillán commune. His art in black clay and his pottery, constitute a national pride both for originality and for the long tradition passed down for generations.

Quirihue: "Place where air is taken" if the voice came from the prefix *küruf*, "wind", and from *hue*, effect of the verb. But Fray Pedro Armengol presents another root and translates "material or moral loss", deriving the place name Quirihue from *quirün* or *cürin*, "loss", be it material or moral. With everything - and above any historical loss - today it is the brand new capital of the province of Itata.

Rahuil(Bass): "to bloom again", from *ray*, "flower" and *wültun*, "to restore". The Rahuil sector is located in the commune of Ránquil.

Rapu: "To arm and throw the bow", from *rapün*, "to arm the bow", and from *rapin* "to throw". Rural place of the commune of Trehuaco.

Ranguelmo: "In the middle", from *rangil*, "in the middle of streams" Place of the commune of Coelemu.

Ránquil: The word "ránquil" has its etymological origin in the Mapuche language *rangkül*, which means "reed", a grassy plant used as fodder and to make roofs. Commune of Ñuble, in the province of Itata. The commune belongs to the dry coastal area of the province that takes the name of the Itata river. The commune was originally founded in the homonymous locality, but its current capital is the town of Ñipas. In what is now Ránquil, one of the first confrontations between Spaniards and Mapuches is recorded, in the Battle of Reinohuelén, at the confluence of the Ñuble and Itata rivers. This occurs in 1536.

Rarines(Los): rari shrub, shrub of the genus *Baccharis*. Rural place in the commune of Trehuaco.

Kingdomhuelén: Traditional name of the extensive region that currently includes the commune of San Carlos and almost all of the province of Punilla.

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Literally, in Mapuzungun it means "secret or initiatory cave where changes and transformations are made." From renü, school-cave (salamanca) of the so-called "witches" or "magicians", and from welulën, "change" or "exchange-se" (for another). They also smell could be translated as "always renewed", from we, "new" and from len, verbalizer of the present.

Taimo: "What collapsed." It is probably an apocopated deformation of the Mapuche voice teyfün, "destroy, demolish". It is a town in the Quirihue commune.

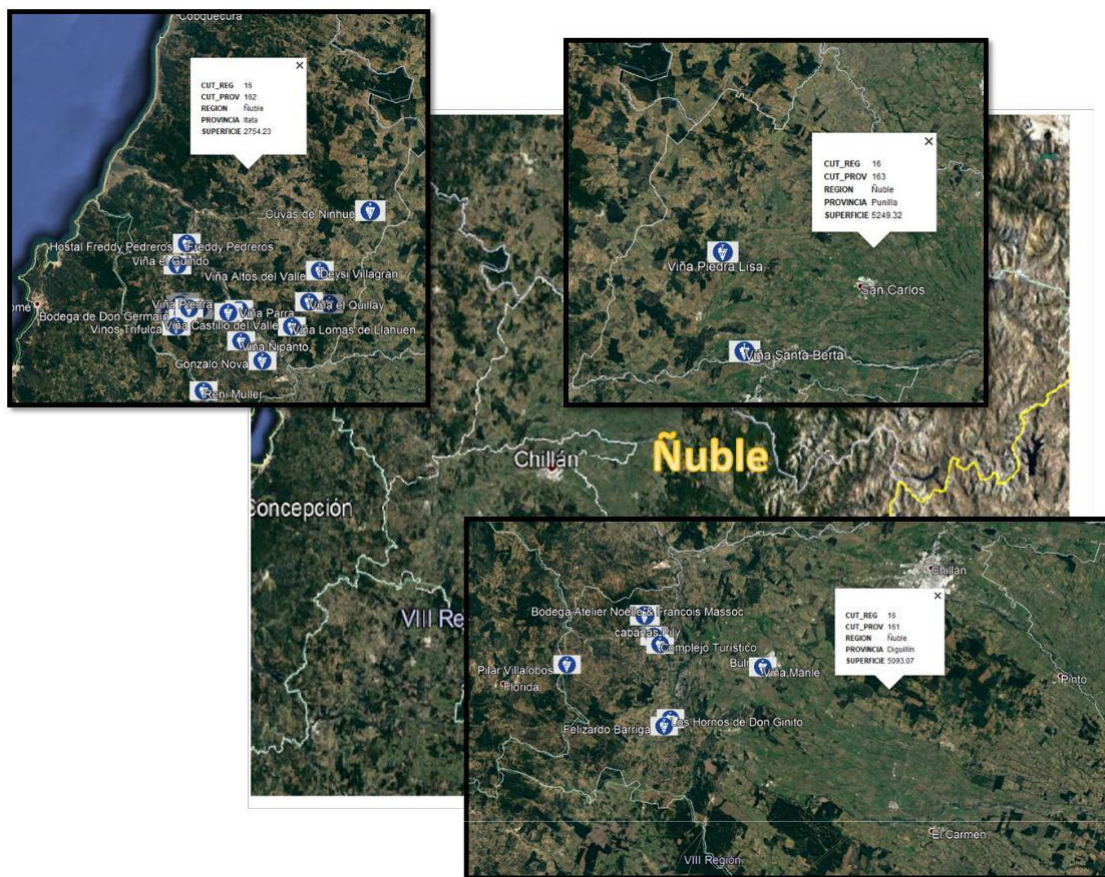
Trancoyan: "Oak fallen to the ground"; from trann, "to fall" and from koyam, "oak." Rural place in the commune of Portezuelo where there is a school.

Trehuaco: "Water dog"; a mythical animal of Mapuche cryptozoology. From trewa, dog and ko, "water", which gives in mapudungun trewako. Commune of the coastal dry land of Ñuble. The trewako is described as a beautiful animal, with the head of a fish, the genitals of a horse, with firm muscles, extraordinary strength, and a large black coat with an appearance very similar to that of a large dog. Possible place of birth - a thesis to be verified - none other than Toki Lautaro (Leftrarú).

4. Georeferencing of the route and the main sites of the Itata Valley wine tourism activity

The enotourism activity of Itata is recent, closely linked to the resurgence of the prestige of its wines, where the first prizes (medals) of the Contests, the community and state support have played an important role. growing and improving - we present here the georeferencing of the maps and the coordinates of the wine tourism offer, where the visitor will be able to find the basic data of the location of the various destinations of ancestral wines and some of their associated services.

ITATA VALLEY WINE TOURISM ROUTE ACCORDING TO GOOGLE MAPS



PART III: CULTURAL WINE TOURISM OF THE ITATA VALLEY

This link leads to some of the main Vineyards, Wineries and Wine Tourism Services, establishing an incipient Google Maps route showing the ancestral oenological offer of Itata

<https://goo.gl/maps/BdFsvAMej3KxrYULA>

In the case of winemakers, wineries, gastronomic services and wine tourism entrepreneurs, we also attach here the following list with the georeference data (coordinates) of a large part of those associated with the Corfo PTI Program for the development of ancestral wine tourism in Itata .

LISTING OF VINEYARDS WITH GEOREFERENCING TABLE. GRADES ACCORDING TO GOOGLE MAP

Name of owner	Vineyard name	Commune	Google decimal degree system maps	
			Latitude	Length
Aguedo	Cuvas of	NINHUE	-36.383900	-72.371559
Hernandez	Ninhue			
Carlos Parra	Vineyard Vine	Portezuelo	-36.568204	-72.581778
Deysi Villagran	Viña Altos del Valley * Viña Mora	Portezuelo	-36.487049	-72.444885
Fabian Mora	Kings	Coelemu	-36.571053	-72.684776
Freddy	lodging house	Coelemu	-36.482777	-72.700974
Pedreros				
Gladys ponce	El Quillay Vineyard	Portezuelo	-36.536545	-72.454407
Gonzalo nova	Viña Puertas	Ránquil	-36.636963	-72.521034
	from Itata			
Gustavo Riffo	Viña Lomas de Llahuen Vineyard	Portezuelo	-36.578094	-72.477982
Dionilda				
Fuentealba	Castle of the Valley	Coelemu	-36.574497	-72.600517
Jose Valenzuela	Viña Don Feña	Quillon		
Juan Fuentealba		Quillon		

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Juana sandoval Maria		Coelemu		
	Complex			
Rosa Vidal		Quillon	-36.747913	-72.459824
	tourist			
Fernandez				
	* Lomas Wines			
Pilar Villalobos		Quillon	-36.789488	-72.584515
	by Quillón			
	*THE			
	DELIGHT			
Octavio Basso		Ránquil	-36.658849	-72.720195
	FROM			
	RANQUIL			
Jose Escobar				
	* The furnaces			
		Quillon	-36.828934	-72.426208
Shell				
	Don Ginito			
Pilar Arriagada		Quillon	-36.740006	-72.470587
	* Pily cabins			
Rodrigo				
	Cuvas of	Ninhue	-36.383900	-72.371559
Carrasco				
	Ninhue			
Washington				
	Wine store			
		Portezuelo	-36.615282	-72.097945
Navarrete				
	Louvain			
Jose Arriagada		Portezuelo	-36.819870	-72.439384
Maria Loreto				
	* Viña Ñipanto	Ránquil	-36.613029	-72.569500
Alarcon				
Giuliano	Lopez			
placeholder image		Trehuaco		
Ronald Vera		Coelemu	-36.517348	-72.711210
	El Guindo vineyard			
Pablo Solis		Coelemu	-36.517348	-72.711210
	El Guindo vineyard			
Miguel Molina		Coelemu	-36.578671	-72.674748
Alex				
	Stone Vineyard			
	Don's winery	Coelemu	-36.587631	-72.684715
Fuentealba				
	Germain			
Cristian Lagos		Coelemu	-36.608559	-72.692937
	* Trifulca Wines			
Nicolas Uribe		Coelemu	-36.593085	-72.710067
	* Viña La Uribe			
Daniela from				
	* Chekura	Coelemu	-36.578112	-72.656291
Pablo				
	* Viña Santa			
Pablo Herrera		St nicolas	-36.536064	Prado vineyard
	Bertha			
Soledad Prado		Portezuelo	-36.534133	-72.415918
Victor				
	* Prado vineyard			
	* Castellón Vineyard	Ránquil	-36.686114	-72.637410
Castellon				

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Felizardo		Quillon	-36.838406	-72.432999
Belly Omar	Viña San			
Fuentealba	Vincent	Coelemu	-36.575589	-72.692445
Risopattern		Ránquil	-36.697933	-72.619804
Reni muller Magdalena	Smooth stone	St nicolas	-36.415959	-72.199645
Mendoza Noëlle and Francois Massoc	Viña Atelier	Quillon	-36.718563	-72.488731

- The vineyards marked with an asterisk correspond to those found in the Ancestral Wine Route of the Itata Valley on Google maps according to the indicated link.
- The vineyards that are not marked are not found in the Google maps database, it is recommended that the wine growers register the location of the vineyards in the Google maps application to later be added to the Route.

5. Wine chronology of the Itata Valley

“I also inform about the good land, which is this, of its good temper, fruitful in abundance, that it is necessary to be populated in perpetuity by us, because our God seems to have it by his hand and use us in the conquest and perpetuation of she”

[Pedro de Valdivia, of October 15, 1550, note made ten days after having founded Concepción]

15th centuries and earlier. Since time immemorial, indigenous communities such as Mapuches, Chiquillanes and Pehuenches inhabit the current Ñuble region by natural right.

1530. The Itata valley is the dominion of the chief Maulén who will defeat the Inca outposts which recede to the north of the Maule River.

1536. Start of the Arauco War. The conquerors began to appear in the Itata valley as Gómez de Alvarado, and they brought a jug with wine with them. Gómez, the advance of Almagro, stars, at the confluence of the Itata river with the Ñuble, the battle of Reinohuelén (Renüwelen) thus beginning the epic "War of Arauco" between Spanish and Mapuche troops.

1545. The conqueror Pedro de Valdivia writes to the king complaining that he does not have wine even for mass and he orders to bring wine vines to the new government. Letter dated in La Serena on September 4 and for her, that day is considered the National Wine Day in Chile.

1547. On his trip to Chile, Francisco de Carabantes, a military man and a merchant, brings the first grapes of country grapes from the Canary Islands.

1550. On January 20, 1550, Pedro de Valdivia reached the Itata River. And on December 20, Governor Valdivia granted a land grant to Captain Diego de Oro that included an authorization to plant a first four-hectare vineyard in the newly founded Concepción, now Penco. That year it delivered the first two land grants in Itata.

1557. The chronicler Jerónimo de Vivar praises the quality of the grapes and the wine produced in this corner of the world and warns that it can be marketed to other latitudes.

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- 1558.** The soldier-poet Alonso de Ercilla knows the Valley inspired by two royal octaves of his well-known *La Araucana*.
- 1560.** In the land grants given in the Italian valley, many ranchers choose to raise cattle, sow wheat and plant vines as they are good business.
- 1565.** The Itata valley is already a producer of good wine and it is becoming known as “Concepción wine”.
- 1570.** The clerk Rodrigo de Vega, informs the viceroy of Peru that the Concepción wine harvest reaches about a thousand arrobas, about 35 thousand liters.
- 1580.** Foundation of San Bartolomé de Chillán by Marshal Martín Ruiz de Gamboa.
- 1585 (or before).** The conchabos begin in the surroundings of Chillán. The aborigines are interested in wine and brandy, which for them is a novelty.
- 1593** Arrival of the Jesuits (Society of Jesus) in Chile.
- 1594.** The informant of King Miguel de Olavarría praises the good wine that is produced in the surroundings of the city of San Bartolomé de Chillán.
- 1594.** The king prohibits the sale of wine and brandy to the natives.
- 1600.** Visitor Fray Diego de Ocaña visits the area and praises the Itata wine.
- 1603.** Governor Alonso de Ribera delivers a land grant to Pedro de Aguilera, who will later receive the name of San Agustín de Puñual.
- 1604.** Governor Ribera grants a land grant to his captain Luis del Castillo, originating the great stay of Quilpolemu.
- 1606.** Governor Alonso García Ramón, grants a land grant to his captain Pedro Olmos called Miquiñaco and Domihuelo in the current commune of Trehuaco.
- 1612.** The Jesuits settle in the Biobío area (Concepción-Penco) under Father Luis de Valdivia.
- 1613.** Canon Juan de Alvarado gives the stay Magdalena (Coelemu) to the Jesuits. Then the farm El Torreón (Portezuelo) will be donated to them
- 1625.** Despite the problems, wine is a culture developed, marketed and coveted throughout the Bishopric of Concepción.

1646. The Jesuit priest Alonso de Ovalle writes his Historical Relation of the Kingdom of Chile in Rome, based on his memories and provides extensive information on the Itata wine region.

1655. Mapuche uprising that causes the destruction of Chillán and his abandonment. People flee north and settle north of the Maule River for several years. Added to this is an earthquake in 1657.

1655. The great stay of Cucha-Cucha is formed by the union of six properties. It already existed smaller in 1649. Its first owner is Juan de Ocampo y Velasco, son of the councilor of the Cabildo de Chillán. He married Jacinta de la Barra. When Ocampo died, Jacinta married Captain Ventura de Lerma, her next owner.



Cart with pylon in the grape harvest in Cucha-Cucha very at the beginning of the 20th century. (Photo:

Viña Cucha-Cucha digital site)

1663. The villagers return to the area to restart everything again, a great backwardness to agriculture and the issue of wine.

1687. First shipment of wine outside of Chile.

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1701. The eighteenth century began to be much better for the entire territory.

1712. International travelers such as the French Frezier, the Spanish scholars Antonio and Juan Jorge Ulloa, such as the Portuguese Hipólito Ruiz, among others, praise the area and highlight its wines.

1727-1767. Cucha-Cucha Jesuit period: only for these forty years, the estancia is in the hands of the Society of Jesus. There they had 28,000 plants in 2,500 blocks of land.

1730 Lawsuit over the Itata river raft (border with Membrillar, after the confluence of the rivers). The Jesuits in Cucha-Cucha ask for exclusivity and the raft is withdrawn.

1746-1745. Governor Domingo Ortiz de Rosas, improves the royal road and founds Quirihue, Coelemu and Florida, among other locations.

1760. Jesuit chroniclers such as Miguel de Olivares, Felipe Gómez de Vidaurre and the military man Vicente Carvallo praisingly refer to Itata as the appropriate place to buy good wines, given its climatic conditions and history of the industry in the area.

1767. The Jesuits are expelled from America and Spain and their assets are confiscated and auctioned for the benefit of the crown.

1791. The population of the Itata party exceeds 17 thousand people.

1813-1823. Itata suffers the deplorable consequences of the Revolution of Independence and the war to the death. It will take years to recover.

1814. Combats and battles on the haciendas of Cucha-Cucha (February 22), Quilo (March 19) and Membrillar (March 20). Within the framework of the war of independence, these three battles were carried out in the territories of Ránquil and Portezuelo, with victory for the patriot side, commanded by Bernardo O'Higgins. (The owners of Cucha-Cucha adhered to the Spanish crown).

1826. The Itata valley is divided and from the north of the river it will become part of the Maule province, as the department of Itata.

1833. 64% of the vineyards correspond to the provinces of Maule and Concepción.

1838. The National Society of Agriculture is created.

1840. The notable French scientist Claudio Gay visits the area, talks to farmers, observes the territory, takes notes and draws everything that he will later contribute in his various published works.

1848. Creation of the Province of Ñuble.

1849. Chile is subdivided into districts and the department of Itata is divided into 14 of these under the charge of a subdelegate.

1860. More than 80% of Chilean wine is produced continuously in the south of Maule throughout the decade.

1861. Chillán contributes 2,345,130 liters of production wine

1865 Installation in Chillán of the barrel and pipe factory, “Tonelería La Francesa”, due to the high demand for containers and containers from the wine industry.

1872. Beginning of the rise of the vineyards of Tomé, which would be strengthened with the arrival of the train.

1875. Per capita alcohol consumption begins a sustained and dangerous increase. From 25 liters per capita, it will rise to 89 in 1903

1880. The great El Morro winery of the entrepreneurs Rogers, Serrano y Cía.

1882. The Aninat brothers open a modern and equipped winery for alcoholic distillates.

1885. Antonio Aninat's Totoral farm has 800 thousand vine plants.

1885. More than 5 million liters of wine and about 60 thousand of brandy are exported by Tomé annually.

1880 and following: great highway flow with thousands of liters of wine that transport hundreds and even a thousand carts from the interior to Tomé.

1889. The Itata wine is awarded in an international competition held in Barcelona with one gold, two silver and one bronze.

1891. Municipalization law. The department of Itata is divided into five communes.

1894. In Quirihue and its surroundings there are 30 stores to sell wine

1895. In Chillán there are nine cooperages.

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1895. The most valuable properties in the Italian valley are: Quilpolemo, Nogol-hue, Cucha – Cucha, Rincón, Curimaque, Dadinco, Coipín, Ñuble, Colihue, El Carmen, Total and Bellavista.

1895. The National Association of Wine Growers is created.

1897. 2,765,000 liters of wine go abroad that year through the port of Tomé.

1898. In Chillán there are no less than nine cooperages, among them Manuel Bocaz.



Barrels and presses factory. Cooperage and barrel factory of Manuel Bocaz Hermosilla, in Chillán approx. 1945-1950. La Discusión Daily Archive. (Photo: contribution by Ricardo Bocaz)

1902. A new alcohol law is issued.

1903. There is an overproduction of wine due to the inability to export and per capita consumption increases with a notable presence of alcoholism as a social scourge. 93 liters per person are consumed nationwide.

1903. The most important properties of Itata are: Cucha – Cucha, Quil-polemu, Total, Perales and Rincón.

1906. Foundation of the Southern Wine Society based in Tomé, which lasts until the 1920s.

1916. Inauguration of the Itata bridge, near Coelemu.

1916 to 1984. The Itata valley has a branch train from Chillán to Concepción.

1923. According to the youth album Valenzuela, the main wine estates in the Italian valley are: Manzanares, Cucha – Cox, Los Maquis, Cucha – Urrejola, Colihues, El Ñuble and Boyén, all with more than 100 hectares of vineyards, Colihues being the largest with 455 hectares of vineyards.

1927. Administrative reorganization of the country. The department of Itata began to belong to Ñuble, like the commune of Quillón.

1927. Johanne Wilhelmine Emilie, born in Osorno on May 18, 1865, was appointed mayor of Ránquil in 1927 by President Carlos Ibáñez del Campo, fulfilling this function until 1931, becoming the first Chilean woman to assume this position.

1930 Ñuble and Itata began to be devastated by the "wine issue": restrictions on marketing and consumption, plus the effects of the "French revolution in viticulture", of 70 liters per capita, in subsequent decades, lowering consumption to 19 liters. The technological change promoted by Silvestre Ochagavía, transformed the viticulture of Central Chile. But it did not reach the Chillán vineyards inland, it only reached the Maule River as the limit for fine wines and others. The main thing was the introduction of the French Cabernet Sauvignon, not to replace the "Country", but to "give body to the rustic pipeño with a taste of borra". Beginning of a systematic demonization of this Italian pipeño.

1931. Chile has 82,400 hectares of vineyards.

1937. In Chile there are 36,415 vineyards

1938. Law that fines excess wine production and limits beer production

1939. Violent earthquake in Itata and Ñuble leaves thousands of victims and much damage to property. Chillán, the capital, destroyed

1939-1940. After the catastrophe of the earthquake, peasants from Itata retreated further north, carrying and planting the Carignan grape in Maule (Cauquenes, Parral).

1945. the province of Ñuble has 6,882 vineyards covering 16,770 hectares.

1950. Fifth reissue of the valuable book by Manuel Rojas: *Viticultura y Vinificación*.

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1952. Famous celebration of the grape harvest festival in Chillán.

1954 Creation of the Quillón Wine Cooperative, a great milestone in the valley

1956 Collaborative beginnings of the Quillón Agricultural Cooperative thanks to the good management of its first president Francisco Unzueta Urrejola.

1960 - 1964. The Quillón Agricultural Cooperative produces 2,399,000 liters of wine, an annual average.

1966. In Chile there are 108,363 hectares of vine plantations.

1967 Law No. 16,640 on Agrarian Reform.

1973 The President of the Republic Salvador Allende creates the commune of Trehuaco.

1973 Military government and interruption of electoral democracy in Chile until 1990.

1974 The military government dictates Decree Law No. 761 that authorizes the planting of vineyards without restriction throughout the country.

1974 The communes of Ránquil and Coelemu become part of the Ñuble Province, which is integrated into the new Biobío region.

1980 New winemakers began to settle in Itata with the aim of making innovations in technology and production.

1984. The branch train that linked Chillán with Concepción, via the coast, is abolished: Dichato, Tomé.

1989 Throughout Chile there are 70 thousand hectares of vineyards under water regime, of which 27,580 belong to the eighth region

1997. The Itata highway is inaugurated, a more direct route to Concepción, via Penco.

1997. The municipality of Ránquil starts a sustained - and always growing in prestige- "Ránquil and Itata Communal Wine Contest". Its promoters were the then manager of the Rural Department of the commune, Juan Muñoz and its mayor, Benito Bravo. Today it is already in its version 23, taking place under the bridge that connects Ñipas with Portezuelo. It is the first commune that has hired a winemaker to support the vintners and he collects the samples participating in the Contest on site.

2003. New associative projects arise in the wine industry.

2005 Viña Santa Berta de San Nicolás exports wines to Mexico.

2010 Devastating earthquake and tsunami in the area. Dozens of heritage buildings are destroyed.

2014 Gold medal for the “Puertas del Itata” winery with the Rankül Paso Hondo Moscatel 2014 vintage wine, at the Concours Mondial Bruxelles, Chile 2014 Winegrower: Jaime Gonzalo Nova Bravo de Ñipas. That same year, Gonzalo Nova himself also won a gold medal in the 18th. Provincial contest called "Ranquil and deep Itata Wine Contest" with the Moscatel de Alejandría grape.

2014 -2015. Viña Santa Berta makes its first important volume shipments to China. The grapes are (sparkling) Malbec and Merlot. In 2020 it exports sparkling Malbec Chardonnay and Riesling to Canada.

2015. Chile registers a total of 137,592 hectares of vineyards, of which the 74% is of red varieties.

2015. “Viña de Neira” (Ránquil) exports Cinsault sparkling wine from Italy - the only one in Chile - to Brazil.

2017. Much of the sacred hill of Cayumanque, ancestral Tren-treng de Ñuble, is burned. Summer fires devastate agricultural properties and their in-beings, as well as vineyards, native flora and fauna. Some wines from this vintage acquire the aroma (bouquet) of vegetable smoke.

2017.. The President of Chile, Michelle Bachelet, signs in Chillán Viejo the decree law that creates the new Region of Ñuble, where one of its provinces is Itata.

2018. The recently created Ñuble Region still has 15% of the area of vineyards planted in Chile

2019 The Secano Semillón 2018 label from the Itata Valley is awarded the Best Ancestral Wine award in the Catad'Or Ancestral Wine Awards contest that took place in January in Chillán, Chile.

2019 Second international gold medal for a wine from Itata outside of Chile. (The previous medal had been in Barcelona, in 1889). At the Concours Vinalies Internationales 2019, held between March 1 and 5 in Paris, the Viña Mora Reyes de Guarilhue won the Chilean peasant wine Secano Semillón 2018. It is a family business led by the winemaker Fabián Mora Reyes. He competed with around 3,500 samples of

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more than 40 countries, some of them with a great winemaking tradition such as Italy, Spain, Portugal, Argentina, South Africa and the United States. The Semillon grape is considered an old variety, which had its heyday in the 80s but had gradually disappeared.



Fabían Mora Reyes, on March 5, 2019 reaches in Paris the highest award that an ancestral wine from Itata has achieved so far: the Concours Vinalies Internationales 2019, with the Chilean country wine Secano Semillón 2018 (Photo Ziley Mora)

2019. Installation in Quillón de Massoc-Frères, the first consulting winery, providing high-end winemaking and production services to increase the quality of Itata's wines.

2019. Important export shipment from Massoc-Freres winery to England (Moscatel) and Korea (Cinsault, Country and Moscatel).

2020 Corfo-Ñuble creates the Program "PTI, Ancestral Wine Tourism Valle de Ita-ta", (Integrated Territorial Program) aimed at seeking to develop with value

Chile makes wine at Itata

added the patrimonial and historical potentialities of the territory, through public-private articulation and management to minimize gaps. Corparauco occupies the role of operating agent and executor of this Program. This research translates into the book *Chile makes wine in Itata*. The ancestral enology of a unique valley.

2020Viña Lomas de Llahuén, with the support of Pro-Chile, carries out the first exports and shipments of pipeño wine from Ñuble to the United States and Canada. Winemaker: Gustavo Riffo de Portezuelo.

2020In Coelemu, with Guarilihue wines, the first canned red wine in the country emerged, launched by the company La Trilla. The first collection originates from the three traditional grapes of the Itata Valley: Cinsault, Moscatel de Alejandría and País

2020 Corfo Ñuble, through Corparauco and the Itata Valley PTI, supports and finances historical, ethnographic and human research on ancestral winemaking and wine tourism in the Itata Valley, collecting the concept of social and cultural terror of its wines.



In September 2020, from Itata, a company with Guarilihue producers, launched the country's first canned wine. Important innovation, because in Chile, there were only cans of sparkling wines from Carmen and Santa Rita. (Photo The Discussion)

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2020.November 16. Full consecration of the wines of the Itata Valley -in important categories of wines- in the traditional “CATAD'OR WINE AWARDS” contest, held on the occasion of the 25 years of Catad'Or in Santiago. The Itata Valley was awarded the “Best Ancestral Wine Award”. It is of enormous relevance, since the Contest awarded wines that competed together with large wine companies such as Casa Silva, Tabalí and Miguel Torres. This time, 81 producers supported by INDAP participated with 151 wines in the category of Country Wines, of which 34 obtained medals. And the highest distinction called "Great Gold Medal", went to Daniel Ramírez, a producer from Guarilhue. In addition to Ramírez with his “Greatest Treasure Cinsault 2019”, they also received Great Gold “Caudillo Benavides Cinsault 2020”, from Viña Alto Piedra de Quirihue, and “Don Clemente Carménère 2019”, from Viña Don Clemente, from Palmilla (the only one outside the Itata Valley). There were another 28 Gold and 3 Silver. Among those gold medals, the Redentor Carménère 2019 awards, from Viña Castellón (Ránquil), Secano Chasselas 2018, from Viña Mora Reyes, Doña Elita Brut 2018, Viña Doña Elita, Gran Delito Torontel 2019, Patio Wines (Coelemu), Tres C Cinsault 2019, Viña Tres C, Trifulca Cinsault 2019, Viña Trifulca, among several other winners from the Valley.



The winner of the “Catad'Or Wine Awards” contest, David Ramírez, along with his son David- and the executive of Indap, Juan Cristóbal Coloma.



Part IV

CONCLUSIONS

PROPOSAL OF HERITAGE ROUTES OF THE ANCESTRAL WINE OF ITATA

How to narrate the heritage value of the ancestral enology of Itata?

I. PROPOSAL OF HERITAGE ROUTES OF THE ANCESTRAL WINE OF ITATA

Identifying and promoting ancestral wine tourism experiences in Itata

To ensure a solid and consistent wine tourism experience, which favors the takeoff of the niche economy of the Valley, four main routes are proposed:

1. *Ancestral History Route*
2. *Route of the Ancestral grapes.*
3. *Route of Popular and Mestizo Art.*
4. *Route of Wine Festivals and Contests with ancestral terroir*

Ancestral history route

1. *Name of experience:*

Ancestral History Route.

1. *Descriptive proposal of the experience*

Design a referential route, a basic but representative map to attract tourist-cultural visits, which gathers and concentrates the satisfaction of the knowledge, investigative and historical demands that the Itata territory has. And it is proposed to concatenate and link historical sites of interest, which can start - or end - in a representative museum. For this, it is suggested to promote to the best level an existing initiative, which is the Museo de la Viña Prado (Fundo La Posada in Portezuelo) and turn it into the Museum of Wine and Peasant Memory of Itata. Transform it into a model, didactic Museum, with an inspiring museum proposal and also turn it into a center for the diffusion of the Creole-peasant culture of Itata. The development of the re-run must be carried out in two scenarios, the closed one (of old objects) and the open one, where also -from the centenary winery with presses and vats-, the ancestral winemaking processes created by the Chilean colonial-cryo-colonial tradition are narrated. Everything arranged in such a way that all the visitor's senses work: sight, taste, touch; so that the experience is an experiential approach. Also, connect to the same historical experience of wine tourism

in the aforementioned Museum of Wine and Peasant Memory, two other important centers of the historical memory of Itata: the Quirihue Community Anthropological Museum and the Casa-Hacienda de la Viña Cucha-Cucha.

2. *Actions to enhance the experience*

- Coordinate public and private cultural agents of the different communes of the Valley to define said routes and strategic plans of action to obtain resources that dignify the chosen landmarks. This table of agents, inspired by those included in this work, define the stories of the milestones and propose them to the local, provincial and regional authorities.
- Once the milestones or key points of said route have been defined, incorporate them into the annual agenda of heritage activities of each community plan involved. Include both the Quirihue Community Anthropological Museum, the Cucha-Cucha Vineyard House-farm and the Itata (Portezuelo) Museum of Wine and Peasant Memory.
- Motivate each mayor to include the respective milestone (s) in their Community Development Plan. Raise said milestone in parallel with the environmental care of the place and with an intensive school campaign to recognize the meaning of said milestone.
- Allocate FNDR funds to articulate –and ensure- some basic services of the Route (gastronomic, handicrafts, cultural exhibitions, wineries, etc.) linking them together with the potential of the tourist offers offered by each commune.
- Design and present the Project "Museum of Wine and Country Memory of Itata" to the different local, regional and national funding bodies; particularly to the Competitions of the Ministry of Cultures and the Arts.
- Incorporate these historical-cultural milestones as identity axes of the curricular mesh of the Provincial System of education or of future educational corporations. Adapt the provincial Curriculum of the schools and high schools of the Itata Valley according to the territorial approach; that is to say, redesign the approach of the various subjects based on the heritage wealth of the Itata Valley.

3. *Promotion and marketing of the "Route of Ancestral History"*

A large regional dissemination campaign is visualized in all the media, especially in social networks, in which the municipal offices of Culture and Tourism, Municipal Directorate of Education (DAEM), Sernatur, ProChile, Ministry of Cultures, Corfo, participate indistinctly. Regional government. The promotion and marketing of the experience must be concatenated with the entire experiential format, so that it does not become just a monolith with an informative triptych or a mere tourist package of a vineyard or a simple school reference inscribed in a museum file. It is suggested to generate a virtualization of the route, make an experiential video-clip, which focuses the historical route of Itata from the sky (drone), allowing the integral appreciation of it and its communication in a more effective way.

Route of the ancestral vines

1. *Name of experience:*

Route of the ancestral vines

2. *Descriptive proposal of the experience*

Create a tourist route that shows the social and cultural terroir of the ancient vines of Itata. That is to say, that values the work and country care of the vineyards, shows the natural and organic processes in the cultivation of the vines, exhibits the wine processes in its various phases and culminates with demonstrations and snacks with various pairings. . This route should be crowned with the visit of perhaps the greatest vestige of the prehistory of Chilean wine: the native vines of Ránquil, particularly the vines of Viña Castellón, probably the only indigenous to Chile, unknown today in Europe and America and in the world, which the Swiss think could be derived remotely from those of Egypt.

3. *Actions to enhance the experience*

- Meetings with the community to articulate the tourist use of each of the communes of the Valley. It is necessary to generate chain visions of the different actors, to show them that the wine tourism experience is the best and most profitable economic strategy in the territory. In addition, to overcome the seasonality of the harvest time, managing the various seasonality of the process of generating a wine
- Promote a cluster and chain linked to the experience of cultivating a vineyard and generating a natural wine. That each commune of Itata incorporates in its Pladeco the orientation of the communal productive-economic sector, all its productive offer, linking it to the wine industry in general and to ancestral wine tourism in particular.
- Conditioning of the tasting rooms or gastronomic center. That is to say, in a large part of the vineyards and wineries, to give an atmosphere more linked to the environment and to the experience; This does not require a large investment, only change in furniture (not plastic) and relevant and decorative cultural elements. In some cases, it would require symbolic restoration (some wall) of the adobe and wood.
- Generate annual and cyclical contests, with wine prizes and visits. videos, podcasts, radio programs, booklets and explanatory-educational brochures to disseminate “El Tesoro del Itata” among the population; that is to say, that unique resource called “ancestral vines” and the wine-growing tradition of the territory. That the old vine plants of the vines become the axis of environmental education in schools and high schools.

Four. Promotion and marketing of the "Route of the ancestral vines"

The promotion and marketing of the experience must be included as the central activity of the communal tourist offer, appear published in the annual program, susceptible to experience on tour during any time of the year. Concatenated with all the experiential format that a visit to a winery or vineyard requires, making a video with good digital marketing on social networks, with inclusive tours of all the vineyard spaces that would be on the route.

PROPOSAL OF HERITAGE ROUTES OF THE ANCESTRAL WINE OF ITATA

1. Name of experience:

Route of popular and mestizo art

2. Descriptive proposal of the experience

Position Itata as the nucleus of creation with Ñuble identity, created a “corridor of mestizo culture” between Quinchamá and Ninhue, with its epicenter at the Fairs and Samples of the respective regions. To position the Artesanal Park of the Ninhue commune as a traditional pole of the mestizo culture of Itata, not only for the cuechucas and the hats and “chupallas”, but also an exhibition center for the other traditional arts present in the agricultural Ñuble. At these poles, one from clay and the other from wheat straw, stimulate creations that incorporate viticultural motifs and the gift of ancestral vines. Example: “black jugs for the red pipeño from Itata”, “the vine as a motif in the iconography of earthenware”, and so on.

3. Actions to enhance the experience

- Descriptive cataloging of all the artisan and cultural activity of the Itata Valley translated into an exhaustive "Directory of cultists" with their respective artistic specialties and their location.
- Generate special subsidies and Competitive Funds (Fondart Regionales) for the creation of crafts with territorial identity, with viticultural reasons that promote the prestige of ancestral vines
- Generate a Route of the popular art of Ñuble with its epicenter in the sub-route “Quinchamá-Ninhue”, whose artisan products have a vast national visibility and a consolidated patrimonial recognition: pottery from Quinchamá and colchanderas from Ninhue.
- Design training workshops to train human capital -cultural agents and promoters of traditional culture- that is in charge not only of generating fairs and events but above all organizing training in popular arts, folk traditions, traditional craft trades with a view to restoring knowledge and practices lost or about to disappear. Cultists and agents who are also capable of narrating, with a wine tourism approach, a heritage tour, making the visitor discover the

value of local artistic work, something that was present but not visible to the eyes of Chileans themselves.

Four. Promotion and marketing of the "Route of Popular and Mestizo Art"

From social networks and regional communication media, create campaigns and design contests to honor the uniqueness of the material and intellectual products of Itata, the own production of the arts and intensify the consumption of artistic products. utilities made by local hands.

Route of Wine Festivals and Contests with ancestral terroir

1. Name of experience:

Route of the Wine Festivities and Contests with ancestral terroir 2. Descriptive

proposal of the experience

Generate heritage tradition by valuing deep expressions of territorial customs such as the Wine Festivals and Contests, of communes such as Ránquil, Quillón, Portezuelo and Coelemu-Güarilhue. Schedule and link the different summer-autumn events and parties without overlapping. Progressively raise the status of these Festivals and Contests, with the ultimate goal of turning them into "intangible treasures" of Chilean culture.

3. Actions to enhance the experience

- Give the category of "regional cultural treasure" to traditional festivals linked to wines, which in order to receive more FNDR or state resources (Ministry of Agriculture, INDAP, etc.), should present specific actions of heritage education and artistic dissemination, linked the value of the different dimensions that make up the ancestral terroir of the Itata wines (social, cultural, affective terroir, etc.)
- Design and propose a Contest Model for Ancestral Wines, imitating the best of other similar international events, expanding the spectrum of categories (as Ránquil tries to do every year), me-

raising the level of specialized juries and sommeliers, disseminating and positioning it throughout the country.

- Promote new associations of vine growers according to vine preferences, and new events aimed at forging cultural traditions. The paradigm to imitate would be, for example, the Cinsault de Guarilhue Vineyard Association, and the annual event called "Cinsault's night" in the Ránquil commune.
- That the space of the annual Fiesta, be an occasion to stimulate art-sanía that gives added value to ancestral wines. That is to say, promoting a very active restoration movement of the traditional trades related to the harvest of the vines, the wine, the vinification and the preservation of the wines.

4. *Promotion and marketing of the "Route of the Wine Festivities"*

Finance a sustained digital marketing campaign on social networks, whose objective is to describe and disseminate the uniqueness of the so special and unique terroir of the ancestral wines of Itata. Promote and stimulate the creation of cultural videos, podcasts and limited descriptive documentaries of the current Contests and Events around the Itata wines.

II. COMMON PROPOSAL FOR THE STRENGTHENING OF THE WINE TOURISM EXPERIENCE FOR THE FOUR ROUTES

Formation of human capital by installing capacities, skills and cultural knowledge in the territory of Itata. Implement a Training and Qualification Program for the Wine Tourism Guide from Itata, with a special focus on wine tourism, the history of wines and their stories, aimed mainly at the young people of the Itata Valley.

1. **How to narrate the family heritage value of the current protagonists of the ancestral enology of Itata? What comes: the story of family identities and their sagas.**

Basically, all culture is a form of collective story, which appeals to dialogue and embody a traditional corpus of other previous stories (mithos

founding), and that serve as the foundation for a type of self-chosen identity, generators as well as a sense of life, belonging to a homeland and social cohesion. And the said collective story results from the interwoven summation of individual stories, which go back to dialogue with their own direct ancestors.

Therefore, every vigorous culture that grows, must access the best story of itself.

But to build, purify and vigorously strengthen the genuine, the authentic and typical of an identity story of a community, to the best story of itself, three movements are required. First, it is necessary to remember, to open the range of possibilities of what happened, to know how the human condition operated in past history, that of the primeval times before contemporary modernity. The second movement -after remembering those master lines of an ancestral basically oral original history- will be what we want to choose, what to determine how relevant all that is remembered and, at the same time, what to discard from the evoked tradition. And the third movement, as or more decisive than the previous two, is to ask ourselves how we want to interpret what is selected, what meaning we want to assign to these data from the past, that we want to test with the cast of remembered episodes. That is to say, what language are we going to choose to cover an identity experience, with what story we are going to redefine ourselves to continue being ourselves.

Therefore, to build that identity language of Itata, to adequately and fairly narrate the heritage value of the ancestral enology of this territory, we propose to be guided by two main axes:

1. Rescue the family memory of the vine growers and owners of the wineries: write the family biographies and their most important and memorable events, how they permeate the terroir of their wines and their works.
2. Rescue the narrative saga of vital subsistence and long fidelity to ancestral crops and methods. That is to say, write down the changes and the productive feats of the terroir, the singularities of the interventions in the small field; in other words, the memory of the most worthy, of the greatest pride of the inheritance.

Because the deep identity of a territory is not defined then by great public milestones, battles, government decisions or decrees, etc., which are generally the end result of a long process and accumulation.

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of multiple events chained by local microhistories. No. Not even what happened defines identity. The factor that defines them is the current awareness of those who remember what happened in their lares and with their people, and how they remember what happened, with what language, and then tell them to others and to narrate them later to themselves. And this narrative process, which is equivalent to the honey that the bee works; that is to say, the conscience that sucks and then processes in the hive the best of the experiences lived, it would be the decisive story, the master narrative that generates identity, history and future.

Then, as a natural continuation of this work, a breakdown of the social, cultural and affective terroir of the grapes cultivated in Itata will be imposed. And this terroir will therefore go through an investigation of family memory, the rescue of the local and domestic history of the families, that of the ancestors of the current vine growers.

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- Interviews (20) with producers, vine growers, coopers and winemakers from Itata.
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- Regional Space Magazine.
- Notarial Archive of Concepción.



ANNEXES
FILES OF ROYAL WINE TOURISM EXPERIENCES AND POTENTIAL OF VALLEY OF
THE ITATA.

Person responsible for the experience	Type of service (line of business) and category of experience	Grapes and wine production system	Type of story to value	Services linked to the local tourism value chain
<p>Aguedo Hernandez 998728997 cuvasdeninhue@gmail.com Sector El Rincon NINHUE</p>	<p>Winery Category: tasting and sale on site</p>	<p>Miscellaneous (collection and sale)</p>	<p>The mestizo tradition of the small landowner's culture Peasant festivals such as the threshing and harvesting of grapes. The family tradition of cultivating, producing and preserving peasant wine. Stories stories of local characters in love with with the consumption of pipeño</p>	<p>Hacienda San Agustín de Puñual. Guided tours. Museum of the Navy "Cradle of Prat", the greatest hero of Iquique. Recreational farm and restaurant "Las dos Antonias". Family lodging Doña Kenita Hostal and Restaurant El Negro Bueno Restaurant La cuna del Tigre</p>
<p>Fabian Mora 56995809894 fabianmora59@gmail.com Guarilihue s/n COELEMU</p>	<p>Vineyard and winery Category Heritage vineyard, winegrowing, tasting and on-site sales</p>	<p>Moscatel de A or "Italia". Cinsault or "cargadora". Chasselas or Semillon blanc Cabernet Sauv. Merlot</p>	<p>The removal and crossing of the land with horse. The humanization of the grape harvest. The art of winemaking by mixing ancestral and ancestral techniques with modern containers and</p>	<p>Restaurant with Creole gastronomy and center of rural culture of Guarihue, Los Hornitos de Doña Juanita Rural inn, lodge and swimming pool at Villa Taly in Guarilihue. Artesanías</p>

			<p>methods.</p> <p>The art of macerating fruit in ancestral spirits.</p> <p>Testimony of the passion of a man who finds happiness in the alchemy of his vines.</p>	<p>ñublesinas Antu, in Coelemu</p> <p>Popular cookery R80, in Coelemu</p>
<p>Omar Fuentealba Risopatrón 950395756 omarfuatealba@yahoo.com Guarilihue km 8.3 COELEMU</p>	<p>Vineyard, reception room</p>	<p>Cinsault or "car-gadora". Muscat of Alexandria Country</p>	<p>Hoe cultivation, the so-called "digging and digging work".</p> <p>The art of cultivating a heritage</p> <p>Cinsault with socio-cultural terroir.</p> <p>The secret of creating a "sunny the hill" according to the heritage left by the Jesuits.</p> <p>The story of a legendary grape variety, the San Francisco, with which an uncle created El Matador, a mythical dry, bitter and highly alcoholic red wine.</p> <p>dry, bitter and highly alcoholic.</p>	<p>Rural inn, lodge and swimming pool at Villa Taly in Guarilihue.</p> <p>Restaurant with Creole gastronomy and center of rural culture in Guarilhue, Los Hornitos de Doña Juanita.</p> <p>Popular cookery R80, in Coelemu.</p> <p>Typical restaurant Bello Amanecer Café and restaurant Cedrus Residential, hostel Las Tres Estrellas</p>

<p>Carlos Parra 9 79497941 cparra2409@g mail. com Exfundo El Rodado s\numero, Chudal PORTEZUELO</p>	<p>Vineyard</p>	<p>País Moscatel Cinsault</p>	<p>The family tradition of cultivating, producing and preserving peasant wine Vicissitudes of certain annual productions and their history</p>	<p>Los sabores de la Tita Restaurant Valecam Tienda Puerta de Los Vientos Agroturismo la pasión</p>
<p>Freddy Pedreros 989970785 freddypedrerosv era@ gmail.com Av. Samuel muñoz #302 COELEMU</p>	<p>Hostel</p>		<p>The stories linked to musts in the city of Coelemu Creole gastronomic recipe book</p>	<p>Viña “Mora&Re- yes” de Guarilhue Viña “Castillo del Valle” Viña San Vicente” de Guarilhue Viña “El Guindo” Viña “La Uribe” Cocinería popular R80, en Coelemu Restauran típico Bello Amanecer</p>
<p>Gladys Ponce 985976229 vinoselquillay@ gmail. com Los maquis S/N PORTEZUELO</p>	<p>El Quillay Vineyard</p>	<p>País Moscatel de Alejandría Cinsault</p>	<p>The popular knowledge of the tenants and small vineyard owners linked to various trades and agricultural practices.</p>	<p>Agroturismo La pasión Sabores de La Tita Restaurante Valecam</p>
<p>Gonzalo Nova +56 9 72190241 gnova.ranquil@ yahoo. es 066N Ñipas</p>	<p>Vineyard and winery</p>	<p>País Moscatel de Alejandría.</p>	<p>Efforts and achievements in the prizes obtained with the Muscatel, at</p>	<p>Rest. Las delicias de Ránquil Hostería Millahue</p>

RANQUIL			the Bruxelles competition History of old destemming machines Stories of gloomy cellars "when the night comes".	Circuito Turístico Nocturno espumantes bajo Las estrellas Tienda Alma del Itata Evento "La noche del Cinsault"
Gustavo Riffo 9 93282543 rifofernandez@gmail.com Llahuen S/N PORTEZUELO	Vineyard and Winery	País Moscatel de Alejandría Cinsault Garnacha (Grenache) Cabernet Sauvignon Syrah	The artisanal skill to obtain the "pipeño" wine of grandparents The secrets of wood and pipes in the production of a natural wine. Productive stories with the old vines of País, Carignan and Cinsault.	Museo del vino campesino La Posada Los sabores de la Tita Restaurant Valecam Tienda Puerta de Los Vientos Agroturismo la pasión
Dionilda Fuentealba +56 9 99760278 Chekura S/N, Guarilhue COELEMU	Vineyard	País Moscatel de Alejandría Cinsault	Old stories of harvesting by hand, with manual shaking, without going through a destemmer and fermentation without any additives in an open rauli press.	Cocinería popular R80, en Coelemu Restauran típico Bello Amanecer Café y restaurant Cedrus Residencial, hostel Las Tres Estrellas Restaurant típico Rincón Coelemano Cocinería

				criolla Aída Restaurant Huracán
Jose Valenzuela + 56 9 67785328 fernandoval003 @ gmail.com camino a cerro negro S/N QUILLON	Vineyard and winery	País Moscatel de Alejandría Black Prince o San Francisco	The secrets of Chilean rauli, woods and pipes in the production of a natural wine The secrets of natural yeasts associated with the preservation of signature wines The art of combining wines with fruits in liqueurs, beverages and jams Stories of remarkable coopers	Cabins and camping Agua Linda Tourist Complex Quillón Sun Tourist Complex Monterreal Hotel Plaza Quillón Peninsula del Sol Cabins Tourist Complex Antu Las Totoras Cabins Pily Cabins Red Deer Student and Family Hostel
Juan Fuentealba 993599828 uan.fuentealba. salazar@gmail.c om camino a cerro negro S/N Quillon Pinihue SN COELEMU	Vineyard	Cinsault Moscatel de Alejandría País	The role of the family in the work in the fields and in the work of the vineyard and the grape harvest The intimate relationship between the vines and its grower and owner.	Rural inn, lodge and swimming pool at Villa Taly in Guarilihue. Restaurant with Creole gastronomy and center of rural culture in Guarihue, Los Hornitos de Doña Juanita. Popular cookery R80, in Coelemu.

				<p>Typical restaurant</p> <p>Bello Amanecer Café and restaurant</p> <p>Cedrus Residential, hostel</p> <p>The Three Stars</p>
<p>Juana Sandoval</p> <p>978583310</p> <p>jsandoval@santaelsa.cl</p> <p>Pinihue s/n La Leonera</p> <p>Güarilihe, COELEMU</p>	<p>Creole Restaurant</p>		<p>The culinary secrets of the Chilean countryside</p> <p>The tradition of "causeos" and stews in the main religious festivities.</p> <p>The ancestral technique of baking bread and stews in clay ovens.</p> <p>The role of the family in the work in the fields and in the tasks of the vineyard and the grape harvest.</p>	<p>Rural inn, lodge and swimming pool at Villa Taly in Guarilhue</p> <p>Artesanías ñublesinas Antu, in Coelemu</p> <p>Popular cookery R80, in Coelemu</p> <p>Restaurant Rincón Coelemano</p> <p>Cedrus Café</p> <p>Res- taurant Restaurant Coelemu</p>
<p>María Rosa Vidal Fernández</p> <p>993534896</p> <p>marosa3@gmail.com</p> <p>Pasaje Existente 1008</p> <p>QUILLÓN</p>	<p>Resort, cabins</p>		<p>Narratives linked to appearances of the shumpall (mermaids) of the Avendaño Lagoon</p> <p>Various family traditions of premonitory dreams of premonitory</p>	<p>Don Feña" Vineyard, Cerro Negro</p> <p>Vineyard "Vinos Lomas de Quillón".</p> <p>Toro Paire Craft Beer</p> <p>Ayekantun Canopy</p> <p>Tourist Guide</p> <p>Ana Aedo</p>

			<p>dreams linked to the saving role of the Cayumanque hill.</p> <p>Popular beliefs linked to the Itata River and the El Toro the El Toro lagoon of the Cayumanque hill.</p>	<p>Sagredo</p> <p>Boat rides "Los galeones de Quillón".</p> <p>La Posada Cabins</p>
<p>Pilar Villalobos</p> <p>96248389</p> <p>lomasdequillon@gmail.com</p> <p>N-860, camino Cerro Negro</p> <p>QUILLÓN</p>	<p>Wine store</p> <p>Gastronomy and wine trade category</p>		<p>Popular recipe book for various fritangas</p> <p>Tradition of pairing Itata wines with certain Chilean stews and casseroles.</p> <p>Popular recipe book of the "navegados de invierno con vinos del Itata" (winter sailing with Itata wines).</p>	<p>Don Ginito</p> <p>Restaurant and Liquor Store</p> <p>Food on the go</p> <p>Complejo Dimas</p> <p>Restaurant EL Cisne de Quillón</p> <p>Tecuida restaurant</p> <p>Empa-nadas de campo cookery</p> <p>Bioparque Quillón</p> <p>Espacio 43 recreational complex</p>
<p>Octavio Basso</p> <p>+56 9 5879 6796</p> <p>lasdeliciasderanquil@gmail.com</p> <p>0-122, 721</p> <p>RANQUIL</p>	<p>Restaurant.</p> <p>Gastronomic category.</p>		<p>The "secret science" of including wine in the cooking of certain typical dishes.</p> <p>The tradition of pairing wines with certain Chilean stews</p>	<p>Wine and deep Itata municipal contest</p> <p>The delights of Ránquil</p> <p>Millahue Inn</p> <p>Night Tourist Circuit under the stars</p> <p>Alma del Itata</p>

			and dishes.	Store Cinsault Night" Event
<p>José Escobar Concha 995111854 donginito2@hotmail.com Cerro Negro SN km 11,5 QUILLÓN</p>	<p>Restaurant, wine cellar. Gastronomic category</p>	<p>País Moscatel de Alejandría</p>	<p>The tradition of of homemade sweet liqueurs and concoctions based on brandy and some fruit essences. The popular tradition of the "amorous effects" of the alcohol of the Itata on human physiology The adventures and tips for exporting an artisanal wine abroad, be it Miami or Brazil.</p>	<p>Cabins and camping Agua Linda Tourist Complex Quillón Sun Tourist Complex Monterreal Hotel Plaza Quillón Peninsula del Sol Cabins Tourist Complex Antu Las Totoras Cabins Pily Cabins Student Hostel Red Deer</p>
<p>Pilar Arriagada 996809853 Pilar_A1@hotmail.com Serrano #536 QUILLÓN</p>	<p>Cabins Lodging category</p>		<p>Narratives and popular beliefs in the closed nights, when "rumors" are heard in the Itata River and from the bottom of the Avendaño Lagoon.</p>	<p>Don Feña" Vineyard, Cerro Negro Vineyard "Vinos Lomas de Quillón". Toro Paire Craft Beer Ayekantun Canopy Tourist Guide Ana Aedo Sagredo Boat rides "Los galeones de Quillón". La Posada</p>

				Cabins
Rodrigo Carrasco 935949473 cuvardeninhue@gmail.com Sector El Rincon NINHUE	Winery Wine tasting and sales category	País Moscatel de Alejandría	The cultural tradition of the small landowner Peasant festivals such as threshing The family tradition of cultivating, producing and preserving peasant wine.	San Agustín de Puñual Farm Prat de la Armada Cradle Museum Recreational farm "Las dos Antonias".
Washington Navarrete 992369926 washington20@gmail.com PORTEZUELO	Winery, wine store Category wine trade	País Moscatel Carignan Cinsault Cabernet sauvignon	The tradition of the peasant pipeño and its evolution The handcrafted history of the old Portezuelo wine labels The handcrafted history of the wicker baskets that covered the glass containers.	Museum of wine and rural memory. La Posada Estate The flavors of Tita Valecam Restaurant Puerta de Los Vientos Store Agroturismo la pasión
José Arriagada 96248389 jose.arriagada.a@gmail.com Sector Rincomavida s/n PORTEZUELO	Vineyard	País Moscatel Carignan	The ancient upbringing of children with chupilcas: drink based on toasted flour and its mixture and its mixture with chicha, grape juice, wine and/or aguardiente. The popular	Wine Museum and of the peasant memory (Fundo La Posada) The flavors of Tita Valecam Restaurant Puerta de Los Vientos Store Agroturismo la pasión

			knowledge of the tenants and small vine growers linked to various trades and agricultural practices.	
<p>Maria Loreto Alarcón 56984494355 nipantoancestral@gmail.com Fundo ñipanto s/n RANQUIL</p>	<p>Vineyard, winery, tasting Category wine trade</p>	<p>País Moscatel Cinsault</p>	<p>Stories and anecdotes of visitors who trusted in the bouquet of the wines and did not measure later consequences. Beliefs and superstitions of the popular oral tradition, regarding the anima den pena of former winery owners.</p>	<p>The delights of Ránquil Millahue Inn Night Tourist Circuit under the stars Alma del Itata Store Cinsault Night" Event</p>
<p>Giuliano Lopez 993204986 giulianolopezo@gmail.com Goropeumo s/n TREHUACO</p>	<p>Vineyard</p>	<p>País Moscatel Cinsault</p>	<p>Popular recipe book of the "winter sailing with Itata wines. Diverse culinary traditions linked to the sunny white wines of the Itata.</p>	<p>Lodging and gastronomic service "Trehuaco Hostel".</p>
<p>Ronald Vera 9624284060 vinosdepatio@gmail.com Guarilhue s/n COELEMU</p>	<p>Vineyard, winery</p>	<p>País Moscatel Cinsault</p>	<p>Stories of traditional wineries and wine shops with their favorite consumers.</p>	<p>Castellon Residence El Gringo Cabins Residential Las Tres Estrellas</p>

<p>Pablo Solís 973240313 pablo.solis.sanhueza1982@gmail.com Guarilihue s/n COELEMU</p>	Vineyard	Moscatel de Alejandría País	Stories of harvesting by hand, with manual shaking, without going through a destemming machine and fermentation without any additives in an open raulí press.	Residencial La Cabaña Pension Coelemu Cocinería R 80
<p>Miguel Molina 979642674 contacto@vinostres.cl la piedra s/n Guarilihue COELEMU</p>	Vineyard	País Moscatel Cinsault	The family tradition of cultivating, producing and preserving peasant wine. The different ways of winemaking according to the type of wine and the grape variety concerned	Restaurant Rincon Coelemano Cedrus Café Res- taurant Restaurant Coelemu Cocinería Aída Restaurant bello Amanecer
<p>Alex Fuentealba 982930415 afuentealba266@gmail.com Guarilihue s/n COELEMU</p>	Winery	Miscellaneous (collection and sale)	"Smoke signals": stories of the concealment of brandy production. Traditions and family efforts in the harvesting and preserving wine.	Residencial Cas- tellón El Gringo Cabins Residencial Las Tres Estrellas Residencial La Cabaña Guesthouse Coelemu Cooking R 80
<p>Magdalena Mendoza</p>	Vineyard	País Moscatel de	Different stories of the simplicity	B&B Agroturismo Lo

<p>962060293 mmendoza@stacecilia.cl Fundo Piedra Lisa s/n SAN NICOLÁS</p>		<p>Alejandría Garnacha (Grenache)</p>	<p>of Itata viticulture: cultivation with plowing, mooring, harvesting with neighbors, grape selection by hand, vinification on a human scale, with pumping-over, "piponeo" (pumping over) and controlled blending.</p>	<p>Vilches Cocinería Don Lalo Restaurant La Mano La Picá de San Nicolás Lo Vilches Educational Farm</p>
<p>Cristian Lagos 989527414 cristerla68@gmail.com Guarilhue alto sector lLos Castaños COELEMU</p>	<p>Vineyard, winery, tastings</p>	<p>Diverse (collection and sale: Trifulka Wines) País Moscatel Cinsault</p>	<p>Stories of families that were forged according to the luck of the harvests of their vines and the prestige and the prestige gained from their family wines.</p>	<p>Restaurant with Creole gastronomy and center of rural culture of Guarilhue, Los Hornitos de Doña Juanita Rural inn, lodge and swimming pool at Villa Taly in Guarilhue. Artesanías ñublesinas Antu, in Coelemu Popular cookery R80, in Coelemu</p>
<p>Nicolás Uribe 984561406 n.uribefuentealb</p>	<p>Vineyard</p>	<p>Cinsault País Chasselas</p>	<p>The art of cultivating a heritage</p>	<p>Residencial Cas-tellón El Gringo</p>

<p>a@ gmail.com Guarilhue sn COELEMU</p>			<p>vineyard and vinifying wines with local history. Anecdotes of customary consumers who relied on the bouquet of the wines and did not bouquet of the wines and did not measure later consequences.</p>	<p>Cabins Residencial Las Tres Estrellas Residencial La Cabaña Guesthouse Coelemu Cooking R 80</p>
<p>Daniela de Pablo 975681737 chekura.cl@gmail.com Las Bandurrias S/N, Checura Sector. COELEMU</p>	<p>Vineyard</p>	<p>País Moscatel de Alejandría Cinsault</p>	<p>The secrets of cultivation with plowing, mooring, harvesting with neighbors, grape selection by hand, vinification on a human scale, with pumping over, "piponeo" and controlled blending.</p>	<p>Residencial Cas- tellón El Gringo Cabins Residencial Las Tres Estrellas Residencial La Cabaña Guesthouse Coelemu Cooking R 80</p>
<p>Pablo Herrera 56978895177 pablo@santaberta.com Fundo Santa Berta Millapel SAN NICOLÁS</p>	<p>Vineyard, winery, event hall, chapel, chapel</p>	<p>Malbec Merlot Chardonay Cabernet sauvignon</p>	<p>Compilation of a variety of popular words and sayings related to the jargon of the the jargon of the artisanal production of</p>	<p>B&B Agroturismo Lo Vilches Cooking Don Lalo Restaurant La Mano La Picá de San Nicolás</p>

			wines and other intoxicating beverages.	Lo Vilches Educational Farm
Noëlle y Francois Massoc 984296013 fmassoc@aristos.cl QUILLÓN	Winery, atelier Category: Winemaking consulting	País Moscatel Carignan Cinsault	Success stories in the recovery of depressed vineyards and the restoration of large rauli barrels and vats. Success stories of cases of remarkable increase in the quality of the vinification of itatense vines.	Don Ginito Restaurant and Liquor Store Food on the go Complejo Dimas Restaurant EL Cisne de Quillón Tecuida restaurant Empañadas de campo cookery Bioparque Quillón Espacio 43 recreational complex
Soledad Prado 999973783 Soledad.pradoc@gmail.com Fundo La Posada s/n PORTEZUELO	Vineyard, winery, museum, event room	País Moscatel rosada Carignan Cabernet sauvignon	Stories of remarkable coopers. The case of "maestro Pardo". The humanized process of generating a wine from the vines, the socialization of the grape harvest to the label design and bottling. Each object and machine with its history: Museum of wine and rural	The flavors of Tita Restaurant Valecam Puerta de Los Vientos Shop Agroturismo la pasión

			memory (La Posada).	
Víctor Castellón 56996400128 vcastellon@live . cl, contacto@ vinacastellon.cl Parcela Santa Yolanda s/n sector Los Mayos RÁNQUIL	Vineyard, winery	País Moscatel de A. Cinsault Carmenere Cabernet S. Chasselas San Francisco Mollar cano Chardonnay y otras NN	The strange provenance and origin of three NN vines, which can perfectly articulate a story of "vines genetically native to Itata, Chile and America". The first historical extension or plantation of the oldest Chilean vines, vines brought by French Franciscan religious and by French Franciscan and Redemptorist monks. The tradition of the Casanueva family and the origin of most of the vineyards of Ránquil and the town of of Ñipas, whose large vineyard was received by the family in 1778.	Wine and deep Itata municipal contest The delights of Ránquil Millahue Inn Night Tourist Circuit under the stars Alma del Itata Store Cinsault Night" Event
Felizardo Barriga	Vineyard, Tasting Room	País Moscatel de	Anecdotes of tourists with	Museum of wine

<p>9 66411744 Felibarriga72@gmail.com El CasinoS/N,Cerro Negro QUILLÓN</p>		Alejandría	<p>wine from Quillón and Cerro Negro Different experiences and secrets in the tasting of ancestral wines. Gastronomic orientations according to type of wine</p>	<p>and rural memory. La Posada Estate Tita's Flavors Restaurant Vale-Cam Puerta de Los Vientos Store Agroturismo la pasión</p>
<p>Reni Muller 998741408 renimuller@gmail.com Fundo romerillo, el Quilo RÁNQUIL</p>	Tourist complex		<p>The efforts and enterprising feats of the ancestors How was El Milagro made? History around the old Jesuits' mill. Narratives concerning the construction of the oldest wooden roofed bridge currently in use.</p>	<p>The delights of Ránquil Millahue Inn Night Tourist Circuit under the stars Alma del Itata Store Cinsault Night" Event</p>