

XXIX.—*The Tehuelche Indians of Patagonia.* By THOMAS J. HUTCHINSON, F.R.G.S., F.R.S.L., F.E.S., F.A.S.L., Vice-President d'honneur de l'Institut d'Afrique, Paris; Socio Estrangero de la Sociedad Paleontologica, Buenos Ayres, etc., etc., etc., H.B.M.'s Consul at Rosario.

[*Read November 24th, 1868.*]

WITH this paper is exhibited a photographic sketch of six Indians, of the Tehuelche tribe, from Patagonia, whom I saw at Buenos Ayres on a recent visit to that city. They were accompanied by Mr. Louis Jones, whose portrait is in the centre of the group, and who is Manager of the Welsh Colony at Chupat. Their names are—of the three standing up, and counting from the left side—Kilcham, who is the most famous of hunters, Yelouk, and Weasel; those seated (from the left side of picture, in like manner), Francisco (the cacique), Kitchkskum, and Waisho.

In such a short conference as I had with them, it was impossible to discover much of their manners and customs. I saw, however, at the first glance, a remarkable difference in their manly bearing, as well as physical development, from the Mocovis,\* seen by me last year at Corrientes, and of whom I sent home a photographic sketch to Dr. Hunt, President of the Anthropological Society. The bulk of body in the cacique, Francisco, and the hunter, Kilcham, was, to say the least, prodigious, but not at all of that gigantic stature which we have been taught to associate with the name of Patagonian. Their features expressed no vivacity nor intelligence, but withal a sort of passive contentment. They had large prominent foreheads, with a breadth between the shoulders, and an expansion of chest (more particularly Kilsham), that would make one imagine there might have been a Hercules in Patagonia. Nothing that they saw in Buenos Ayres elicited any appearance of surprise, notwithstanding that from the azotea (or housetop), where I met them, they could see hundreds of ships in the

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\* These are entitled Mocobis by De Azara (*Descripcion de Paraguay*, vol. i, p. 241), whereas D'Orbigny, in his *L'Homme Americain*, vol. ii, p. 93, entitled them Mbocobis, and makes them to be synonymous with the Tobas. Now these two latter names are generally considered to be of two entirely different tribes,—different in place, residence, in manners, in life, in language,—in fact, in everything.

harbour,—the bustle at the custom-house close by,—the constant coming in and going out of railway carriages on the tramway, which was almost under where we stood,—the life and motion of omnibuses, coaches, as well as people about; still, they looked at them all with the most perfect stolidity,—the same impassiveness, Mr. Jones tells me, with which they parted from their families, to make a long ocean voyage, several months ago.

Their sole clothing was a mantle, made of Guanaco-skins, sewed together, and with the hairy side in. It had no visible fastening, but, as may be seen by the way that the three men standing up wear theirs, was a most free and easy kind of garment. Their feet were small in proportion to the rest of the body, and Mr. Jones informs me that this is not the case with their women, who do all the hard work; so that when Magellan, in 1520, gave the people the title of "Patagon", which in Spanish signifies a "large clumsy foot", and when Mr. Knivet (in Cavendish's voyage), in 1592, described their feet as "four times the size of ours", these enterprising navigators must have discovered the faculty of seeing double. To me, their language, as I heard them conversing, did not sound "hard", as Alcide D'Orbigny describes it, but fell on the ear with an Italian softness.

The only present which I had about me to give them was of a few cigars, which the cacique snatched from my hand the moment that they were exhibited. A few bon-bons, offered by Mrs. Hutchinson, were grasped at with a like rudeness; but these latter they would not eat, until Mr. Jones had proved their harmlessness by tasting, as he is obliged to do with everything they eat or drink in Buenos Ayres. He tells me that this caution against the white man's comestibles proceeds from the fact that, in some remote time, a few Patagonian chiefs, who came up here, indulged so much in fire-water that they died soon after their return home, and consequently ever since it is a religious rule to be careful with what is offered them in the matter of nutriment.

On returning from this interview, I went to see my friend, Doctor Don Juan Maria Gutierrez, the President of the Buenos Ayres University, and after giving him the few details recorded here of my recent visit, he put into my hands the two volumes of Alcide D'Orbigny's work, *L'Homme Americain (de l'Amerique Meridionale)*, in which, he told me, I should find the best account of these Patagonians. In the second volume, and at p. 57, D'Orbigny thus writes of the Patagons, or Tehuelche Indians:—

"Before speaking of the tribe of Patagons, and of their

physical characters, we believe it incumbent to show that there exists a perfect analogy between the Patagons seen by Magellan at Port Julian in A.D. 1520, as well as observed by many voyagers afterwards, and those with whom we have lived during eight months in A.D. 1829, on the banks of the Rio Negro, in 41° S. Lat.; because on this fact seems to depend the clearing up of the question about giants, as they will show the exaggerations into which many ancient writers have fallen in this regard. If the truthful historian of the voyage of Magellan, the Chevalier Pigafetta, had only given, like many navigators who followed him through the Straits, a description of the manners and customs of these pretended giants, the analogy of such details with our own observations would have led us, without much trouble, to satisfactory conclusions. But this first circumnavigator has left us another means of identification, without the necessity of argument. He took on board the Admiral,\* one of these extraordinary men, and after having studied him for some months, he obtained, by signs, a short vocabulary, composed particularly by names of different parts of the body. The comparison suggested by this short list of words, with the vocabulary of the Patagonian language that we have made during our residence, with the help of good interpreters speaking the Spanish language, has removed from us all doubt on the subject. We therefore feel it incumbent on us to acknowledge that the Patagons of Magellan, and those amongst whom we have made observations, are absolutely of the same nation; only that the series of words collected from signs, by Pigafetta, sometimes confound one thing with another. The following table will suffice to establish the relations sought for.†

French Words.	Patagonian words after		Observations.
	Pigafetta, in 1520.	D'Orbigny, in 1829.	
Jeune.	Calemi.	Caclem.	} Veut dire <i>enfant</i> plutôt que <i>jeune</i> .
Œil.	Oter.	Guter.	
Nez.	Or.	Ho.	
Bouche.	Chian.	Ihum.	
Dent.	For.	Jor.	
Oreille.	Sané.	Jené.	
Derrière.	Hoi.	Hoi.	
Main.	Chéné.	Chémé.	
			Veut dire <i>dos</i> .

\* No doubt the name of his ship.—T. J. H.

† "Our language (*i. e.*, the French), notwithstanding its written dictionaries, can prove how many changes have been made, within the last three

“The identity of the giants of Pigafetta with the Patagons of the Rio Negro being thus established beyond a doubt, nothing is more easy than to discern the exaggerations of an age in which ignorance and prejudice held full sway, and wherein no description was natural; moreover, nothing is easier to explain than the contradictions which were presented by details relating to the aborigines, looking at them in the same point of view (at different epochs) as they were described by voyagers, some of whom desired to speak the truth, whilst the greater number sought to perpetuate the fable of Pigafetta’s giants. Whatever may be the result, in describing the Patagons as we have seen them, we shall discuss the relative truth of the various recitals, in order, if possible, to dissipate, and for ever, the clouds of credulity, ignorance, and bad faith, which up to the present hour have enveloped a question so important in the natural history of man.

“The title of Patagon, given to these people by Magellan himself, in 1520, is a Spanish word, which signifies ‘big foot,’\* and we think it right to retain the same, as the nation is known by it to the present day. According to Olivier de Noort, † the Fuegians speak of the Patagons under the name of Tiremenen. Trezier ‡ tells us that the Chonos of Chili style them Caucahues. Bougainville § entitles them Chaona, because he often heard them pronounce this word without knowing its meaning. Falconer, || by frequently confounding them with neighbouring nations, calls them Tehuelhets. At Carmen, on the banks of the Rio Negro, the Spanish colonists only give them the denomination of Tehuelche—the same, doubtless, that Falconer intended to use, and which we believe to have been given to them by the Pehuelches. The Ancas, or Araucanas speak of them as Huilichi ¶ (men of the south.) Finally, the Patagons themselves adopt two different nomenclatures; that of Tehuelches for those of the north, and that of Inaken for those of the south.”

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centuries, of words signifying the same things. After the like lapse of time, and with a people who have no written language, we should be surprised still to find so much similarity in their words. The verbs have undergone more change in the Patagonian language, than the simple names of things, during the period indicated.”—D’Orbigny’s note.

\* In Neuman and Barreti’s, *Spanish Dictionary*, the word Patagon is translated as a “large clumsy foot”.

† Olivier de Noort, de Brosse, *Histoire des Navigations aux terres Australes*, t. 1er, pp. 296, 298.

‡ Trezier, *Voyage*, p. 31.

§ *Voyage autour du monde*, p. 129, et suivant.

|| Falconer, *Description des Terres Magellaniques*, tome xi, p. 62.

¶ Idem, p. 38-62, applique mal-à-propos ce nom aux Ancas.

The Patagons inhabit the territory from the Straits of Magellan to the Rio Negro, on the 40th degree of south latitude. They pass even farther north, to the Mountains of Ventana, at 39° south, and from east to west from the shore of the Atlantic Ocean to the eastern foot of the Andes—that is to say, from the 65th to the 74th degree of western longitude (Paris), but only on the plains, for they are not mountaineers, as Falconer thought;\* consequently they are to be found only on the east of the Peninsula of Brunswick, in the Straits of Magellan, and at Port St. Julien, as well as on all the plains extending from the foot of the Andes to the sea.

Essentially hunters, and therefore nomadic, they wander from north to south, and from east to west, without having, so to speak, a fixed residence. Hence, the same individuals may be seen, whether at the Straits of Magellan or on the banks of the Rio Negro.† In casting the eyes over our synoptical résumé of the comparative observations made by voyagers, we are convinced that they have always met men of high stature at Port Desire, Port Saint Julien, on the margin of the ocean, in the Bay of Possession, at Cape Gregory (Strait of Magellan), and on the unwooded plains, more towards the west, which continue from those, succeeding to the Pampas.

The Patagonians are divided into a number of small tribes, dispersed into families, through the centre of the vast united plains of the south. They have always held frequent communication with the Puelches, their neighbours of the north, as well as with the Ancas, their neighbours of the west. The latter were ever ready to furnish them with horses, and it was from these that they learned the first words in Spanish, most probably picked up at the Straits from some European navigators.‡

Their intercourse with the Fuegians to the south appears to have been very rare, whilst we have seen them, on several occasions, send deputations to the north as far as Tandil, and to the Pampas of Buenos Ayres. They seem to prefer dwelling in the interior, and near rivers (where they find most game), to residing on the borders of the sea. In this they differ essentially from the Fuegians. Their population, from what we can learn of the chiefs, is seldom beyond ten thousand souls, spread

\* *Terres Magellaniques*, t. xi, p. 62.

† See *Voyage dans l'Amérique Méridionale, partie Historique*, t. xi, ch. xviii, et ch. xx, for more extensive details of the Patagonian nation.

‡ The first time that the Patagonians are known to have had horses, was after the return of the unfortunate shipwrecked companions of Admiral Anson in 1740 (Wager, p. 69).

over 28,000 leagues, which leaves about three leagues to each person.\*

Their colour, darker than that of the Fuegians, as well as of their neighbours to the north-east, is not bronze, but a deep olive brown. It is the peculiar colour of mulattoes, and not that which is generally attributed to the American race. But it is quite as sombre as the hue of the Chaco Indians. The only Americans who are duskier than the Patagonians are the Puelches and Charruas, but the grade of difference is not well defined.

The stature of the Patagonians occupied for a long time the attention of ancient and modern writers, to several of whom it appeared an insoluble problem. The one represented them as of diminutive height, whilst the others depicted them as giants. Some writers, more rational, supposed with truth that the nation had become mixed, whilst the defects of local geography, combined with the superficial knowledge of their territory, have still left doubts on this head. The Fuegians had been confounded with the Patagonians. Travellers such as Loaysa, Chidley, Sebato de Weert, Garcia de Nodal, L'Hermite, Degennes, Beauchêne, Gouin, Frézier, Anson, Cook, Forster, and Weddel, † who saw only the Fuegians, spoke of little men, as they had seen no others; and the greater part positively denied the existence of giants.

Another class of travellers could alone clear up the matter—that is those who saw the Fuegians and Patagonians successively. They speak of the former as men of ordinary figure, and of the latter as persons of large proportions. Of this number are Alcacoba, Drake, Sarmiento, Cavendish, Olivier, De Noort, Narborough, and Wood, Byron, Duclos Guyot, Bougainville, Wallis, and King. These last mentioned invariably specify the places where they found the men differing in stature. It thus became evident that there were two distinct nations; and so on this basis we can establish a line of demarcation between the Fuegians and Patagonians.

According as the light of progress makes truth more evident, it appears that the chimerical height of the Patagonians is brought within natural bounds. The comparison of measurements, taken by different authors, makes this fact more apparent. In 1520, Magellan (according to Oviedo) said,—“They are from 12 to 13 hands high.” In the same year Pigafetta

\* On this point see our *Voyage dans l'Amerique Méridionale, partie Historique*, t. xi, p. 97.

† Quotation from the works of each of the navigators can be seen in the *History of the Southern Nations*.

observed,—“Our heads scarcely reach up to their waists.” Sarmiento, in 1579, describes them as “Colossi of three yards” (3 metres). Knivet (Cavendish’s voyage) records them as “15 to 16 hands high, and *their feet four times the size of ours!*” Hawkins, in 1593, writes of them as “giants;” whilst in 1615 Lemaire and Schouten speak of “skeletons, which make us believe they were of men, from 10 to 11 feet in height.” In 1704, Cannen says they were “from 9 to 10 feet in height;” and Byron represents them, in 1764, as being—7 feet the biggest, 6 feet 6 inches the smallest. In 1766, Duclos Guyot paints them as 5 feet 7 inches (French measure) the smallest. Bougainville, in 1767, says of them:—“They are from 5 feet 8 inches to 6 feet 4 inches (French measurement). In this last mentioned year Wallis represents them as 6 feet 7 inches (English measurement) the tallest, and 5 feet 10 inches those of ordinary size. King, in 1826, tells us that he found them only 5 feet 10 inches, except the few tallest, who reached to 6 feet.

Amongst the travellers who, from times far remote, criticised the exaggerated descriptions, and brought the height of Patagonians to reasonable dimensions, we can cite Drake, who, in 1578, speaking of the men seen by Magellan, observes:—“There are many English taller than the highest of them.”\* And in 1760, Narborough, who was a judicious observer, writes of them as “having *only* an ordinary stature.” We ourselves have been deceived (we will not conceal it) many times by the appearance of the Patagonians. The breadth between their shoulders, the bare head, the manner in which they cover themselves from neck to feet, with skins of wild animals stitched up, together have created such a delusion, that, in our first glance, we should have regarded them as men of extraordinary stature, whereas, on a closer inspection, by measurement, we found them not above the common order. We may therefore ask, Have not other voyagers allowed themselves to be influenced by appearances, without searching for the truth, as we have done, by means of precise data?

To sum up. After having lived eight months in the middle of the Tehuelches, after having had them under our eyes, and measured a great number, who came either from Port Saint Julien or from the shores of Magellan Straits, we have not found a single one that exceeded 5 feet 11 inches in height—the medium being 5 feet 4 inches. This is doubtless a respectable size, but it is very far from being gigantic, † if we may be

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\* *Histoire des Navigations aux Terres Australes*, t. 1er, p. 186.

† The Caribs, described by M. de Humboldt, *Voyage*, t. ix, p. 11, are quite as tall as these Patagonians.

allowed to use the word. The women are in proportion as large and as strong as the men, their shortest stature being about 5 feet 8 inches.

The Tehuelches are remarkable from the breadth between their shoulders, and the prominence of their chests. Their bodies are well formed, their limbs well shaped and gracefully rounded, their articulation thick, and their flesh firm. We do not find amongst these Indians the same effeminate constitutions that are to be met with in parts of the torrid zone. They are, on the contrary, of massive build, and without deformity. Nearly all have the hand and foot small in comparison to the rest of the body, and on this account are little deserving of the nickname of Patagon. The custom of squatting on the ground turns in their feet, and makes the walk ungainly. The women have the same appearance as the men, but being so tall, they seem more slender than are American women generally. They are unfeminine in figure, but are not badly made.

The head of the Patagonian is large, the face wide, full, square, and flat; the cheek-bones are not very prominent, unless in old age; the eyes are small, black, lively, horizontal; the nose short and flat, with the nostrils gaping; the mouth big, protruding; the lips thick, and when open, letting us see magnificent teeth, which last to a green old age; the forehead round and prominent; the chin rather short, but a little projecting, and the neck thick. But they have a peculiarity remarkable amongst the Americans, in the fact, that the profile of forehead, lips, and chin, stands out so much that, in drawing a perpendicular line from the forehead to the lips, the nose scarcely ever touches such a line, and never passes it.\* Altogether the features are often ugly, and their *tout ensemble* stupid, but at the same time, rather mild than disagreeable, so much so, that one feels disposed to make friends with them; whilst, on the other hand, there are less ugly people from whose ferocious air one recoils insensibly.

The young of both sexes have a facial expression of vivacity and wit, sometimes even a tolerably pretty countenance for a Patagonian. It is difficult to recognise the sexes until development shows the traits of the adult. Their black, thick, long, and smooth hair never falls off, and rarely becomes grey. Similar to all the southern nations, they have their beard, as well

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\* This description is erroneous regarding the Tehuelches whom I saw at Buenos Ayres, as well as those whose portraits go herewith; moreover, not one of these noses could be described as "*short and flat*," whilst the calibre of the lady's nasal apparatus has more of the Roman than the *retroussé* in it.—T. J. H.



as part of the eye brows plucked out as soon as the growth commences, so that these never appear very thick.

The Patagonian dialect differs entirely from that of the Puelches in its bases, but is somewhat similar in its forms. It is accentuated and guttural like the latter, but less monosyllabic, and less harsh. It contains few complicated sounds of consonants, the only ones which are harsh being *jr*, as well as the Spanish *j*, in all its guttural sound. For the rest there are few consonants which terminate words, or in fact only the following:—*em, ex, es, ar, el, et, in, ip, it, ec.* The nasal *u* is little used, the French *ch* sometimes, the *f* and *v* do not exist at all. There is no particular deviation from rules in the names given to different parts of the body, as we can see by the three following words:—*Capenca*, cheeks: *Guter*, eyes: *Téné*, ears. The employment of the letter *k* is general. The adjectives are declinable. The system of counting is decimal, and mounts up to 100,000, but, as in the Puelche idiom, the numbers 100 and 1000 are borrowed from the language of the Incas. The Patagonian dialect in its hardness seems to have relation with that of the Fuegians.

The moral character of the Patagonians is in most respects like that of other Southern nations, haughty, independent, faithful to their promises made between one another, and obliging to each other in their mutual relations. But towards Christians they are false, deceitful, rancorous, dishonorable, for they are educated to be thieves. These are very probably dispositions that have been generated as retaliations for the little good faith which the Spaniards have shewn towards the Indians. Incapable of deceit towards each other, they are discreet and courageous, whilst uniting to these virtues the cunning of civilised countries. Although good fathers and good husbands, they nevertheless leave all the daily work and labour to their wives, but they are never brutal or rough towards the partners of their joys and sorrows.

The arrival of Europeans in South America has very considerably modified the manner of living amongst the Patagonians. Before the conquest they always travelled on foot in small congregations, establishing themselves in any place where they found game. Then having exhausted the location, they removed elsewhere, and thus were always on the route. They journey about much more in the present day, because joined to the interest and necessity of hunting, there is an equal incumbrance of getting pasture for their horses. Whilst the possession of these animals facilitates their power of crossing deserts, which before they could not approach.

As soon as a Patagonian family has consumed all the game

in the canton where they have established themselves, the women, who alone are charged with the work of the menage, at once set about rolling up the skins which, supported on posts, formed the tents (toldas), their humble retreats. They pack up all, whilst the men collect the horses: then placing the baggage on these last named, they mount atop with the young children. The men carry their bow and arrows, each of the latter armed with a piece of flint, like those of the Fuegians. They have also their sling as well as the holas\*—the most terrible of arms. They travel thus in short journeys to the next canton, whereat they are going to put up. On their arrival, the women reconstruct the tents, and light the fires, their husbands, as always, passing away in sleeping the whole time which is not given to the chase. Moreover the women, with extreme patience, skin the animals killed, prepare to preserve the hides, and make them supple, sew these together, when they are small, with thread made from the tendons, and make the large mantles ornamented with paintings, which serve as clothing for both sexes. In the same manner they prepare pieces of skin to girdle the waist. This includes all the industry of the Patagonians, for they never think of constructing for themselves a boat of any kind.

Essentially a landsman, the Patagonian would consider it a debasement to be obliged to eat shell fish, when circumstances compel him to direct his hunting adventures towards the seashore.

The men raise up their hair on the head and tie it with a little bit of ribbon or leather. They seldom leave their faces to the natural colour, for they paint them in red and black, putting the red on the cheeks, the black under the eyes, and sometimes white on the eye-brows. The women use the same colours with the exception of white. These latter divide the hair in two parts on the middle of the head, letting it thus float down over their shoulders, or allowing it to form two tails, ornamented with glass beads. They wear silver ear-rings of some inches in length, and adorn their feet with anklets of glass beads, which they procure for exchange of skins, with other tribes who obtain them in the cities.

There is no actual government amongst the Patagonians. The chiefs who lead in war are on an equality with the rest in time of peace. They never submitted themselves to the European (*i. e.*, the Spanish) yoke, as they always knew how

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\* For more details on this subject, see our *Voyage into Southern America*, historical part, l. ii, chapters xviii and xx, where we have described all that relates to this nation.

to defend with their arms the liberty of which they are still in enjoyment.

Their religion is with some modifications the same as that of the Puelches or the Aucas. They dread more than revere their *Achekenat Kanet*, which is by turns their spirit of good and of evil. If they are sick, this spirit is supposed to take possession of the body, and the Diviners who are also doctors, try to remove the illness by suction, by a thousand conjurations, and as many juggleries. In case they lose anything, it is still the spirit whom they accuse of the loss, and he gets no credit unless he does an amount of good more than equivalent to the evil of which he is the author.

Their Diviners disguised as women, when they are not of the feminine sex, exercise all the functions of interpreters of the evil genius—speak to him, and transmit his answers on the instant, whilst quite excited like the ancient Pythonesses of Greece, they are still inflated with the pretended Divine knowledge.

The Patagonians believe in a future state, where they expect to enjoy perfect happiness. Thence comes with them the custom of interring with the dead their arms and jewellery, as well as killing on the grave all the animals which belonged to him, in order that he may have them again in the world of happiness to which he has gone.

This last custom presents an insurmountable barrier to all civilisation, for never preserving anything of what they collect, they must remain always poor, and therefore cannot increase the flocks that serve for their nourishment. This fact prevents their fixing in any certain location. The most superstitious of savages, they make festival on the occasion of a first menstruation.

In conclusion, if the Patagonians ought to form a separate species from the other Americans, it cannot be solely on account of their stature, as I have proved. They appear to belong to a branch of humanity distinguished by massive form, a handsome figure, and the absence of all effeminate traits that are peculiar to the plains of the East of South America, and who through the Puelches, pass to the Charucas, as to the Mcobis or Tobas of the Grand Chaco. Their manners, customs and religion are those of the Puelches and of the Aucas. Under different points of view all the Southern nations have the closest analogy. By their language the Patagonians bear no affinity with the Aucas, the idiom of these latter being very sweet and harmonious, whilst that of the Tehuelches is hard. They seem in this matter to be in no wise allied to the Puelches, whose idiom, still more guttural, presents

much of the same forms. We find also by contrast of the manner wherein the Mbcobes and Tobas pronounce, the hard sounds of the Patagonian language.\* As comparative description will shew, the Patagonians are distinguished from the Aucas by their bearing, their figures, their physique—differences that we find everywhere in America, between the inhabitants of the mountains and those of the plains.

That D'Orbigny belonged to the monogenists is evident, from the following confession made in the first volume of the work before us. "Nous commencerons par déclarer que notre conviction intime est que, parmi les hommes, il n'y a qu'un seul et même espèce". Even allowing the correctness of his deductions, it seems rather difficult to reconcile much relation between the Mbcobis (Macobies) of whom here is a photographic sketch, and the Tehuelches accompanying this. More particularly when the physical analogy is inferred from supposed similarity of softness in their respective dialects.

The hair, which goes herewith is from the head of the cacique Francisco, and was obtained for me by Mr. Jones. I could not find out the cacique's native name, for Mr. Jones tells me it was not to be ascertained. Francisco is the only one of the lot who understands the Spanish language, and with his knowledge of this tongue most probably came his Castilian appellative.

In the parliamentary paper published last year of correspondence about the Welsh colony in Chupat, is a letter from the Pampa cacique Antonio, to Mr. Jones, in which appears the following statement:—

"To the north of the Rio Negro (Patagones) and on the borders of the high mountains, which the Christians call the Cordillera, live a nation of Indians denominated 'Chilenos.' These Indians are of small stature, and they speak the language called Chilona.

"Between the Rio Negro and the Rio Chupat lives another nation, who are of taller stature than the Chilenos, and who dress themselves in Guanaco mantles, and who speak a different language. This is the nation called 'Pampa' and speaking Pampa, I and my people belong to it.

"To the south of the Chupat lives another nation called 'Tehuelche,' a people still taller than we are, and who speak a distinct language.

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\* It may be needless to repeat, that the language spoken by the group of Tehuelches, whom I met at Buenos Ayres, seemed to be rather mellifluous than harsh or rude.

“Now I say that the plains between the Chupat and the Rio Negro are ours, and that we never sold them; our fathers sold the plains of Bahia Blanca and Patagones, but nothing more.”

From which we may infer that the question of disputed boundaries has not been created by the present war in Paraguay, but seems an idea characteristic of all the South American races.

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