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HARVARD UNIVERSITY

PAPERS

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PAPERS

OF THE

PEABODY MUSEUM OF AMERICAN ARCHAEOLOGY AND
ETHNOLOGY, HARVARD UNIVERSITY

VOL. III — No. 5

DISCOVERY

OF A FRAGMENT OF THE PRINTED COPY OF THE WORK ON THE

MILLCAYAC LANGUAGE

BY

LUIS DE VALDIVIA

WITH A BIBLIOGRAPHICAL NOTICE

BY

RUDOLPH R. SCHULLER

LATE OF THE MUSEU GOELDI, PARA, BRAZIL

PHOTOGRAPHIC REPRODUCTION OF FOUR PAGES OF THE WORK

CAMBRIDGE, MASS.
PUBLISHED BY THE MUSEUM
1913

EDITORIAL NOTE

THE discovery in the Library of Harvard University of two loose leaves from a long lost work by Father Valdivia led to the preparation of this paper by Mr. Schuller at the suggestion of Professor Coolidge, the Director of the Library.

The importance of publishing reproductions of these four pages, with remarks by Mr. Schuller upon the language of the little known Millcayac Indians of the Pampas of South America, together with his bibliographical notes relating to the writings of Valdivia, warrents the printing of this paper by the Peabody Museum.

F. W. PUTNAM.

CAMBRIDGE, MASSACHUSETTS,
April 16, 1913.

P R E F A C E

NOTHING is known as to how these two leaves of a book which has been so long sought for came into the possession of the Harvard Library. The leaves here reproduced were found by Professor Leo Wiener when looking over a volume on Mexican History in the Harvard Library several years ago. They were carefully preserved by the University Librarian, Mr. W. C. Lane.

While calling my attention to the very extensive collection of linguistic material relating to South America, Professor A. C. Coolidge, Director of the University Library, chanced to take from a package an envelope containing the two leaves, which I at once recognized as belonging to the book by Father Valdivia.

It is quite evident that these leaves were stolen from the original book by some vandal. The left hand edges of the leaves show that they were cut out, one being 1 mm., and the other $\frac{1}{2}$ mm. narrower than the full page of 9 cm. The title of the "Confessionario" bore a seal (possibly of a Jesuit monastery) but it was effaced by the vandal's covering the edges with scrawls. On the right hand margin of page 12, where a name appears to have been written, the same operation was repeated, making it impossible to discover the monastery library owning the volume from which these leaves were taken.

R. R. SCH.

CAMBRIDGE, MASS., October, 1912.

THE LANGUAGE
OF THE
MILLCAYAC INDIANS

MILLCAYAC and ALLENTIAC were the two Indian tribes which in the XVI and XVII centuries occupied the *Cuyo*,¹ a province at that time under the civil and ecclesiastical jurisdiction of Chile.

One of the early Jesuit missionaries to the Cuyo was *Luis de Valdivia*, who, according to a statement made by *Father Alonso de Ovalle* of the same society, was laboring among the Indians, whom he calls *Guarpes*.²

He tells us in another place³ that these people "inhabit the country of *Cuyo* on the other side of the Cordillera and that Valdivia learned their language, which was entirely distinct from that of Chile (*Mapuche* ⁴), made a vocabulary and grammar and printed it with that of Chile."⁵

Ovalle, apparently, refers here to the two works published by F. Luis de Valdivia:—

¹ Today the three Argentine provinces of San Luis, Mendoza, and San Juan. *Cuyanos* is a name applied to the Argentines by the Chilians.

For the etymology of the name *Cuyano*, see *Lenz*, "Diccionario Etimológico de las voces chilenas derivadas de lenguas indígenas Americanas." Primera Entrega. Santiago de Chile, 1904-1905, p. 234, No. 304.

² Unfortunately Ovalle does not tell us whether the name is one the Indians called themselves or one applied to them by other tribes.

Lenz, op. cit., p. 382, n. 593, says the word is from the language of the Allentiac or Millcayac of Mendoza, but does not verify the statement.

Mitre, "Lenguas Americanas — Estudio bibliográfico-lingüístico de las obras del P. Luis de Valdivia sobre el araucano y el allentiac, con un vocabulario razonado del allentiac;" La Plata, 1894, p. 46, believes that the name *Guarpe* as well as the name *Guanacache*, a lake in the *habitat* (S. Juan) of the Guarpe, are of Aymará origin!!— See also: "Revista del Museo de La Plata." Vol. VI, La Plata, 1894.

³ *Historica Relacion Del Reyno de Chile, Y delas misiones, y ministerios que exercita en el la Compañia de Jesvs.* En Roma, por Francisco Cauallo. M.DC.XLVI. Con licencia de los Superiores, pp. 338-339.

⁴ The Chilian Indians never called themselves Araucano(s), a name probably of Quechua origin.

Auca is a collective term applied to any enemies of the Incas. The *Auca* were also the wild *Chunchos* of the "Peruvian-Montaña."

⁵ Op. cit., p. 101, *passim*.

- I. Arte / y Gramatica / General de la Lengva que / corre en todo el Reyno de Chile, con vn Voca- / bulario, y Confessonario. Compuestos / por el Padre Luys de Valdiuia de la / Compañia de Iesus en la Pro- / uincia del Piru. / ¶ Ivntamente con la Doctri- / na Christiana y Cathecismo del Concilio de Lima en Es- / pañol, y dos traduciones del en la lengua de Chile, que / examinaron y aprobaron los dos Reuerendissi / mos señores de Chile, cada qual la / de su Obispado. / IHS / Con licencia. / En Lima por Francisco del Canto. / — / Año. 1606. // in 8^o.¹

Madrid: National Library.

London: Library of the British Museum.

Leipzig: Library of the late Dr. J. Platzmann, who published a facsimile of this edition. (Now in the Library of Congress.)

- II. Doctrina Cristiana y Catecismo con un Confessionario, Arte y Vocabulario Breves en Lengua Allentiac por el Padre Luis de Valdivia de la Compañia de Jesús. Reimpreso todo á plana y renglón, con una reseña de la vida y obras del autor por José Toribio Medina. — Sevilla. Imp. de E. Raseo, Bustos Tavera, 1 MDC'CCXCIV. in 8^o.

The titles of the original are as follows: —

- (a) Doctrina / Christiana / y Cathecismo en la / lengua Allentiac, que corre en la ciu / dad de S. Iuan dela Fron- / tera, con / vn Confessonario, Arte, y / Bocabulario breues. / Compvesto por el Padre / Luys de Valdiuia dela Compañia de Ie- / sus, dela Prouincia del Peru. / IHS / Con licencia. / En Lima por Francisco del Canto, / Año. M.DC.VII. // — 13 ff.
- (b) Confessionario / Breve en la / Lengva Allentiac, / que corre en la Ciudad de S. Iuan de / la Frontera, dela Prouincia de Cuyo / Por el Padre Luys de Valdiuia de / la Compañia de Iesus en la / Prouincia del Peru. / Provechoso. para confes- / sar los Indios de Cuyo, y otras per- / sonas. / IHS / Con licencia. / En Lima por Francisco del Canto. / Año. M.DC.VII. // — ff. 14–20.

¹ The second edition, Sevilla, 1684, is one of the rarest *Americana*.

Santiago: Private Library of Don Luis Montt.

Santiago: Museo Bibliográfico, National Library.

Valladolid: University Library.

Buenos Aires: Museo Mitre.

London: British Museum.

The title page is missing in the copy in the National Library in Santiago de Chile.

- (c) Arte y / Gramatica / brebe dela lengva Allen- / tiac, que corre enla Ciudad de S. Iuan dela Fron / tera pro- uincia de Cuyo, juridicion de Chile. / Compuesta por el Padre Luys de Val / diuia dela Compañia de Iesus de / la Prouinsia [!] del Peru. / Con la Doctrina y Catecis / mo, y Confessionario enesta lengua, y vn breue Voca- / bulario para començar a catequizar y confessar, / que compuso el dicho Padre, y aprobo el se / ñor Reuerēdis- simo de Sãct. de Chile. / IHS / Con licencia. / En Lima por Francisco del Canto. / Año. M.DC.VII. // I fnc. + XIV ff. + I fnc.
- (d) Vocabylario / Breve en len / gva Allentiac, de / los vocables mas comunes y necessa / rios para catequizar y cõfessar en / esta lengua. Compuesto por el Pa / dre Luys de Valdiuia dela Cõ / pañia de Iesus enla Pro- / uincia del Peru. / IHS / Con licencia. / En Lima por Francisco del Canto. / Año. M.DC.VII. // ff. X.

And at the end of the "Arte," or on the back of fol. XIV, we read:—

¶ "No pensaua imprimir *estos dos Artes* de lengua Millcayac y Allentiac por auer mas de ocho años que los hize, y otros tantos que no vso estas dos lenguas esperando hasta tener mas vso y exercicio dellas, pero considerando la gran necesidad de estos indios parecio mas gloria de nuestro señor *imprimillos junto con los Catecismos* para que haya algun principio aunque imperfecto, y el tiempo lo perficionara." [The Italics are mine.]

From this postscript it is clear that he was speaking of two works on two distinct languages of Cuyo and that both manuscripts were given to the printer about eight years after they were written. No doubt both works were printed and circulated very soon after they were received.

There is a great discrepancy among the bibliographers of the printed works of Father Valdivia, even among the Jesuits themselves, who had easy access to all the publications made by the members of the order.

According to Medina-Mitre, Alegambe¹ was the first to mention the books of Valdivia, as follows: *Grammaticae, Lexica Catechismos, et Methodos confitendi, linguis Allentiacensi & Millcaiacensi, quarum usus in aliquot Provinciis Regnis chilensis est. Limae, MDCVII, in 8°.*²

Sotwel,³ who continued Alegambe's work, completing it in 1675, not as Medina⁴ asserts, 1775, limited himself to reproducing the titles given by his predecessor.

Andrés González de Barcia (León-Pinelo) gives the title: —

Arte, Gramatica, Vocabulario, Catecismo, Doctrina Christiana, Confesonario Breve, Misterios de la Fe, en Lengua Chilena, y en las dos Lenguas Allentiac y Milcocayac que son las mas generales de la Provincia de Cuio, en el Reino de Chile, y que hablan los indios Guarpes, y otros, imp. en Lima, 1607, in 8°.

He cites also another edition printed in 1608, in 8°.⁵

The title above mentioned includes all the four books written by Valdivia on the Indian languages of Chile.⁶

¹ It is very singular that the learned *León-Pinelo*, whose work "Epitome de la Biblioteca Oriental i Occidental, Nautica i Geografica," etc., etc., appeared in 1629 (Madrid), has no reference to the then published works of Valdivia. The missionary died early, 1642, in Valladolid.

² "Bibliotheca Scriptorum Societatis Jesu, post excusum anno 1608. Catalogum R. P. Petri Ribadeneirae Societatis ejusdem theologi: nunc hoc novo apparatu librorum ad annum reparatae salutis 1642 editorum concinnata et illustrium virorum elogiis adornata a Philippo Alegambe Bruxellensi ex eadem Societate Jesu . . ." Antverpiae, Apud Joannem Meursium, 1643, fol., p. 319.

³ "Bibliotheca Scriptorum Societatis Jesu opvs inchoatum A. R. P. Petro Ribadeneira Eiusdem Societatis Theologo, anno salutis 1602. Continuatvm A. R. P. Philippo Alegambe Ex eadem Societate, vsque ad annum 1642. Recognitum, a productum ad annum Jubilaei M.DC.LXXV. A Nathanaele Sotvello Eiusdem Societatis Presbytero . . ." Romae, Ex Typographia Jacobi Antonij de Lazzaris Varesij. M.D.LXXVI, fol., p. 575.

⁴ *Op. cit.*, p. 50. — The same mistake is found also in his "Biblioteca Hispano-Chilena," I, 1897, p. 108, as well as in his "La Imprenta en Lima," I, 1904, p. 106.

See: "Arte Allentiac," Medina's bibliographical notice, p. 49, where begins: "La historia bibliográfica del libro anduvo siempre muy enmarañada, y, según veremos, no carece aún hoy de ciertos puntos oscuros."

And cf. "Biblioteca Hispano-Chilena," I, pp. 108, 110. "La Imprenta en Lima," I, pp. 106-108.

⁵ "Epitome de la Biblioteca Oriental, y Occidental, Nautica, y Geografica de Don Antonio de Leon Pinelo," etc., etc. Tomo Segundo, Con Privilegio: En Madrid: En la Oficina de Francisco Martínez Abad, en la Calle del Olivo Baxo. Año de M.DCC.XXXVIII, fol., col. 727.

⁶ "Nueve Sermones en Lengua de Chile por el P. Luis de Valdivia de la Compañía de Jesús. Reimpresos á plana y renglón del único ejemplar conocido y precedidos de una bibliografía de la misma lengua." Por *José Toribio Medina*. Reimpresos en Santiago de Chile en la Imprenta Elseviriana. 1897.

- I. "Arte y Gramatica General," etc., etc., Lima, 1606.
- II. Sermones / en Lengva / de Chile, de los Mys- / terios de nvestra Santa / Fe Catholica, para predicarla / a los indios infieles del Reyno / de Chile. Dividido en nveve / partes pequeñas acomodadas a / su capacidad. / Compvesto por el P. Lvys de Valdivia, de la / Compañia de Iesus. Perfecto de los estudios mayores / de S Ambrosio . . . / IHS / Impreso en Valladolid, Año de 1621 // in 4°.
- III. "Arte," etc., etc., of Millcayac; and
- IV. "Arte," etc., etc., of Allentiac.

The edition of 1608, we naturally suppose, was noted among others by the author¹ of the *Bibliotheca Hispano Nova*," II, Madrid, 1788, p. 67; and the title was accepted without any criticism also by the French bibliographer Ternaux, who made greater confusion by indicating it as a 4°.²

Ludewig³ cites:—

"Arte Grammatica, Vocabulario Catecismo y Confesionario en Lengua Chilena y en las dos Lenguas Allentiac y Milcocayac,⁴ que son las mas generales de la Provincia de Cuio en el reyno de Chili [!], y que hablan los Indios Guarpes y otros. Lima, 1607, in 8°."

And Professor Turner⁵ attempting to correct Ludewig states:—

"Grammatica y Vocabulario en las Lenguas Allentiac y Milcocayac, por Torralva Lima, 1608, in 8°."

To these two editions in 8°. according to some, and in 4°. according to others, Bárcia⁶ adds a third with the title: "Cate-

¹ *Nicolás Antonio*, followed also by *Brunet*, "Manuel du Libraire," etc., etc., IV, p. 547, and others.

² "Bibliothèque Américaine ou Catalogue des ouvrages relatifs à l'Amérique qui ont paru depuis sa découverte jusqu'à l'an 1700." Paris, M.DCCC.XXXVIII, num. 305.

³ "The Literature of American Aboriginal Languages." By *Hermann E. (rnst) Ludewig*. With additions, etc., By Professor Wm. W. Turner, London, MDCCCLVIII, pp. 7, 11S.

⁴ See: *op. cit.*, "Addenda," p. 210; and *cf.* p. 230, where he says: "Milkokayac is an error of Jülg's which is corrected in his errata."

⁵ *Op. cit.*, p. 210.

⁶ *Op. cit.*, II, col. 738. — See: *Ternaux*, *op. cit.*, num. 256. — "Bibliografía Española de Lenguas Indígenas de América," por el conde de la Viñaza (or *Father Mier*, S. J.) Madrid, Est. Tip "Suces. de Rivadeneyra," 1892, p. 56, núm. 101.

Medina, *op. cit.*, l. c., gives as a in-12°.

Mitre, *op. cit.*, p. 36, indicates, 1612 [!]. — See: "Revista del Museo de La Plata," VI, pp. 45-99. La Plata (1894), 1895. — *A. M. Fabié* "Las Lenguas Americanas y el P. Luis de Valdivia" in "Boletín de la Real Academia de la Historia." XXVII, Madrid,

cismo en lengua Allentina por el P. Luis de Valdivia, 1602, in 8°."

The supposed editions of 1602 and 1608 are mentioned in exactly the same way by Father Cárlos Sommervogel¹ except that the first is described as a 12°.

Thus the later bibliographical notices became more and more confused concerning these two grammars of the Indian languages of Cuyo until finally Medina had the good fortune to discover a copy of the original edition of the "Arte," etc., in Allentiac, in the National Library of Lima.

The first notice of this, the rarest of Peruvian publications at that time in the Lima library² was given by Medina in his work entitled: "Historia de la Literatura Colonial de Chile."³ In 1894 the same bibliographer published a facsimile edition of the "Arte Allentiac," using the other original copy discovered by Mier (la Viñaza⁴) in the National Library of Madrid.

After the appearance of the original copy of the Allentiac, which some had considered lost forever and others as a bibliographical myth, Medina⁵ was able to prove in a satisfactory manner that the two supposed editions of 1602 and 1608 in reality had never existed except in the works of the various bibliographers. *Not one of all the bibliographers before Medina had ever seen the original copy of the "Arte Allentiac," which he described.*

Medina, however, has not been so fortunate in respect to the third question; that referring to the printed copy of Millecayac. The question of "Llegó á publicarse la Gramática, catecismo

1895, pp. 321-411. — *Mitre-Torres*. "Catálogo Razonado de la Sección Lenguas Americanas." Con una introducción de Luis María Torres. Tomo I, Buenos Aires, 1909, pp. 339-409; on p. 361 is mentioned: "Lenguas Americanas. Vocabulario razonado allentiac-castellano. Con sus concordancias léxicas y análisis gramaticales, así como sus raíces, para complementar el vocabulario español-allentiac del P. Luis de Valdivia." Buenos Aires, 1894. (With a special cover.)

¹ "Bibliothèque de la Compagnie de Jésus," etc., etc., Tome VIII, Bruxelles-Paris, MDCCCXCVIII, cols. 377, 378, and 379.

² It is quite likely that this copy disappeared during the war of the Pacific (1879-81). Cf. *Mitre*, op. cit., p. 34.

³ Tomo II, p. 381, Santiago de Chile, 1878; cf. t. III, p. 142.

⁴ *Father Mier*, S. J., is the real author of the bibliography signed by *Count de la Viñaza*; cf. op. cit.

⁵ See: facs. edit. of Sevilla, 1894, pp. 49-55. "Biblioteca Hispano-Chilena," I, pp. 108-110. "La Imprenta en Lima," I, pp. 106-108.

y vocabulario milcayac?"¹ must remain unanswered unless the printed copy in Millcayac language be found, because at the end of the "Arte Allentiac" Valdivia expressly declares: "*no pensaua imprimir estos dos Artes de lengua Millcayac y Allentiac*"² which gives us authority for the supposition that both books had been published.

And the correctness of this assumption is obviously assured also by some passages of the Allentiac Grammar, where Valdivia says explicitly: "Concuerdan el nombre y verbo en numero y persona como en la lengua Millcayac, *cuyas reglas siruen tambien a esta.*"³

Nevertheless, Boman⁴ states flatly: "Après avoir publié son *arte* de l'Allentiac, le P. Valdivia écrivit une grammaire et un vocabulaire d'une autre langue parlée par des Indiens de Mendoza et nommée Millcayac, qu'il *ne faut pas confondre* avec l'Allentiac des Huarpes (?), *ni considérer comme un dialecte* de cette dernière langue."⁵

The evidence of Boman's conjecture is demonstrated by Father Valdivia's observation: "*Concuerta en muchas cosas esta lengua en los numeros con la Millcayac vease el Capitulo Quinze del arte Millcayac,*"⁶ which at the same time proves that Medina's⁷ argument "empezó luego la impresión de la Doctrina, catecismo, arte confesionario y vocabulario en Allentiac; pero, *urgido por la necesidad de partir para España á tratar de su gran proyecto de establecer en Chile la guerra defensiva, acaso no pudo proceder á la impresión* de sus tratados en lengua milcayac . . .," is without any historical foundation. The same may be said of Medina's⁸ assertion: "Del tenor de ambas [the "Decreto" and the "Licencia"] parece fuera de cuestión que debe (sic) deducirse que en la fecha en que le fueron otorgadas

¹ Op. cit., p. 51.

² Loc. cit.

³ Op. cit., fol. 11 r.

⁴ "Antiquités de la Région Andine de la République Argentine et du Désert d'Atacama." Tome Premier. Paris, Imprimerie Nationale, 1908, p. 37.

⁵ He never has read either Valdivia's Allentiac Grammar or Mitre's dissertation on the same subject.

⁶ Op. cit., fol. 12 r.

⁷ Op. cit., p. 55.

⁸ Op. cit., pp. 54 and 55.

el misionero chileno tenía terminadas las Doctrinas cristianas, catecismos, confesionarios, artes y vocabularios en las dos Lenguas milcayac y allentiac”

He must have forgotten that at the end of the Allentiac Grammar¹ Valdivia observes: “. . . *por auer mas de ocho años que los hize*”²

And his argument, from the tenor³ of the “Decreto” and of the “Licencia,” seems to be unquestionable that we may conclude that when those two documents were signed the Chilean missionary had finished the Christian doctrines, Catechisms, Confessions, Grammars, and Vocabularies of the two languages Millecayac and Allentiac.

There was no doubt about it after Valdivia’s saying on fol. 12 of the Allentiac Grammar “*see chapter XV of Millecayac Grammar.*”⁴

Neither can I see any difficulty in the voyage of Valdivia to Spain for the publication of his tract in the Millecayac language. He left Lima near the close of the year 1607; and this would have given him sufficient time to oversee the printing of his works. This is quite evident from the “Decreto” dated in Lima, February 19, 1607; and from the “Licencia” by Father Superior Estewan Páez, signed in the Peruvian capital February 21 of the same year.⁵

Medina⁶ is mistaken also in saying that the confusion of the bibliographers is due to the “Decreto del Real Acuerdo,” etc., etc., in which are enumerated in order the two works in the Millecayac and Allentiac languages, authorizing at the same time their publication for the space of ten years.

Passing from the orthographical and typographical errors, it appears that the greater number of the bibliographers cite the Millecayac as published in Lima, in 1607, which is in perfect accord with the “Decreto” and “Licencia.”

¹ Op. cit., fol. 14 rev.

² *Mitre*, op. cit., p. 38 “. . . los dos Artes fueron confeccionados al finalizar el siglo XVI”; but after accepting Medina’s erroneous statement, he agrees that the manuscript in Millecayac “debió quedar en Lima y se ha perdido” (sic).

³ See “Arte Allentiac.” title page, anverse.

⁴ Loc. cit.

⁵ “Arte Allentiac,” l. c. — “Confessionario Millecayac,” fol. 21 anv.

⁶ Op. cit., p. 55.

The origin of the greatest confusion may be found in Medina's assertion:¹ " Todo indica, sin embargo, que ese libro *no llegó á publicarse.*"

With the discovery of two leaves of Millcayac in print the question is finally settled.

This fragment consists of folio 12 of the " Doctrina Christiana " and of folio 21 of the " Confessionario Breve "; size 89×136 mm., printed on paper similar to that of the original copy of the Allentiac.

¹ *Ibid.* — The same mistake makes Boman say: " Cet ouvrage a été perdu (following Mitre, op. cit., loc. cit.), *sans avoir jamais* [!] *été imprimé* (according to Medina), op. cit., loc. cit.

florida.

- ¶ El quarto ayunar quando lo manda la sancta madre Yglesia.
 ¶ El quinto, pagar diezmos y primicias.

LOS MANDAMIENTOS DEL

sancta Madre Yglesia.

Cuchuch peque sancta Yglesia xama
 horoc teguatque.

NEguixama matque Domingota fiella xama
 muçta yta Ichaca choñuy Milla achetema

- ¶ Yemengue xama matque checa teteta Ichacanem
 confessarectema, yta xapigualtati, yta comulgaepia
 quillenemcti, confessarectema.
 ¶ Pultunigne xama matque pascua xomuçta la-
 gui mueltequēnap Iesu Christo, comulgarectema.
 ¶ Gulecti xama matque cuchuch peque sancta
 Yglesia mayu, ayunarectema.
 ¶ Horoc xama matque Diezmos, primicias yta
 pagararectema.

LOS SACRAMENTOS.

Los Sacramētos de la Sancta madre Yglesia son siete.

EL primero, *Baptismo*. El segundo, *Confirmacion*.
 El tercero, *Penitencia*. El quarto, *Communion*. El
 quinto, *Extrema unctiōn*. El sexto, *orden Sacer-*
dotal. El septimo, *Matrimonio*.

LOS SACRAMENTOS.

A 4

¶ Cu

DOCTRINA

C Vchuch peque saneta Yglesia che Sacramen
to guiam yemenzac gualteque.

¶ Negui Baptifimo. ¶ Yemeni Confirmacion.

¶ Pultuni Penitencia. ¶ Gultuni Comunion. ¹

¶ Horocoy Extrema Vnction. ¶ Zhillcay Or-
den acerdotal ¶ Yemenzac Matrimonio.

LAS OBRAS DE MISERI- CORDIA.

L A Sobras de Misericordia son catorze, las siete
corporales, y las siete espirituales.

¶ Las corporales son estas.

*La Primera visitar los enfermos. La segunda dar de
comer al que ha hambre. La tercera dar de beber al
que ha sed. La quarta redimir al capiuo. La quinta
vestir al defundo. La sexta dar posada al peregrino.
La septima enterrar los muertos.*

¶ Las Espirituales son estas.

L A Primera enseñar al simple que no sabe. La Se-
gunda dar consejo al que lo ha menester. La ter-
cera castigar al que ha menester castigo. La quarta
perdonar al que erro contra ti. La quinta sufrir las
injurias del proximo con paciencia. La sexta conso-
lar los tristes y desconsolados. La septima rogar a
Dios por los vivos y por los muertos

LAS OBRAS DE MISERI- CORDIA.

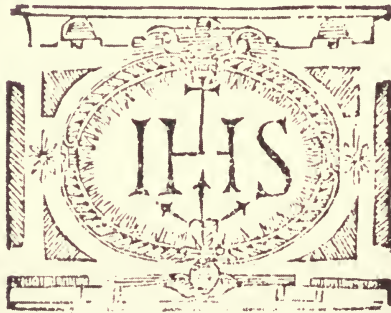
N Ochum ye nuñupia xama (obras de Miseri-
cordia matague tetque) mutucum gultue
¶ leu gualteque. ¶ Ye-

CONFESIONARIO 21

**BREVE EN LA
LENGVA MILLCAYAC,**
de la Prouincia de Cuyo. Por el Pa-
dre Luys de Valdiuia dela Com-
pañia de Iesus. En la Pro-
uincia del Peru.

PROVECHOSO, PARA CON-
fessar los Indios de Cuyo, y
otras perionas.

*Alu
Alu
Alu
Alu
Alu
Alu*



CON LICENCIA.
En Lima por Francisco del Canto,
Año. M. DC. VII.

DECRETO DEL REAL ACVERDO
de la Audiencia de los Reyes.

A Viendose visto las Doctrinas Christianas, Catecismos, Confesionarios, Artes y Vocabularios del Padre Luys de Valdiuia de la Compania de Iesus en las dos léguas Millcayac y Allétiac de las Ciudades de Mendoza y S. Juan de la Frontera y las aprobaciones de todo, se le da licencia al dicho Padre Luys de Valdiuia para que lo pueda imprimir por diez años, guardando la ley nueva que da la forma en la impresion de los libros. En los Reyes a diez y nueve de Febrero de seyscientos y siete años.

[MILLCAYAC]

Christiana.

12

florida.

- ¶ El cuarto ayunar quando lo manda la sancta madre Yglesia
- ¶ El quinto, pagar diezmos y primicias.

Los Mandamientos dela
sancta Madre Yglesia.

Cuchuch peqne sancta Yglesia xama
horoc teguatque.

NEguixama matque Domingo ta fiesta xumucta yta lehaca choñuy Missa achetema

- ¶ Yemenigue xama matque checa teteta lehacnem confessareetema, yta xapigualtati, yta comulgaepia quillenemeti, confessareetema.
- ¶ Pultunigue xama matque pascua xumucta la-gui mueltequenap Iesu Christo, comulgareetema.
- ¶ Gultuti xama matque cuchuch peene sancta Yglesia mayu, ayunareetema.
- ¶ Horoc xama matque Diezmos, primicias yta pagarareetema.

Los Sacramentos.

Los Sacramētos de la Sancta madre Yglesia son siete.

EL primero, Baptismo El segundo, Confirmacion. El tercero, Penitencia. El cuarto, Communion El quinto, Extrema vnction. El sexto, Orden Sacerdotal. El septimo, Matrimonio.

Los Sacramentos.

A 4

¶ Cu

[ALLENTIAC]

Christiana

Los Mandamientos de la
sancta Madre Yglesia.

CWchach peqne sancta Yglesia ech xam
horoc mapamna.

1. ¶ Neuvam xam mana chu domingo tectayo
uñum tayam fiesta ye ache lea qliam Missa
zacatu ltaatma.
2. ¶ Yemen nayam xam mana tautat lopi confe-
sa iltaatma xapia ati, comulgaya ati ache cha
lay confesaetma.
3. ¶ Ltunyam xam mana Iesu Christo anayma al-
tichan Pascuaye comulgaetma.
4. ¶ Tutyam xam mana, cuchach pecne Sancta
yglesia ayunaetayam tecta peltaypia ayuna-
etma.
5. ¶ Oroc yam xam mana, Diezmos Primicias
ymen toltomltaatma Amen.

Los Sacramentos.

LOS Sacramentos de la Sancta madre Yglesia son
siete. El primero, Baptismo. El segundo, Confirma-
cion. El tercero, Penitencia. El cuarto, Commu-
nion. El quinto, Extrema vnction. El sexto, Orden Sa-
cerdotal. El septimo, Matrimonio.

Los Sacramentos.

CWchach pecne sancta yglesia ech sacramen-
to guiam zehillea mapamna.

[MILLCAYAC]

Doctrina

CWhuch peqne sancta Yglesia che Sacramen
to guiam yemenzac gualteque.

- ¶ Negui Baptismo. ¶ Yemeni Confirmacion.
- ¶ Pultuni Penitencia. ¶ Gultuni Comunion.
- ¶ Horocoy Extrema Vnction. ¶ Zhillecay Or-
den acerdotal (sic). ¶ Yemenzac Matrimonio.

Las Obras de Misericordia.

LAS obras de Misericordia son catorze, la siete
corporales, y las siete espirituales.

¶ Las corporales son estas.

La Primera visitar los enfermos. La segunda dar de
comer al que ha hambre. La tercera dar de beuer al
que ha sed. La quarta redemir al captiuo. La quinta
vestir al desnudo. La sexta dar posada al peregrino.
La septima enterrar los muertos.

¶ Las Espirituales son estas.

LA Primera enseñar al simple que no sabe La Se-
gunda dar consejo al que lo ha menester. La ter-
cera castigar al que ha menester castigo. La quarta
perdonar al que erro contra ti. La quinta sufrir las
injurias del proximo con paciencia. La sexta conso-
lar los tristes y desconsolados. La septima rogar a
Dios por los viuos y por los muertos.

Las Obras de Misericordia.

NOchum ye ñuñupia xama (obras de Miseri-
cordia matague tetque) mutucum gultut
gleu gualteque.

¶ Ye-

[ALLENTIAC]

1. ¶ Neuyam Baptismo matayag.
2. ¶ Yemnayam Confirmacion matayag.
3. ¶ Ltun yam Penitencia matayag.
4. ¶ Tut yam comunion matayag.
5. ¶ Horoc oyam Extremauncion matayag.
6. ¶ Zhilleayam Orden Sacerdotal matayag.
7. ¶ Yemni qleuyag Matrimonio matayag.

Las Obras de Misericordia.

LAS obras de Misericordia son catorze, las siete corporales, y las siete espirituales.

¶ Las corporales son estas.

La Primera visitar los enfermos. La segunda dar de comer al que ha hambre. La tercera dar de beuer al que ha sed. La quarta redimir al captiuo. La quinta vestir al desnudo. La sexta dar posada al peregrino. La septima enterrar los muertos.

¶ Las Espirituales son estas.

LA Primera enseñar al simple que no sabe. La Segunda dar consejo al que lo ha menester. La tercera castigar al que ha menester castigo. La quarta perdonar al que erro contra ti. La quinta sufrir las injurias del proximo con paciencia. La sexta consolar los tristes y desconsolados. La septima rogar a Dios por los viuos y por los muertos.

Las Obras de Misericordia.

¶ Coñot.

CONFESIONARIO 21

BREVE EN LA
LENGVA MILLCAYAC,

de la Prouincia de Cuyo. Por el Padre Luys de Valdiuia de la Compañia de Iesus. En la Prouincia del Peru.

PROVECHOSO. PARA CONFESSAR los Indios de Cuyo, y otras personas.

I H S

CON LICENCIA.

En Lima por Francisco del Canto.
Año. M. DC. VII.

CONFESSIONARIO 14

B R E V E E N L A
L E N G V A A L L E N T I A C ,

que corre en la Ciudad de S. Iuan de
la Frontera, dela Prouincia de Cuyo
Por el Padre Luys de Valdiuia de
la Compañia de Iesus en la
Prouincia del Peru.

PROVECHOSO. PARA CONFES-
sar los Indios de Cuyo, y otras personas.

I H S

CON LICENCIA.

En Lima por Francisco del Canto.
Año. M. DC. VII.

Decreto del Real Acverdo
dela Audiencia delos Reyes.

A Viendose visto la Doctrinas Christianas, Catecismos, Confesionarios, Artes y Vocabularios del Padre Luys de Valdiuia dela Compañia de Iesus en las dos lēguas Millcayac y Allētiac delas Ciudades de Mendoça y S. Iuan dela Frontera y las aprobaciones de todo, se le da licencia al dicho Padre Luys de Valdiuia para que lo pueda imprimir por diez años, guardando la ley nueva que da la forma en la impression delos libros. En los Reyes a diez y nueve de Febrero de seyscientos y siete años.

Decreto del Real Acverdo
de la Audiencia de los Reyes.

A Viendose visto las doctrinas Christianas, Cathecismos, Confessionarios, Artes, y Vocabularios del Padre Luys de Valdiuia de la Compañia de Iesus en las dos lenguas Millcayac, y Allentiac, de las ciudades de Mendoza y S Iuan de la Frontera, y las aprobaciones de todo: se le da licencia al dicho Padre Luys de Valdiuia para que lo pueda imprimir por diez años, guardando la ley nueva que dà la forma en la impression de los libros. En los Reyes a diez y nueue de Febrero de 1607. años.

Licencia del Padre
Prouincial.

YO Esteuan Paez Prouincial de la Compañia de Iesus en esta Prouincia del Peru. Por particular commission que para ello tengo del muy R. P. Claudio Aquaviua, nuestro Preposito General, doy licencia para que se impriman las Doctrinas Christianas, Cathecismos, Artes, y Vocabularios que el P. Luys de Valdiuia de nuestra Compañia ha compuesto en las dos lenguas Millcayac y Allentiac de la Prouincia de Cuyo, atento a que han sido vistas y aprouadas por hombres expertos en las dichas lenguas. En testimonio de lo qual di esta firmada de mi nombre y sellada con el sello de mi officio. En Lima a veynte y vno de Febrero de 1607. Años.

Esteuan Paez.

From the pagination we are able to determine that the same order of treatment was followed as in the copies of Mapuche and Allentiac: —

I. — DOCTRINA CHRISTIANA, ff. 1–20 incl.

II. — CONFESIONARIO BREVE, fol. 21 et seq.

III. — ARTE Y GRAMATICA;

and IV. — VOCABULARIO BREVE.

On the reverse of the title of the “Confessionario” there is only the “Decreto” where as on that of the Allentiac “Confessionario” there appears the same “Decreto” followed by the “Licencia” signed by Father Páez.

The difference of the pagination depends principally upon the larger type of letters employed in the Milleayac print.

Placing the two texts side by side it is evident that they are sister languages and not more unlike than Spanish and Italian.

	MILLCAYAC:	ALLENTIAC:
I	<i>cu</i>	<i>cu</i>
we	<i>cuchu</i>	<i>cucha</i>
our (= of we)	<i>cuchu-ch, we-of</i>	<i>cucha-ch</i>
One	<i>Negui</i>	<i>Neuam</i>
Two	<i>Yemeni</i>	<i>Yemen</i>
Three	<i>Pultuni</i>	<i>Ltuu-(yam)</i>
Four	<i>Guetuti</i>	<i>Tut-(yam)</i>
Five	<i>Horoc-oy</i>	<i>Oroc-(yam)</i>
		<i>horoc</i>
Six	<i>Zhillcay</i>	<i>shilla</i>
Seven	<i>Yemenzac</i>	<i>Yement-glu</i>
		<i>yement-kleu</i>
Ten	<i>mu-tucum</i>	<i>tucum</i>
		<i>tukum</i>
Fourteen	<i>mutucum gultutgleu</i>	
over (= +)	<i>glu, qleu</i>	<i>kleu, qlu</i>
mother	<i>peqne</i>	<i>pecne</i>
sacrament (order)	<i>Xama</i>	<i>xam</i>
men (people)	<i>nochum</i>	<i>ñuchum</i>
and	<i>ta, yta</i>	<i>yta</i>
is	<i>matque</i>	<i>mana</i>

Guiam, in both languages, is the suffix of the plural.

Millcayac:	<i>sacramento</i>	sacrament
	<i>sacramento-guiam</i>	sacraments
Allentiac:	<i>pia</i>	father
	<i>pia-guiam</i>	fathers

I cannot understand Boman's¹ very strange attempt to separate the Millcayac from the Allentiac, censuring without any reason Dr. Brinton,² who as he erroneously observes: "confounds the Allentiac with the Millcayac; and gives these two languages as dialects spoken by the Huarpes of Cuyo."

I am quite sure that Boman would have arrived at other conclusions if he had read the passages of the Allentiac Arte, where Father Valdivia is teaching: "Concuerdan el nombre y el verbo en numero y persona como en la lengua Millcayac, *cuyas reglas siruen tambien a esta*";³ or "*Concuerdan en muchas cosas esta lengua en los numeros con la Millcayac vease el Capitulo Quinze del arte Millcayac.*"⁴

Brinton's statement, "the languages Millcayac and Allentiac were spoken by the Huarpes of Cuyo," is in perfect accord with all historical references on the same subject.

Father Ovalle,⁵ a contemporary of the Huarpe-missionary Valdivia, Boman's chief authority for the Cuyo-Indians, explains very clearly that the Huarpes are neighbors to the Indians called Pampas, probably the *Taluhet*. And in his description of the Cuyo-Indians, called by him simply *Guarpe*, I can not discover any distinction made by this author between the Millcayac and Allentiac.

Therefore there is no doubt that at the time of Valdivia and Ovalle the name *Huarpe*, or *Guarpe*, had been applied to both Indian tribes called *Millcayac* and *Allentiac*, the inhabitants of the territories embracing the modern Argentine provinces of Mendoza, San Juan and San Luis de la Punta.

¹ Op. cit., I, p. 36.

² "The American Race": etc., New York, 1891, p. 323.

³ Op. cit., capitulo VII., f. XI r.

⁴ *Ibid.*, capitulo VIII., fol. XII r.

⁵ Op. cit., p. 103.

The same mistaken attempt to separate the Millcayac from the Allentiac, making them an independent linguistic stock, we note in Chamberlain's recent article,¹ a brief recapitulation based principally on Mitre's and Boman's works.

Chamberlain thinks the Millcayac were *Puelche*. Boman,² on the contrary, supposes the *Puelche* were the Pampa-Indians described by Father Ovalle,³ who seems to refer to the *Talu-het*, the neighbors of the Millcayac.

Raoul de la Grasserie⁴ calls *Puelche* the Allentiac of the Laguna de Guaracacha (sic), saying they are descendants of the Pampa nomad tribes (sic). And following the same untrustworthy French author, *Puelche* are also the Millcayac of Mendoza ("c'est près d'eux fut fondée la ville de San Luis."!! — de la Punta de los venados).

The question of the linguistic affinity of the Millcayac and Allentiac is now solved notwithstanding all said against it by Medina, Mitre, Boman, La Grasserie, Chamberlain and other Americanists. I am also able to clear up the uncertainty of the name *Puelche*, given oftentimes to the *Huarpe* (Millcayac and Allentiac) of Cuyo.

One of the earliest terms used by the Spanish conquerors of Chili to designate the Cuyo-Indians was *puelche-algarrobero*.⁵

Puelche is a Mapuche word and signifies "eastern people," from *puel* "east" and *che* "men" or "people."⁶

"The *Puelche*(s), or Eastern people, so called by those of Chili because they live to the east of them," explains Father

¹ "The Allentiacan, Bororoan, and Calchaquian linguistic stocks of South America," in "The American Anthropologist." Vol. 14, No. 3, 1912, pp. 499-500; see p. 499.

² Op. cit., I, p. 35.

³ Op. cit., loc. cit.

⁴ "De la langue Allentiac"; in "Journal de la Société des Américanistes de Paris," N. S., T. III, Paris, 1900, pp. 43-100; especially pp. 43-44.

⁵ Algarroba (*prosopis dulce*), the characteristic tree of the *Huarpe-habitat*.

See: "Vocabularios y nuevos materiales para el estudio de la lengua de los indios Licanantai (Atacameños) — Calchaquí." Por Rodolfo R. Schuller, Santiago de Chile, s.d. (1907) pp. 103-105, 107, 111, 112-114.

⁶ ". . . on sait que ce mot signifie homme dans la langue *Auca* (sic)," a nonsense verse of La Grasserie, op. cit., p. 43.

Thomas Falkner,¹ the great ethnographer of the Compañía de Jesús in those parts of South America.

It is a collective name without any value for the ethnological and linguistical classification of the Argentine Indians.

Puelche and Huilliche² are names indicating only the geographical position, or better, the region in which the tribes so designated lived. For the Chilian mapuche, or moluche, were Puelche, the Huarpe of Cuyo, the Chechehet, Diuihet, Taluhet, Tehuelhet and many others inhabiting the vast pampas from Mendoza and Córdoba to the Straits of Magellan.

Moluche and Puelche are the two general denominations of the Indians, declares Falkner.

The Moluche are known among the Spaniards by the names of Aucaes and Araucanos.

The former of these is a nickname, and a word of reproach, meaning "rebel," "wild," "savage," or "banditti"; the word *aucani* signifying³ "to rebel," "rise," or "make a riot," and is applied both to men and beasts, as *auca cahual* is a "wild horse," *aucatun*, or *aucatuln* "to make an uproar."⁴

¹ "A Description of Patagonia, and the Adjoining Parts of South America;" etc. Hereford, 1774: see Chapter IV. "An Account of the Inhabitants of the Most Southern Part of America Described in the Map," pp. 96-103.

German edit., Gotha, Ettinger, 1775.

French edit., Lausanne, Heubach, 1787.

French edit., Genève et Paris, Dufart, 1787.

Spanish edit., Buenos Aires, 1835, 1854, 1900.

See also: "Of the Patagonians," etc. By Thomas Pennant, Private Press, Darlington, 1788.

Raoul de la Grasserie claims to have found a short *Auca* (!)- language MS. by a Father Falconer (?) in the National Library of Paris.

² Falkner, op. cit., p. 98: "The Huilliches, or Southern Moluches, reach from Valdivia to the Straits of Magellan"; but only the first of the Huilliche tribes spoke the Chilian tongue, or Mapuche.

The Chonos, Poy-yu, or Peye (Peyerais), and the Key-yu, or Keye were known by the name of Vuta-Huilliche, or "Great Huilliche," because they are bigger-bodied men than the Moluche, or Pichi-Huilliche ("Little Huilliche.")

And Vuta-Huilliche were also named the Tehuelchu, or Tehuelhet and its cognates. Falkner, op. cit., pp. 100-101, says: "I am inclined to think that these nations of Tehuelhets are those which the Missionaries of Chili have called *Poy-yus*."

³ In Quechua.

⁴ Op. cit., p. 96.

Auca is a Quechua word, and signifies usually "enemy," "wild."¹

Auca is, more or less, a synonym of *Chuncho* (the "barbarian" of the Romans).

Therefore, it is entirely false to call "Langue-Auca" the language spoken by the Chilian Mapuche. And Mr. La Grasserie committed a serious mistake in saying: "Father Valdivia composed an *Auca* grammar and vocabulary . . ."²

The Chilian Indians never had known either the name *Auca*, or the name *Araucano*, both introduced in Chili by the Spanish conquerors, who probably had learned them from the Inca-yanacona, their companions during the journey for the conquest of the Valley of Mapocho.

The Araucano call themselves *Moluche*, from the word *molun* "to wage war"; and *moluche* signifies "a warrior,"³ a designation quite in accord with the indomitable character of the Chilian Indians.

After such declarations made by Father Falkner himself, it seems almost incredible that La Grasserie could have found "a short *Auca* language MS.,"⁴ signed by a *Father Thomas Falconer* in the National Library of Paris.

The Puelche, following Falkner, were divided into *Talu-het*, *Diui-het*, *Cheche-het* and *Tehuel-het*, or, in their proper language *Tehuel-Kunny*, i. e., "Southern Men."

¹ See also; Dr. Rodolfo Lenz. "Diccionario Etimológico," etc., pp. 141-142, no. 54.

Father Francisco de Figueroa tells how the Mayna-Indians from Upper-Amazon converted them in *Auca*, fighting their own parents: cf., "Relación de las misiones de la Compañía de Jesús en el país de los Maynas," Madrid, 1904, pp. 20, 33, 92.

Dr. Victor M. Maúrtua published a document entitled: "Representación de Fernando Contreras á S.M. sobre la reducción de la *Aucaya*"; in "Alcago Peruano," volume "Chunchos"; boundary question between Perú and Bolivia.

This country called *Aucaya* by Contreras means the habitat of the wild *Chuncho* of Eastern Perú: cf., "Las Lenguas Indígenas de la cuenca del Amazonas y del Orinoco." Por Rodolfo R. Schuller: in "Revista Americana," II, Rio de Janeiro, 1910.

² Op. cit., p. 44.

³ Falkner, op. cit., p. 96; and p. 132, seq.

⁴ The famous "Langue Auca" appeared in the "Bibliothèque de Linguistique Américaine," XX, edit. by Maisonneuve & Cie, Paris, 1897.

The material on this subject has been amply explained by the learned Americanist Dr. Rudolf Lenz of the University of Santiago de Chile, in a short pamphlet entitled: "Kritik der 'Langue Auca' des Herrn Dr. jur. Raoul de la Grasserie," etc., Santiago de Chile, 1897; and in the "Anales de la Universidad de Chile," Agosto de 1898, pp. 157-175.

The *Diui-het* and *Talu-het* were known to the Spaniards by the name of "Pampas"¹ but not the *Cheche-het* as Chamberlain² affirms, because they belonged to the tribes called "Mountaineers," or "Serranos."³

An entirely erroneous interpretation of my words is found in Chamberlain's quotation: "Schuller classifies⁴ the Puelche, Tehuelche, etc., all under the head of "Pampas," but incorrectly."⁵

The group of "Pampas" mentioned there by me should never have been confounded with the Moluche-Pampas of Barbará,⁶ Mansilla,⁷ Zeballos,⁸ Olascoaga⁹ and others, because I call them expressly: "*The Pampas*¹⁰ of Father Falkner," which comprise the Talu-het, Diui-het, Tehuel-kunny, etc., to distinguish them from the Pampas-Araucan of Moluche or Mapuche-origin, so often affiliated with Falkner's *het* and *kunnee* tribes.

They are, and this is the important thing, homogeneous ethnological and linguistical factors.

The simple denomination of "Pampas" would be as misleading as the name of "Puelche," using it for the linguistic classification of the Argentine tribes *after* the time of the Araucano-invasion of those territories.

To avoid errors, I would propose to accept the named groups of *T'son*, established by Dr. Lehmann-Nitsche.¹¹ I can-

¹ Falkner, op. cit., pp. 99, 100-101; especially p. 99.

² "On the Puelchean and Tsonekan (Tehuelchean), the Atacameñan (Atacaman) and Chenoan, and the Charruan linguistic stocks of South America"; in "The American Anthropologist," Vol. 13, No. 3, July-Sept., 1911, p. 459.

³ Falkner, op. cit., p. 102.

⁴ "Sobre el oríjen de los Charrúa." Santiago de Chile, 1906, p. 146.

⁵ Op. cit., l. c.

⁶ "Usos y costumbres de los Indios Pampas y algunos apuntes históricos sobre la guerra de la Frontera." Buenos Aires, J. A. Bernheim, 1856 — "Manuel ó Vocabulario de la Lengua Pampa y del estilo familiar para el uso de los gefes y oficiales del ejército, y de las familias á cuyo cargo están los indígenas." Buenos Aires, 1879.

Barbará's linguistic materials are pure extracts of Febrès mapuche grammar, Lima, 1765.

⁷ "Una excursión á los Indios Ranqueles," Buenos Aires, 1870; Leipzig, 1877.

⁸ "La Conquista de Quinze Mil Leguas." Buenos Aires, 1878.

⁹ "La Conquête de la Pampa." Buenos Aires, 1881.

¹⁰ "Les Pampas décrits par Ovalle (op. cit., p. 103) sont probablement les Puelches." Boman, op. cit., I, p. 35.

¹¹ "El grupo Tshon de los países magellánicos." Resúmen No. 47, XVII Congreso Internacional de Americanistas, Sesión de Buenos Aires 16 al 21 de mayo de 1910. — Chamberlain. "The Present State," etc., p. 95.

Chono and *tson-(ekan)* are identical. Lehmann-Nitsche sees in the name *Ona* a corruption of *Tshon* (Ts'n), l. c.; quoted by Chamberlain.

not believe in the enormous linguistic difference between the *het* (Puelche) and *kunny* (Tehuelche) tribes of Father Falkner.

Father Garcia,¹ the Pampa-Indian's missionary tells: "Todos los Indios . . . se pueden reducir á dos Naciones que son Aucaes (moluche), y Serranos"

"Las lenguas de todas estas parcialidades de Serranos (or Puelche and Tehuelche) nacen de una misma raiz; pero la de los Puelches se diferencia algo de la de los *Tehuelchùs* en las finales, y en algunos vocablos, como la *Catalana de la Castellana*."

The opinion expressed by Outes and Bruch² that "the language of the Puelche, as yet not studied, seems to be a co-dialect of Patagonian or Tehuelche, but with considerable difference in vocabulary,"³ is quite exact.

Not one of all the names in use: *Puelche*, *Tehuelche*, *Pampas*, etc., would be sufficiently precise to designate the elements of this group and their use tends to mistakes.

The most evident proof of this confusion is furnished by Chamberlain⁴ himself, . . . "Barbara's *Usos y Costumbres* treats of 'the Indian language'⁵ and some dialogues in Puelche (sic) and Spanish," (this language is still *mapuche*, or *moluche*). In consequence, we must suppose the Millcayac, called *Puelche* by Chamberlain,⁶ belongs to the Mapuche, because he does not explain *which Puelche they are*.

Mapuche-Araucano, or *Pampa-het*? This is still an open question.

¹ "Carta del Padre Pedro Lozano, de la Compañía de Jesús, de la Provincia del Paraguay, escrita al P. Bruno Morales, de la misma Compañía, y Provincia, existente en esta Corte de Madrid." s. l., signed Nov. 1, 1746. (Printed in Madrid, 1747.)

Navarrete and Lamas had never seen the original of this scarce print, copies existing in the Jesuits' Library, Sarriá (Barcelona); London, British Museum; Harvard University Library.

² Félix F. Outes y Carlos Bruch "Los Aborígenes de la República Argentina." Buenos Aires, 1910, p. 105. Chamberlain "On the Puelchean," etc., p. 459.

³ Falkner, op. cit., p. 110, says: "All the Tehuelhets speak a different language from the other Puelche and the Moluches, and this difference does not only include words, but also the declinations and conjugations of them: though they use some of the words of both nations."

⁴ Op. cit., p. 460.

⁵ Entirely reprinted in my "El Vocabulario Araucano de 1642-1643. Con notas críticas i algunas adiciones á las bibliografías de la lengua mapuche." Santiago de Chile, 1907, pp. 173-178. On the name *Puelche*, see pp. 178-179.

⁶ "The Allentiacan," etc., p. 499.

Boman warns against confounding the Millcayac with the Allentiac, but he does not tell us the reason for the confusion.

Mitre¹ could not find any relationship between the Allentiac and the other Argentine Indian languages; others attempt, notwithstanding, to affiliate them with the Pampa-het nations. But I cannot see any affinity of the Huarpe with the *Taluhet* and their cognates or with the *Chaco-Guaycurú* peoples, as Lafone Quevedo² believes.

In the first instance, the Huarpe were a band of fishers, inhabiting the small islands in the Guanacache-lake of S. Juan, using little vessels (balsas) made of totora straw. In this they evidently resembled the *Querandiac*, whose fishing-nets were used by Schmidel's companions after the battle near the River of Lujan.³

The fishing-net is an important ethnological factor, and constitutes a partition-wall as well between the Huarpe and the Pampa-het, as between these and the Charrúa.⁴

The Huarpe must have managed also a primitive agriculture. And it seems they have not been a wandering people "moving their habitations for no other reason than natural propensity," as did their Pampas neighbors described by Ovalle and Falkner.

¹ Raoul de la Grasserie, op. cit., cannot claim authority after reprinting the *Allentiac* text as follows:—

Cuchach (!) peque (!) saneta Yglesia eeh xam horoc mapamna.

Nenvam (!) xam mana; chu domingo tectaya (!) unum tayam fiestu (!) ye achelea quiam (!) Missa zacatu ltaatma.

Yeme (!) nayam xam mana tantat (!) lopi confessa (!) iltaatma xapia ati comulgaya ati ache cha lay confessaatma (!).

Ltuuyam (!) xam man Jesu Christo anayna (!) altichan Pascuye (!) comulgaetma.

Tutyam xam mana, cuhech (!) pecue (!) Saneta yglesia ayunta (!) yam teeta palpaypia (!) ayunaetma.

Oroc yam xam mana, Diezmos Primicias ymen taltomltaatma (!) — cf. facs. edition, Sevilla, 1894, fol. 5r.

² Mitre, op. cit., p. 50.

³ "Ulrich Schmidel — Viaje al Río de la Plata. 1534–1554." Buenos Aires, 1903, p. 151.

⁴ "Dario da navegação. 1530–1532." (Pero Lopez de Souza), in "Revista Trimensal do Instituto Historico, Geogr. e Ethnogr. do Brazil." T. XXIV (2. edit.). Rio de Janeiro, 1864.

Benigno Martínez "Etnografía del Río de la Plata." Buenos Aires, 1897 (edit. 12mo Concepción del Uruguay), is also contradicted by the Jesuit missionary *Father Florian Baucke* "Ein Jesuit in Paraguay." Regensburg & Cincinnati, 1871 (Wien, 1830, 1910).

See also: Father Böhm and Sepp, S. J., letters from Paraguay.

In no other way can we understand the home-industry of the Huarpe so carefully detailed by the Jesuits Ovalle and Lozano.¹

Their harmless² and unwarlike³ character stands in open opposition to that of the bold, active, warlike Pampa-het, oftentimes the horror of the Spanish colonists of Buenos Aires.

The Huarpe were a foot-people, and have never learned to ride on horseback. And the circumstance that the introduction of the horse among the Indians of those parts of Argentine did not in the least modify the social conditions of the Huarpe, is another proof that they were not constant nomads as were the Pampa-het.

The Huarpe and Pampa-het are not only two distinct linguistic stocks, but also two entirely different ethnological and physical groups.

Boman⁴ says: "The isolated position of the Allentiac language and the different names given to the Huarpe and proceeding from the South and the North [refers to the hybrid Tehuelche-Aymar  combination] lead us to suppose that they are the last remains of a people, who, much earlier, occupied the vast regions of southern South America."⁵

I do not think so, because Boman's statement "les noms Huarpe et Allentiak ne semblent pas appartenir   la langue allentiak" is a conjecture.⁶

Neither can I accept the etymology of the name of Allentiak given by Mitre⁷ and repeated by Boman.⁸

Allentiak, says Boman,⁹ can be derived from Tehuelche *allen* "man" or "people" (et Huarpe serait aymar  (sic)¹⁰ but we learn nothing of the origin of the suffix "tiak."¹¹

Mitre combines the Tehuelche *allen* with the Allentiac *alhuayac* "from outside." Allentiac would express "foreigners,"

¹ "Historia de la Compa a de Jesus de la Provincia del Paraguay." Tomo Segundo. En Madrid, 1755, pp. 67 sq.

² Ovalle, op. cit., p. 101.

³ Lozano, op. cit., p. 68, "era gente comunmente pusilanime y de pocos espiritus, particularmente los Laguneros" (particularly the Allentiac).

⁴ Op. cit., p. 36.

⁵ Chamberlain "The Allentiacan," p. 499.

⁶ Following Mitre, who says: "Hasta la misma denominaci n de Huarpes, es aymar ," op. cit., p. 46.

⁷ Ibid., p. 44.

⁸ Op. cit., loc. cit.

⁹ Ibid.

¹⁰ The same definitions for both names is given by Mitre, op. cit., pp. 44-46.

¹¹ Chamberlain, op. cit., loc. cit., is mistaken.

or "outsiders" a name, as Mitre supposes, given them by the Puelche and Tehuelche.¹ On this entirely hypothetical hybrid word chiefly rests Boman's theory.

I ask now, is it conceivable that both languages, the Puelche and the Tehuelche, lacked the term signifying "foreigners," and that those Indians were obliged to combine *allen* "man," or "people" of their own language with *Alhuayac*, a stranger's term, to express those ideas? The conjecture of such an artificial combination, I think, is more than evident. In this manner, the same origin should be attributed to the name Millcayac whose etymology is not quoted by either Mitre or Boman.

That I must also reject the derivation of (Allen-) *tiaç* from the Quechua *tiaç*, or *tuyac* "native," or "inhabitant," suggested by Lafone Quevedo,² is obvious. His opinion that the Allentiac language has no relationship with the Atacameño-Calchaquí is unsupported.

Valdivia³ gives in his Allentiac grammar the word *yag* signifying "man." Example: *choto yag* "good man."

The following words seem to be identical combinations: —

Millca-yac, *Allen-tiaç*, *Queren-diaç*.⁴

It is very common for Indians to call themselves "men" (= warriors), meaning by this members of the tribe or clan.

Abá "man" is only the Guaraní Indian; and *carai* "enemy" means, the foreigners, that is, those persons not belonging to the Abá, or Guaraní.⁵

CONCLUSION:

I. — Father Valdivia's tracts in the Millcayac language were printed⁶ probably before the Allentiac-Grammar at the same

¹ Chamberlain, op. cit., p. 500. "The derivation of de Valdivia is not at all satisfactory"; this in consequence of the misinterpretation of Mitre's Spanish text. Father Valdivia never expressed his own opinion concerning the origin of the name Allentiac.

² And the other combination with the Chaco-Guaycuyú *lek* has no justification. Cf. Mitre, op. cit., p. 48. The same should be said of his strange theory on pp. 50-51.

³ fol. 2.

⁴ Chamberlain, op. cit., loc. cit., "Boman . . . suggests that the Hispanified *Diag-uita* may be cognate," is not correctly quoted. See "Sobre el orfjen de los Charrúa," p. 146, note 1. — "Nuevos materiales Atacameño," p. 64, note 3.

⁵ Montoya, Figueira, Bettendorf, etc.

⁶ Boman's "après avoir publié son *arte*, le P. Valdivia écrivit une grammaire et un vocabulaire d'une autre langue nommée *millcayac* . . .," op. cit., l. c., are combinations made by himself.

press in Lima, following certain passages in the last concerning the *Arte* of that idiom.

II. — The Millecayac and Allentiac are undoubtedly sister languages.

III. — Neither idiom has any relationship with the Puelche, or Pampa-het described by Father Falkner, nor with the Mapuche tongue of Chile.

IV. — The name Puelche is a collective term and without value in the scientific classification of Argentine Indians.

V. — The name Auca,¹ a Quechua word, applied to the Chilian-Mapuche is incorrect.

VI. — The Puelche, or Pampa-het of Falkner, and the Tehuelche or Tehuelhet (Tehuelkumnee) are probably related.

VII. — In order to avoid mistakes it would be well to use the name T̄son for this linguistic stock.

VIII. — The cultural conditions of the Huarpe, a fishing people, separate them from the Puelche (-het) and relate them to the Querandiac, those Indians so often confounded with the "old Pampas" (Puelche, or-het tribes.)

IX. — The phonetic system of both idioms is similar to that of the Lule-Tonocoté language of Father Machoni;² and they seem to contain also elements of the Kakà, the language spoken by the Calchaquí-Diaguíta of Catamarca, Tucumán, etc.

¹ The same may be said for the name Araucano.

² /Arte, / y / Vocabulario / de la / Lengua Lule, / y / Tonocote, / Compuestos / Con Facultad de sus Superiores. / Por el Padre Antonio / Machoni de Cerdeña, de la / Compañía de Jesvs. / Con licencia. / — / En Madrid: Por los Herederos / de Juan Garcia Infanzon. / Año de 1732. // (Reprinted in Buenos Aires, 1877).

Washington:	Congress Library.
Providence:	John Carter Brown.
London:	British Museum.
Madrid:	Biblioteca de Ultramar.
Rio de Janeiro:	Benedictine Monastery.
Buenos Aires:	Museo Mitre.

This language is the same spoken by the old *Toconote* or *Tonocoté* of Father Barzana's time (1586-1589), notwithstanding Lafone Quevedo thinks the contrary. The reasons alleged by this Americanist can not convince me. See: "Los Lules. Estudio Filológico y Calepino Lule-Castellano — seguido del Catecismo — Vade Mecum para el Arte y Vocabulario del P. Antonio Machoni S. J.", por Samuel Alejandro Lafone Quevedo M. A. (Del Boletín del Instituto Geográfico Argentino. Tomo XV, pájs. 185 y siguientes) Buenos Aires, 1894. in-4^o — pp. 145; cf. pp. 9-21.

The methodical study of all those Argentine Indian languages is yet a *pium desiderium*.

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