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A TRI-LINGUAL TEXT BY MARTÍN COLLÍO HUAİQUILLAF

Introduction by DONALD D. BRAND

To anyone who is somewhat acquainted with the southern Athapaskans of the southwestern United States, there are a number of marked historical similarities as well as some cultural resemblances between the southern Athapaskans and the Araucanian peoples. Both the Araucanians and the southern Athapaskans constitute discrete groups within which exist considerable differences of dialect (e.g., Picunche vs. Huilliche, western Návajo vs. Mescalero Apache), habitat (e.g., Návajo in highland steppe and forest vs. San Carlos Apache in lowland desert, Mapuche in humid forest vs. eastern Pehuenche in steppe and desert), native economy (e.g., sedentary agricultural Moluche vs. nomadic hunting and gathering Pehuenche of Patagonia and the pampas, sedentary agricultural Návajo vs. nomadic Lipan and Mescalero Apaches), physical type (e.g., Ranqueles vs. Chilotes, eastern Návajo vs. Mescalero Apache), etc.

Although often called “nations,” neither the Araucanians nor the Athapaskans (not even the Návajo) were ever under one ruler, nor did they form complete confederacies. Neither group was ever conquered by the Spaniards; in each case more than two centuries were made up of many peaces broken by raids; and both groups succumbed in the 1880s—the Apaches to the United States and Mexico, and the Mapuche-Pehuenche to Chile and Argentina. Both groups took over the horse, became notorious for mounted raids, and captured white women and children who gave rise to a Mediterranean blood strain. The names “Apache” and “Mapuche” or “Araucano” became awe-inspiring over large areas, and large historical and romantic literatures were based on both. Missionary activity has been carried on among both groups for a long time, but only a very small fraction of either has been Christianized—even on the surface. The Mapuche and Návajo are two of the most studied of American Indian languages, yet relatively few white men can speak either. Both the Araucanians and the Athapaskans were much reduced in population by disease, war and famine, in the 19th century, yet they are now strong groups rapidly increasing in population, and dominating their respective countries among the indigenous groups.

Both Araucanians and southern Athapaskans are very acculturable. The Návajo and the Picunche and Mapuche were respectively on the northern and southern margins of the great Middle American region of higher cultures; and the respective “middlemen” were the Pueblo Indians in the north and the peoples of Diaguita culture in the south. Both groups, after the coming of the Spaniards, took to a livestock economy, and this continues to be the mainstay for both. Both the Návajo and the Mapuche are now noted for their silverwork, and their weaving. The Araucanians do not work turquoise, but they weave...
a great number of items in addition to the choapino (rug), e.g., ponchos, belts, chamales (women's robes), icullas (shawls), vinchas (hair or head bands), saddlebags, slings, etc. One more interesting similarity might be mentioned, an Old World fruit—the apple—is as important to the Mapuche as is another Old World fruit—the peach—to the Návajo.

The writer was able to make a brief trip into the Frontera of Araucanía, before leaving for Argentina. Upon returning to Santiago, and on the day of departure on the Trans-Andean train, he was fortunate to meet Mr. Martín Collió Huaiquillaf, an educated Araucanian leader of Temuco and Santiago. Mr. Collió had studied at the Carnegie Institute of Technology (1918-19),¹ and had a varying command of English, Spanish, and Mapuche. At the moment of leaving, Mr. Collió gave the writer a longhand manuscript, in three languages, which he had drawn up that same day. It is herewith reproduced. Since there was no time to go over it with Mr. Collió, and since time and distance have prohibited submitting proofs to him, there undoubtedly are some errors of transcription. The Mapuche text is exactly as written, barring possible mistakes of deciphering certain letters in the longhand copy. The Spanish and English texts are essentially as written in the original, with some slight changes of grammar, spelling, and phraseology.

There is little new material in this text, but it is being published for three reasons: (1) this is the only trilingual text incorporating Mapuche of which the editor is aware; (2) it represents a Mapuche's own unsolicited and unguided selection of material, and interpretation into Spanish and English (The English is not a translation of the Spanish, but rather attempts to give the actual significance in English words of the meaning of the Mapuche. It is a basic assumption that no language can exactly express the meaning of any other language; and the translation into two foreign tongues rather than one should obtain a closer approximation to the original meaning); (3) it is hoped that this publication will create a greater interest in the ethnology of the Araucanians than now exists in the United States. The writer knows of only one institution in the United States (The Catholic University of America) which at the moment is devoting any attention to Araucanian studies.

¹. It is probable that Frank G. Speck's "Two Araucanian Texts," pp. 371-373, Proceedings of the International Congress of Americanists, 21:1. The Hague, 1924 (which were obtained from a J. Martín Collio, from Temuco, who was at the University of Pennsylvania 1921-1922) were obtained from the same individual. The writer was not aware of this publication when he met Martín Collió Huauquillaf. Interested parties can get in touch with Mr. Collió Huauquillaf at Calle Santo Domingo 1895, Santiago, Chile.
Since the first historic record of the Araucanian Indians, there have been three castes of native people in southern Chile.

The first of these three nations or castes is the Araucanians proper, the former owners of Huelen Valley, in which Santiago de Chile is located.

The Araucanian made many different attempts to maintain the independence of his native land against Spanish occupation.

Although the government recognizes the existence of only 150,000 Araucanians; there are really 300,000 from Bio-Bio to Chiloé.

This figure is according to the most recent census of Chile, in which the writer took charge of the Araucanian Indian population.

The second group consists of the Alkalufe Indians, who are found in the various islands of the archipelagos of southern Chile.

Después de la época en la cual relata la historia acerca de los indios Araucanos se han notado tres castas indígenas en el sur de Chile.

Estas tres castas de aborígenes son: los Araucanos que fueron dueños del valle del Huelen donde se encuentra Santiago de Chile.

El Araucano hizo toda clase de resistencia para mantener la independencia de su tierra natal en contra de la invasión española.

Aunque el gobierno reconoce la existencia de sólo 150,000 Araucanos; en realidad existen cerca de 300,000 entre Bio-Bío y Chiloé.

 Esto está de acuerdo con la última noticia del censo de la población indígena en la cual tomó parte el que escribe esto.

Luego se encuentran los indios Alkalufes que viven en las numerosas islas de los archipiélagos al sur de Chile.
These Alkalufe Indians live by fishing, and there is no record of their population.

No one appreciates the work of the Alkalufes.

The Alkalufes are really a savage and ignorant group, and are without civilized protection.

The Alkalufes wear no clothing.

The Alkalufes refuse civilized clothing, and do not care for civilization.

The Alkalufes have a language or idiom that sounds like the noise of a bird; when they speak they open their mouths and make sounds with their tongues.

The Alkalufes have their own means of transportation from island to island—canoes made from logs.

If an Alkalufe changes to another climate, he will surely die. Several years ago the Chilean government brought

Los indios Alkalufes se mantienen de la pesca y no hay noticias estadísticas sobre la población. Nadie aprecia el trabajo de los Alkalufes. Los Alkalufes son en realidad una tribu de salvajes e ignorantes, sin protección civilizada. Los Alkalufes andan desnudos. No usan ropa. Los Alkalufes rehusan ropa civilizada, y no les importa la civilización. Los Alkalufes hablan un idioma o dialecto parecido al de los pájaros. Cuando empiezan a hablar abren la boca y hacen ruido con la lengua. Los Alkalufes tienen sus propios medios de transportación de una isla a otra—canoas hechas de árboles gruesos.

Si un Alkalufe cambia su residencia a otro clima se muere de seguro. Hace unos años, el gobierno de Chile tras- Pu alkalufe mapuche challwa meu mongue kei, kimñelai tunte len engüen. Falil mangue kelai ńi küdau pu alkalufe. Pu alkalufe kullin reke wed, wed külei, kim chillka tulu kellu niyelaeyu. Pu alkalufe triltran külei takun niyela. Pu alkalufe weri kimkeche takun, duam lofi chillkatu monguen. Pu alkalufe ńi dungun güüm reke mülei, dungu ayüm engün gülalaen polol kei ńi keum engün. Pu alkalufe niyen kisuke noam kake chankiñ meu, maniüll wampo meu.

Pu alkalufe layafui. Kuife, Chile Gobierno kúpal rumei kíñe welu lapai Santiago.
one of these people to Santiago, and he died because of the climate.

In the extreme southern part of Chile the Patagonian Indian is found (Patagón = long foot).

The Patagonians, the people with the long feet, are tall, stout, and heavy, and have big heads (dolichocephalic).

The Patagonians are a working people—they raise cattle, sheep, and other animals; but because of European colonization they are now reduced to laborers, and are qualified by the European usurpers as unskilled men.

With said colonization, the Patagonian will soon join the ranks of the dead.

Those who have taken charge of the Patagonian ranches have forgotten to recognize the Patagonian rights of ownership.

The Patagonian dialect is entirely different from the Araucanian language.
As for the religion of the Patagonians—they believe in God, but their God is represented by the planets, the mountains, the ocean, etc.

In a Patagonian marriage there is first a six-month trial period, after which the approval of the young man’s parents is necessary.

The man is the head of the family; he is the master and his orders must be carried out.

The head of a Patagonian family never makes a mistake; his word is official and final.

The man cares very little for his children.

The Araucanians fought against the Spaniards to maintain the independence of their native land.

Although they have been under Spanish restriction they are the true Chileans.

In every sense of the word the Araucanians must be Chileans.

La religión de los Patagones: creen en Dios, pero sus dioses están representados por los planetas, por las montañas, por el océano, etcétera.

El casamiento entre los Patagones principia con seis meses de prueba. Luego hay que conseguir la aprobación de los padres del novio.

El hombre encabeza la familia. Él es el maestro, y sus órdenes deben cumplirse.

El jefe de la familia entre los Patagones nunca se equivoca. Su palabra es oficial y es la última.

Al padre no le importa mucho su familia.

Los Araucanos son los que lucharon contra los Españoles para mantener la independencia de su tierra natal.

Han estado bajo la restricción de los Españoles. Son en realidad los verdaderos Chilenos.

Sin duda alguna los Araucanos deben ser los Chilenos.

Pu patagón feyentui ŋĩ mûlen ngûnechen; welu womgülen meu ka kiyen lafken meu ngûnechen mûleí.

Kure ngueyũm pu patagón mûleí ŋĩ kayu kiyen ngueyael fei meu ula Ńûfeichi wekure ņelu ŋĩ chau felepe piyael.

Pu patagón wentu ta ņîdol, feita kimlu, ŋĩ chem pin mûleí ŋĩ fele ael.

Ndîol ruka puapatagón welulka kelai, ŋĩ chem pin mûleí ŋĩ fei ngue yael.

Pu patagón múte duam kelai ŋĩ pu yale.

Pu Araucano mapuche ŏfeichi kewachi chi pu Español aukan meu, nũña ngueno ael ŋĩ mapu.

Tûfachi pu che rume weda künu paeyu pu Español feiye nûn mai ta Chileno fel.

Chumlele ru me dungu Araucano mapuche mûleí ŋĩ Chileno ngue yael.
In spite of this the Araucanians are not included in Chilean law.
The Araucanians take part in Chilean progress, particularly in the agricultural industry.
Politically, the Araucanians are pointed out as a non-producing group. This is true.

However, the wealth of southern Chile is the result of hundreds of years of Araucanian work because the population in this area is supported by Araucanian products.

The agricultural products of all Chilean farmers are either exported or used in central and northern Chile.

The woolen, clothing, wine, and other businesses all exist because of Araucanian Indian products.

Araucanian transactions are behind the circulation of money in southern Chile.
One Monday I saw 5,000 Araucanians entering Temuco to sell chickens, lambs, and hogs.

I saw 3,000 in Victoria one Wednesday.

In Lautaro I have seen 1,000 Indians on Saturday.

I have seen 2,000 Indians in Loncoche on Tuesday.

On Thursday I have seen 1,500 Indians in Carahue.

Several times I have seen more than 1,000 Indians in Nueva Imperial.

Likewise, I have seen thousands of Indians in Valdivia, Río Bueno, and La Unión.

This demonstrates the extent of Indian commerce throughout the area.

This is the significance of the circulation of money in Chile. It shows that the development of the Araucanians benefits civilized people.
From Bio-Bío to Chiloé the Araucanians speak one language. The Araucanians name their language “mapuche,” which means “people of the land.” They call themselves Mapuches. No Araucanian trusts the Spaniards. Nowadays the Araucanians trust no one. This is because they have been cheated so many times. The Araucanians live in rukas, which are made of timber and some light straws that are easily made into roofing. This ruka or ranch-house must have only one door. In celebration of the new ruka a banquet, called the rukan, is held. A kuden is any kind of a game: a chueca, a horse- or foot-race.


Aukan is war.

*Küme felen* is peace.

Among the Araucanians dreams are believed to be true.

A dream must be transmitted from mouth to mouth.

**Death**

No one dies because of illness.

No Araucanian is mortal.

When an Araucanian dies it is from a special cause.

No matter how an Araucanian may die, it is not because his life has ended in any particular way, but because he has been poisoned by a certain natural power that determines the manner or form of death.

Who has this powerful privilege?

One or two of the Araucanians themselves.

Why do they do this?

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*Aukan* es la guerra.

*Küme felen* es la paz.

Entre los Araucanos se considera un sueño como cosa verdadera.

El sueño debe transmitirse de boca a boca.

**La Muerte**

Nadie se muere de una enfermedad.

Ningún Araucano es mortal.

Cuando uno de ellos se muere debe ser un caso especial.

No importa como se muere el indio Araucano. No se muere porque la vida ha terminado de una u otra manera sino porque ha sido envenenado por cierto poder natural que determina la manera o forma del término final.

¿Quién tiene este privilegio poderoso?

Uno o dos de entre los suyos.

¿Por qué hacen esto?

---

Aukan ta kewan.

Küme felen ta kümel ka len.

Peuma ta mulei ni feyentu ngue ael.

Peuma mulei ni nütram ngue eal.

Chumguechi rume layai mapuche, re lai fuñapue meu lai, femguechi ni adkünu guen newen meu.

Iñei myei tüfeichi füta newen?

Kiñe engu epu kisu engun meu.

Chumguelu fem kei ngün?
Because the deceased must have done something against these powerful people during his life.

But this power is not effective where there is no relationship.

Those who have this bad power are called kalku, daufe, renü tufe.

Renü is a mysterious cavern.

How do they decide to finish a human life?

In a secret meeting that takes place in a ruka after midnight.

This meeting is called daun.

The daun is held in the following manner:

Usually a machi is engaged; that is, a woman who is a self-doctor.

After making a great noise with her kultrun, the machi prays for everyone in the ruka.
Then the machi orders all of them to sit down, and gives each one a suppositious name.

The name of the person against whom they are working must be among the names which the machi assigns.

Of course, the person who is to die must not be present.

The machi carries in her hand several smooth, shiny stones.

According to the machi these stones represent the divinity.

The machi talks for the stones and states the price for the work.

This price must be paid. It is given in terms of animals.

The animal named—ewe, lamb, horse, or ox—is not the real price. An ewe stands for a woman, a lamb for a boy, a horse or an ox for a man. The real meaning is that the head of the ruka must sacrifice one of his family within a year.

Entonces la machi les manda a todos que tomen un asiento y a todos les llama por su nombre supuesto.

Entre los nombres que da la machi a cada quien debe incluirse el de la persona en contra del cual trabajan.

Por supuesto el que está al punto de morirse no debe estar allí.

La machi lleva consigo varias piedras lustrosas y alisadas.

Según la machi, representan estas piedras las divinidad.

La machi habla por las piedras y dice lo que cobra por el trabajo.

Este pago debe hacerse o decirse sobre animales.

El pago se dice únicamente sobre la oveja, el cordero, el caballo, o el buey; pero prácticamente esto no es el significado; oveja significa una mujer; cordero significa un niño; caballo o buey significa un hombre—todos parientes—que debe sacrificar el jefe de la ruka. Este debe morir dentro del plazo de un año.
This is like the saying, "an eye for an eye, a tooth for a tooth."

To obtain the death of a living person, someone else must die first.

When the human life is ending the devil interferes.

The devil is represented by cherufe, witranalwe, and anchimallen.

Cherufe must be like fire which falls to the earth as a star.

The Araucanians believe that to be only the work of the devil.

Witranalwe is seen in a vision at night. He has the appearance of a person who wears white clothing and spurs.

Anchimallen is seen on dark nights like a spark of fire.

This is the way the devil is seen by the Araucanians.

Este es más bien parecido al refrán, "ojo por ojo, diente por diente."

Para obtener la muerte de la persona debe morirse éste primero.

Cuando se aproxima la muerte interviene el diablo.

El diablo es representado por el cherufe, el witranalwe, y el anchimallen.

El cherufe debe ser como fuego que cae a la tierra del cielo como una estrella.

Los Araucanos creen que estas visiones son obras del diablo.

El witranalwe se ve de noche como una persona que usa ropa blanca y que siempre anda con espuelas.

El anchimallen se ve durante las noches obscuras en la forma de una chispa de fuego.

Esta es la forma en que se ve el diablo entre los Araucanos.

Tüfa may famguechi reke ngue yengu ngue, foro yengu foro.

Ni langle ngue yaw monguelechi che mülej ni langüm ngue yael wune kanguelu.

Fülpa yüm layael che wekufu rànguñ kon kei.

Wekufu ta cherufe, witranalwe ka anchimallen knu u kiyau kei.

Cherufe may ta kútral, wan gülen reke nag pakei.

Pu mapuche tüfa ta wekufu ñi küdau pi kei.

Witranalwe ta pun pingue kei, lig wesakelu nguei sipuela tuyau kei.

Anchimallen pengue ke dumüñ pun meu, pütre kútral reke.

Famguechi peufalu kiyau kei ta wekufu.
The devil also appears in several other forms—in the mountains, the ocean, and the river. El diablo también se ve en otras formas diferentes, en las montañas, en el mar, y en el río.

The Picunche are the people of the North. Picunche es la gente del norte.

The Huilliche are the people of the South. Huilliche es la gente del sur.

The Nguluche are the people of the East. Nguluche es la gente del este.

The Llañmache are the people of the West. Llañmache es la gente del oeste.

The Araucanian rarely uses Pehuenche to indicate Nguluche, for the former merely refers to a point on which is found the pehuén, a big tree scientifically known as Araucania chilensis. Rara vez dice “Pehuenche” el Araucano al indicar un Nguluche. El pehuén significa el arbol conocido en las ciencias naturales bajo el nombre Araucania chilensis.

To indicate Llañmache the Araucanian says Lafkañche, because the lafkañ (ocean) is in that direction. Para indicar al Llañmache dicen los Araucanos “Lafkañche”; porque el lafkañ, el océano, está en esa dirección.

Then come the northeast, the northwest. Después viene el nordeste y el noroeste.

The southeast, the southwest. El sudeste, el sudoeste.

Then come the people in the center, the people of the valley, the Lelfünche. Después viene la gente del centro, la gente del valle—los Lelfünches.

Wekufū ka pengue kei mawida meu, lafkañ ka leufu meu. Picunche ta wente pūle mulechi che.

Huilliche ta nagueltu che. Nguluche ta pehuenche.

Llañmache ta lafkañche. Mapuche nguluche piyael meu pehuenche pikei, pehuen ni duam, feipule mülen meu, pu huinca meu Araucania chilensis pinguei.

Mapuche llañmache piyüm lafkañche pikei feipule ni mülen meu ta lafkañ. Ka múlei picun-nguluche pin, picum llañmache ka fei.

Huillí nguluche; huillí llañmache. Ka múlei tatūfeichi lelfünche.
The people who used to live in Huenen Valley were called Lelfünche.

For the purpose of locating the Araucanians they are classified as follows: river people, Leufuche; ocean coast people, Lafkenche; mountain people, Degünche; forest people, Mahuidache; hill people, Winkulche; people of the level land, Ruluche; people of the islands, Chankinche; peninsular people, Wuchukonche.

There is also another classification.

This was made when the Spaniards came to Chile. It is based on the names given to the various groups, as war people, peace people, working people, lazy or non-working people, honest people, or thief people.

This is the unwritten classification of the Araucanian Indians.

Los que habitaban el valle del Huenen se llamaban los Lelfünches.

Para localizar a los Araucanos se clasifican como sigue: los Leufuches—gente de la orilla del río; los Lafkenches—gente de costa del mar (los costeños); los Degünches—gente de las montañas; los Mahuidaches—gente de los bosques; los Winkulches—gente de los cerros; los Ruluches—gente de las llanuras; los Chankinches—gente de las islas; los Wuchukonches—gente peninsular.

Además existe otra manera de clasificarlos.

Esta clasificación se hizo cuando los Españoles llegaron a Chile, una clasificación que se conoce por medio de los nombres personales; una clasificación que abraza la manera en que viven y a la vez que indica si son guerreros, gentes pacíficas, gentes flojas, gentes honradas, o ladrones.

It is the form inédita of the classification of the Indian Araucano for the indio to know who is who.

Huenen mapuche lelfünche pingue ke-fui.

Ñi kimgulam pu Araucano fei pikei; leu fuche = ina leufu múlelu; lafkenche = ina lafken múlelu; degünche = ina deguñ múlelu; mawidache = ma-wida meu múlelu; winkulche = win-kul meu múlelu; ruluche = lür mapu múlelu; chankínche = chankiñ mú-lelu; wuchukonche = nguyon múlelu.

Ka mülei chumguechi kimgue am engün.

Famguechi kimgue kei ñi chumguechi che nguen engün, aku lu pu Español femmi ngün, tuí ñi auka fengu'en; ku me felenche; küdau feche; chofüche; chumgue nolu, ka weife. Ka chumguechi ñi monguelen.

Famguecha lei ta chillka kon külêno chi mapuche dungu, ka ñi kimgue am iñei anta iñei.
The name aukapan refers to one who was formerly warlike but was conquered by the Spaniards and now lives comfortably.

Hueichagueo or weichakeo refers to one who was once warlike but now cares nothing for work and lives by someone else's effort.

Lonkon refers to one who does not work but only thinks without making any plans, one who has been dominated by the Spaniards and now lives by robbery.

The translation of lonkon is "big head people."

The Hurkan, a people like gypsies, live by begging. The translation of their name is "noisy people."

The Colipue are a traitor people. The literal translation of their name is "becomes water."

El nombre aukapan quiere decir el que fué guerrero. Corregido por los Españoles ya vive cómodamente ahora.

Hueichagueo o weichakeo significa el que fué guerrero. Ahora no le importa el trabajo y vive del esfuerzo de alguien.

El lonkon no trabaja, solamente piensa, pero no realiza sus planes y ha estado bajo el dominio de los Españoles y vive del robo.

La traducción de lonkon significa gente de cabeza grande.

Huirkan, gente que parece a los gitanos, vive de la limosna. La traducción literal de su nombre es gente estrepitosa.

Colipue, gente traidora; traducción literal—se vuelve agua.
The *Paillalef* are afraid of the Spaniards. Their name means “run to hide.”

The *Alcapan* are cowards, and good only for noise. The name comes from the word *alka*, meaning rooster.

*Paillalef*, gente que le tiene miedo a los Españoles; traducción—corre para esconderse.

*Alcapan*, gente cobarde que solamente hace ruido como los gallos. Viene (el nombre) de *alka*—gallo.

*Paillalef*, llüka winkafe—lefmaufe.

*Alkapan*, llü kanten, re wirar kelu alka reke alka—wentru achawal.