



## 65. Notes on the Indians of Patagonia Made by W. Mogg in 1829

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of decorating stone mortars and pestles with such protrusions; this is, of course, purely a tentative suggestion. Of particular interest in this connexion is the upper part of what may be an anthropomorphic stone pestle from the interior of the Huon Gulf, north of Cape Arkona, published by Schuster.<sup>15</sup> At its upper end it has two rows of projecting knobs that are reminiscent of the knobs on prehistoric pineapple clubs of New Guinea. McCarthy<sup>16</sup> has clearly called attention to the morphological and technological relationship between such knobbed clubheads and mortars and pestles, pointing out that they are all prehistoric, have similar knobs, very frequently have a ridged lip, and are made by an identical pecking technique. It seems therefore to me that in the discussion regarding the possible cultural relationships of knobbed pineapple clubs this affinity with knobbed mortars and pestles should not be overlooked especially since the cultural associations of the latter seem to be better established.

Dr. Goodenough further informs me that he learned from Mr. R. I. Skinner of the District Services, Papua, of the existence of stone mortars on Unea (Vitu Islands). A stone pestle had previously been recorded on this island by Parkinson.<sup>17</sup> The natives told Mr. Skinner that their ancestors filled the mortars with water and used them as mirrors. This familiar explanation by present-day natives has frequently been recorded in New Guinea, for instance, among the Orokaiva and Mafulu, on the Yodda, Kiapou, Musa and Barigi rivers, and in many other places. Mr. Skinner has, moreover, seen stone heads of apparently massive size on the island. In regard to the megalithic stone tables previously recorded by Parkinson,<sup>18</sup> he learned from the natives that they were formerly used as altars on which the bodies of humans and pigs were carved. If this report is substantiated, it would establish a complete functional identity with the corresponding stone tables of the New Hebrides. It would also furnish additional evidence for the relative uniformity of megalithic culture within certain areas of Melanesia to which I have called attention on previous occasions.

#### Notes

- <sup>1</sup> Goodenough has also published this photo on p. 11.
- <sup>2</sup> Kasprusch, pp. 650, 653, fig. on p. 648; Miles, 1935, p. 185, fig. 1, and 1938, p. 96, fig. 1.
- <sup>3</sup> Bramell, pp. 40f., frontispiece; Murphy, p. 37; England, p. 236; McCarthy, 1949, pp. 155-157, Plate VIII, figs. 2-4, Plate XI, figs. 27, 28.
- <sup>4</sup> Williams, p. 148.
- <sup>5</sup> McCarthy, 1936, p. 111, fig. on p. 110; 1949, p. 157, Plate VIII, fig. 1.
- <sup>6</sup> Seligman and Joyce, p. 329, Plate IX, fig. 7; Monckton, 1922, Plate facing p. 120; Monckton in *Annual Rep. Ter. Papua* 1903-4, Appendix D, p. 31.
- <sup>7</sup> Sherwin and Haddon, pp. 160f., and fig. on p. 161.
- <sup>8</sup> Wirz, pp. 290-3, figs. 2, 4, Plate XXIII, p. 302, note 2.
- <sup>9</sup> Bühler, p. 579.
- <sup>10</sup> Schuster, p. 248, Plate Y, fig. 1; Neuhaus, fig. 54, p. 138.
- <sup>11</sup> Neuhaus, fig. 55, p. 139.
- <sup>12</sup> Bühler, p. 233, fig. 3 b, c.
- <sup>13</sup> Bühler, pp. 583f.
- <sup>14</sup> P. 71, fig. 3.
- <sup>15</sup> Pp. 247f., Plate X.
- <sup>16</sup> 1949, pp. 157, 162, Plate X, figs. 21, 24, 25.
- <sup>17</sup> Parkinson, 1899, p. 5.
- <sup>18</sup> Parkinson, 1907, p. 208, Plate 14.

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#### Notes on the Indians of Patagonia Made by W. Mogg in 1829. By Dr. L. E. Tavener, University of Southampton

**65** For three centuries after Magellan discovered his Straits, the fascinating 'Land of Magellan' drew curious adventurers and eager merchants whose chronicles embodied, in a medley of fact and fiction, all that was known of these southern shores of the South American continent. During the years 1826-1836, however, H.M.S. *Adventure* and H.M.S. *Beagle* were commissioned by the British Admiralty to make a scientific survey of the coasts of Patagonia, Chile and the Fuegian Archipelago. The survey was under the command of Captain P. P. King, and Charles Darwin was invited to accompany the *Beagle* as naturalist.

The *Beagle* was a small, well-built vessel of 235 tons, rigged as a barque, and carried six guns. The *Adventure* was a larger vessel of 330 tons. In June, 1827, the two ships were undergoing a refit at Rio de Janeiro, when H.M.S. *Ganges* arrived in the port. The *Ganges* was the flagship of Sir R. W. Otway, who had recently taken over the South American Station.

Serving in the *Ganges* was a William Mogg. Mogg was a remarkable character. He joined the Navy in 1811, at the age of 15, and for the next 50 years kept a private journal.<sup>1</sup> The *Journal* consists of six volumes, closely handwritten and profusely illustrated, of which Volumes II and III are of particular interest because they describe his experiences on the *Hecla* and *Fury* expeditions of 1821 and 1823, under the command of Captain (Sir William) Parry, to discover a North-West Passage: and also his experience as purser, for several months, of the *Beagle*. While the *Ganges* was in port at

Rio de Janeiro, Mr. Atrill, purser of the *Beagle*, was taken ill, and Mogg was appointed purser in his place.

His record of the *Beagle* expedition is similar in several respects to the official journals of Captain P. P. King and of Darwin, but Mogg was an observant man and some of his notes are of peculiar value. For instance, he made vocabularies of words used by various tribes in Patagonia and made comments on the habits of a number of tribes that were becoming extinct.

NOTES MADE BY W. MOGG ON THE INDIANS OF PATAGONIA WITH WHOM HE HAD FREQUENT OPPORTUNITIES OF STAYING IN 1829

*Tribes.* In the part of Patagonia bordering on the eastern shore of the Straits of Magellan, there are four distinct Tribes of Indians: each consisting of about four hundred men, women and children,—the females being in the proportion of two to one of the other sex.

*Riches.* The wealth of these Indians consists principally in Horses and Dogs. The rich have from forty to fifty horses, while those in humbler life not more than one or two each.

*Hunting.* The men, mounted and accompanied by their dogs, go out in parties in pursuit of game. At times they have to ride long distances before coming up with a herd. They give chase to the first object they see, whether fox, guanaco, jaguar, ostrich or skunk. (The skunk or cervello is a small quadruped of the polecat family, black with a white stripe down the back. It has a singular and powerful defence when pursued by ejecting a nauseous fluid). On their return the proceeds of the hunting excursions are all deposited together, carefully divided and portioned out to the several families in proportion to the number in each family. If it should so happen that any family consumes their stock before the rest, they go to the nearest wigwam and cut off from their neighbour's stock of meat as much as they require, without a question being exchanged.

*Food.* Their greatest dainty is the flesh of the young horse which is broiled over a wood fire and eaten with a lump of fat. They prepare the fat of the horse and ostrich by boiling and putting it into bladders for future use. The fat of the guanaco it seems is by far the most delicious and is always eaten in a raw state.

*Tus.* There are two roots used by them, one called Tus—the other, Châlis. Tus is a bulbous root and when baked becomes mealy. Sometimes though rarely, it is eaten with their meat.

*Châlis.* Châlis is a long white root about the thickness of a quill. It is baked or boiled and sometimes put into a soup they make.

*Drink.* The only drink they appear to make is from the Barberry. Fortunately they seem to have no idea of fermentation. The process of making is simply by bruising the berries in a little water, the juice thus mixed is drunk without any other preparation.

*Tents.* Their wigwams or tents are covered with green skins of the guanaco, sewed together. They are about twelve feet long by nine broad and somewhat resemble the roof of a house, with one of the gable ends—that facing east—being left open. They are about six feet in height, supported by poles and gradually decrease in height towards the back, where they do not exceed two feet. Two and sometimes three families occupy one tent.

*Sleeping.* At night skins are spread on the ground on which they sleep. One skin is placed along the head rolled up and resembling a long bolster. The skins are rolled up in the morning and each seems to have its appropriate place. Their dogs lie at their feet. The children have a little square place to themselves in one corner, with the exception of young infants in the cradle. The cradle is always near the mother.

*Marriage.* They appear not to marry until 18 to 20 years of age and the ceremony attending it seems little. If a young man should take a fancy to a young girl he immediately solicits the consent of her parents. When this is obtained and also that of the damsel the bargain is completed.

*Polygamy.* Polygamy is not uncommon among them; some men having from two to five wives according to their worldly circumstances.

*Employment of women.* The principal occupation of their women is that of preparing, making and painting the mantles worn by each sex, and nursing their offspring.

*Mantles.* The skins are generally of the guanaco, skunk, fox and

sometimes of the jaguar, the latter being not so frequently caught. The skins are neatly sewn together with thread made from the sinews of the ostrich which is strong and durable. In making their dresses they hold the edges of the two skins together and with a small awl or stiletto make a hole into which they pass the thread.

*Paint.* The paint they use is found on the tops of some of the hills in the interior. It is of an earthy substance, of several colours and when required for use is moistened with water, made into the shape of crayons and then dried in the sun.

*Children.* Little care or attention is paid to them after they can run alone—but during infancy mothers appear to show great affection to their offspring. They use a rude cradle in which the infant is suspended; it is constructed of a flat piece of wood with a few pieces of sticks bent over it. Pieces of the skin of the guanaco are placed inside and there is a covering of the same fur. When travelling or making excursions, this rude little piece of furniture is hung to the mother's saddle—it must be understood that they are all equestrians from a very early age.

*Baptism.* They seem to have no form of baptism although each person is separately and distinctly named. There appears to be no distinction of superiority among them.

*Hair.* The women have their hair parted behind and before. It is bound up with narrow pieces of skin and appears like two pigtailed hanging at each side of the face.

*Sickness and Medicine.* They appear to be a healthy race. When any are sick they use only a few simples. The Châlis root which is in great abundance, is dried and pulverised into a powder, mixed with water and taken. Should this medicine fail they then try the effect of two rude instruments in the shape of a printer's devil, made of hide and in which are some stones. This is rattled at the poor patient until he either recovers or dies.

*Death.* Should the patient die he is again rattled at until the interment takes place.

*Burial.* The body is wrapped in its best mantle and placed in a grave or hole about six feet deep where many others appear to have been deposited. The favourite horse is then killed in the following manner. It is held over the grave at the funeral until a certain part is performed, when one of the relatives of the deceased, with the Bola used in hunting, strikes the beast in the forehead; it falls dead immediately and is then stuck in the neck, skinned, stuffed and placed over the grave, with the head towards that of its late master. It is supported by props and stakes.

The remaining portion of the wardrobe such as mantles, spurs, boots, bolas etc. are then buried near and a mound of earth is raised over them and the body of the deceased.

*Funeral feast.* The ceremony is finished by a feast of horse flesh at the tents.

*Manslaughter.* Manslaughter is not infrequent. It is generally caused by quarrelling or through ill-using the horse or dog of another. The aggrieved in a rage draws his knife and in the encounter that follows one is generally killed. He is buried in the manner above described and no animosity seems to be engendered nor is any more mention made of the affair.

*War.* War between the tribes generally occurs in the following manner. If one party finds itself stronger than its neighbour it begins to encroach on its neighbour's territory. Hostile measures are immediately adopted. On these occasions the warriors put on their thickest mantles generally three, the two outside have no hair or fur on them but are finely painted. A cap of horse hide in the shape of a cone covers the head. Sometimes a war cap is used with a tuft of ostrich feathers at the top.

*Arms.* Their weapons are generally swords, long knives fixed firmly in a strong handle about three feet long, and lasso. Thus equipped the attacked sally forth to meet the intruders and when within speaking distance they demand the reason of their encroachment and in hostile and peremptory language order them to quit their territory. The non-compliance of the intruders with this demand is the immediate signal for combat. The parties close and a hand-to-hand fight is the result. The victorious party takes possession of the property of the conquered.

*Time.* They count their time by moons.

*Religion.* The only form of worship observed among them, there

is reason to believe originated from a person they call 'Captain Pelippa' who was probably commander of some small vessel that had visited these shores some time previous to the *Adventure* and *Beagle*. Captain Pelippa was presumably a Roman Catholic<sup>2</sup> as they learnt from him to worship a small rude image of wood, intended to represent the figure of the head and body of a man. This image is rarely produced, except at death or some exceptional occasion. They call it their Christ.

Mogg also made vocabularies of the words used by various tribes visited along coasts of Patagonia and Tierra del Fuego. They were collected into three groups.

1. Vocabulary of the Patagonians of Gregory Bay, June 1829

English	Patagonian	English	Patagonian
Arbutus	Amacoro	Man	Indio
Age	Pickle	Meat	Yeprar
Be-off	Oros-charnos	Mouth	Chorillo
Another	Sark	No	Comps
Band (when worn round head)	Cochin	Pot	Ask
To bed or sleep	Cotes	Privates (Male)	Merea
Boots	Choca	Privates (Female)	Oskar
Bridle	Sumo	Put	Cal
The barberry	Calgar	Root	Tus
Boat	Ta lenar carro	Root	Chālas
Cranberry	Pilico	Ostrich	Mashcore
Comb (made of coarse fine grass)	Parchin	Sword or knife	Cachillo
Clothes	Geronar	Ship	Carro
Dog	Warchin	Skunk	Surrina
Drink (made of bruised barberry)	Lecone	Spurs	Ta
Four (number)	Cargar	Slings (with 2 balls)	Somai
Give it to me	Aniots	Slings (with 3 balls)	Achico
Fire	Yeak	Sinews of ostrich (for thread)	Illoyar
Guanaco	Co	Small or little	Ta-lenar
Horse	Calyo	To go to stool	Kehuran-nucasa
Look	Urrooks-i	Tent	Cow
Knife	Paika	Woman	Chenar
Kiss	Como-aniki-os	Water	La
Knife (small)	Pepa	Wood	Cark
Me	Catean	Yes	Ohoi

2. Vocabulary of Patagonians of Peckitt's Harbour

English	Patagonian	English	Patagonian
Balls used in hunting	Somoe	Horse	Waw-mun
Beads	Loria or Lor-ee	Knife	A-tus-kee
		Let me see it	Mee-ra

Band for head	Ko-cheel	Looking glass	Kay-ha
Bows and arrows	Shate shoot	Mantles	Ky or Kii
Boots	Choka	Ostrich	Ames-tras
Bread or biscuit	Gallat	Skunk or pole-cat	Cerello
Cold, it is	La-ma-nin	Spurs	Tee or To-a
Dog	Watchmak	Smoke	Pa-ha
Drinking cup	Sulk	Tent	Tow-wa
Fire	Yiek	Tent pole	Ca-roo
Fox	Putana	Wine	Sus-see
Guanaco meat	Yee-pa		
Grog or spirits	Awee-reen		

3. Vocabulary of the Patagonians of Tierra del Fuego on the Western Coast of South America

English	Patagonian	English	Patagonian
Axe	Katcher	Otter skins	Altaka-woos
Antlers or deer horn	Norkauxa	The large muscle	Kuchaway
Beard	Afcha-yok	Potatoes	Ah-quena
Bread	Estasch	Pearl	Tappanox
Balls, and hunting	Etapparo	Rock or islet	Nuxawork
Boat or vessel	Cheroo or Sharoo	Rainbow	Kiunah
Child, and dog	Petit, Pee-leet, Potela	Shag (Aquatic bird)	Oxe-ep
Clam (shellfish)	Capachelo	Snipe (bird)	Eit or Yit
Dog	Choro	Sun or moon	Ashharrook
Eyes	Stasch	Smoke	Cascoot
Fire	Cucha	Saw	Shois-cal
Fish	Sarka	Silence! (on the occasion of a dog barking)	Tab-ba
Fur seal	Araa Cassa	Spear	Askaska
Heart	Terwah	Teeth	Scharacte
Hand	Annox	Toad or Frog	Padar
Hair seal	Ah-looweches	Woman	Abacich
Knife	Cochelo	Whale	All-case
Necklace of shells or beads	Why-a-day	Wood	Kutcheo
		Foot	Ch-haht

Notes

<sup>1</sup> *The Private Journal of William Mogg*. The Journal, together with rock specimens and other objects of interest which he had collected on his travels, was presented to the Library of the University of Southampton.

<sup>2</sup> It seems more probable that 'Captain Pelippa' refers to Philip II, King of Spain. Sarmiento founded San Felipe 'the city of King Philip' some months after he had established 'the city of Jesus.' After many distresses and several attempts to return to Spain, Sarmiento's party settled at San Felipe, but the colony was cruelly neglected and soon perished.

REVIEWS

GENERAL

**A History of Technology, Vol. I.** Edited by Charles Singer, E. J. Holmyard and A. R. Hall. Oxford (Clarendon Press), 1954. Pp. lv, 827. Price £7 7s.

**66** This first volume of five, which are being produced under the patronage of Imperial Chemical Industries, Ltd., relates the history of technology from palæolithic times up to approximately the beginning of the Hellenistic age. The later instalments are to carry on the story as far as the end of the nineteenth century.

According to the preface, this work is designed for continuous reading by those pursuing technology and applied science, to provide them with 'some humane and historical background for their studies.' It does not intend to be encyclopædic, and in particular does not say much about achievements in the Far East, because these had little direct influence on Europe.

It would not be fair, therefore, to criticize the book for being

incomplete—though some of the omissions, like clothing, medicine and music, seem very arbitrary—nor for lacking a consistent policy about bibliographies. But the student of technology will presumably need an introduction to the principles and methods of ethnology, and although the chapters on 'Skill as a Human Possession' and 'Early Forms of Society' are excellent for this purpose, the crucial discussion of 'Discovery, Invention and Diffusion' is not sufficiently thorough. It elaborates a somewhat academic theory of invention by 'mutation,' based on a clumsy biological analogy, but gives no serious account of the problems of independent invention, of degeneration, of parallel and convergent evolution, or of the mechanism of diffusion.

Chapter 8, on the economy of surviving 'foraging, hunting and fishing' peoples, fits awkwardly into the scheme of the work. It seems intended to illuminate the study of prehistoric tools, and