

A Note on the Translation This is the first rendering of

Father Cobo's works into English, or any other language for that matter. It is also the first edition of any of Cobo's works based entirely on the holograph manuscript, in this case the Colombina-Cobo Manuscript. So far as possible the English version expresses the exact meaning of Cobo's original. Therefore, I have preferred a free to a literal rendering where the latter would result in an obscure or unintelligible passage, and I have broken up the long, periodic sentences which characterize Cobo's style.

In interpreting the meaning of archaic or obscure words or passages, I have used reference works which reflect seventeenth-century Spanish. The most important dictionaries are the *Tesoro de la lengua castellana o española* (1611) by Sebastian de Covarrubias and the *Diccionario de Autoridades* (1726–1729) by the Real Academia Española. For the numerous expressions from indigenous languages, I have used the early Spanish-Quechua vocabularies, especially the anonymous *Vocabulario y phrasis en la lengua general del Peru* (1586), the *Vocabulario de la lengua general de todo el Peru* (1608) by the Jesuit Diego Gonzalez Holguin, and the *Vocabulario de la lengua Aymara* (1612) by the Jesuit Ludovico Bertonio. In my Madrid dissertation I have shown that Cobo was familiar with all three of these vocabularies. Of all the modern guides to the usage of the chronicles, the most valuable is the *Amerikanistisches Wörterbuch* (1944) by Georg Friederici. In addition to the works listed here, I have consulted numerous other reference books that were useful for limited aspects of the project as well as many translations of other chronicles.

With regard to the mechanics of rendering seventeenth-century Spanish into modern English, proper nouns and Indian words have caused some special problems. The need for both fidelity to the MS. and clearness for the nonspecialist has led to the following solutions. Proper nouns have either been transcribed exactly as they appear in the MS. or translated into their common English equivalents. For example, where the MS. reads Nueva España, the translation is New Spain; Cristoual Colon is Christopher Columbus. In other cases I have put the modern version of a name in brackets: Guamanga [Ayacucho]. Where a familiar name like Mancocapac is run together in the MS. I have transcribed it Manco Capac. In keeping with the orthographic standards of his times, Cobo generally did not use the written accent mark in the MS., so I have not added

it to names like Bernabe. In general I have transcribed all loan words from Indian languages exactly as they appear in the MS. Words such as *ayllo* may seem strange at first, but they are just as strange to those who read the original text in Spanish. In fact, Father Cobo was aware of this, and he generally uses some equivalent word or phrase such as "lineage" along with the Indian word.

There are a number of spelling inconsistencies in the MS. With regard to place names the more familiar form was preferred. Cobo used the spelling Caxamarca most of the time; Cajamarca appeared only once in the MS. Nevertheless, this latter spelling was preferred for the translation. Similarly, Jauja was also spelled Xauxa and in one instance Xauja. Trujillo was usually spelled Truxillo in the MS. The name of the northwestern quarter of the Inca Empire was given as either Chinchaysuyo or Chinchaysuyu; the latter spelling was preferred in the translation. I have followed Cobo's spelling of Condesuyo for the province and Contisuyu for that quarter; Cobo also uses the spelling Cuntisuyu. All three are actually variants of the same name. There was also inconsistency in the spelling of the name of the third Inca. First it was spelled Lloqueyupanqui, then Lluquiyupanqui thereafter. Lloque Yupanqui was preferred in the translation.

Most of these inconsistencies can be explained. They stem from the fact that the Spanish alphabet used in the seventeenth century was inadequate for making a precise transcription of Quechua. The Spanish vowels *i* and *e* as well as *u* and *o* were used interchangeably to approximate two Quechua vowels which are half way between each pair. Thus *cumbi* or *cumbe*, *camayu* or *camayo* represented the same two Quechua words. The Quechua sound *w* was usually represented as either *gu* or *hu*. Thus Quechua *wak'a* was spelled *guaca* by Cobo and most other writers of the seventeenth century; however the same word was also spelled *huaca*. This same principle applies elsewhere. For instance, Cobo used the spellings Guayna Capac and Guamanga. These same names were spelled Huayna Capac and Huamanga by some other writers.²²

The notes to this translation are meant to clarify the meaning of Cobo's MS. No effort is made to correct Cobo's errors in judgment. In the first place, Cobo's writings are generally very accurate. Moreover, the intent here is not to take issue with Cobo whenever it could be done; this is an undertaking that will be left for future studies. On the other hand, some of Cobo's ideas require an explanation for the modern reader. For example, I have indicated that the belief in giants was so prevalent in Cobo's day and so many signs

of them were found that the most perceptive historians accepted the legends.

This translation was originally initiated on the suggestion of the eminent anthropologist John H. Rowe. His advice and the example of a translation he did of one fragment from Cobo's works have served as a model for my own rendering. I must also mention the valuable advice of two colleagues, Professors William Moellerling and José Cerrudo.

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