

*Further Notes on the Betoya Dialects ; from Unpublished Sources.**By Daniel G. Brinton, M.D., LL.D.**(Read before the American Philosophical Society, October 7, 1892.)*

Last spring the Librarian of the Lenox Library, Mr. Wilberforce Eames, called my attention to a manuscript in that collection, with the following title : “ *Arte de lengua de las Misiones del Rio Napo de la Nacion Quenquehoyos, y idioma general de los mas de ese Rio, Payohuates, Genzehuates, Ancoterres, Encabellados. Juntamente tiene la doctrina Christiana en dicha lengua y en la del Ynga. Al remate.* ”

It is a duodecimo of seventy-five leaves, complete, clearly written, and dated at the close “ Mayo 4 de 1793. ” It begins with a brief exposition of the grammatic principles of the language, and follows with a vocabulary of about 1700 words, covering 34 leaves. At the close are versions of the Doctrina in the same tongue and in the Kechua. Through the kindness of Mr. Eames I had opportunity to examine the MS. carefully, and to make from it a number of extracts which enable me to present the subjoined sketch of the language.

The stock to which it belongs is one concerning whose grammatic character the material hitherto available has been quite meagre. In a former contribution to the Proceedings of this Society I have shown that what are distinctively known as the Rio Napo dialects belong to the Betoya linguistic stock, and are affiliated with others which can be traced over ten degrees of latitude, from 3° south to 7° north latitude.

The dialect presented in the present MS. is a comparatively pure and well-marked member of the stock, and is nearly related to the Correguage of the head waters of the Caqueta and Putumayo rivers, of which vocabularies have been published by different travelers.

By Hervas, and a number of other writers who have copied from him, these Rio Napo dialects have been classed with the Zaparro stock, with which they have no relationship whatever.

## NOUNS.

Nouns are usually employed with suffixes denoting relation which allow them to be arranged with a resemblance to declensions.



Following the analogy of the Latin Grammar, the author presents five such declensions of masculine and feminine nouns, with some variations for neuters. The endings of his oblique cases are as follows :

*Case Endings.*

DECLENSIONS.	1.	2.	3.	4.	5.
<i>Genitive,</i>	<i>co,</i>	<i>que,</i>	<i>ye, que,</i>	<i>ye,</i>	<i>he.</i>
<i>Dative,</i>	<i>ni,</i>	<i>ni,</i>	<i>ni, pi,</i>	<i>ni,</i>	<i>ni.</i>
<i>Accusative,</i>	<i>nam,</i>	<i>te,</i>	<i>te,</i>	<i>te,</i>	<i>te.</i>
<i>Ablative,</i>	<i>pi, pio, nam,</i>	<i>pi, pio,</i>	<i>pi, pio, ani,</i>	<i>pi, are, ani,</i>	<i>pi, na.</i>

The plural is formed by reduplication, or by the general termination *zea* or *cea*, which means "all;" or *guati*; or, for inanimate objects, *na*.

The ablative suffix, *pi* or *pio*, is instrumental; *are* signifies accompaniment.

The termination *na* or *nam* of the accusative indicates motion.

The following example of a noun of the first declension will be a sufficient illustration.

*Sigua-ye—music.*

	SINGULAR.	PLURAL.
<i>Nom.,</i>	<i>siguaye,</i>	<i>siguayezea.</i>
<i>Gen.,</i>	<i>siguaco,</i>	<i>siguaqunazea.</i>
<i>Dat.,</i>	<i>siguaconi,</i>	<i>siguanizea.</i>
<i>Acc.,</i>	<i>siguaconam,</i>	<i>siguatezea.</i>
<i>Voc.,</i>	<i>siguaye,</i>	<i>siguaquenazea.</i>
<i>Abl.,</i>	<i>siguayepi,</i>	<i>siguapizea.</i>

*Gender.*

This language is remarkable for the well-defined distinction it presents between masculine and feminine forms. The feminine termination is *o*, which, by assimilation, may also modify other vowels. It is present in both nouns, adjectives and pronouns; *e. g.* :

He is a bad man, *ha quaque pain.*

She is a bad woman, *y-o coaco romio.*

The masculine and feminine forms can also be applied to inanimate objects.

This thing (masc.), *i-ie.*

This thing (fem.), *i-o.*

That thing (masc.), *he-y.*

That thing (fem.), *he-co.*

There is no regular termination to nouns which distinguishes the



animate from the inanimate classes. Nevertheless, such a distinction is clearly recognized in the tongue; and also the distinction between rational and irrational beings.

The termination *pi* indicates animate rational beings, singular or plural; as, *pain pi raye*, some people are coming.

The termination *guati* or *huati* (*guay* or *huay*), is the plural for animate beings, whether rational or irrational, masculine or feminine; as, *Quito huati*, people of Quito, *romi-huati* or *nomio guay*, womenfolk.

The plural termination for inanimate beings is *na*; as, *zonque-na*, the trees.

Other plurals are irregular.

#### PRONOUNS.

The same forms serve for both personal and possessive pronouns.

I, my,	<i>ye</i> or <i>ye-pi</i> .
Thou, thine, thy,	<i>mue</i> .
Thou thyself,	<i>mue-repa</i> .
That one (masc.),	<i>ha</i> , or <i>an</i> , or <i>haon</i> .
That one (fem.),	<i>haon</i> , or <i>aon-pi</i> .
She,	<i>y-o</i> .
We, our (masc. and fem.),	<i>may</i> , or <i>yeque</i> , or <i>yequepi</i> .
You, your (masc. and fem.),	<i>musa</i> .
They, their (masc. and fem.),	<i>imbue</i> .

#### Examples:

My clothing, *ye-ca*.

Thy wife, *mue-rexo*, or *mue-nexo* (from *exhe*, wife).

It is my son, *yeque çiva-e*.

#### NUMERALS.

- 1, *Tey* (masc.); *teo* (fem.); only one, *teirepa* (one itself).
- 2, *Cayapa*.
- 3, *Toazumba*.
- 4, *Cajezea* (2 with plural termination).
- 5, *Teente* (hand).
- 6, *Teyentetey* (hand + 1).
- 7, *Teyente cayapa* (hand + 2).
- 8, *Teyente toazumba* (hand + 3).
- 9, *Teyente caesea* (hand + 4).
- 10, *Caya ente*, or *caya huenā* (two hands).
- 11, *Caya ente-tey* (two hands + 1).
- 15, *Toazumba-ente* (three hands).
- 16, *Toazumba-ente-tey* (three hands + 1).
- 20, *Caesea ente* (four hands).



## PARTICLES.

Like other languages of this class, much of the force of the expression depends on the use of certain particles, employed as prefixes, suffixes or infixes. The following examples will suffice :

*Hua*, causative, as, I smell (I observe an odor), *ye ezi*.

I smell (I cause an odor), *ye huazi*.

*Eagi*, expresses desire or wish.

*Cono*, to drink ; *cono-eagi*, I want to drink.

*Caye*, has an imperative sense.

*Yere*, to cut ; *yere-e-caye*, to order to cut.

*Mapay*, indicates negation.

He comes, *rayge* ; he comes not, *ray-mapay-ge*.

*Que*, *co*, *ne*, *ni* are particles of interrogation.

## TERMS OF CONSANGUINITY.

A number of these are given, but their distinction is not well explained.

My father, *ye-aque*, or *hucaque*, or *aqma*.

My mother, *ye-aco*, or *hucaco*, or *acoma*.

My son (child), *ye-mamaque*, fem. *e-mamaco* ; or *ye-zenque*, fem. *ye-zenco*.

My grandfather, *ye co-e*, or *nenco-e*.

My grandmother, *ye-coe-o*, or *nenco-o*.

My uncle, *ye-pereque*.

My aunt, *ye-pueco*.

On the use of these the author adds the following note :

“Lo comun es que los tios á sus sobrinos dicen hijos, y los sobrinos padres los suegros hijos los hermanos tios y cunados de hermanos.”

## VERBS.

*Conjugation of the verb oye, to love.*

## PRESENT.

I love, *ye oye*.

We love, *may oniũ*.

Thou lovest, *oye mue*.

You love, *musa oy'ye*.

He loves, *an oyni*.

## IMPERFECT.

I loved, *ye ouha*.

We loved, *may ouahue*.

Thou lovedst, *mue ouhue*.

You loved, *musa oyci seaha-e*.

He loved, *heque ouha*.

They loved, *an guati ou huapa*.

## PRÆTERIT.

I have loved, *yeohue*.

We have loved, *may oysi queae*.

Thou hast loved, *mue oysiqueco*.

You have loved, *musa oysi queae*.

He has loved, *ian oysi queae*.

They have loved, *an guati oysisea-e*.



## PLUPERFECT.

I had loved, *ye oy paa*, etc.

## FUTURE.

I shall love, *oysi'ye*.

We shall love, *onui yegue*.

Thou wilt love, *oygen mue*.

You will love, *oini'musa*.

He will love, *oysipi yan*.

They will love, *oycipi yan guati*

## IMPERATIVE.

Love thou, *oyni'mue*.

Verbs can be formed from nouns or adjectives by adding the particle *gi*; as,

Smoke, *pia*; it smokes, *piagi*.

## THE LORD'S PRAYER.

1. *May aque matemote payque.*  
Our father heaven-at is there.
2. *Mue mami oisique pae.*  
Thy name be sacred.
3. *Mue payquero rauyena.*  
Thy kingdom come.
4. *Mue yeye neçique paye.*  
Thy will on earth rule.
5. *Omaje stohuay matemote nesique paye.*  
Even as thy holiness in heaven (and) on earth rules.
6. *Aunre yure omansepi mayni insigen.*  
Give to eat to-day as to us each day.
7. *May coayrosere huaneyeyen.*  
Our sins pardon.
8. *Omaje may huanienuu.*  
Even as we pardon.
9. *Tin huati mainre coayocere.*  
Those who us sin against.
10. *Coayoyete mainre tantahe.*  
Doing evil us keep from.
11. *Zea coayete mainpi pirahe.*  
All evils us from deliver.

## Notes.

1. *Matemote* appears to be a locative reduplicated form from *emue*, above; *payque*, to be in a place.

3. *Payquero*, from *pain*, man, master; *quero*, place or town; *rau-yena*, from *raye*, to come.



4. The phrase "Creator of heaven and earth" is translated *matemote yejare nesiquete*.

5. The words *neçique paye* seem to be repeated by error.

6. *Aunre*, from *aunne*, to give to eat, derived from *anye*, to eat; *insigen*, from *sia*, day; another word for day is *munçe*; both are evidently from *nçe* or *ense*, sun.

7. *Coayocere*, sins, from *coa* or *qua*, bad.

8. *Huanienuu*; the vocabulary gives *huaneyeye*, to pardon.

10. *Coayoye* or *coayoze*, evils; *coayeteyoye*, to commit sin.

11. *Pirahe*, deliver; so in the Signarse, "Deliver us, O Lord," *mainpi pirahe may aque Dios*.

The following is the version in "Encabellada," given from the Mezzofanti Collection in Teza's *Saggi Inediti de Lingue Americane* (Pisa, 1868):

*May ake matemote payque mue mami, oycique paye mue paykero : mayni raygen mue yeye nezique paye exanie yexana, matemote yoygi. Zia omuncipi aunre mayni incigen : may quayeyocere guaniyenigen exanie may quayeyocehuatire guaniyenichañu : quayeyote maypi piraygen ziaqua quachacere mayni rebaygen.*

It is evident that this is the same dialect, but a version by a different hand, in which a varied phraseology has at times been adopted.

#### VOCABULARY.

Above, upon, *emue*.

Alive, living, *huaje*.

All, *zia*, or *ziaye*, or *zea*.

Ashes, *unta*.

Bad, *coa*.

it is bad, *qua-gi*.

Beard, *zebi*, *zehue*.

Before, *yehua*.

Belly, *apue*, or *etapue*.

Below, *ōca*, *ocare*, *huehue*.

Bird, *pi-ha*.

Black, *neaque*, or *neaxaye*.

Blood, *zi-e*.

Blue, *pocoro*.

Body, *juru*.

Bone (of animals), *huay tarapue*.

(of man), *pain tarapue*.

Boy, *zin* or *ziba-e*.

(fem.) girl, *ziba-o*.

Bread, *haun*.

Breast, *cutihue*.

Brownish (morado), *cariri*.

Build, to, *enene*.

Burn, to, *vye*, or *eoye*.

Canoe, *yogue*, or *comu*.

Come, to, *raye*, or *rayge*, or *mane*.

Cotton, *yeyi*, or *yeg-y*.

Dance, to, *reroye*, or *nanuye*, or *nemcaye*.

Dead, *juyncique*, or *junçe*.

Deity, *ayreoque*.

Dog, *yay*, or *gho-pe*.

Drink, to, *uncusi*.

Earth, land, *yexa*.



- Ears, *caxoro*.  
 Eat, to, *anye*.  
 Egg (raw), *hua jezia*.  
     (cooked), *quaco jezia*.  
 Enemy, *juajo pain*, or *guato pain*.  
 Eyes, *nañqua*, or *nañcoca*.  
 Face, *zi-a*.  
 Father (spiritual), *pairi*.  
     (natural), *jaque*, or *vacaque*.  
 Feather, *ca*.  
 Female, *romio*, or *nomio*.  
 Finger, *monô*.  
 Fire, *toa*.  
     to light a fire, *toare zoanũ*.  
 Flesh, meat, *huay*.  
 Flower, *zaza*.  
 Flute, *hetuhue*.  
 Foot, *nenye*, or *nencaye*.  
 Foretell, to (by magic), *vinicare caye*.  
 Forehead, *ziatarapue* (see "Face,"  
     "Belly").  
 Go, to, *zaiye*.  
 Green, *huaxe*.  
 Guacamayas, *ma* (= red, from the  
     color of the plumage).  
 Hamack, *ham*, or *hamxe*.  
 Hand, *hente*.  
     right hand, *heja gente*.  
     left hand, *ari gente*.  
 Head, *ziumbue*.  
 Hear, to, *hachaye*.  
 Heart, *ahue*.  
     of animals, *zeme*.  
     of inanimate things, *joyo*.  
 Heat, burning, *nçe*.  
 Horn, of animals, *xexo*.  
     as a wind instrument, *ruruhue*.  
 Hot, *raca*.  
 House, *hue*.  
     new house, *mama hue*.  
     old house, *punca hue*.  
     to build a house, *hue enene* (see  
     "To make").  
 Husband, *eghe*, or *paque*, or *yohemue*.  
 Image, idol, *toyace*.  
 Iron, *quena*.  
 Jar, *qua-curo*.  
 Kill, to, *huaye*.  
 Know, to, *quachaye*.  
 Lake, lagoon, *zitara*, or *copora*, or  
     *guayra*.  
 Lance, spear, *huy*.  
 Light, *toa*, or *zeunze toa* (= fire).  
 Lion, *mayay*.  
 Maize, *bea*, or *hueha*.  
     young, *huinia hueha*.  
     pounded, *cata vea*.  
     roasted, *jarose vea*.  
 Make, to (hacer), *yoye*, or *nene*.  
 Male, *emue*.  
 Man, *pain*, or *hain*.  
 Master, *paque*.  
 Mat, *punti*.  
 Milk, *oge*.  
 Moon, *nianâng*, or *pain*.  
     the moon shines, *nâneg meagi*.  
     full moon, *nânâ tubetotagui*.  
 Mother, *aco*, or *bucaco*, or *hacoma*,  
     or *jacore*.  
 Mouth, *heopo*.  
 Nail, of finger, *coo*.  
 Name, *mami*.  
 Name, to, to call, *cuymiane*.  
 Navel, *zumjupue*.  
 New, *mama*.  
 Night, *nâmi*.  
 Nose, *uncuepue*, or *aqueeze*, or *un-eye*.  
 Old man, *aypue*.  
 Old woman, *a-yo*, or *punq-yo*.  
 Pardon, to, *huaneyeye*, or *tauye*.  
 Parrot, *huee*.  
 People, person, *pain*.  
     hostile people, *guato pain*.  
     friendly people, *voi pain*.  
 Perish, to, *chaye*, or *xuxu-chaye*.  
 Place, *rovue*, or *quero*, or *taco*, or  
     *rare*.  
 Poor, *yehui*.  
 Pretty, *ayreo*, or *aydeoge*.



- Rain, *ôco* (= water).  
 it rains, *ôcooi*.  
 Red, *ma*.  
 bright red, *malay*.  
 Relation, male, *xoyque*.  
 female, *xoyco*.  
 Road, *ma-a*.  
 Round, *cahua*.  
 Salt, *hazi*, or *anzi*, or *quena ocha*, or  
*o-a*, or *teve*.  
 to salt, *anzi pegenaye*.  
 Scorpion, *puny*.  
 See, to, *inaye*.  
 Seed, grain, *ca*.  
 Servant, slave, *joya*.  
 Shaman, priest, *viniapain* (see "To  
 foretell").  
 Shoulders, *ete*.  
 Silver, *rehua*.  
 Sin, *coa-yoye* (see "Bad").  
 Sleep, to, *cane*.  
 Smell, to, *yeye-ye*.  
 Small, little, *arimania*.  
 Smoke, *pia*.  
 Soul, *joyo* (see "Heart").  
 Spittle, *co-o*.  
 Spring, fountain, *oco renia* (see  
 "Water").  
 Star, *manûco*.  
 the Pleiades, *vze po*.  
 Stick, *tarapue*.  
 Stone, *quena*.  
 Straw, *taya juinze*.  
 Sun, *nçe*, or *ense*.  
 the sun rises, *nçe nantagi*.  
 Talk, to, *n-caye*, or *cocacaye*.  
 speech or words, *caye*.  
 language, *coca*.  
 Thief, *naaque*.  
 Tiger, *ayro-yay* (see "Woods,"  
 "Dog").  
 Time, *rem*.  
 Tobacco, *mueto*.  
 in powder, *xea*, or *xena mueto*.  
 To-day, *yure*.  
 Tongue, the, *zemenô*, *zemeyo*.  
 Town, village, *quero*, or *taco*, or  
*raripue* (see "Place").  
 Turtle, *cohue*, or *puca*, or *taxeya*.  
 Urine, *cone*.  
 Water, *ôco*.  
 drinking water, *ocoraca*.  
 clear water, *cositaye oco*.  
 Weight, *requexi*.  
 to weigh in a balance, *cuencuesi*.  
 Wind, *tutu*.  
 Wish, to, *yeye*.  
 White, *poo*.  
 Woods, forest, *ayro*, or *mue*.  
 Yellow, *zeno*, *zonio*, or *paco*.  
 Yesterday, *niamina*.

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*On the Phylogeny of the Vertebrata.*

*By E. D. Cope.*

(Read before the American Philosophical Society, October 7, 1892.)

I have traced the origin\* of the Mammalia to the Theromorous reptiles of the Permian epoch, for the following reasons. The latter include the Pelycosauria, Cotylosauria, Procolophonina and perhaps other orders. In both classes there is only one postorbital arch of the skull, and this is the zygomatic. In both (excepting Prototheria and Procolophonina †)

\* Proceeds. Amer. Philos. Soc., 1884, p. 43.

† Seeley, Philos. Trans. Royal Soc., 1889, 269.





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