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**Grammatical Sketch of the Heve
Language Shea's Library of
American Linguistics. Volume III.**

Buckingham Smith

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THE LANGUAGE SPOKEN BY THE EUDEVE, A PEOPLE OF THE DÓHME. ^[1]

BY BUCKINGHAM SMITH.

HISTORICAL.

This tongue was spoken in the middle of the last century over a region of country principally within Sonora, the northernmost of the seven Provinces then comprising the kingdom of New Galicia under the Viceroyalty of New Spain. The limit of Sonora on the east was continuous along the chain of mountains that divides it from Taramara,—from Sateche, the farthest of the Indian settlements in that district, southwardly eighty leagues to Bacoa Sati the first of its towns. On the west the Province was washed by the sea of Cortez from the mouth of the Hiaqui to the Tomosatzi, or Colorado, the waters of the Hiaqui forming its limit to the south; and on the north by a course from the Mission of Baseraca westwardly through the Presidio de Fronteras to that of Pitic (Terrenate), a distance of seventy leagues. According to the opinion of a Jesuit Father, the author of an anonymous work in manuscript on that country, written in the year 1762 at Alamo, it was thought also to be the most important among the many Provinces of Mexico, whether for fertility of soil, gold washings, or silver mines; and not less distinguishable for the docility and loyalty of those aboriginal inhabitants who had early given their adhesion to the government to secure religious instruction.

The Missions of Sonora included moreover a section to the south bounded by the River Chico within the Province of Ostimuri. To the north, within the religious precinct, was the Pimeria Alta through the Sobahipuris up to the junction of the river of that name, (otherwise the San Pedro,) with the Gila; thence for a distance of more than one hundred and thirty leagues, after passing [pg 6] among *rancherias* of Pima, Opa, and Cocomaricopa, and having received in its course the Asumpcion, or Compuesto—from its being formed by the united waters of two streams, the Salado and Verde—it enters the Tomosatzi, closing that Pimeria of innumerable tribes described by the missionaries as sealed in productive places, and in a genial climate. Other Indians of the same names, the Yuma also and Papa-

pootam (Papago) lived beyond, as appears from the accounts given by the spiritual invaders of those remote regions, chiefly the Fathers Kino, Keller, and Sedelmayer.

The two principal nations of Sonora are spoken of as the Opata and Pima, since the Eudeve should be reckoned with the Opata, for the reason that its language differs as little from that of the other as the Portuguese from the Castilian, or the Provençal from the French; and likewise should also be added the Jove, who, having mingled with the Opata, no longer use their own tongue, except in some instances of the aged. It is one difficult to acquire, and different from any other in the Province.

The Opata are the best of the native Christians, having never turned upon their teachers, nor once risen against the royal authorities; nor do they, like other Indians, make the women bear the heavier share of the labor in the fields. They are industrious husbandmen; but they are not any the less wanting in valor on that account, having oftentimes shown their good conduct when bearing arms with the king's forces at the expense of the Missions. Individuals there were, and perhaps still are, who did the work of blacksmiths, carpenters, tailors, stone cutters, masons, learning any craft readily, and practicing it with skill. They and some of the Endeve, although in a less degree, are to the other Indians what the people who live in towns are to those in the country, still for all it was remarked, they were none the less Indians. Such was the general character of the Opata, which is the same that is given of them in our time by that curious and instructive observer, John R. Bartlett, in his narrative of an expedition into that country.

The Jove were a rural people, quite the greater number of them, unwilling to be brought together in communities, lived in chasms among the ridges where they were born, proof to the solicitations of kindness and conveniences of civilized life. The other portion of them dwelt in Ponida, Teopari and Mochoba. The good missionary at Bacadeque endeavored to bring into towns those who inhabited the rancheria of Sathechi and the margins of the Mulatos and Arcos, rivers to the south, without avail. They live among briars, owning a few animals, subsisting on wild fruits and vegetables, gathering an occasional stalk of maize or a pumpkin that nature suffers to grow

in some crevice here and there made by torrents bursting from the mountains.

These nations, the Pima and the Opata, Eudeve, Jove, forming two people, occupy the greater portion of Sonora, seated far inward to the west from the Cordillera. The limit on the south is where stood the deserted town of Ivatora thence to Arivetze, Bacanora, Tonitzi, Soyopa, Nacori; on the west from Alamos, through parts of Ures and Nacomeri to Opedepe, and Cucurpe; on the north from Arispe, Chinapa, Bacoquetzi, Cuquiaratzi to Babispe, and from that Mission of Babispe on the east by mountains of low elevation returning to Natora.

The Pima occupy a still wider territory, extending on the south into Cinaloa, on the east into the Province of Taramora. The Upper Pima are found far to the north [pg 7] living by the Sobahipuris to its outlet, and on both banks of the Gila to the Tomosatzi, in vales of luxuriant beauty, and in wastes of sand and sterility between those rivers and the sea,—having still other tribes beyond them using the same language in different dialects. The Lower Pima are in the west of the Province, having many towns extending to the frontier of the indomitable Seri, who live some thirty leagues to the north of the mouth of the Hiaqui and have their farthest limit inland, some dozen leagues from the sea, finding shelter among the ridges, and in the neighboring island of Tiburon. ^[2] Those of the Pima who reside on the south, in the Province of Cinaloa, the history of their migration thither is of the earliest, and belongs to that which should relate the closing scene in the journey of Cabeza de Vaca, with the strange success that eventually, at the close of a century, attended his Christian purpose.

All these nations, save the last, and all others who inhabit the country excepting the Apaches—including a numerous people on the Gila and on the farther bank of the Colorado—speak the same language, with so slight differences, say the missionaries, that they who shall have attained the one of the Opata and Eudeve with little difficulty will master the rest. And for this we have that early authority referred to, of three centuries since: “They made known to us what they would say by means of a language they have among them through which we and they understood each other. Those to

whom it properly belongs we call Primahaitu, which is equivalent to when we say Biscayans. We found it in use over more than four hundred leagues (miles?) of our travel, without another in the whole extent." The name thus given by the narrator of the Naufragios seemingly exists in these words, their definitions taken from a dictionary in MS. of the Pima language written by a missionary. No, *pima*: Nothing, *pim' haitu*. Ques. What, *Ai*? Ans. *Pimahaitu* (nihil).

[pg 9]

GRAMMAR OF THE HEVE LANGUAGE.

PART I: ORTHOGRAPHY.

It has been thought proper to use nineteen characters in the language, among which are not included *f, j, k, w, x, y*, nor *l*, although the sound of *l* is somewhat heard in the soft enunciation given by the Indian to the letter *r*.

The *k* is sufficiently supplied in the syllabic sounds *que* and *qui*, where the *u* is silent, although *gue* and *gui* are each of two syllables. There has been a disposition to omit the *g* also, the sound of which, as in *go*, if the natives had not originally, they certainly possess at present, got from the Spaniards. This should excuse its appearance here. The sound of *z* is strong as heard in *fits*.

The vowels are sounded as in *tar, bear, silk, doe, rue*.

PART II: ETYMOLOGY.

SUBSTANTIVE.

Substantives in this language are declined without the use of articles.

2. Those which may be called *verbal*, from their origin in verbs, are much used: *hiósguadauh*, painting, or writing, is the passive (is painted) of the present active *hiósguan*, I paint. They have their times: *hiósguadauh* is in the present, expressing [pg 10] the picture I form now of the passive preterite *hiósguacauh*, the work I have executed, of which *hiósguatzidaugh*, the picture I will make, is the future passive: and when to these verbal substantives is added the particle *gua*, it denotes place, as, *No hiósguadauhgua*, the place where I paint, etc.

GUA.

3. But words signifying kindred, have their termination usually in *gua* also, for which see section 16.

SIVEN, RINA.

4, 5. *Other verbal substantives*, signifying instruments, are made from the future active: thus, the verb *métecan*, I chop, having *métetize* in the future, receives *siven* in lieu of the final syllable, and makes the substantive, *métesiven*, axe or tool with which to chop. Many of these words likewise terminate in *rina*, as *bícusirina*, flute, from *bícudan*, I whistle, and *bíhirina*, shovel, from *bihán*, I scrape.

RAGUA, SURA.

6, 7. Many *abstract nouns* are formed by the addition of the particle *ragua*, as *váde*, joyously; *váderagua*, joy; *déni*, good; *déniragua*, goodness; *dóhme*, man, or people; *dóhmeragua*, humanity; and so *diósragua*, divinity. Others, substantive nouns, applied to certain places end in *súra*, as, *omásúra*, canebrake, from *om*, cane, and *súra*, in or among; *huérigosúra*, reedfield; *húparosúra*, mesquitscrub: and so a town is called *Opósúra*, because it is among some trees called *opó*, elm.

8. The *verbs are substantives* likewise, and as such are declined as much so as the same words are conjugated when verbs: thus, *nemútzan*, I bewitch, is also wizard, and *hiósguan*, I write, is scrivener; but it is to be observed of these substantives, as well as of those which end in *daugh*, that they too have equally their times, as *nemútzan*, the wizard—that is now, in the present; *nemútzari*, the preterite that has; *nemútzatze*, the future that will, with the difference that these terminations are active, while those in *daugh*, etc., are passive.

ADJECTIVE NOUNS.

TERI, EI, RAVE, E, I, O, U.

9, 10, 11, 12. The many *adjective nouns* ending in *téri*, and *ei*, signify quality, as, *bavitéri*, elegant; *aresumetéri*, different or distinct; *tasúquei*, narrow; *asóquei*, thick; *sútei*, white; and so of the rest signifying color. Some ending in *ráve*, denote plenitude; for example, *sitoráve*, full of honey; composed of *sitóri*, honey, and *ráve*, full; *seborráve*, full of flies; *ateráve* of *até*, louse, etc.; others, ending in *e*, *i*, *o*, *u*, signify possession, as, *esé*, she that has petticoats; *cúne*, she that has a husband; *guásue*, he that has land for planting; *húvi*, the married man, from *hub*, woman; *nóno*, he that has a father, from *nónogua*, father, and *sutúu*, he that has finger-nails, from *sutú*: and they, moreover, have their times like verbs, since, from *esé* is formed *esei*, preterite, she that had petticoats; *cúnetze*, future, she that will marry, etc.; and afterwards they are declined as nouns, as, *Nom.*, *eséi*; *Gen.* *eséigue*. (For other form of the possessive, see section 19.)

[pg 11]

CA, SARI, SCOR, SGUARI.

13, 14. It is usual for the want of many positive affirmatives in the language to express by the positive of the opposite signification, adding the negation *ca*, as, *nucuatéri*, perishable; *canucuatéri*, everlasting; *cúne*, married, *f.*; *cacúne*, not married; *húbi*, married, *m.*; *cahúbi*, not married, etc. Those ending in *sári*, and *scor*, mark a bad, or vicious quality, as, *dedensári*, tobacco-smoker, from *déinan*, I

suck; and hibesári, gluttonous, from hibáan, I eat; nehrisári, talker, from néhren, I talk; capasári, old rags, from capát; baníscor, weeper, from báanan; cotzíscor, sleeper, from cotzom; dióscor, vagabond, from dion, I walk, or vacosári, which has the same signification, from vácon. The termination, sguari, is used in this sense: dotzi, old man; dotzísguari, very old man; hóit, female of middle age; hoís-guari, very old woman.

DECLENSION.

Substantives of the First Declension form their genitive in *que*, and usually are such as terminate in a vowel.

<i>Nominative,</i>	Siibì,	hawk,
<i>Genitive,</i>	Siibíque,	of hawk,
<i>Dative,</i>	Siibt,	to hawk,
<i>Accusative,</i>	Siibie,	hawk,
<i>Vocative,</i>	Siibì,	hawk,
<i>Ablative,</i>	Sibítze,	in hawk,
	Sibíde,	by hawk,
	Sibíquema,	with hawk.

The plural of substantives (requiring a special notice) will be treated of hereafter. Substantives of the Second Declension form their genitive in *te* and *t*.

N.	Mavirot,	Lion.
G.	Mavirote,	
D. and A.	Mavírota,	
V.	Mavírot,	
A.	Mavírotze,	in,
	Mavírode,	by,
	Mavírotema,	with lion.

The verb-noun hiósguadauh, painting, is thus declined.

N.	Hiósgnadauh,
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G.	Hiósguadauhte,	
D. and A.	Hiósguadauhta,	
Ab.	Hiósguadautze,	in,
	Hiósguadauhde,	by,
	Hiósguadauhtema,	with painting.

And so likewise decline the preterite passive hiósguacauh, and the future passive hiósguatziдах.

But verbs in the present time, when they serve as substantives, are thus declined

[pg 12]

N.	Nemútzan,	wizard.
G.	Nemútzante,	
D. and A.	Nemútzanta,	
V.	Nemútzan,	
A.	Nemútzantze,	in,
	Nemútzade,	by,
	Nemútzantema,	with wizard.

Some ending in *t* while they form the genitive in *te*, part with a vowel, as follows:

N.	Arit,	Ant.
G.	Arte,	
D. and A.	Arta,	
V.	Arit;	

A.	Artze,	in,
	Arde,	by,
	Artema,	with ant.

Nónoguat, father, belongs to this declension, and forms the genitive *nónauhte*; but when preceded by a possessive pronoun, it loses the final *guat*, as has been stated, and the termination is left in *o*, to form the genitive in the first declension, as, no, my, no *nónoque*, of my father, which rule applies equally to other names of kindred.

Sometimes an ablative is formed in *u*, as *teópatu*, in the church, from *teópa*, *hecátu*, in the shade, from *hecát*.

Substantives of the Third Declension end in *s*, *r*, *z*, and form the genitive by the addition of *e*, and the accusative by *i*.

N.	Utzvor,	Pitahaya.
G.	Utzvöre,	
D. and A.	Utzvori,	
V.	Utzvor,	
A.	Utzvortze,	in,
	Utzvorde,	by,
	Utzvorema,	with pitahaya.

In this way decline *tatas*, crabapple,—gen. *tatáse*, dat. and acc. *tatási*, &c., also, *porótz*, wildcat, gen. *porótze*, dat. and acc. *porótz*i, &c.

To Adjective Nouns there has been an inclination to assign a separate place, but they terminate *in a vowel*, and there appears to be no reason why they should not go with substantives of the first declension.

N.	Sóvei,	obscure.
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G.	Sóveique,	
D. and A.	Sóvec,	
V.	Sóvei,	
A.	Sóvetze	in,
	Sóveide,	by,
	Sóveiquema,	with obscure.

OF THE PLURAL.

15. Substantives, especially those animate of rational beings, usually form the [pg 13] plural by doubling the first syllable, as, *dor*, man, or male; *dódor*, men; *hoit*, woman, pl. *hóhoit*; *déni*, good, pl. *dedéni*.

Some other words form their plural irregularly, as, *doritzi*, boy, pl. *vus*, applied to both sexes, though when intended only for males *dódorus* is used; *hoquis*, large girls, pl. *hórquir*; *temátzi*, big boy, pl. *tetemtzi*; to which when the particle *te* is added it marks the absence of any of the other sex, as *dodórte*, men only; *hohóite*, women only; *hórquirte*, girls only. The declension of these plurals is according to the rules before given.

OF KINDRED.

16. The language is remarkable for another peculiarity, which is, that the females in many instances employ different words from the males: the father says to his son, *Nognàt*, to his daughter, *Mórqua*; the mother to either says, *Nótzgua*; the son to the father says, *Nonógua*, and the daughter says, *Mósgua*. The elder brother likewise is called *Vátzgua*, pl. *Vapàtz*, the younger *Vángua*, pl. *Vopon*, the elder sister *Cotzgua*, pl. *Cocátz*, the younger *Víngua*, pl. *Vipim*, to which adding the possessive pronouns *no*, *amo*, and the like, the *gua* is omitted to such as have that termination. There is much to be learned about the names of the kindred, but the subject is one too wide for present explanation.

PRONOUNS.

17. The *Personal Pronoun* *nee*, I, followed by another word becomes *ne*; *nap*, thou or you, becomes *na*, *tamíde* becomes *ta*; *emet* or *emíde* becomes *em*, *veríde* and *iríde* become *ver* and *ir*; *meríde* becomes *mer*.

	SINGULAR.		PLURAL.	
<i>Nom.</i>	<i>Nee</i> ,	<i>I</i> ,	<i>Tamíde</i> ,	<i>we</i> ,
<i>Gen.</i>	<i>No</i> ,	<i>of me</i> ,	<i>Tamo</i> ,	<i>of us</i> ,
<i>Dat. and Acc.</i>	<i>Netz</i> ,	<i>to me</i> ,	<i>Tame</i> ,	<i>to us</i> ,
<i>Voc.</i> (if there be any,)	<i>Nee</i> ,	<i>O</i> ,	<i>Tamíde</i> ,	<i>O we</i> ,
<i>Abl.</i>	<i>Noma</i> ,	<i>with me</i> ,	<i>Tamóma</i> ,	<i>with us</i> ,
	<i>Node</i> ,	<i>by me</i> ;	<i>Tamóde</i> ,	<i>by us</i> .

the *ma* in this case being that of cause, manner and instrument.

<i>N.</i>	<i>Nap</i> ,	<i>thou</i> ,	<i>Emet</i> , or <i>Emíde</i> ,	<i>ye</i> ,
<i>G.</i>	<i>Amo</i> ,	<i>of thee</i> ,	<i>Emo</i> ,	<i>of you</i> ,
<i>D. and A.</i>	<i>Eme</i> ,	<i>to thee</i> ,	<i>Emé</i> ,	<i>to you</i> ,
<i>V.</i>	<i>Nap</i> ,	<i>O thou</i> ,	<i>Emèt</i> ,	<i>O ye</i> ,
<i>Ab.</i>	<i>Amóma</i> ,	<i>with thee</i> ,	<i>Emóma</i> ,	<i>with you</i> ,
	<i>Amóde</i> ,	<i>by thee</i> ,	<i>Emóde</i> ,	<i>by you</i> .

<i>N.</i>	Veride, or Iride,	this,	Meride,	these,
<i>G.</i>	Vére,	of this,	Mere,	of these,
<i>D. and A.</i>	Véra,	to this,	Mera,	to these,
<i>Ab.</i>	Veréma,	with this,	Meréma,	with these,
	Veréde,	by this,	Merede,	by these.

<i>N.</i>	Véte,	that,	
<i>G.</i>	Véte,	of that.	No more appear to exist

<i>N.</i>	Id, At, or Ar,	that, (he, she),	Amét, or Met,	these,
<i>G.</i>	Ide, or Are,	of that,	Ame, or Mere,	of those,
<i>D. and A.</i>	Ia,	to that,	Ame,	to those,
<i>Ab.</i>	Arema, or Idema,	with that,	Améma or Meréma,	with those,
	Aréde or Idéde,	by that	Amede, or Here- de,	by tho- se.

[pg 14]